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The Morning Star.

VOL. LXV.

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The Morning Star.

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NOVEMBER.

Dry leaves across the roadway blown,

And cornstalks to the brown field strown;

A few dull yellow blooms that stand

As sentinels at either hand;

And barren stalks of sedgy broom

Where two or three late locusts boom.

Chill winds sweep down the mountain way,

The skies are leaden and gray;

A squirrel on the old stone wall

Takes easy cognizance of all;

The vane upon a distant tower

Twists, turns a hundred ways an hour;

And on the beach the waves roll in

With sullen roar and stubborn din.

The dead vine rattles, and the breeze

Goes moaning through the swaying trees.

A stiff blast steadies yonder vane

And from the east, a driving rain

Comes dashing on the window pane.

—James Berry Besset.

BY THE WAY.

Is the Papacy gaining ground in this country? Here is what *The Catholic Review* thinks about it:

"The stupendous growth of the Church and the Catholic idea in America is a thing upon which we often congratulate ourselves."

We have heard of people who hold a dollar so near the eye that they can see scarcely anything else in the world. The following incident is worth quoting:

"Robert Hall was once arguing with a clergyman who was suspected of having changed his opinions from mercenary motives. Proposing to him several reforms of great importance, Mr. Hall was invariably met with the reply: 'I don't see it; I can't see it at all.'"

"At length, pencilling in small letters the word 'God' upon an envelope which lay on the table, Mr. Hall showed it and asked, 'Can you see that?'

"Yes."

"Then, covering it with a half sovereign, he asked again, 'Can you see it now?'

"No."

"Whereupon, without another word, he went away."

The Boston Traveller says: "The world owes every man a living, but it is a debt that he has to hustle to collect."

We are inclined to think this a better form of statement than the old denial that the world owes every man a living. So then, young man, collect your dues.

"Hustle!" "Root, hog, or die!" But do nothing contrary to the laws of God and good government.

The Presbyterian Journal is convinced that the office of deaconess is Apostolic, and favors its restoration

"for three reasons: (1) The office is Scriptural. (2) There are departments of the benevolent work in our congregations which women can do better than men. The women are, as a fact, largely doing the work. If the creation of the office will be an honorable recognition of them in the line of their work, they are entitled to that honor. (3) The establishment of the office and the ecclesiastical control un-

der which it will be placed will check abuses that may otherwise flow from the unguided activity of some of these laborers in the vineyard."

These reasons are very good.

The test of every religious, political, or educational system is the man which it forms.—Amiel.

Very good; but we must not judge of the Gospel by every professed Christian. Many are yet but partly formed after the pattern of the great Exemplar.

Chaplain McCabe sends the following message to Col. Ingersoll:

"Dear Colonel:—Ten years ago you made the following prediction: 'Ten years from this time two theaters will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year."

Good!

A good old Quaker lady when asked how to reach the full-blooded Indians, quaintly answered, "The best way to reach the full-blooded Indians is to send after them a full-blooded Christian."

There is more good and great statesmanship in that than in whole floors of Congressional legislation.

The following is quoted as one of Richter's sayings:

"No man can either live piously or die righteously without a wife."

It is highly important that young men consider the opinions of the great thinker.

AS TO CIRCUMSTANCES.

Abiding-place is on some accounts desirable; but he who, in maturity, can take his house along with him, who feels slight hold on transient surroundings, and is as much at home in the deep sense, in one place as another, is peculiarly privileged. Is he not in a way to grow stronger?

The greatest have had a profound sense of pilgrim-hood. Abraham looked for another and a better country, and went forth, at God's bidding, knowing not whither he went; so did the Apostles, whose growth in Divine truth was so great.

"I do not live, for my boots," says Emerson.

Let us have a sense of fixity; but let that sense be a moral, a spiritual one, and not, necessarily, one of locality. Let us rather delight in that mode of life whereby the superfluous is offered no opportunity to gather around and clog us; which so often turns us backward mentally, if not morally.

"With no more baggage than a bird," how we may aspire!

STORMS.

"It was a time for mariners to bear a wary eye, With such a dark conspiracy between the sea and sky." —Hood.

"The lightnings flash from pole to pole; Near and more near the thunders roll." —Burns.

"A star Which pours beyond the sea one steadfast beam, While all the constellations of the sky Seemed reeling through the storm." —Shelley.

"The fierce blast's unconquerable stress." —Ib.

"The infinite magnificence of heaven." —Wordsworth.

"In sable cluature, shadows vast, Deep-thighed and damp, and congregated clouds, And all the vapory turbulence of heaven, Involve the face of things." —Thomson.

"The storm gives a charm to the weather, And day would seem dark without night." —Lover.

"Oft in whirls the mad tornado flies, Mingling the ravaged landscape with the skies." —Goldsmith.

A BEAUTIFUL ALLEGORY.

Once on a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said:

"What is the matter, little leaf?"

"The wind," said the leaf, "just told me that one day it would pull me off, and throw me to the ground to die."

The twig told it to the branch, and the branch told it to the tree.

And when the tree heard it, it rustled all over, and sent word back to the leaf:

"Do not be afraid, hold on tightly, and you shall not go off till you want to."

And so the leaf stopped sighing, and went on singing and rustling. And so it grew all summer long till October.

And when the bright days of autumn came, the leaf saw all the leaves around becoming very beautiful. Some were yellow and some were scarlet, and some were striped with colors. Then it asked the tree what it meant. And the tree said:

"All these leaves are getting ready to fly away, and they have put on these colors because of their joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it. And when it was very gay in colors, it saw that the branches of the tree had no colors in them, and so the leaf said:

"Oh, branch, why are you lead-colored and we golden?"

"We must keep on our work-clothes," said the tree, "for our work is not yet done, but your clothes are for a holiday, because your task is over."

Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up and turned it over, and then let it fall gently down under the edge of a fence among hundreds of leaves, and it never waked up to tell what it dreamed about.—Sel.

WHEN OUR DREAM COMES TRUE.

BY ADALINE HOFF BEERY.

When evening's burning glories Upon the beaches gleam, And pave across the ocean The pathway of our dream, We kneel with fervent longing Upon the whitened sands, And toward the blessed isle, We reach with aching hands.

We strive for the ideal, The life of peace and song, But falter at the real That binds us to the throng; Our hearts are worn with hoping For joys that ripen not, And in the dark we wonder Are only dreams our lot?

We launch our heart's affection On the outgoing tide, But faithless deeps engulf it, Or fling its fragments wide; We stoop where briny washes Have kissed the shining shoals; Alas! why has no treasure Been left to fill our souls?

Ah, yes, there's wide fulfilling For every faith-sown deed; For sacrifice ungrudging There comes immortal meet; When sunset gates swing open, And white wings bear us through, Our prayer will then be answered, Our golden dream come true!

Huntingdon, Pa.

FATHER MATTHEW.

BY THE REV. H. W. CONANT.

The recent parade of the various Father Matthew societies in Boston is worthy of attention, as it marks a new epoch and gives promise of better things to come. Not the least noticeable feature was the several companies of boys and girls that are committed to total abstinence principles in organized societies. The contrast between their bright and clear countenances and those of some of the aged men in the procession who had passed from the class of "old bums" into the ranks of the "teetotalers," was so marked as to impress every one whose attention was directed to it.

The many paintings of Father Matthew that adorned the column indicated how deeply this patron saint had impressed himself upon these societies. And one could not fail to see that the character of that remarkable man had been wrought into that face by the artists who had placed it upon the canvas. This was most strikingly true of two or three out of the many paintings in the line.

While witnessing the pageant and listening to the music of the many bands that formed a part of it, my mind wandered away from the scene, and the voice of the Rev. Father in the long ago won my ear as it was heard in the momentous era of his young life. It was the voice of supplication for light, for guidance, and for power, as in the privacy of his study the young priest struggled between the demands of appetite on the one hand and of conscience on the other. He was not always a total abstainer. On the contrary he was once a wine drinker. In his mission work the young priest was brought into closest contact with the direful ravages of drink. In squalid homes, in almshouses, in jails and prisons, he found its victims, and in spite of all his efforts the tide rolled on with resistless force. He was appalled and distressed in the presence of this remediless ruin.

In the city lived a member of the Society of Friends who was deeply interested in the work that Father Matthew was doing and to whom the latter often resorted for advice and counsel. He was charmed with the spirit, the intense earnestness, and the entire devotion which characterized and inspired him. "Friend Martin" kept a tailor's shop, and in this the two men, so unlike in faith and yet so like in spirit, often discussed the situation in all its bearings. On one of these occasions it is said that Father Matthew expressed a readiness to do any and everything possible for himself to do if he could lift up and save these poor victims of drink.

Friend Martin, looking him in the eye, said, "Father Matthew, is thee willing to give up thy wine and pledge thyself to teetotalism in order to do it?"

This question sent him to his knees before the "Searcher of hearts" in order to settle the question of possibilities and duties.

After a night of struggle it is said that he met the crisis, and, jumping to his feet, exclaimed, "Here goes for God."

Immediately he repairs to the tailor's shop and exclaims, "Friend Martin, I have to sign thy temperance pledge."

Mr. Martin was so overjoyed that he "leaped over the counter," and throwing his arms around the neck of the young priest "wept for joy."

And when, in 1890, the true succession of abstainers, with music and banners, bore aloft that benevolent face, I thought of the millions that had taken his pledge beneath the cross, of the

transformation of the thousands of lives and homes through his efforts, of the elevation that had come to his countrymen throughout the world, and I seem to stand beside him in that crucial hour and hear his clarion tongue as it cried, "Here goes for God."

And another sound fell upon my ear, coming from his lips just before his death, as he declares his conviction that the "prohibition of the liquor traffic is necessary to the triumph of the reform."

In view of the incident related above, may we not affirm that the key to his wonderful career, and to the marvelous influence exerted by him over men while alive, and now that he is dead as well, is found in the deep religious conviction that led him through the crucifixion of himself in the sacrifice of the wine cup, and the consecration of his life to this reform according to "the pattern shown him on that mount" of transformation. And is it not true that in the prosecution of any work for God and man, the success achieved will be in the ratio of self-sacrifice and consecration that precedes it?

It is safe for every one to determine to live so as to be missed when I die; and to leave an impress for good on the generations that follow after.

EN ROUTE.

The following extracts are from a private letter from Dr. Mary W. Bacher, who sailed from New York on the steamer *Wyoming* Sept. 2, bound for Madras, India, to begin her medical missionary work.

The *Wyoming* reached Liverpool Friday evening, Sept. 12. All day we had been, hoping something would prevent our having to land that evening, and be kept in the custom house indefinitely; but no such fortune was in store for us. The little tender came alongside at 8 P. M. A dapper young man stepped on board and asked for me. He proved to be the agent, Mr. Mills, who was to do and see to everything for me. Of course I was delighted to see him and make over my papers.

We had quite a ride in the tender before reaching the shore. There we were shown into a large, bare room to wait until the baggage was ready to be examined. Presently we were all moved on to another larger, barometer room, where baggage of all sorts, was scattered about. There were large letters along one wall, and porters were hurrying to and fro trying to get the baggage labeled A—, opposite the big A on the wall, and B ditto.

After getting my eighteen pieces of baggage together the officer in charge asked me if I had anything dutiable, specifying cigars, liquors, perfume, American reprints of English works, etc. He opened two trunks and one of the small boxes, and then marked everything passed. Thus disappeared the terrible bridge which I had been crossing laboriously and repeatedly for some time past. "Hac fabula docet," etc. Then we went to the hotel, and here ends the first part of the journey.

The steamer *City of Cambridge* bears us away again to our India home. Setting sail the evening of Sept. 18 we have fine weather one day only. Sept. 20 the climax of misery is reached. The motions of the steamer are various. From side to side she rolls, forward and aft she trembles, diagonally and rotatorily she reels. The noises, too, are various and interesting. Everything creaks and creaks, everything groans and groans, the waves rush and roar, and the high wind whistles through the rigging and against the sides of the ship. Now and then this is varied by a wave striking with a dull thud and then water rushes and dashes about. Everything is drenched and everybody uncomfortable.

Sunday, Sept. 21, reminds one of the notice read from a Scotch pulpit on Sunday: "There will be no Lord's Day next Sabbath; the parson's wife wants to use the kirk to dry her clothes." We were all too miserable to know or care much about the day of the week. The rough weather still continued, every roll was another misery. Every slideable slid, every movable moved.

The 22d we passed out of the region of rough weather and saw land; the coast of Spain, later on the coast of Africa. The Straits of Gibraltar are passed on the 24th and we are in the Mediterranean Sea. On the African coast we saw Tangier, a quaint town on the spur of a mountain, the houses square, evidently of stone, only one story in height, with large doors or windows. Farther along the African coast becomes barren and rocky, contrasting with the cultivated slopes of the Spanish coast. The latter seem divided off into squares by wide hedges, with homes and hamlets here and there. We met a number of steamers and sailing vessels and they formed part of a charming picture as they sped away in the amber light toward the setting sun. A peculiar haze hid the details of the shore, and when the sunlight got into this the air seemed full of golden dust, a heavy cloud was just above the sun. Now can you picture the peculiar effect of light and shade on wave and sky? I can give you the bare details, you must fill in the beauty. The glittering pathway to the west with its myriads of tiny waves, reflecting on one side the amber light, on the other the gray shadow of the cloud—the hills in the distance, obscured (excepting in sky outline) by the golden mist, ship with all sails set silhouetted against the blue sky,—it was indeed beautiful.

Days now passed uneventfully; the daily routine of ship life taking up its monotonous onward march. Sept. 27 we passed Tunis Bay, and Sunday, the 28th, was like all other days, excepting only that the captain wore his dress uniform. No service of any kind. We have passed Malta. First we sighted Gozo, a large island with steep rocky shore, hilly inland. The island is divided off into large vineyards. St. Paul's Bay runs in some little way; all the coast is rocky excepting this bay, and the captain says this is the only place where the shipwreck as recorded in The Acts could have oc-

curred; anywhere else the ship would have been dashed to pieces. We had a good long look at Valetta, the principal city of Malta. It is quite large, built largely of white or light colored brick. There are some fine large buildings, a number of churches and public houses of some cost. The harbor is of the best. This is quite an important port and coaling station, some ten or twelve steamers and vessels arriving and departing every day.

One of the passengers was telling me she had her horoscope before leaving England. This voyage was predicted as unfortunate at the commencement (which it was for her, as she lost quite a sum of money), later pleasant, but toward the end stormy and perilous. As we are going up the Bay of Bengal during the time of cyclones, the prediction is not altogether unlikely to come to pass.

Wednesday, Oct. 1. To-morrow about day-break we are to arrive at Port Said, where if we are early we may have a chance to go ashore, and here I must close.

Suez, Oct. 5.

HOW EACH VIEWED IT.

The Rev. C. H. Spurgeon tells this beautiful, interesting, as well as suggestive, incident: "I was struck with a story of two men who used to give exhortations at meetings, who had fallen out with each other; and one of their brethren who grieved to think two servants of God should be at difference with each other, went to reconcile them. He called upon the first, and said:

"John, I am very sorry to find you and James have quarreled. It seems a great pity, and it brings much dishonor on the church of God."

"Ah," said John, "I am very grieved, too; and what grieves me most is that I am the sole cause of it. It was only because I spoke so bitterly that James took offense."

"James, I am very sorry that you and John cannot agree."

"Yes," he said, "it is a sad thing we don't; we ought to do so, for we are brethren, but what troubles me most is that it is all my fault. If I had not taken notice of a little word John said, there would have been an end of it."

"The matter, as you may guess, was soon rectified. You see there was at the bottom a true friendship between them."

SOUR WORDS.

They indicate a sour origin. They show that the heart is in an acid state. The hearer of such words cannot but have his own, and not very complimentary, opinion of the speaker.

They make the speaker himself more sour. Words react upon those who utter them. As kind words beget kindness and increase the power of it in the soul, so sour words increase the bad temper of him who uses them. They add fuel to the fire and augment the heat.

Sour words dangerously tend to make the hearer sour. They create an atmosphere which he breathes, and the virus is likely to penetrate his soul and make him sour, too. Vinegar gives its own character to anything it can reach. So it is not the fault of the sour in heart and speech that they do not spoil all the sweetness that there is about them.

Sour words are all but certain to give sourness to the countenance. The face is a tell-tale of the heart, and the heart's sourness, rising to the lips in bitter words, has wonderful power over all the features. Look on the countenance as the owner is using sharp and bitter words. Do you see a smiling June or a scowling November?

Sour words are not soon forgotten. Sharp and piercing, they enter, like iron, into the soul. As with hooks of steel, they hang on to the memory. All you can recollect of some people is the sour words you have heard them use.

Now, if sour words indicate a sour heart and make the speaker more sour, and make hearers sour, and give a sour countenance, and make one's sourness long and painfully remembered,—there are five reasons why these words should never be found upon your lips. Let the last ones you have used be the last.—*New York Observer.*

On the farthest extreme in the field of religion stands cold, blank Atheism. It is a system of negations which would take out of our thought as well as from our language, all such words as God, heaven, spirit, soul, religion, worship; in short, every expression that is the embodiment of the faith of a yearning heart. Unbelief slowly declaims against the possibility of a miracle; but here is a miracle than which none could be greater, viz., that there should be an atheist; that the human intellect could so stultify its inborn faith in a sovereign power, whose presence nature everywhere reveals; this, this is the most stupendous wonder of which the intellect can have knowledge.—*Sel.*

"Madam," said the eminent surgeon, "I am happy to say we have discovered the cause of your husband's condition. A small portion of the skull was fractured by the injury that deprived him of consciousness a year or more ago, and a splinter has been pressing upon the brain. I have located the fracture, and in a few minutes, with the help of my assistants, the splinter will be removed. You must not be surprised, madam," he continued, "at anything he may say when he returns to consciousness. It has been many a long month since the injury happened to him, but you will remember that to him there has been no lapse of time whatever. If he has interrupted in the course of any remark he was making at the time of the accident he will finish that remark as soon as the pressure is removed from the brain." The surgeon resumed his place at the bedside of the unconscious patient, and the operation proceeded. It was a complete success. The moment the splinter was removed from the man's brain a natural look came into his eyes, and his anxious friends in the room adjoining heard him say in a slow, hesitating monotone: "—hen and a half lay an egg and a half in a day and a half, how many eggs will six hens lay in seven days?"—*Chicago Tribune.*

THE DEVIL.

Men don't believe in a devil now, as their fathers used to do; They've forced the door of the broadest creed to let his majesty through. There isn't a print of his cloven foot or a fiery dart from his bow To be found in earth or air to-day, for the world has voted it so.

But who is mixing the fatal draught that palsies heart and brain, And leads the bier of each passing year with ten hundred thousand slain? Who blights the bloom of the land to-day with the fiery breath of hell? If the devil isn't and never was, won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his feet? Who sows the tares on the fields of time, where ever God sows his wheat? The devil is voted not to be and of course

Contributions.

THINKING AND DOING.

BY MRS. M. P. A. CROZIER.

To think a noble thought is well,
To do a noble deed is better;
To wish a soul were free is kind,
But kinder far to break the fetter.

A man may think, and think, and think,
His feeble brain with plans be teeming;
But if he fails to act—why, then,
His thinking might as well be dreaming.

A man may talk, and feel, and weep,
And be so glad his heart is mellow—
But sympathy that ends with tears,
Will never save a starving fellow.

THE PUBLICAN'S PRAYER.

How sweet the hope of that immortal clime,
Where the soft air is not a sound of woe,
And where the white-winged souls who come and go

Think a unhallowed night, and work no crime.

Here oft we stumble, blind with fault and tears,
And bear our bruises sadly, wearily;
We judge our brother oft erroneously,
And let our sins grow heavy with the years.

Ah, well for us, if we can feel and say
With him who sears our heart and quickens his heart
And dreads the point of wrong's afflictive dart—
"Have mercy on a sinner! God, I pray!"

This be our prayer, though daily need recall
The temple scene, the humble Palestine,
And never may a false privilege befall
Upon our lips, turning sweet peace to gall.

Tough pathed by error unrepented still,
And long for the world to see His light,
It will be well with us if we do right,
If in ourselves we do the Father's will.

Standing "afar" in deep humility,
With smitten conscience for much waywardness,
Oh, let us ask Him who doth ever bless—
"Have mercy on a sinner, God, I pray!"

HELPING THE PASTOR.

BY THE REV. GEO. B. HOPKINS.

III.

IN HIS PASTORAL WORK.

The people can help their pastor very much in his visiting and other labors. The true pastor desires to benefit his people in every possible way. He labors not for selfish ends but to save souls and to build up the church. He is glad to learn of any way whereby his usefulness may be increased. He is not preaching for a living for money, for fame, or for a life of ease. Usually he could get a living more easily in some other profession. He has little opportunity to lay up wealth. In only a few cases is there any chance for him to gain renown. His duties, if properly performed, are very arduous. Unless he has been long in the ministry and has already stored his mind with sermons, it will take him about half his time to prepare his sermons. He ought to devote much time to study not bearing directly on his sermons. He must also occasionally prepare and preach funeral sermons. Further, he is expected to attend church socials, covenant meetings, quarterly meetings, etc. He, like other men, has friends to visit and letters to write. Usually, too, he has some manual labor to perform, as splitting wood or cultivating his garden. All these things and others not mentioned, bring the time that he can devote to strictly pastoral work into a narrow compass. The time was when not so much as now was expected of him as a preacher. He could then give more time to visiting.

Since the minister's time for pastoral work is limited he should be helped by his people. They should inform him of the sick, people in trouble, inquirers after salvation, and others needing his visits. Many times he will not know of such cases unless he is told. If he is a devoted Christian he will not sit in the stores and get his knowledge of the sick, etc., in that way. He must therefore be told of such cases, as he cannot be expected to be always on the road. Probably in most country places there are from seventy-five to one hundred families that should have calls from the pastor. In large towns there are many more. Therefore no one family should expect many visits from the pastor unless they are in special need. For this reason a family that desire a visit from the pastor for any special reason should send for him as they do for a physician. If they do not send they ought not to complain if he is not on hand.

The pastor should also be informed of any seeming neglect on his part. There are churches that have desired more pastoral work than their minister was giving them. Sometimes their pastors have not known it until they were discharged for a neglect of this kind of work. "It is very unjust to treat a pastor thus, as a true servant of Jesus Christ desires to perform his duty faithfully when he knows what it is. For this reason if any church finds its pastor in any way neglecting they should kindly suggest to him the work they want done. If it is possible for him to do it consistently with his other duties he will doubtless cheerfully attend to the work. Sometimes a pastor visits too much and gets the name of neglecting his studies and living upon the people. The feelings of the people in regard to this matter vary greatly in different places. Hence the pastor needs to be told what is expected of him. Christians have a fine opportunity for helping their pastor in his work, and by helping him they help themselves. They should not, however, expect too

much from him and especially from his family. They are all mortal and they cannot do everything. Indeed, there is no reason for expecting a pastor's wife to be also a pastor. True, a good wife will help her husband so far as she can, whatever may be her occupation. Husband and wife ought to help each other. But a pastor's wife is under no more obligations to the church than any other woman in the church of similar ability and opportunities. She is expected to see to home duties. She must usually keep her house in better order than others, or people will make remarks about her untidiness. Since she has home work to attend to she cannot do much pastoral work without shortening her life. To place her at the head of every society and enterprise is both unwise and wicked. It is unwise because other Christians ought to be trained to the work. They should not be idlers. They need the work for their own good. They can do it if it is divided among them. A pastor may then be helped by not demanding too much of him and his family.

It is also often possible for Christians to assist their pastor directly in his pastoral labors. Many Christians have ample time and ability to engage in this work. How much better to be visiting than to be spending precious time in gossip.

Finally, a pastor may be helped by receiving his admonitions in meekness. It is one of the duties of the pastor to admonish his people. If he is faithful to his calling his burdens are heavy. He has laid on him the care of the church and he feels a responsibility for its up-building and the salvation of sinners. Others ought to help him bear his burdens, and esteem him very highly in love for his work's sake. By so doing they will help themselves and glorify God.

EVENING.

There is soft, sweet music in the air,
And soothing shadows follow noonday's glare;
The birds fly homeward seeking each his nest,
The sounds of village life are hushed to rest;
From out the rich-hued west the gold lights flow,
While faintest stars chant requiems soft and low;
The shadows on the distant hills increase,
Night folds her wing about a world of peace.

O golden glow! O setting sun!
O labor done!

A hush falls on the spirit. It may be
A silence filled with heaven's own harmony,
And from the darkening west a message thrills
The gathering mists upon the purple hills—
"Peace, O ye hearts by earthly cares oppressed,
Beyond life's weary day lies holy rest;
The upward track o'er distant hills of light
Leads to the eventide of heavenly light."

O golden glow! O setting sun!
O sweet "Well done!"

THE CATHOLIC QUESTION.

The Catholic Directory for 1890 states that there are in the United States 13 archbishops, 78 bishops, 8,332 priests, 2,132 ecclesiastical students, 7,523 churches, 3,302 chapels and stations, 35 theological seminaries, 102 colleges, 635 academies, 3,194 parochial schools with 633,238 pupils in them, 553 charitable institutions, and about 8,000,000 Roman Catholics. They are increasing rapidly in numbers and more rapidly in their assumptions.

We have recently read with great interest a valuable pamphlet giving both sides of the school question as looked at by Protestants and Catholics. It may interest the reader to read some quotations giving the views of Cardinal Gibbons, Edwin D. Mead, Bishop Keane, and Hon. John Jay. Cardinal Gibbons discussing the question of denominational schools uses the following language:

"The religious and the secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculties and to foment a spirit of indifference in matters of faith. Education is to the soul what food is to the body. The milk with which the infant is nourished at its mother's breast feeds not only its head, but permeates at the same time its heart and the other organs of the body. In like manner, the intellectual and moral growth of our children must go hand-in-hand; otherwise their education is shallow and fragmentary, and often proves a curse instead of a blessing. Piety is not to be put on as a holiday dress, to be worn on state occasions, but it is to be exhibited in our conduct at all times. Our youth must put in practice every day the commandments of God as well as the rules of grammar and arithmetic. How can they familiarize themselves with these sacred duties if they are not daily inculcated? . . . The catechetical instructions given once a week in our Sunday schools, though productive of very beneficial results, are insufficient to supply the religious wants of our children. They should, as far as possible, breathe every day a healthy religious atmosphere in those schools in which not only is their mind enlightened, but the seeds of faith, piety, and sound morality are nourished and invigorated. This would be effected if the denominational system, such as obtains in Canada, were applied in our public schools."

One may agree with his eminence as to the need of inculcating "the seeds of faith, piety, and sound morality," without believing in resorting to such a public school system "as obtains in Canada." Those who understand our own public school system best consider that it is far superior to anything which obtains in any Catholic country.

We believe that Mr. Mead voices the best sentiment of the United States in the closing paragraph of his able paper when he says:

"This is a bad time to urge that the State should not educate its children, but leave that work to be attended to as it may. We are now advancing to a higher and not a lower view of the State and of its functions and duties. We all need to feel as citizens that we are as truly our brothers' keepers as the churchman used to feel himself as churchman. I find in most of the Catholic utterances on education no sense of obligation to the whole, no civic breadth, no thought of any children but their own. We shall all know and take to heart that, by the very nature of the case, all are children of the State, as all are children of families and some are children of the church. To be educated is to be able to stand outside ourselves. No man is so uneducated or so dreary as the high churchman whose only talk is of surpluses and stoles and Sexagesima Sunday, and whose only book is Keble; or the Boston Unitarian whose only sentiment for the Baptist around the corner is a pale, supercilious pity, and to whom Henry Ware is a greater name than Maurice or Newman. The Baptist College cannot give a proper education with none but Baptist professors; no college can that fosters the notion that astronomy or political economy or Greek has anything to do with church polity or creed. We hear much in these days of a National University at Washington; and just now a Catholic University is being opened at Washington. I wish it well if it pursues a truly catholic course, as I wish well to Wesleyan University and to the Congregational College at Amherst. It is a good augury that at the head of this Catholic University is to stand the eloquent scholar whom we have heard to-day. There is no bishop in the church, save Bishop Spaulding alone, who seems to me so truly in harmony with what I have called the American idea. But I feel that no university at Washington under the auspices of any church can ever be such a university as that which Washington, in his last message to Congress and in his will, commended to the American people. Let us at least see to it that the public schools, the schools of the whole people, are ever kept informed by that broad public spirit which was the spirit of Washington, and in any danger to which he saw our greatest danger."

It is a little amusing to see Bishop Keane, the head of the fast-developing Roman Catholic institution, at Washington posing as the advocate of Christian education and setting the Christian people of the country in opposition to our noble public school system. New England people are not in the habit of ranking their schools as Godless. "Here is what the bishop says:

"Look now at the people of our country and we see them divided into two classes. On the one side, the Catholic Church emphatically declares for Christian education; and with us side all those non-Catholics, whatever may be their denomination, who believe in Christian schools, and in them are giving their children an education, leavened and animated by Christianity as they understand it. On the other side are the upholders and advocates of a national system of schools in which Christian truth and duty cannot be taught. Can any one in his senses hesitate which of these two sides is for the real welfare of our country? We must cling to this sacred cause; and uphold it at any cost. We must carry aloft before the eyes of our country the banner of Christian education. We must multiply and perfect Christian schools, till all our children and all our youth can have in fullest abundance all the blessed intellectual and moral advantages which are the essential condition of Christian civilization. We must stop at no difficulties; we must count no cost. At any cost the work must and shall go on, for we are called to it both by a love of God and love of country. Our country may for a while misunderstand and misjudge us; she may treat us unfairly; she may tax us doubly, may suspect our motives. But, like the Grecian hero of old, we will look her lovingly in the face and say: 'Strike, but hear me!' And we will persevere, until the good sense and the noble heart of the American people give the victory at last where it is rightly due, and all ranks of our fellow-citizens who believe in Christian civilization will join with us in securing it by Christian education—will vie in guiding all the youth of the land in the gladsome ways of Him who alone is or can be the Light of the World."

Are the blessed results for which Bishop Keane pleads so rhetorically to be brought about by destroying our public school system and fostering parochial schools? We think not. The history of Roman Catholic countries—Spain, France, Italy, Canada, the South American States—is very suggestive, but not in a direction in which we are very anxious to follow. We look with deep apprehension upon the crime, pauperism, and illiteracy of these Roman Catholic countries. The closing words of Hon. John Jay's paper are full of meaning, of answer, and of warning. He writes:

"One other fact demands our attention as of first-class importance in the discussion, and that is the fact incontestably established by statistics both in America and Europe, that the Roman schools produce a large excess of crime and pauperism, as well as of illiteracy, over Protestant schools. If any reasons were necessary to justify our intelligent Roman Catholic citizens in their preference for our public schools and their refusal to surrender them, they would be afforded by such statistics; and in addition to the considerations which forbid us as a nation to surrender the integrity of our common schools, it is our duty to protect our adopted citizens against every attempt to infringe their liberties by threats, temporal and spiritual, which are properly held to be undue influence. It is our duty to protect the children of these naturalized Roman Catholic citizens who have renounced allegiance to every foreign prince and potentate, and who have sworn allegiance to the United States, in their constitutional right to enjoy freely and without restraint the advantages of our public schools; and it should not be forgotten that the right to protection of a

naturalized citizen against unlawful interference by a foreign government is an acknowledged principle of American law. The interesting considerations suggested by the proposition of the adoption by Americans of the parochial school have also a direct bearing on the question now before the American people, how far the proposed Roman university at Washington, in which the Jesuits at Rome are reported to be greatly interested, will tend by its teachings to strengthen the family relation as it now exists, to maintain the dignity and independence of the States, the civil and religious freedom of the people, and the unity, peace, and harmony of the Republic."

These are the words of a calm, thoughtful, legal mind. They warn us that an attempt is being made "to infringe our liberties." The Roman Catholics are bound, if possible, to destroy our excellent school system. A few years ago it was apparently too religious, and so they bent every energy to stop the reading of the Bible therein. Succeeding in large measure in this effort, they now turn about, and with the most shameless effrontery, demand that inasmuch as our public schools are now Godless they give place to denominational, religious (?) schools. We trust that the good sense of the common people will see through this sophistry. They must be prepared to meet these encroachments of Rome. She is bold, wily, aggressive, persistent. Unless her efforts to subvert our school system, and so our liberties, is squarely and firmly met, it is only a question of time when either we shall be compelled to bow to her dictation or else resist her claims with blood—K.

PRAYER-MEETING TOPIC.

For the week beginning Nov. 16.

REJOICING ALWAYS.—Phil. 4:4; John 16:24; 1 Pet. 1:3-8; 2 Cor. 6:10.

T. The difficulty with most of us is not that we cannot joy at all, but that we do not rejoice always. This may be somewhat obviated if we study into the nature of Christian joy. The rejoicing to which the apostle exhorts is far from being an excitement which must ebb as well as flow; it is not an exhilaration of spirits which cannot be vent save in "hallelujahs" or psalms of praise. Sandwiched in, as it is, as a fruit of the spirit, between love and peace, it partakes of the nature of both. Love begets joy, and joy is closely allied to peace. Christian joy is the even flow of constant cheerfulness; it is the contentment of which Paul speaks when he says that he had learned in whatsoever situation he might be therewith to be content; it is the peace of which Christ spoke when he said, "My peace I give unto you."

"Joy is the happiness of love; it is love exulting; it is love aware of its own felicity, and rioting in riches which it has no fear of exhausting; it is love taking a look of its treasure, and surrendering itself to bliss without foreboding."—Dr. J. Hamilton

2. Joy can be constant because the source of it is unintermittent and exhaustless. We are exhorted to rejoice "in the Lord," for he and he only is the source and supply of all our joy. "Ask," said Jesus, "that ye may receive, that your joy may be full." If we seek for joy in the world, in our business, in our social position and influence, in our success in money getting or in power over others, we may find the joy which attends these worldly things, but it is not Christian joy. That can be found only "in the Lord." The joy of the Lord will not stand side by side with an idolatrous delight in the things of the world. If a Christian is without spiritual joy, it may at once be noted that he is taking pleasure in the world rather than in communion with God, or in doing his will. Degrees of joy there are, no doubt, but just so long as a man fulfills the conditions of joy will be joyful. No man can take our crown of rejoicing. Paul and Silas in prison could yet sing hymns of praise to Almighty God. Our bodies may be bound; our spirits are as free as uncaged eagles, and where freedom is, there dwelleth joy.

3. Beecher has said: "There are joys which long to be ours. God sends ten thousand truths, which come about us like birds seeking inlet; but we shut up to them, and so they bring us nothing, but sit and sing a while upon the roof, and then fly away." Yes, he has sent, and is sending, thousands of unexpected blessings, some in disguise and some walking with the openness of noonday, but he does not leave us to desultory gifts, to chance gleams of sunlight, to the uncertainties of unearned, and hence unappreciated, joys. He shows us clearly how there are spiritual laws governing his kingdom, which make it possible for every man to be certain and sure of receiving the joys of that kingdom. The laborer of the day is not more certain of rest and reward when night cometh than the man who does the will of God is sure of spiritual satisfactions. Communion with God never fails to bring the believer joy. "I will make them joyful in my house of prayer." Working in his vineyard never went unblest or unrewarded. "The joy of doing good" strengthened our Saviour in those arduous toils he undertook for our sake, while the "joy that was set before him," as a final consummation of his lifework, enabled him to "endure the cross, despising the shame."

This joy, too, may be ours, and ours just so long as we can work, and we can never get where we cannot work for Christ unless we get where we have lost the inclination.

4. "The joy of the Lord is your strength." Christians who have lost their joy are doing very little good in this world. Sunshine is wholesome; fog and cloudiness, when chronic, are injurious.

"Christians, it is your duty not only to be good, but to shine; and, of all the lights which you kindle in the face, joy will reach farthest out to sea, where troubled mariners are seeking the shore. As waves phosphoresce, let joys flash from the swing of the sorrows of your souls."

—H. W. Beecher.

REV. ALVAH BUZZELL.

Rev. Alvah Buzzell died at Southboro, Mass., April 2, 1888, lacking only nine days of reaching his eighty-first birthday. Some two years prior to his death he had written out of recollection an account of his birth and religious experience, and some of the most important events of his life more than fifty years after they transpired. It is from these meager sketches that this biographical notice is given by the writer.

Brother Alvah was the sixth son of the Rev. John and Anna Buzzell, and was born at Parsonsfield, Me., April 11, 1807. He experienced religion when but twelve years of age, but soon lost its enjoyment by the neglect of duty. In 1831, in a time of religious awakening at Stratford, N. H., in the church of which Rev. Enoch Place was pastor, Rev. David Marks was laboring in the revival. Brother Alvah was reclaimed, and felt it his duty to go from house to house and preach Christ to his young associates. From Stratford he went to Alton, Gilmanton, and Barnstead, holding meetings in all the places, and he saw in each of them quite a number of young people converted to God.

In January, 1832, he returned to Parsonsfield with Rev. Jesse Meader, and feeling it his duty to make a public confession of his faith by the ordinance of baptism, he offered himself to the church, and was baptized by Rev. Mr. Meader and added to the first Free Will Baptist church in Parsonsfield. As usual he was greatly encouraged and strengthened, and felt called upon to labor among his companions in his native town. As a result he saw much of the glory of God there. He held meetings in Fitchburg and Ossipee with great success, seeing many of the youth converted in each of those places.

He attended the F. B. Yearly Meeting which was held in June, in Andover, N. H., and remained after the Y. M. with Rev. Elijah Watson, seeing as the result of his labors with God's blessing in Andover, many souls converted. He next went to Barnstead, and held a series of meetings with gracious results, especially in what was called the Clark neighborhood, remaining more than a year with them, and preaching the Gospel. At the New Durham Y. M. in May the subject of his ordination was discussed. A council consisting of Samuel Dyer, Enoch Place, John Kimball, Nath'l Berry, David Garland, and Jesse Meader, was appointed to attend the request of the church for his ordination, which had been made and which took place in June following, in Barnstead, N. H. After his ordination he was busily employed in baptizing the converts who had been waiting for him to administer the ordinance to them, baptizing, as he says, nearly all who had experienced religion in his meetings. Sept. 11, 1833, he was married to Miss Mary A. Cilley, daughter of Jona. Cilley of Andover, N. H., by the Rev. Elijah Watson. He continued to labor in Barnstead and vicinity until after the birth of his first child, April 21, 1835.

After closing his labors at Barnstead, he spent some time in Fitchburg and Ashburnham, Mass. An F. B. church was gathered there, and Rev. Mr. Peasly became its pastor. In 1836 he moved to Parsonsfield into the house with his father, carrying on the farm, and preaching on the Sabbath in different parts of the town, at the Middle Road, Weeks' Corner, etc. He saw many souls converted in that region. He was pastor of the Parsonsfield and Cornish church about two years, and saw revivals the most of the time. He saw much reformation, and baptized some forty converts while in that vicinity. By invitation from the church at Springvale, he went to a protracted meeting there. There was good done, but he did not move to Springvale until 1840. He was then working in a gracious revival with Elder Theodore Stevens. In the spring of 1841 he moved to Shapleigh, where he labored one year, and some twenty souls were converted. In 1842 he moved back to Springvale.

He preached at Little River Falls in Lebanon, and as the result of a revival in which he was joined by Elders T. Stevens, David Lord, and Joseph Fullerton, some forty members were gathered into what was called Little River Falls F. B. church. He preached with this new church one year. The work of revival continued during the whole year, and quite a number of converts were baptized by him. In 1844 he preached in Berwick and Waterborough up to 1845, when he moved again to North Parsonsfield, and preached in different sections of the town during the summer, as before. He moved during the winter from Parsonsfield to Newfield, Me. He preached in Newfield, West Parsonsfield, and East Wakefield, spending five years in the places referred to. He gives the Christian friends great credit for their kindness and liberality, and was permitted to witness much of the glory of God in the salvation of souls during his stay. He then moved to East Wakefield, and preached at Wakefield, Ossipee, West Parsonsfield, Acton, etc. A church of some forty members was organized at East Wakefield. Remaining in Wakefield five years he enjoyed much spiritual prosperity. At this time his wife had been away from the home of her youth some twenty years, and as her father had fitted up a home and gave them a welcome to it, he concluded, although it was hard to leave so many kind and loving brothers, that he would accept the invitation, and moved to Andover in March, 1856. After getting settled he was invited to preach on the Sabbath at Franklin, N. H., which he did,

preaching through the summer and fall. He then preached at Wilmot Center a few months.

In August, 1861, he enlisted in the Fourth N. H. Regiment of Volunteers. He went to Washington and was united with Sherman's fleet of twenty thousand men. He went with that body of men in all their engagements, being appointed as nurse to take care of the sick and wounded. Upon the Sabbath he was requested to preach to the colored people. He assisted in organizing the first school for colored people in Florida, and taught some time himself. Then he went to Beaufort, S. C., and in October, 1862, he was discharged in consequence of an affection of the heart induced by the extreme heat.

Brother Alvah preached at Andover two years after his return from the army, during which time his wife was sick, and died in March, 1867, in the triumphs of the Christian faith, having lived a Christian life from ten years of age. The Rev. J. M. Bailey who had always known her, preached a very comforting discourse at her funeral. In July, 1868, he was married to Miss Nancy Robie, of Salisbury, N. H., by Rev. John Durgin. There he lived, preaching on the Sabbath, attending funerals, etc. In the spring of 1877 he had a call to preach at the Baptist church in Salisbury, and the people were kind and generous to him. He preached the second year at Salisbury. In 1879 he was employed to preach at the county farm, and also in 1880. On Aug. 7 of that year he was thrown from his horse and made a cripple for life. His second wife died May 20, 1885.

After her death he spent most of the time in visiting his children. But he had been called to his heavenly home, and we have a blissful hope of meeting him with our dear parents, brothers, sisters, and all the dear saints of God with whom we have been acquainted here and with whom we have worshipped God below.

In closing the writer will only add that his dear brother was a faithful, humble, devoted minister of the Gospel, and no doubt will have many "stars in his crown of rejoicing." He possessed a wonderful gift in prayer and exhortation. He seemed to carry the spirit of revival with him wherever he went. But few of the unconverted could listen to his prayers when he was engaged in the work of God, without being awakened to serious thought in regard to their eternal welfare.

JAMES M. BUZZELL.
Portland, Me.

Obituaries.

Particular Notice. Obituaries must be brief and for the public. For the excess of over one hundred words, and for each word over one hundred, the fee of the STAR is expected that each will accompany the copy at the rate of four cents per line of eight words. No return is made.

Brown.—On the evening of Aug. 31, 1890, just as the church bells were calling the worshippers to prayer, Mr. James Hart Brown of Limerick, Me., after a long and very painful illness, died at his home in Limerick, Me. "Them which sleep in Jesus will God bring with him," was most fully apprehended by him. On reaching the hour of change he glanced around the room, and then, fixing his eyes on his companion, who, as ever, was waiting at his bedside, he exclaimed: "Oh, this pain!—but this leads to immortal life. This is death. Death is welcome," and all was over. 1862. He was found Clerk. Fourteen years later he was baptized by Elder Charles Bean, and united with the First Free Will Baptist church in Limerick, of which he remained an active and worthy member until death, serving four years as clerk. From the day of his union therewith, with a single exception (then unavoidably absent), he was always in his place in the sanctuary of the Lord, serving in nearly all departments of the church work. Under Divine impulse, he did so, our brother greatly supplemented that work, visiting from house to house both within and without his parish, conversing and praying with and for the people, also gathering them into school, and by his earnest words persuading them concerning the things of the kingdom of God. He thus became a successful soul-winner. The deceased was fifty-seven years of age, and was the son of Mr. Ephraim W. and Hannah Brown of Parsonsfield, Me. In 1856 he joined his fortunes with Ellen M. Carter of P., who became eminently his helpmeet in both his temporal and spiritual life. Under their marriage they spent about one and one half years in P., when they removed to Sacarapa, thence to this late residence (Limerick), where he was employed as a builder until about 1870, when he established himself in the mercantile business, which he continued until failing health and ultimate death. Mr. Brown served his town as clerk for several years. He leaves an interesting family, consisting of a very devoted wife, five amiable, dutiful, and industrious sons, five of whom are members of the F. B. Baptist church here, one of the Congregational church at Gorham, Me., besides one other who has recently cherished a hope in the Saviour. On Sept. 5, a very large concourse of people, both in and out of town, gathered at the church to pay their last respects to the departed dead, and kindly aid in his burial. The services were conducted by the pastor, C. E. Hurd, who gave an address, taking as his text, John 4: 47 (last clause), "The point of death." Rev. Mr. Herbert of the Baptist church offered prayer. C. E. HURD.

Lane.—Mrs. Cordella W., wife of Mr. John Lane, late of South Strafford, Vt., fell asleep in Jesus, Sept. 24, 1890, aged 79 years. Her disease was heart trouble. Sister L. was born just across a valley about one half of a mile from, and in sight of, where she died. So through a long and useful life she was well known and appreciated far around, as an intelligent, amiable and worthy citizen. Her kindness and charity for all, even the most erring, she was of an even, sweet disposition, loved tenderly by all. But her charm of character was in her life-long faithful service to her Saviour. She commenced when child, gave her young heart to Jesus, and at fifteen years of age was baptized and joined the F. B. Baptist church. She was an active Christian over sixty-five years, till illness kept her at home some three years. During her last sickness of three months she was resigned and peaceful. Her last words to me were, "I am waiting the Lord's will, I have a road home reaching to that within the veil. I don't know how any one can live without a hope in Christ." She leaves a brother, a son, and a daughter to rejoice that their great loss is her greater gain. From childhood her favorite paper was THE MORNING STAR.

Blanchard.—Died of general debility, at South Strafford, Vt., Oct. 13, 1890, Mary A., wife of Walter Blanchard, aged 66 years. Remarkable, quiet, that Sister B., a life-long friend of the above-named Sister L., living near and much resembling her in character, should follow her so soon to the "better country." She, too, commenced a Christian life young, and joined the Methodist church at Cavendish, Vt. Removing to S., she united with the F. B. Baptists and maintained a worthy standing to the end. Declining for years, in her last days she was a great sufferer. But patiently waiting her approaching departure, she said longingly, "When will my time come to be at rest? All is well." Very industrious, with always something to do for others on hand, she had just finished all the many things she had commenced, leaving many tokens of her unchanging love with her friends. Husband, son, and two daughters cherish her memory tenderly. May the mantle of sainted ones fall upon which she left, as the mantle of Elijah fell upon Elisha. F. REED.

Missions.

HOME AND FOREIGN.

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

THE CONCERT CALENDAR, 1830-30.

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. Brahmanism.
May 4.—Burmah, Siam, and Laos. Buddhism.
June 1.—Africa. Freedmen in the United States.
July 6.—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.
Aug. 3.—Italy, France, Spain. Papal Europe.
Sept. 7.—Japan, Korea. Medical Missions.
Oct. 5.—Turkey, Persia, Arabia, Mohanism.
Nov. 1.—Greece Church. Normal Christianity.
Nov. 2.—South America. Papacy. Y. M. C. A. Home Missions.
Dec. 7.—Syria, Greenland, Jewish Missions. Educational Work.

THE WOMEN'S WORK.

[From the reports of the Foreign Secretary of the Woman's Society, presented at the late annual meeting in Brooklyn.]

Midnapore, India.—Missionaries: Miss Butts and Miss Coombs.—Zenana Work, Ragged Schools, and Bible Women. Miss Coombs states that the money expended through the year has supported twenty-seven women teachers, five Bible women, with ten older women to accompany these, thirteen male teachers, and the inspector of the Ragged Schools. The roll number at the close of the year for both zenanas and schools was six hundred and sixty-one. She refers to the sudden fall in exchanges as seriously affecting their funds, and says that, unless home contributions increase, much work must be discontinued. "The Silver Bill," she writes, "may be all right in Washington, but its effects are anything but pleasing in Midnapore." She speaks of the faith and patience required by their work, and the disappointments at not oftener witnessing the results aimed for. "We do see results," she adds, "in the acquired knowledge, the kindly spirit, the increased interest; but that which we most desire, the acceptance of Christ, must come later on, as the children become men and women, and as the women have the support of less bigoted husbands and fathers."—Bible and Industrial Schools. Miss Butts reports an increase in the attendance of young men and boys in the Bible School, but states that, for various reasons, the number of women and girls is less than last year. The work is going on prosperously. In the Industrial School are Christian, Hindu, Mohammedan, and a few Santal boys. Though many Hindu and Mohammedan parents are willing their children should attend a free Mission School, as soon as these children seem to be interested in the religious teaching, they are withdrawn from the school. "At present," Miss Butts writes, "many influential Hindus and Mohammedans are trying to arouse the people to a sense of the evils likely to arise from allowing their children to attend Christian Schools. As a result of this agitation, a boys' school has been opened in Midnapore, by a wealthy Mohammedan, which has drawn away a number of their pupils. These fears, however, only show that Christianity is surely making progress." There are encouraging proofs that the Christian instruction is already bearing fruit.

Bulatore.—Sinclair Orphanage Superintendent, Mrs. D. F. Smith. The number of children now in the Orphanage is thirty-five. Of this number, twenty-five are supported by the Woman's Society. Mrs. Smith reports a decided change for the better among most of the children. Seven have been admitted to the church. Mrs. Smith's patience and faith are often tested, but in the midst of, at times, very perplexing cases, she finds rest and comfort in the promises of Him who has said, "I will never leave or forsake thee."—The Day School. This school, which also embraces the Industrial Department, has a good record. "The inspector of schools and his subordinates," writes Mrs. Smith, "speak in high terms of the efficiency of the institution." A serious illness last year obliged Mrs. Smith to be absent from her post for several months, when her place was supplied by Mr. and Mrs. Boyer. The work of the Bible women, reported by Mrs. Smith, is particularly encouraging. These women seem to find an entrance into the hearts of many with whom they come in contact. Difficulties vanish before them, and most blessed results prove that their work has the sanction of the Master. The villages visited number 272, houses, 1,065.—Balsore Zenana Work, Miss Nellie Phillips. Ten teachers are employed in this work. The present number of pupils is one hundred and fifty. Miss Phillips reports the progress of the pupils to be as good as could reasonably be expected. "Quite recently," she says, "we have commenced work among the Brahmo Samaj in a village near Balsore. It is refreshing to teach among a people who openly disclaim much that is revolting in Hinduism." Although she is not able to report conversions among the zenana pupils, yet she is assured that the Gospel is gradually winning its way. She believes there are not a few in the zenanas who pray to the one true God.—Balsore Girls' Schools, Mrs. Boyer. There are seven of these schools, with a total

enrollment of two hundred and seventy. Twelve teachers are employed, and nine female servants, who accompany the little girls to and from school. Seven of these teachers are Christian women. The children sent up to the vernacular examinations have been fairly successful.

The results of the study of the Bible and Catechism have been encouraging. Sunday-schools are established in connection with several of the schools, and in the others Saturday afternoon is set apart for religious exercises." Mrs. Griffin, in her report of the work done by the Bible women under her care, gives some very interesting accounts of visits paid by herself, her daughter Mabel, and the Bible women. They meet with many hopeful experiences, as well as those which are discouraging. The hearts of the people seem to be ready to receive them, and it cannot be doubted that they are accomplishing a large amount of good.

Storer College, Harper's Ferry. No report has been received from Mrs. Brackett. Mrs. Boothby, who has had charge of the sewing classes, has proved very efficient, and it is hoped will continue her services another year. Mrs. Lightner refers to the encouragement received by the school from the meetings of the General Conference, and speaks gratefully of the many articles of comfort or decoration that were left in the rooms by their Northern friends. The number of pupils the last year has been larger than usual. She refers particularly to the club system of self-boarding, which, through the efforts of Mrs. Brewster, was made popular, and is a great improvement on former methods. She adds, "We have been doing here a little and there a little, knowing not which shall prosper." Miss Franklin's report shows that there has been no retrogression in the progress of the school. She speaks of the interest taken by a majority of the pupils in the religious meetings, and foresees from this much usefulness in the future. The Industrial Work she reports as well under way. This work, as is well known, is a very important feature of the school. Prof. Brackett is hoping much from its successful prosecution. The future well-being of a large number of the pupils depends largely on this department.

It will be seen that this abstract could give but a bird's-eye view of our work and workers, but surely enough has been given to show that not a jot of the interest has decreased during the year. There is every reason for hopefulness as regards the future. It is a matter for gratitude that the little band of workers at Midnapore is soon to have a much-needed re-inforcement. Miss Mary Bachelor is now on her way to her old Indian home. The medical knowledge which she has been gaining the past few years will be of incalculable advantage to her in the work to which she has devoted herself. We confidently predict for Miss Mary a bright and prosperous future; a future rich in what makes life most precious—earnest, successful toil in the Master's service.

A rather remarkable testimony to the excellence of mission schools is given by a recent great representative meeting of Moslems in India, at which it was resolved that, in all places where they had no schools of their own, the young men of their community should be sent to missionary schools. This was by a vote of 170 to 30.

Sunday-School.

LESSONS FOR FOURTH QUARTER.

- Oct. 5. Parable of the Vineyard. Luke 20: 9-19.
The Lord's Supper. Luke 22: 7-20.
The Spirit of True Service. Luke 22: 24-27.
Nov. 2. Jesus in Gethsemane. Luke 22: 39-53.
Jesus Accused. Luke 22: 54-71.
Jesus before Pilate and Herod. Luke 23: 1-12.
Jesus Condemned. Luke 23: 13-25.
Jesus Crucified. Luke 23: 26-35.
Dec. 3. Jesus Risen. Luke 24: 1-12.
The Walk to Emmaus. Luke 24: 13-35.
Jesus Made Known. Luke 24: 36-48.
Jesus' Final Words. Luke 24: 49-53.
Review of Mission Lesson. Luke 21: 1-4.

JESUS CRUCIFIED.

—Sunday-school lesson for Nov. 23, 1890. See Luke 23: 33-47.

Revised Version.

- 33 And when they came unto the place which was called the skull, there they crucified him, and the malefactors, one on the right hand, and the other on the left: and Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the people stood beholding, and the rulers also scoffed at him, saying, He saved others; let him save himself, if this be the Christ of God, his chosen one. And the soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself. And there was also a superscription over him, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged, said unto him, saying, Art thou not the Christ? and he answered him, saying, Neither am I, nor believe I. For we are here as justly as thou, because we have done no better than thou. And he said unto him, I beseech thee, when thou shalt be seated in thy kingdom, remember me, for as yet I have seen no mercy. And he answered him, saying, Verily I say unto thee, To-day shalt thou be with me in Paradise. And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

I. LESSON INTRODUCTION.

Pilate having delivered Jesus to the chief priests to work their will with him, the preparations for his crucifixion were rapidly made. Not all the details of what took place between the closing of the last lesson and the beginning of

this are related by Luke. He says nothing of the mocking of Jesus by the soldiers, who were entrusted with the execution. Luke, however, alone mentions the address to the weeping women of Jerusalem, who followed our Lord out of the city gates to the place of crucifixion.

We have no detailed account of the crowd which followed in this awful procession; but "the chief priests were there, or at least some of them, so insatiable was their hate that, though their passover was at hand, they will not leave the man whom they had compassed about with death, till they were sure of his final execution." Simon of Cyrene was there to bear the cross after Jesus, or to carry the hinder part of it. The two dissenting members of the Sanhedrin, Joseph of Arimathea and Nicodemus, were there out of sympathy. Some of the women who had ministered to him followed our Lord even to the cross. Not many, probably, of the crowd who five days before shouted hosannas as the Christ entered Jerusalem were there.

"Truly it causes a shudder of horror, and baffles the mind to take in the situation. The inconceivable wonder of this whole scene offers some palliation of that natural unbelief that staggers at the incarnation and passion of our Lord. And yet it is that which brings us humbled and broken-hearted to his feet, for this 'great love wherewith he hath loved us' and given himself for us."

The parallel passages of the crucifixion are, Matt. 27: 35-56; Mark 15: 24-41; John 19: 17-30.

II. EXPLANATORY NOTES.

Verse 33. *The skull*, or simply, "skull." The Hebrew *Golgotha* (Matthew, Mark and John) means the same. "Calvary" is of kindred meaning, but taken from the Latin version. "The name probably arose from a resemblance to a skull in the shape of the slight elevation where the crosses were placed. Mount Calvary is an erroneous expression." From Hebrews 13: 12, we infer that it was "without the gate," and John 19: 20 tells us that "the place where Jesus was crucified was nigh to the city." *They crucified him*: Matthew and Mark tell of the offer of the usual stupefying draught, which our Lord refused. Such draughts were offered, it is said, by the compassionate women of Jerusalem. Plumptre says: "The cross employed in capital punishment varied in form, being sometimes simply a stake on which the sufferer was impaled, sometimes consisting of two pieces of timber put together in the form of a T or an X (as in what we know as the St. Andrew's cross); sometimes in that familiar to us in Christian art as the Latin cross. In this instance, the fact that the title or superscription was placed over our Lord's head, implies that the last was the kind of cross employed. In carrying the sentence of crucifixion into effect, the cross was laid on the ground, the condemned man stripped and laid upon it. Sometimes he was simply tied; sometimes, as here, nails driven through the hands and feet; sometimes a projecting ledge was put for the feet to rest on; sometimes the whole weight of the body hung upon the limbs that were secured." Godet remarks: "The crucified usually live twelve hours, sometimes even till the second, or third day. The fever which soon set in produced a burning thirst. The increasing inflammation in the back, hands, and feet; the congestion of the blood in the head, lungs, and heart; the swelling of every vein; and indescribable oppression, racking pains in the head; the stiffness of the limbs, caused by the unnatural position of the body,—these all united to make the punishment, in the language of Cicero, *crudelissimum terribissimumque supplicium* [most cruel and most offensive punishment]. This dreadful form of death showed the awful effects of sin. See 1 Pet. 2: 24.

Y. 34. *Father, forgive them*: Even in the act of crucifixion, Jesus spoke as the Son of God. These words were, probably, spoken during the act of crucifixion; or as soon as the crosses were set up. The teaching of our Lord ended with the 31st verse. Now his High-priesthood had begun. "That Jesus should, even in that extreme agony, pray for those who were persecuting him unto death, is a sublime, but not amazing, exhibition of the spirit which he ever inculcated on his followers (Matt. 5: 44; compare Isa. 53: 12); but it has in all ages seemed strange to many that he could say they knew not what they were doing. Yet Peter, addressing a part of this same company (Acts 3: 17), said, 'I wot that through ignorance ye did it, as did also our rulers.' In neither case was the statement intended to clear them from blame. It purposed only that, blinded by prejudice and self-interest, or, naturally influenced by leaders who were so, they understood not clearly that they were murdering their Messiah, the Son of God." In this prayer were included the Roman soldiers and all our Lord's enemies. It is true that the soldiers only obeyed orders, but they had a certain pleasure in their cruel duty. "We may believe that this prayer touched the heart of the penitent malefactor, and it may even have been that which made him penitent." We find the echo of this prayer in that of Stephen (Acts 7: 60), and "the same echo is found in the noblest manifestations of the forgiving spirit in all the ages of Christian history." *Parting his garments among them, they cast lots*: The clothing of the one crucified was the perquisite of the four soldiers who carried out the execution. John gives the details of the proceedings; but Luke summarily says that they distributed all by lot.

Ys. 35-37. *Stood beholding*: At the time when the prayer was uttered. The crowd would not long remain still on such an occasion. *The rulers also scoffed*: They were the leaders in the scoffing, and the others who joined in were secondary to them. *Soldiers also mocked*: "It is hardly to be wondered at, with such a vile example before them as the derision by the priests and elders, these provincial or Roman soldiers—men of the lowest class, and 'cruel by their wars, to blood inured'—beguiled the tedious hours by the mockery of the innocent. By the word 'mocked' seems to be meant that they lifted up to his lips the vessels containing their ordinary drink—our wine (*posca*), John 19: 29. Comp. Num. 6: 3; Ruth 2: 14)—and then snatched them away. Probably a large earthen jar of *posca* for the use of these soldiers

lay near the foot of the cross (Psa. 69: 21; John 19: 29). All these insults took place during the earlier part of the crucifixion, and before the awful darkness came on." They may have drunk to him, holding up the sour wine. This incident of offering sour wine is distinct from the one related by the other evangelists, which occurred about three hours later.

Y. 38. *There was also a superscription over him*: Luke mentions this later than the other evangelists. The words: "in letters of Greek, and Latin, and Hebrew" were probably inserted here from John 19: 20. There are four forms of this title, a different one by each of the evangelists.

Ys. 39-43. *Of the malefactors*: . . . *related on him, etc.*: These verses are peculiar to Luke. "John makes no allusion to the conduct of the malefactors, while Matthew and Mark intimate that both scoffed at our Lord. While these accounts may be regarded as simply more general, it seems probable that both robbers began to revile; but during the time they hung there, so long to them, one of them was moved to penitence." If he could only be remembered, it was enough. The King might determine the rest. It is conjectured that these robbers were the companions of Barabbas, in whose place the innocent Jesus was crucified. *In thy kingdom*: "At thy coming in thy kingdom" Jesus is regarded as one who is already King, and would appear in his royal dignity. *To-day*: An unexpected boon, for the crucified often lingered in agony for two days or more. *In Paradise*: A Persian word, meaning a king's garden or pleasure. Used for that region of Hades in which the spirit of the blest await the general resurrection, Acts 2: 31; 1 Cor. 15: 55; Rev. 2: 7. "The man's faith was in Christ as a person, and Christ's promise was of personal association with himself."

Ys. 44-47. Luke's account of the closing scene of our Lord's life is very brief. He passes over the tender scene narrated in John 19: 26, 27, and the lamentation mentioned by Matthew and Mark. He accords with Matthew that darkness rested upon the land from the sixth to the ninth hour, only adding the words, "the sun's light failing." The rending of the veil of the temple probably occurred just at the time when Jesus was dying. Luke gives the words which the dying Jesus uttered, *Father, into thy hands I commend my spirit*, which were followed, perhaps, by the words, "It is finished" (John 19: 30), though others would reverse these two sayings. The centurion was convinced by what he saw and solemnly proclaimed his conviction, *Certainly this was a righteous man*.

III. DOCTRINAL AND PRACTICAL INFERENCES.

The centurion's confession testifies to the impression, on a rude nature, of the unspeakable pathos and elevation of the death. But if all that we have to say, as we gaze on Calvary, is, "This was a righteous man," it becomes the saddest and dreariest scene in the world's history raising, in its acutest form, the old mystery of the sorrows of virtue as stumbling-blocks for faith in God's goodness or power. But if we see there the God-given sacrifice for the world's sin, our hearts melt with thankfulness, and we can take as ours the grand proclamation, "God was in Christ, reconciling the world unto himself."—Alexander McLaren, D. D.

Jesus could never have been the Saviour he is if he had not been willing to sacrifice himself. Yet the very fact that he would not think of himself, in his effort to save others, caused him to be doubted and sneered at by those who were unable to comprehend his spirit and his work. And as it was with him, so it will be with every true-hearted follower of his. He who would be the means of saving others must be ready to sacrifice himself. It costs something to show the spirit of Christ, or to do the work that he wants done for him. Unless a man is willing to have his life seem a failure, he cannot walk in the footsteps of Christ, or share the results of his living and dying.—H. Clay Trumbull, D. D.

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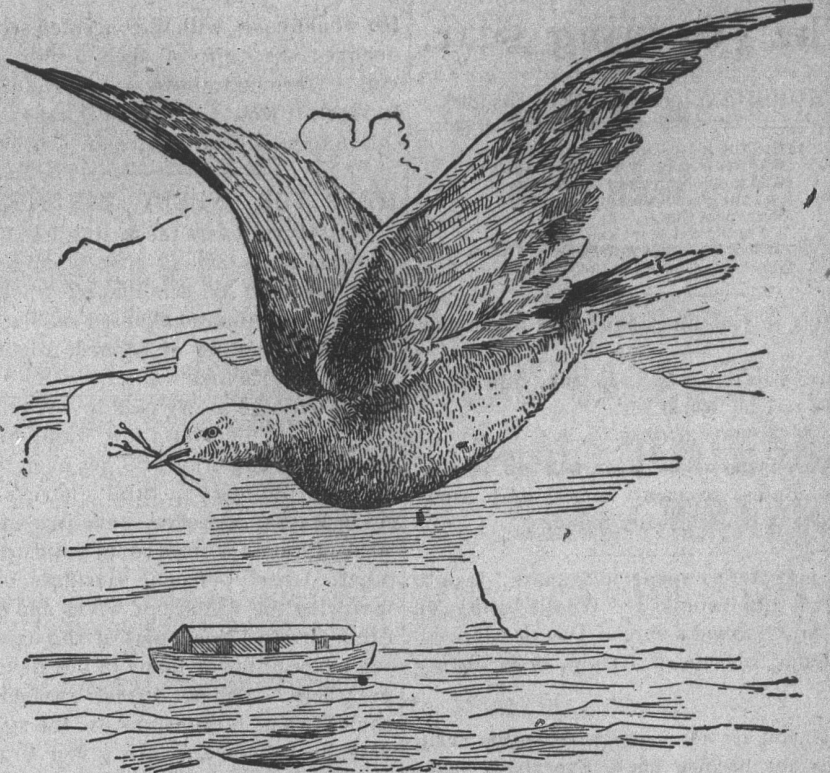
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The Morning Star.

THURSDAY, NOVEMBER 13, 1890.

"Mid the losses and the gains;
"Mid the pleasures and the pains;
"Mid the hopes and the fears,
And the restlessness of years,
We repeat this psalm o'er,
We believe it more and more,
"Blessed upon the water cast,
"Shall be gathered at the last."

It is only nothing that comes to nothing.

Are you living so as to make others happier and the world better?

This issue of the STAR will go, in sample copies, to many homes and hands where it is not usually found.

It is better to weep "idle tears" than to talk "idle words." "What's going on to-day?" asked a bore of Douglas Jerrold. "I am," ejaculated Jerrold, as he dashed by.

If you are not a subscriber to the STAR, why not become one? Everybody ought to read regularly a religious paper, and certainly every Free Baptist needs THE MORNING STAR.

Every new subscriber to the STAR between now and Jan. 1 will receive the paper for fifteen months for the price of one year's subscription—\$2 in advance. There are thousands in our churches who should avail themselves of this offer at once.

A Maine pastor writes: "We are to take hold at once of the work of increasing the circulation of the STAR. I think all are looking for, and are determined to work for, a very much larger subscription list. This is one of our greatest needs just now. I wish all our pastors realized it, and would go to work accordingly."

One of our ministers says: "I would send you items for the STAR, but I do not like to write about my own work." Your "own work," brother? Is that just the way to look at it? Try to regard it as the Lord's work, and then consider whether others may not be glad to hear of it. No part of the STAR is more eagerly read than the "Ministers and Churches" columns. Our pastors and lay workers should see to it that this department is kept crowded—not with long items, but with many.

Many men live a double life. They mean to be courteous, but on religious matters they cultivate a cool, proud reserve. It is often a surprise to find our Christian endeavors so ineffective with apparently kind, open, intelligent people. What is the real reason? Because the heart is what governs, and logic is not addressed to the heart. Arguments are made and meant for the intellect, and lose weight in the tenuous atmosphere of the feelings. It shows no difference whether we drop down feathers or dollars through the vacuum of an air pump.

SHAMS.

Not all falsehoods are expressed in words.

There are certain forms of art, products of artistic skill, which cunningly counterfeit truth and constitute a class of falsehoods whose moral influence seems but little understood.

It is related in the "Potiphar Papers" that Mrs. Potiphar, having prevailed with her worthy spouse, and obtained a new and palatial residence up town, said to him one day:

"How about the library?"

"What library?" inquired Potiphar, a very plain and matter-of-fact soul.

"Why, our library, of course."

"I haven't any."

"Do you mean, Potiphar, to have such a house as this without a library?"

"Why," replied Potiphar, plaintively, "I don't read books—I never did and I never shall; I don't care anything about them. Why should I have a library?"

"Why, because it is a part of a house like this."

"Is it, then, the looks of things, Mrs. Potiphar?"

"That's all."

"Oh, well," he said, "I'll arrange it."

So Potiphar had his shelves built, and completely furnished with sham book-covers, beautifully gilt, but empty as an egg-shell! The shelves were filled with them; the glass doors were shut; and the key was always lost! "The world," said that Potiphar had a beautiful library!

Potiphar's sham books have their like in a great variety of the products of cunning and graceful art, in personal and architectural adornments that are made to seem what they are not. We refer not so much to imitations that are not intended to deceive as to those which are. We mean all works, large or small, that are meant to deceive the senses and the soul.

Attracted by a display in the window, the writer entered a store in which a variety of busts and statuettes were exposed for sale. A bronze bust of Burns attracted special attention. It was of goodly size and appeared to be nicely finished. Its price? A single dollar would purchase it! Surprise invaded the countenance of the inquirer and took up a demonstrative position on every feature. The dealer fetched the bust from the shelf. Instead of being heavy like bronze it was quite light like wood. Laugh! The deluded wretch held in his hands a common plaster image washed with some hypocritical preparation in imitation of bronze.

He didn't go any further on that bust!

He would have, with ill-concealed scorn, declined the gift of such a fair, deceit. Were he to possess it and keep it in sight, it would be a continual exhortation to pass counterfeits for truths.

HELP FOR NEEDY MINISTERS.

For several years the feeling has been growing quite strong that some relief agency should be established whereby superannuated and helpless Free Baptist ministers, needing assistance, might be kept from grievous want.

The average salary paid to our ministers cannot be over a few hundreds a year. And sometimes to get even this, they are obliged, in rural districts, to serve several churches, traveling in all sorts of weather from one point to another. Great personal sacrifices, often involving the welfare of wives and children, form no small part of the unwritten biographies of many of our devoted preachers. And out of their meager incomes, what large sums, in the aggregate, have been and are given to missionary and educational enterprises!

It is not at all surprising that now and then a pastor should come to want. He loses his health and cannot work, or he grows old, and the churches demand younger men; and, through no fault of his own, he is in need. "To beg he is ashamed," and he sometimes suffers more than many men know. On the whole, perhaps, the wonder is not that there are any such cases, but that there are not more of them.

No man who has spent his days in a faithful ministry of the Word, should be allowed to suffer for lack of shelter, clothing, food, and small comforts that cost so little, and yet mean so much. By action of the Conference Board a start is now made toward something definite by way of a relief agency. It was stated in the report which appeared on the second page of the STAR for Oct. 30. The appeal of the committee to ministers and churches appeared in the same number. Its points are as follows:

"1. Every preacher of the denomination is requested to send one dollar or more to the treasurer, on or before Jan. 1, 1891.

"2. Every lay member is requested to do the same.

"3. Every church is requested to take a collection for the purpose, on the Sunday preceding Thanksgiving next, and forward it at once.

"4. All money for the purpose must be sent to Pres. Geo. F. Mosher, Hillsdale, Mich.

"A plan for the disposition of the funds will be reported soon, and the name of the one to whom applications are to be made.

"Now let our preachers, and churches, and lay members answer to this call promptly and liberally. No work would be more cheerfully done."

Let the request for the dollars be heeded, and especially let the *Thanksgiving collections for disabled and worn-out Gospel heralds be taken in all the churches*. Let Bro. Mosher be astonished at the amount of money he receives for this purpose.

AS WE FORGIVE OTHERS.

"Forgive us our debts, as we forgive our debtors."

Does this petition in the Lord's Prayer mean that we are to ask for forgiveness such as, in spirit and degree, we bestow upon others?

The manner in which this passage is often uttered seems to imply that "as" is equivalent to "in the same manner that." But this surely is not the meaning.

In Luke we find the petition running in this form: "Forgive us our sins; for we also forgive every one that is indebted to us." This comes near to the true sense.

How are these passages presented in the Revised Version? That in Luke has the word "ourselves" inserted before "also": "Forgive us our sins; for we ourselves also forgive every one that is indebted to us." In Matthew the Revision presents: "Forgive us our debts, as we also have forgiven our debtors."

In his excellent Commentary, Dr. J. A. Broadus thus refers to this petition: "This does not present our forgiveness of others as the ground of our being forgiven, nor as strictly the measure of God's forgiveness towards us (for he forgives perfectly, while everything in us is imperfect); but by comparing the forgiveness we supplicate with that we have shown, it states very impressively the idea, afterwards still further emphasized in v. 14, that the unforgiving cannot be forgiven. Observe that the Revised text (no doubt correct) makes it 'have forgiven,' already before we seek forgiveness—not a mere momentary effort at forgiveness, trumped up for the nonce."

"Forgive us our sins, O Lord; we ourselves have forgiven others," is the petition. Can any one pray thus who cherishes an unforgiving spirit toward others? What a horrible mockery it is for him to appear to do so! He who does not forgive others destroys the only bridge over which he can pass to forgiveness with God. So runs the old saying, and a true one it is.

Yet our forgiveness of others is not exactly the ground of our own forgiveness. Christ is "the Gospel ground of forgiveness." The prayer means simply that "there is no unforgiveness on our part to form an obstacle to our being forgiven."

"THE SILENT PASTOR."

Under this heading, *The Herald and Presbyter* says some things respecting the religious and denominational paper. We present what follows:

The religious paper is a silent pastor. The editor does not ring the door-bell and wait for some one to ask him in, take his hat and to invite him into the parlor and to a seat. He does not meet each member of the household, shake hands and ask about the health of each and report how the folks are at home. He enters like an invisible spirit, or is received as a bundle from the postman, to be opened at pleasure, and examined by each one at any time, morning, noon, or night.

His communications and instructions are given to the whole family together, or to one or more at a time, in the parlor, the dining-room, the kitchen, or the bedroom. When the family have received all he has to communicate and are so edified and pleased as to desire him to visit some distant friend, he will go to the post-office and into the mail and visit another family and repeat everything to all that can hear or read.

Our silent pastor is not sensitive in regard to the reception and treatment he meets. He never hears any criticism, however loud and severe. He knows not whether he is kindly or rudely dealt with. He stays where any one puts him, and is ready to do his work when desired. If he is in fellowship with any one and a child cries, or the bread is likely to burn, or the horse is to be fed, or the floor to be swept, or it is necessary to go to market, or church, or the cars, he waits patiently, and is ready again to communicate when asked for.

What he has to communicate is very interesting and profitable. It has respect to Christian doctrine and duty, the criticism and meaning of the Scriptures, church history and Christian work, missions and Sunday-schools, temperance and the Sabbath, literature, education, art, science and government, vice and sin, and whatever is useful in this life and that which is to come. Every wise head of a family should welcome his visits. Whoso shuts him out does his own soul an injury, and denies his family knowledge, culture, and the bread of life.

NOTES.

SUMMARY.—Monday was a somewhat broken day in the editorial office. Consequently this issue of the STAR is not made up exactly as we had planned, with reference to sending out a large number of sample copies. But such is it, friends whom we visit, take the paper and read it. We hope that many of you will accept our fifteen months offer and subscribe for the paper....In the obituary of Mrs. Lane on the second page, omit the words "and a daughter," so that the reading will be "leaves a brother and a son to rejoice," etc....

Brother Spooner makes announcement this week of the forthcoming issue of the *Register* for 1891....Those interested will find a communication respecting the "Correspondence School of Theology" under "Correspondence....The communication by Dr. Mary Bachelor, "En Route," is very interesting....A statement of the Catholic question is presented on the second page by an experienced writer....The "Temperance" department, which usually appears on the sixth page, yields its place this week to an extra amount of "Home Circle" matter....

References to the elections will be found under "News Summary" on the last page...."Guild Readings for 1890-1891" will be found among "Home Circle" matter.

We regret that the foreman got the heading so near the foot of the column in "making up"....The veteran Temperance lecturer, Rev. H. W. Conant, favors us with an article this week. Of the incident narrated he says: "I have never seen it in print in this country. It is the key to his marvelous history."

A sketch of the Greenwich St. church, of Providence, with two illustrations, in type for this issue, is crowded over to next week.

With thousands of others we stand surprised and instructed by certain results of the recent elections. But the defeat of the Bennett law in Wisconsin is not the end of the school question, nor is the defeat of the Prohibitory amendment in Nebraska the end of the conflict against the saloon. The friends of the public school and the foes of the public saloon should not hang their heads, but "learn to labor and to wait."

A pastor writes us respecting the canvass for the STAR and our other publications, and says: "Much credit is due you for your untiring efforts." Thanks, brother, we are doing more work than is indicated by any noise. Would that the co-operation were more general and the results ample.

Thousands of homes are wanting a religious paper. They can have THE MORNING STAR for fifteen months for only \$2.00. Three cents a copy! Of course you can afford that.

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 listed below. The books are nearly all new. "First come, first served."

"The Pansy," Pp. 416..... 1.25 .50
"Our Little Men and Women," Pp. 296..... 1.25 .50
"Two Little Men for the Tide-Mill," By Rev. E. A. Rand, Pp. 307..... 1.25 .50
"Selected Sermons of Schleiermacher," Pp. 481..... 2.00 1.00
"On the Blockade," Oliver Optic, Pp. 335..... 1.50 .50
"Stories of the Civil War," Pp. 244..... 1.50 .70
"Outlines of Logic," Lotze, Pp. 184..... .50
"Mullerberg," W. W. Newton, Pp. 272..... 1.25 .50
"Talks with Ralph Waldo Emerson," By J. J. Womuer, Pp. 128..... 1.25 .50
"Emerson in Concord," E. W. Emerson, Pp. 268..... 1.75 .50
"Roman and the Republic," By F. J. Simson (J. S. of Date), Pp. 468..... 1.25 .50
"Lindner's 'Empirical Psychology,'" Pp. 74..... .75
"Studies in Psychology," Morgan, Pp. 335..... 1.75 .50
"Herald Island," Katherine Lee Bates, Pp. 345..... 1.25 .50
"Five Little Peppers Midway," Margaret Sidney, Pp. 312..... 1.50 .50
"Toss and Topsy," Benjamin Drew, Pp. 314..... 1.25 .50
"Mrs. Partington's New Grip-sack," Pp. 345..... .35
"Swedish System of Educational Gymnastics," By Baron Nils Forsgren, Illustrations, Pp. 275..... 1.00
"First Harvests, An Episode in the Life of Mrs. Levin Gower," By F. J. Simson (J. S. of Date), Pp. 468..... 1.25 .50
"The Scientific Spirit of the Age," By Francis Tower Colver, Pp. 243..... .75
"Tubs With Bottoms and Tubs Without," Pp. 345..... 1.00 .50
"Song Songs for Little Feet," Edited by W. H. Luckenbach, D. D., Pp. 300..... 1.00 .50

Advt. Editor: The Morning Star, 457 Shawmut Ave., Boston, Mass.

Correspondence.

The Pastors' Correspondence School of Theology.

THE STAR of Oct. 30 reports the action of the Conference Board by which this school is established. Every person who desires to be enrolled as a student in this institution is requested to forward, at once, his name and address to the president, Dr. Martyn Summerbell, Lewiston, Me. Especially is every one who would be able to commence in one or more studies Dec. 1, or soon after, desired to make this fact known at once to the president.

It is not to be supposed that the "Correspondence School" can be a full equivalent for a theological course pursued at a seminary in personal contact with a band of students and professors, but its aim will be to afford pastors who have begun the work of life without this advantage the best possible substitute.

It is probable the school will be inaugurated at once; this however depends on the number of students that may be matriculated. The expense for printing and postage, for circulars of inquiry and instruction, and questions, blanks for reports, etc., will be considerable, and nearly as much for ten students as for thirty. There is no way of meeting this expense but from the matriculation fees and the tuition. Quite a number of pastors—some of them doing good service in responsible positions—have already given notice of their intention to join this school for home study. If they shall carry out this intention and as many more be united with them, the institution will start with a very encouraging prospect.

Already there are several schools for home study in our country. They are helping many not favored with sufficient training in schools to keep abreast of the age and of the progress in their professions. Every one in need may enter on this method of study with entire confidence that whoever faithfully pursues it, if even for only a part of the course, will be more than repaid for all the expense and effort it will cost him.

The benefit will not be for himself alone, but for all those to whom he ministers. It has already been shown elsewhere, in the experience of some pastors, that a course of home study, such as they would not have taken without the Correspondence School, makes all the difference between going on and up in efficiency and breadth of influence, and going down and out.

Every person who now becomes a student and perseveres may have, besides the advantages he will gain for himself, the satisfaction of helping to make the school possible for others who desire the same. It is to be hoped we may see in the course of years a large band of Alumni of the Correspondence School, and a new bond stretching across the continent and uniting the Free Baptist ministry in intelligent loyalty to Christ and to the churches and institutions in which they serve his truth and kingdom. H.

Central Association Notes.

Rev. J. H. Durkee is doing good service as general agent. Not allowing himself any rest after the severe task of conducting the Assembly, he began a series of missionary conventions which are designed to reach every part of the Association. They started off with enthusiasm, the pastors and churches responding heartily. The gatherings were made interesting, cheerful, lively, and inspiring from the first, and the reported success of our meeting moved the people to make special effort to attend the next. The services consist of sermons, essays, poems, discussions, paying, praying, praising, and organizing for systematic work in the churches. A question box is a feature of significance, through which all sorts of queries about missions, their cost, the use of funds, the fears, doubts, or suspicions of the disgruntled and the hopes, wishes, suggestions, or difficulties of the sweet are brought out and so answered as to afford relief, good cheer, amusement, and serious reflections.

The work was interrupted two or three weeks by the prostration of the agent from over effort, but he is now up and at it again. The tide of interest is rapidly rising, and with it comes a great delight in the work, a revival spirit, and general good cheer. Every pastor, church, and individual is expected to have and use a card bearing the motto:

"TWENTY-FIVE CENTS PER QUARTER PER MEMBER," and closing with this laconic sentence: "All at it; and always at it." If the people respond as they ought, ten thousand dollars will come into the treasury of the Central Association the current year.

Just now great interest is of course felt in Keuka College, and questions rise on every hand respecting it. The very magnitude of the enterprise, the large service it will render if successful, and the harm that will result if otherwise, create unusual solicitude. By it one hundred and fifty thousand dollars' worth of property has suddenly and strangely come into the possession of the Association, which calls for as much more to develop its power for good. The faith and courage of the brotherhood is equal to the burden if they can only have encouraging words from the friends east and west of them, and be allowed to wrestle with their task without molestation. Hitherto they have paid generously and prayed fervently for India, Storer, Hillsdale, and Bates Colleges, and now hope to be allowed to concentrate their strength on this enterprise until it is in good working condition. It need not take long to do this, and will not, if agents for other interests do not divide and distract them.

Since the Assembly considerable progress has been made. About \$4,000 has been collected and paid on account of finishing and

furnishing the college; the school has been started with a fine company of students, and has already won such confidence that an unexpectedly large number report themselves for the winter term; \$500 worth of books have been provided, and \$500 in cash raised for chemical and philosophical apparatus; a promise of a fine bell has also cropped out from a quarter from which several generous deeds have come; money to furnish the gymnasium has been collected by the students, and several other exhibitions of life and growth have occurred, which show that Keuka College is quickly to become an attractive place to secure an education at small cost. The club system of boarding works admirably; the steward and his wife give satisfaction to all; food is abundant, well cooked and well served, and the entire cost to each boarder is only two dollars a week. Next term the seven departments will be in full operation, preliminary, academic, collegiate, commercial, music, drawing and painting, and elocution. For certain reasons the Penn Yan Business College deferred moving up to the Park the current term, but will open in full force at the beginning of the winter term, Dec. 8, including telegraphy, shorthand, and type-writing. The head of the musical department returns from study in Europe soon, and will be in charge, also thoroughly equipped, after years of study and experience, to give instruction on the piano and organ, in thorough bass and composition, and in voice culture and singing, supported by whatever assistance may be needed. The erection of a separate building for the departments of music and painting is in contemplation, with fair prospects of consummation in the near future.

Rev. Wm. Taylor of Buffalo has been engaged to enter upon an effort to raise an endowment. The lines of work he is to pursue are to sell lots, to ask a popular contribution in amounts ranging from fifty cents to five hundred dollars from our own people and the Grangers, and to solicit donations to an "Assistance Fund," the interest of which shall be devoted to helping talented youths that are really poor to secure a thorough education. It is hoped and expected that he will meet with a general and generous response. The old proverb, "He that helps quickly helps twice," will prove emphatically true if the endowment is quickly raised, for it will double the usefulness of the \$150,000 now held in addition to its own value. B.

The Register for 1891.

The *Register* for 1891 is in the printer's hands, and will be ready for delivery about Nov. 27.

Those who are looking for a perfect book will be disappointed. In revising the alphabetical list of ministers, eight names were discovered to have been omitted in the clerks' reports. These are inserted at the close of the statistics on page 75. There will undoubtedly be found other omissions. If so, attention will be called to the fact in the STAR, and the mistake will be avoided next year. Please notify me of all errors or omissions.

Not many new features are introduced. Certain Associations, not mentioned elsewhere, are noticed, together with their officers. The time of holding the Yearly Meetings or Annual Associations is given, so far as the information could be obtained. The contributions to the Woman's Mission Society are given in a more detailed form than before.

Several other changes, which have been suggested, have been found impracticable this year. The prayer-meeting topics are continued and the chronology restored as much as possible. I have found that the man who makes the *Register* is not responsible for all its mistakes. Years of experience and familiarity with all parts of the denominational field might enable a man to make a more perfect book. Until such a man is found the *Register* will have to be sent out with all its errors. It is hoped that the number of these errors will be lessened year by year. THOMAS SPOONER, Lawrence, 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.

WEST FARMINGTON.—"We are enjoying a good degree of prosperity. At our last conference we received one member by letter, and since July we have had twenty-five additions by baptism and letter. The preaching services are fully attended. The social meetings are fully attended and interesting. Our pastor, Rev. F. Starbird, is very active in his efforts to promote the upbuilding of the Master's kingdom, his heart and hand being in every good word and work."

RANGELY.—"There is a precious revival in the church here. Sinners are coming to Christ, and wanderers are returning home. Bro. Wakeley, the pastor, and his people are well united in the work, and the prospect for the future is encouraging."

OAKLAND.—"We are encouraged by an increase in interest. Our Sunday evening meetings have increased nearly one-third in attendance since September, and the spiritual interest is deepening. Last Sunday, Nov. 2, five received the hand of fellowship. Two were received by profession and three by baptism. The ordinance of baptism was administered Oct. 10. Thirteen have been received into the church since August, 1889. Four were received by profession, nine by baptism. Six were baptized by the pastor, and three by the Methodist pastor, they being members of the Methodist Sunday-school at Sidney at the time. Their parents are members of our church, so they are united with us, and are now members of our school. Our A. C. F. society is doing good work. The society is a help to the church both financially and spiritually. Rev. Sam Small has been engaged to lecture here Saturday, Nov. 16, under the auspices of the A. C. F. The profits, if any, will be used to make good their pledge towards the church expenses."

RAZORVILLE.—From Rev. O. W. Waldron:

"The Washington church, located here, dedicated a fine new church, Sunday, Oct. 19. Meetings were held Saturday and Sunday. Previous to the dedication, \$285 was raised to pay the remaining indebtedness. The sermon was preached by the writer. Rev. F. Cooper of the Jefferson and Whitefield church was present and assisted in the service. Also our aged brothers, Revs. Howard and Shattuck. This church has done nobly in rebuilding the house, and now have a church home second to very few country churches. They are united and spiritual. We shall expect a good report from them during the coming year."

WEST PERU.—The Oldfield Quarterly Meeting held its November session with this church, and it was interesting throughout. A committee was chosen to secure evangelistic labor in the Quarterly Meeting the coming winter. Correspondence is solicited with persons who wish to labor as evangelists the coming winter. Please address Rev. D. A. Gammon, West Peru, Me., giving references, and stating terms.

GARLAND.—Rev. L. Hutchins is spending a few weeks with the people here, assisting Rev. A. A. Hathaway in a protracted meeting.

NORTH BERWICK.—A correspondent writes: "Rev. J. J. Hull received a cordial welcome from the people at the 2d North Berwick church Sunday, Nov. 2. He gave a thrilling address in which he graphically depicted the needs of Parker College in the rapidly growing West. That hearts were touched, was proved by their ready response in the pledges for two hundred dollars. On Monday, work was begun on the building of an alcove for the organ in the rear of the church, through the generosity of one of the parishioners. This is indicative of a growing spirituality which is a source of encouragement to the new pastor, Rev. H. C. Lowden."

NEW HAMPSHIRE.—The church has passed appropriate resolutions respecting the labors of Rev. F. C. Braden with this people, and his recent resignation. A letter accompanying a copy of the resolutions says: "We all very much regret Bro. Braden's resignation. He has done a grand work among us. In addition to his wonderful success in raising funds for our new church edifice, our congregation has been increased; a goodly number have been added by baptism and by letter. The church is enjoying perfect union, and needs a good man to continue the work which Bro. Braden has nobly done."

ROCHESTER.—"Four persons were baptized by Rev. Lewis Dexter and welcomed to the Rochester Village church, the first Sunday in November. Three others have been already received for baptism, with more to follow. The A. C. F. society at its first meeting in November received ten new members. The work is progressing encouragingly. Between thirty and forty persons have sought Christ."

MASSACHUSETTS.—BOSTON.—At the prayer-meeting last Friday evening, the members present of the First Free Baptist church and society were called up to listen to the resignation of their pastor, Rev. F. L. Hayes, in a carefully considered, tender and affecting letter, read by himself. Bro. Hayes's pastorate of five years here has been marked by many tokens of Divine favor and signs of real growth. The relations between himself and his people are most cordial and pleasant. His resignation is induced solely by the unanimous and urgent call which he has received to the pastorate of the First Free Baptist church of Minneapolis, and by a state of health which, while he is strong, requires a change of climate that he may the more surely remain strong. Bro. Hayes is much loved by his people, and has won a very creditable standing among the clergy of Boston, having for one year served as president of the Evangelical Alliance. The meeting called to take action upon this resignation occurs on Friday evening of this week.

NEW YORK.—CAMERON.—Is at present without a pastor. There is a membership of about sixty earnest, faithful workers. "We have, during the past two or three years, raised two hundred dollars for the support of our pastor, and that is about all we can raise, but the location is such that the right man would have no trouble in securing the pastorate of other churches sufficient to make it a desirable field to look at." Correspondents may address Geo. Jackson, Cameron, N. Y.

PENNSYLVANIA.—GREENFIELD.—Meetings have been held at the Free Baptist church of Greenfield by Revs. Baker and Irvin. "Bro. Irvin came back Wednesday, Oct. 30, and baptized five more. In the evening there were twelve more united with the church, making forty that have gone forward in the ordinance of baptism, and fifty-two that have united with the church."

MICHIGAN.—COLBY.—"We have just closed a two-day meeting and the Lord was in the place. Preaching by the Rev. D. J. Owens, together with a multitude of testimonies. One congregation of eighty gave fifty-one testimonies. One sinner manifested a desire to be a Christian. These two-day meetings are a source of great good."

INDIANA.—WAWAKA.—In a recent issue of *Our Day-spring*, Rev. T. J. Mawhorter said:

"I have just returned from the southeastern portion of this State, where I was invited to attend an A. C. F. celebration, held under the auspices of the society at Zion church. This society numbers thirty or more, and they are very active and enthusiastic in the work. Their Quarterly Meeting organizer, Miss Fannie Tucker, is the leading worker in the State, and is working up a fine sentiment in behalf of the A. C. F. work in her Quarterly Meeting. Their celebration was a complete success from first to last. The Westport Cornet Band was present and discoursed some fine music. Several Sunday-school choirs were present, and added very materially to the success of the hour. Rev. Guthrie of the M. E. church, by invitation, was present, and gave us an excellent address in the forenoon, which was appreciated by all. We look for great things from the influence of this society."

OHIO.—BLANCHESTER.—"The Blanchester, Pleasant Plain, and Mainville churches will be without a pastor after about March 1, 1891. Any minister desiring a field of labor will address Dea. W. C. Dudley, Blanchester, O. The labors of Rev. M. S. Waller as pastor will close at the date named, making two years very pleasantly and profitably spent to both churches and pastor." Bro. Waller says: "Feeling that my work is done here I desire to labor elsewhere in the Master's cause." Any church or churches desiring a pastor may address him as follows: Rev. M. S. Waller, Blanchester, Clinton Co., O.

GREEN CAMP.—From Rev. J. E. Cox: "We are engaged in revival work. There have been twenty-five conversions to date, and the church is gradually revived. The meetings continue with growing interest. I have expected reason for rejoicing, because of the conversion of my

The Home Circle.

A REVELATION.

BY HARRY H. MOORE.

I walk along the beach at night,
When smiles the moon with ruddy cheeks,
Near where the sky the water meets
I can discern the sea-gull's flight.

High fly the steaming veils of foam,
The ocean shakes with sultry roar,
Long wrinkles rush from sea to shore,
Faint stars peer through the upper dome.

Across the ribbon Luna lies
There creeps a weird and dusky sail,
Above the cliffs I hear the gale,
The northwest gale that vivifies.

From almost depths there starts a thrill,
A trembling light throughout the frame,
The soul would leap to whence it came
And leave the reason groping still.

I catch a glimpse of truths profound
"Behind the veil," translucent now,
I cannot speak; in awe I bow,
Faith is the ladder's highest round.

"L'ANGELUS."

The faint bells chime athwart the low lit seas,
And all the air is mellow with their sound;
With bowed, bare heads, upon the village-
ground,

Still as the sculptured marbles of old Greece,
Two tollers stand, in reverent ease,
With burdens laid aside, with hands unbound,
Their humble brows, their heavy labors crowned
At eventide with sunset-gold and peace.

Shall not Death's music sweetly call to us?
All we who did our bare, untrifling toil,
Our fields beset with stones and sterile sand
For scanty harvest, poor and piteous;
Shall we not joyfully arise and stand
To hear the sound of our last Angelus?

—G. R. Tomson, in *The Independent*.

IN THE HOAR FROST.

The waning moon hangs like a dream
Above the morning saffron sleeping,
And crystal clear the darkling gleam
Of the great river seaward sweeping.

And like a flock of arrowy stars,
Their breasts aflame from hidden glory,
In music of wild broken bars
The wild geese clang their eager story.

Great clarioms of the autumn morn
That know no bird song's trembling quakes,
But wrapped in woe-time hears those horns
Through brooding mists and streaming flakes.

Ah, sweet the breath of honey-born
Of tender tans in June's long morning!
But strong wine pours the autumn morn
That springs from sleep at this wild warning!

—Harriet Prescott Spofford, in *Harper's Bazaar*.

A STORY FOR GIRLS.

Mrs. Archer intercepted the little visiting governess on her way to the door.
"It is raining hard, Miss Lewis, and I know you have an hour to spare. Will you not come to luncheon with us?"

Jane Lewis was very glad to give her shabby waterproof to the supercilious footman and to sit down at the pretty table by the fire where Mrs. Archer and her cousin, Miss Parr, were sipping their tea from Sevres cups. The delicate china and damask, the atmosphere of quiet elegance and leisure, warmed and cheered her as much as the fire and food. Presently her shivering, starved little body began to glow, her eyes shone, and she found herself laughing and talking very fast.

That very morning Mrs. Archer had described Jane to Miss Parr. She had a good many proteges, and she delighted in telling their histories, in showing them off, and in making herself a visible providence in their affairs.

"Jane Lewis," she said, "is the daughter of a clergyman. The old story—born and bred a lady, refined, sensitive, and left without a dollar, and with a mother, paralyzed and helpless, to support. Yet I know no one who warms and responds as quickly to kindness. A little show of sympathy will set her to chattering like a happy child."

Both women were kind and sympathetic now, and Jane did chatter almost merrily. "Then you live in the country?" she said to Miss Parr. "How happy you must be! I have not been outside of Philadelphia for four years—not even to look at the grass in the Park. I am forced to be away from mother so many hours in the day that I cannot leave her for a moment when my work is done."

"Did you live in the country when you were a child?"

"Oh, yes! The Lewis homestead is among the hills in Centre County. It stands on one, and the orchards and gardens and fields and the lane, with big forest trees at the sides, slope down to the creek. It is not just a farmhouse," she said, blushing a little. "My grandfather married a French woman of family, and the house is full of her belongings, fine, quaint things—some old engravings, and china with the crest on it, and such wonderful linen! I remember how I used to bury my face in the satiny towels when I was little, and how happy it made me!"

Mrs. Archer started. "I cannot imagine a towel giving happiness to a human being!" she said coldly.

Miss Parr interposed quickly. "Has the house gone out of the family?" she said kindly to the abashed teacher.

"No. My uncle died a year ago, and left it to a far-off cousin, Jeffrey Gates. But he went to California six years ago and—"

"Never returned?" said Miss Parr, observing that she had stopped with a curious change of countenance.

"No one has heard from him for three years. They think he is dead."

"Jeffrey Gates?" said Mrs. Archer. "That was the name of the man whom Sarah Cox married in Tacoma. Was it not, Maria?"

"Married?" Jane rose. Her thin hands rested on the table, trembling greatly, but she kept her voice steady. "Did you say he was—married, madam?"

"It is not the same man, probably," said Miss Parr.

"I have no doubt that it is the same," said Mrs. Archer, with decision. It is an unusual name. This Gates was a teacher."

"Jeffrey taught," gasped Jane.

Miss Parr quietly handed her a cup of hot tea. "You are cold," she said.

"Sit down again."

"No, no; I must go. Miss McCoy's lesson is at two. I must go. When—when did he marry?" turning her strained eyes to Mrs. Archer.

"Two or three years ago," that lady answered indifferently.

Miss Parr went out into the hall with the little woman, buttoned her waterproof, and kissed her quivering face as she opened the door for her.

"Poor child!" she said when she came back. "There was a glimpse into a miserable love story!"

"I am glad she learned the truth," said Mrs. Archer. "Waiting six years! Of course the man would either be dead or married by this time. I am afraid Jane Lewis is very weak. 'Crests,' and 'sat-in damask,' indeed, when she and her mother are almost starving! Jane is paid but a trifle—she only teaches English. They have two rooms over a bakery, and there the poor old woman has to be left in the care of the baker's little girl while Jane goes about teaching."

"I wish I knew of a good man to marry her. But I suppose she would want a crest in her family!"

"You are hard on the little girl," said Miss Parr.

"No, but that sort of thing I despise—clinging to ancestry. Now look at my Matilda. How typically American in its steady progress to success is the whole history of that family!"

"Matilda? You mean the Scotch-Irish woman who was your cook for so many years?"

"Fifteen; her sister Sarah lived twenty with Mrs. Rives. There were three of them, two sisters and a brother. Beers is their name; short, dark-skinned, obstinate, Scotch-Irish laborers, with but two ideas, to work and to save money. They worked in the fields in Ireland, and lived in a mud cabin. Matilda went into my kitchen and learned to cook; her clothes were given to her, and in fifteen years she had laid by two thousand dollars. Sarah saved more than that. She died of a lingering disease, and she kept the money in a box near her bed and would not take out a dollar to buy a bit of meat, though she knew she could live but a few days, and was suffering with hunger. James, the brother, is a butcher by trade. He married a thrifty wife, and laid up dollar after dollar, until he now owns a large, comfortable house, and a snug sum in the bank. He can neither read nor write, but he is educating his son Peter, and means to send him to college. In what country but ours could such a family push themselves up in the social scale?"

"Yes," said Miss Parr. "Peter will probably lay by his tens of thousands, his sons their millions, and his grandchildren will be leaders of the exclusive three hundred in their day."

"James's wife died a month ago," said Mrs. Archer, "and he came yesterday to tell me that he had made up his mind to marry again soon. 'There was no use,' he said, 'payin' wages to a woman to look after the house and children, when a wife would do it for nothin'.' He meant to look around for a stirrin' business woman, and to put his savings into a trimming store, which she could keep in the front parlor. I ventured to hint that his wife had not been long dead, but he promptly replied that he 'had no doubt Susan was grieving in heaven over the wasty goin' on in his kitchen to-day, an' she would be thankful if he was provided with a good, cheap manager.'"

Miss Parr laughed. Mrs. Archer's sketches of her proteges were always etched with a biting acid. Her guest went to Baltimore for a month. On her return she found Mrs. Archer excited over the fortunes of Jane Lewis, and bent on playing the *Deus ex machina* therein.

"Her mother has had pneumonia. Jane had to give up her pupils to nurse her. The old lady is better, but Jane now can find nothing to do. Really, I see nothing but starvation before them, unless—"

"I have a plan, Maria. I wish Jane to marry James Beers."

"Beers! Why you told me he could not read or write—a coarse, boorish miser!"

"I know all that. But the girl and her mother are in desperate need. James is honest and good-humored. He is very anxious for the match. I told him Jane had education and capacity. She would make a success of the shop. Then he thinks her mother could teach his little girl. Her schooling would be equivalent to the old lady's board."

"I see the advantages on his side," said Maria, dryly. "What will Jane gain?"

"A comfortable home for life. His house is positively handsome. I have no doubt that James Beers will die a

rich man. She ought to make some sacrifice for her mother."

Miss Parr was silent. Mrs. Archer was surprised to see how much she was moved.

"I know that many women," she said presently, "are willing to sell themselves for an establishment. But I do not believe this girl will do it."

That afternoon she went out quietly and found her way to the rooms over the bakery. Mrs. Lewis was asleep in one. Jane came to meet her in the kitchen, a kind of kitchen. Jane's face, pretty when she was happy, was pinched and strained.

"Yes, Mrs. Archer has arranged that plan," she said in a low, dull voice. "I have seen the man who wishes me to keep his shop and—to marry him. He is not—but it does not matter to me what kind of man he is. If I do it, it will be to give mother a chance for life. She is old, and—I have not been able to earn anything for a month. O Miss Parr—catching her arm with both hands—do you know of any work for me? I try and try, and it is of no use—there is so little that I can do, and there are so many, many women out hunting work—hunting work!"

"I understand," said Maria, stroking her hand gently. "But—Jeffrey Gates?"

"I promised to wait for him. Mrs. Archer says he is married. That was all that kept me up—waiting for him. Mrs. Archer says that now that he is married there is nothing to prevent me from marrying a good, honest man. I suppose I must give up."

She walked away trying to stand erect, to stop the chill and shudder within her little thin body.

"Do not give up!" said Maria, vehemently. "Do not sell yourself! Have you no trust in God? He will bring it all right!"

Mrs. Archer visited the bakery the next day and returned in an irritable humor.

"Jane Lewis," she said, "refuses even to see James. She acknowledges that her need is desperate—they have actually not a dollar—but she declares she will not marry a man whom she does not love. Love! The girl is crazed with novel reading! As if half the matches made nowadays were not based on respect and suitability of circumstance! How many of the poor young girls in our set marry young men? They marry men old enough to be their fathers, because they have settled incomes, and can support them in the comfort to which they are accustomed, and the young men look out for heiresses who bring their own incomes. This starving girl must wait for love in a marriage, when the most beautiful debutantes of the season are satisfied to make a suitable marriage."

"A very pretty euphemism in a sale!" retorted Miss Parr, who also was in an irritable mood.

"Well, I wash my hands of Jane Lewis," exclaimed Mrs. Archer.

Jane Lewis remained obstinate. Miss Parr found a couple of pupils and almost compelled them to employ her. But her stay in Philadelphia was short. After her return home she often wondered how the poor little heroine fared in her spite of want and hunger dared to keep herself pure.

Six months later she had a letter from Mrs. Archer, written in a fine spirit of triumph and jubilation. At last came the cause. "I have just succeeded in bringing a blessing to a most worthy object—the little governess, Jane Lewis, whom perhaps you remember. She and her mother slipped out of my notice for some months (during which time I fear they actually suffered want), until I happened to see among the arrivals in one of our steamers the name of Jeffrey Gates. Could, I thought, this be the cousin of whom she had told us? I resolved to follow the matter up. I traced Mr. Gates to the Girard House; saw him; found him to be a practical, well-bred man. He had just returned from Australia, where he had been moderately successful. He has come back to live in this country, and to marry our dear Jane, who, I am proud to say, has been faithful to him all of this time. I brought them together. They are married, and have gone to their future home; the old homestead of which Jane told us: You, Maria, who know me, can guess what delight it gave me thus to make two worthy people happy. Is not this a charming romance?"

Miss Parr laid down the letter, her heart beating fast with triumph. She was heartily glad for Jane, and then the sequel of the little history confirmed a secret theory of her own—a theory, indeed, which had shaped her own life. It was that no circumstances can ever make it right for a woman to sell herself in marriage. She believed that God, who directs all events in human lives, does not disdain to order this, the most momentous of all, and that he will always reward with his blessing that love and faith between man and woman which utters the highest notes of life.

But how many women of Maria Parr's class believe to-day as she does?—*Rebecca Harding Davis, in The Congregationalist*.

OLD AGE.

At one time when Dean Stanley was sixty years of age a little boy said to him, with a child's frankness, "Why,

all your life is over." To which the dean replied, "Oh, no, the best is yet to come!" With the same serene hope he spoke of death, on another occasion, as follows:

There the soul finds itself on the mountain ridge overlooking the unknown future; our company before is gone; the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We know not in the shadow of the night who it is that touches us—we feel only that the twilight of the morning breaks, we are bid to depart in peace, for by a strength not our own we have prevailed, and the path is made clear before us.—*Sel.*

A LOVE STORY.

We leave the wintry woods, and stand beside the old gray wall;

"Good-by," he says, and clasps my hand, and leaves me—this is all.

To him a walk 'neath cloudy skies, the careless mirth of friends;

To me a glimpse of Paradise, that all too surely ends.

Why need I, standing in my room, recall his parting words?

Why dream of flowers and summer bloom, and mistletoe of lips?

I know that not a thought of me shall fill his heart to-night,

Yet, as the moonbeams on the sea, O'er me he casts a light.

His are the sunny ways of life, the blossom and the vine;

The thorn, the struggle and the strife, the aching heart, are mine.

In his a happy grace and ease, a welcome freshness dwells,

That bids me dream of highland breeze across the heather bells.

I built my castle but on sand, I know it soon will fall;

A gay good-by, a clasping hand, a smile—and this is all.

A winter sunbeam faint and pale, that bends the snow to kiss;

A winter blossom, small and frail—My hope is only this!

—Selected.

THANKSGIVING HYMN.

We thank Thee, O Father, for all that is bright—The gleam of the day and the stars of the night; The flowers of our youth and the fruits of our prime, And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is dear—The sob of the tempest, the flow of the tear; For mercy in blindness, and never in vain, Thy never-permitted a sorrow or pain.

We thank Thee, O Father, for song and for feast—The harvest that glowed, and the wealth that increased; For never a blessing encompassed earth's child, But thou in thy mercy looked downward and smiled.

We thank Thee, O Father of all, for the power of adding each other in life's darkest hour; The generous heart and the bountiful hand, And all the soul-help that souls need understand.

We thank Thee, O Father, for days yet to be—For hopes that our future will call us to Thee; That all our eternity through thy love, Our Thanksgiving Day in the mansions above.

—Will Carleton.

WORDS.

Diarcia Drawler came over the other evening. After the usual salutations he said: "I thought that I would drop in, and have a talk with you."

"Very well, neighbor, and what do you want to talk about?"

"Nothing in particular; I only want to pass away the time."

"Why, you make me think of Lazy Jake. You know him, and that he is well named. He has a constitutional aversion to labor. He came to me yesterday, and said: 'Mr. Smith, I haven't anything to do at home just now, so I thought that I would like to work for you awhile.' 'What can you do, Jake?' I said. 'Well, you know that I am not very strong. I can't lift, it hurts my chest; I can't lift, it hurts my back; I can't follow a walking-plow, for my legs are weak. But if you have anything to do that won't tire a fellow, I am your man.' I thought a moment and then said: 'Yes, I see, Jake; you want to work with a knife and fork. They are the only tools that you can handle without getting tired. But I don't need any help in disposing of my roast beef and potatoes.' Jake did not want to be useful, but only to be fed. And so you don't want to tell me anything new and interesting, or to learn anything from me, but only to be entertained. Now, that is not my idea of talking; nor is it the Bible idea. Our Saviour said for every idle word they speak men must give an account in the day of judgment."

"Yes, I remember hearing the preacher read that one day, and I wondered what it meant. How can words be idle?"

"Just as lazy Jake is. He was made to work like the rest of us—to earn his bread by the sweat of his face. But he won't do it, and so he will have to answer for his laziness. God made us to talk to help each other by talking, to show our interests in each other by friendly words, to instruct each other by wise words. If instead of this we just gabble like geese, we are guilty. We abuse, by useless talking, one of God's noblest gifts. Idle words are words that don't work—that don't do any good, or that do harm instead of good."

"Well, I never thought of that before. Why, we fellows go to the back-smith shop rainy days, just to talk, and it's mostly about our neighbors. We don't learn of anything, except the petty squabbles in the neighborhood. We might be telling one another about our farming, and get one another's ideas, and so help one another. But we don't. We just talk to pass away the time. And I see now that it is just as wrong to waste time in idle talking when we can't work as it would be to lie under the trees in good weather and let our crops suffer from neglect."

"That's so, Diarcia, and you will see it plainer if you will read the verse before that about idle words. Christ says: 'A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things.' You see, every man's heart is a sort of bank. He has treasures in it for all his neighbors. They have not deposited their treasures as we make deposits in

bank, but God has done it for them. He has given one man talents and learning, not for himself only, but for others. He says that by love we are to serve one another. Now, suppose that you have a thousand dollars in the First National Bank. You want some money. You present your check, and the teller hands you a lot of bogus coin or of counterfeit bills. You would be disgusted. And so we have a right to be with people who talk nonsense or twaddle, when they ought to be giving their neighbors something worth listening to.

"We will be judged by our words, because they reveal the state of our hearts. I often hear people say, 'I was just talking so for fun; I didn't mean anything by it. But why did they talk so?' Simply because there was no love in their hearts. The fountain of character had in it no living water, but only froth and foam. Such people will be condemned as triflers. They have no idea of life as earnest, of social intercourse as involving responsibility. When we go out among our fellow-men, we ought to have a purpose. When we meet a man we ought to regard the meeting as a providential opportunity to do good. Probably he has some trouble, and we know it. Then let us at least show, by our words, that we sympathize with him. Perhaps we know something of interest and value that he does not. Then let us tell him. Oh, if all our talking was like that of our divine Master, what a change would pass over society."

Diarcia and I had a good talk that evening. I think that he went away a wiser man than when he came.—*Seneca Smith, in The Journal and Messenger*.

COMMENCING RIGHT.

In the year 1827, a young man, then studying for the ministry, was requested to preach in a town in this State. The meeting was held in the evening at a private house. Knowing that two or three deists were present, some remarks were made upon the authenticity of God's Word. The president of an infidel club arose, and interrupted the speaker, who mildly said to him, "Sit down, and after meeting I will talk with you."

When the services closed, there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour, the president, with several infidel books under his arm, and a large handkerchief full of pamphlets and papers, made his appearance, in company with two members of the club. No sooner were the parties seated, and the large table covered with his religious dissection knives, than the infidel began with much warmth to pour forth his contempt for the Bible.

"Stop, sir, stop," said the student. "Let us commence right, and then we shall end well. Do you believe there is a God who made all things? A God who has a mind?"

"I do."

"Do you believe he created you, feeds, clothes, and watches over you and yours, without any reward?"

"Certainly I do."

"Well, sir, that we commence right, please lead in prayer. Ask the God in whom you believe to direct us to the rejection of that Bible if it is false, and it is true, receive it. We do not want to be deceived."

The man hesitated, and said, "I never pray; I do not believe in prayer."

"Never pray, sir! do you not believe in prayer when your God has done so much for you? never thank him for his goodness? Have you no father?"

"Yes, sir."

"Do you never thank him? If you had a child whom you had always blessed, would he not thank you when you bestowed upon him some little trinket?"

"I suppose he would."

"We'll, sir, commence right. Just pray; pray and thank God."

"I can't pray."

The student then turned to his infidel companions, and asked them to pray, and they both declined. With indescribable feelings he knelt, and, with great freedom, poured out his whole heart to God. As he finished they all three arose from their seats. The president passed his fingers through his hair, and as he gathered up his books, said: "I think we will talk no more. It will do no good."

The student waited on them to the door, and in a short time heard that the club had disbanded.—*Sel.*

DO YOUR PART.

BY KATHARINE H. TERRY.

Is life worth living? Is sometimes query, While yes and no is the answer I give; Yes, if you help, make the world less dreary; No, if it's only (or self that you live!

The poorest man in the universe living Is he whose soul has learned to outgrow The peace that flows from unselfish giving To others, some good that he might bestow.

Is earth by a fractional part made better Because you are given a journey through, Or do your actions but serve to fetter The good that others are trying to do?

Lift up the fallen, the weak, the heart-broken; Fight against any injustice you find! Stand up for the right with words fearlessly spoken! Conscience cuts deeper than thrusts of mankind!

Astutes and words that but wound are not needed; Live down each thought that's unkindly or cold; The chill winds that blow, by the flowers are unheeded, To sunlight alone will their petals unfold!

GUILD READINGS FOR 1890-1891.

Various courses of Guild Readings in science, history, Bible study, etc., are now in preparation for the Y. P. S. C. G. circles and readers. As many who are interested in good reading may not

see these courses which are to be printed on the Guild page of the *Dayspring*, we beg for a little space in the columns of THE MORNING STAR for the following course in history. It has been prepared by Prof. Chase of Bates College, who, with his customary thoroughness and care, has selected books with reference to their literary value and their economy as well. Such a course necessarily shuts out from its list all works of a more extended and valuable character in special lines of history, but it is hoped that it will only serve to whet the appetite for such authors as Gibbon, Hallam, Hume, Macaulay, and all the rest.

I. H. FULLERTON.

TWO YEARS' COURSE IN HISTORY. FIRST YEAR.

The Dawn of History—Keary. (Charles Scribner's Sons.) The Ancient Empires of the East—Sayce. (Charles Scribner's Sons.) Ancient History—Myers and Allen. (Ginn and Co.) Epochs of Ancient History—(Longman, Green, and Co.): the Greeks and the Persians—Cox. The Athenian Empire—Cox. Rise of the Macedonian Empire—Curtis. Rome and Carthage. The Punic Wars—Smith. The Gracchi, Marius, and Sulla—Beesly. The Roman Triumvirate—Merivale. Outlines of Mediaeval and Modern History—Myers. (Ginn and Co.)

SECOND YEAR.

Epochs of Modern History—(Longman, Green, and Co.): The Normans in Europe—Johnson. The Crusades—Cox. The Era of the Protestant Revolution—Seeborn. The Thirty Years' War—Gardner. A Short History of the English People—Green. (Harpers.) Epochs of English History. Complete Edition in one volume (Longman, Green, and Co.) Lectures on the History of England—Guest. (Macmillan and Co.) Higginson's Larger History of the United States. Critical Period in American History—Fiske. (Houghton and Mifflin.) The United States: its History and Constitution—Johnson. (Charles Scribner's Sons.) Leading Facts in French History—Montgomery. (Ginn and Co.) History of the French Revolution—Carlyle. (Crowell.) The Great—Carlyle. (Crowell.)

Reading Committee: J. C. CHASE, I. H. FULLERTON.

THE PORTRAIT.

(The following poem is by Sarah Helen Whitman, and the allusion is to her friend, Edgar A. Poe.) Slowly I raised the purple taints of seething That face, magnetic as the moraine's beam; While slumbering memory thrilled at its revealing, Like Memnon waking from his marble dream.

Again I saw the brow's translucent palor, The dark hair floating o'er like a plume; The sweet, imperious mouth, whose haughty valor Defied all portents of impending doom.

Eyes placid, calm, with something in their vision That seemed not of earth's mortal mixture born— Strange mythic fancies and fantasies Elysian, And far, sweet dreams of "fairly-fair" lovelorn!

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.

THE PANSY. Edited by Mrs. G. R. Alden. (Pansy). Cloth, \$1.75; boards, \$1.25. Boston: W. Loring Company.

WONDERFUL DEEDS AND DOINGS OF LITTLE GIANT HOAB AND HIS TALKING RAVEN TAIB. By Little Hoab. Author of "Travels and Adventures of Little Hoab and his Wonderful Dog Bulger," etc. Profusely illustrated by Clifton Johnson. Boston, M.D.CCCXCI: Lee & Shepard. New York: Charles T. Dillingham, 718 Broadway. Cloth and gold, 8 1/2 x 11 1/2 in., \$1.00.

PARUS. A Story of Two Homeless Boys. By Mrs. W. Merriam, editor of *The Housekeeper*. Minneapolis. Boston, 1891: Lee & Shepard. New York: C. T. Dillingham. Cloth 322 pp., \$1.50.

OUR LITTLE MEN AND WOMEN FOR 1890. Illustrated Poems and Stories for Youngest Readers. Boston: Loring Company. Cloth, \$1.25; boards, \$1.25.

THE GENESIS OF NATURE. Considered in the Light of Mr. Spencer's Philosophy as Based upon the Persistence of Energy. By Thomas H. Munk. New York: John B. Alden. Cloth, 377 pp., \$1.00.

HYMNISM: THE SCIENTIFIC SENSATION OF THE HOUR. By Theodore E. Schmauch, author of "The Chorus and Secrets of Good Conversation." New York: John B. Alden. Paper, 25 pp., 5 cents.

ANNOUNCEMENT OF THE YOUTH'S COMPANION, 1891, an illustrated prospectus and calendar for 1891. The publishers are Perry Mason & Co., Boston.

CRUISE AND CAPTIVITIES. A Tale of the Children's Crusade. By George E. Merrill. Boston: DeWolfe, Fliske & Co., 361 and 363 Washington Street. Cloth, 299 pp., \$1.00.

THE POETRY LAND. By Mabel Louise Fuller. Illustrated by Elizabeth S. Tucker. Boston: DeWolfe, Fliske & Co., 361 and 363 Washington Street. Cloth, 212 pp., \$1.00.

ASKEIN. From the Life of a Virtuoso. By Ossip Schubin. Translated by Elise L. Lathrop. New York: Worthington Co., 747 Broadway, 1890. Cloth, 381 pp. For sale by DeWolfe, Fliske & Co., Boston.

MAGAZINES.

THE ART AMATEUR (Nov.). Devoted to Art in the Household. New York: Montague Marks, publisher, 33 Union Square. \$4.00 a year; 35 cents a number.

THE NEW ENGLAND MAGAZINE (Nov.). An illustrated monthly. Boston: New England Magazine Company, 88 Federal St. New Series. \$3 per year; single number, 25 cents.

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

THE TREASURY FOR PASTOR AND PEOPLE (Nov.). New York: E. B. Treat, 5 Cooper Union. Yearly, in advance, \$2.50; clergymen, \$3.00; single copy, 35 cents.

THE HOMILETIC MAGAZINE (Oct.). (Formerly *The Homiletic Quarterly*). New York: E. B. Treat, 771 Broadway. Price, 35 cents.

THE OLD AND NEW TESTAMENT STUDENT (Nov.). A monthly magazine. Editor, William R. Harper, Ph.D. Subscription price, \$1.50 a year in advance. The Student Publishing Co., 376 Astor Street, Hartford, Conn.

THE REVIEW OF REVIEWS (Oct.). An International Magazine, edited by W. T. Stead. New York: The Critic Company, 52 and 54 Lafayette Place. 30 cents; \$2.00 a year.

THE BOOK BUYER (Nov.). A Summary of American and Foreign Literature. New York: Charles Scribner's Sons, 745-747 Broadway. 10 cents; \$1 a year.

BABYHOOD (Nov.). A Magazine for Mothers. Devoted exclusively to the care of infants and young children. New York: Babyhood Publishing Co., 5 Beekman St. 15 cents a number; \$1.50 a year.

THE LADIES' HOME JOURNAL (Nov.). \$1.00 a year; single copy, 10 cents. Curtis Publishing Company, Philadelphia.

KNOWLEDGE (Nov. 30 and Dec. 1). A weekly magazine. Devoted to supplying information such as one seeks in his cyclopedia, and fails to find there, because it is not up to date. John B. Alden, Publisher, 935 Park Street, New York. \$1.00 a year.

GOOD HOUSEKEEPING (Nov. 8). For the Homes of the World. Published fortnightly. Springfield, Mass.: Clark W. Bryan & Co. \$2.50 a year; 10 cents a copy.

ELECTRIC POWER (Nov.). Devoted to the interests of the Electric Railway, and of the Transmission of Power, Light, and Heat, by Electricity. New York: Electric Power Publishing Co., 132 Nassau Street. \$2.00 a year; 25 cents a copy.

PAPER AND PRESS (Oct.). A journal of practical information, machinery, appliances and supplies for printers and publishers, lithographers, plate printers, art and society stationers, manufacturing stationers, and blank book makers. Philadelphia: William M. Patton, 25 South Sixth Street. 35 cents; \$2.00 per annum.

THE AMERICAN GARDEN (Nov.). New York: Garden Publishing Co., Limited, 10 Spruce St., New York. \$1.00 a year; 30 cents a copy.

REVIEWS AND NOTICES.

STEPHEN VANE'S TRUST, by the author of "Frontier and City," is a volume of 398 pages, published by the American Tract Society, 150 Nassau Street, New York; price, \$1.50. The trust was Mildred, called "Milly," the daughter of a dear classmate of Mr. Vane.

She had been left in the family by her father, who took his wife to Southern Europe to restore her health. But Milly's mother did not live long, and soon her father too died.

Mr. Vane received the jewelry of Milly's mother and a letter from her physician, whom Milly visited in Florence in after years. Her mother had been disowned because she had married a poor lawyer, and Mr. Vane had no clue to Milly's relatives, only that they lived in the South. Mr. and Mrs. Vane were earnest Christian people, and they gave Milly all the advantages of an own daughter, both in affection and in education. They had six sons but no daughter. The book deals with the history of the family. One son had graduated from Dartmouth College, and was in a theological seminary, and another was in college when the Rebellion broke out. Both of these entered the army, and the younger was killed in the decisive battle of Gettysburg. Before the war Milly had gone to Virginia to visit a classmate, and was induced not to return until it was too late. She and her friend acted as hospital nurses during the longer part of the war. Dick, one of the Vane boys, left the home and joined the Confederate army. He was led to this by his uneasiness on account of Milly's absence. He was severely wounded, and was nursed by Milly's friend, Milly being sick during the larger part of his stay in the hospital. Near here Milly found her grandmother and aunt. Her grandmother was proud, though a nominal Christian, but she was partially conquered by Milly's loveliness. Milly grew uneasy and wanted employment. So she went as companion of a wealthy lady to Europe, being a teacher of the two children. Her experiences are given in the form of a diary. The same untold followed her in Europe until she found him who gives peace of mind. After being twenty months abroad, she was summoned home to her grandmother, who was approaching her end. They met under very different circumstances. Her grandmother was more loving, and longing for Milly, and Milly had no more inclination to oppose her grandmother in her notions. Her grandmother became reconciled to a missionary in China, who was in this country, and whom she would not let her lovely daughter marry. Milly received one half of her grandmother's estate, her aunt married the missionary and went with him to China. Milly returned to New Hampshire, to the great joy of the Vane family. The roving Dick returned to die a Christian; Milly became the wife of Archie Vane, the older son and a minister. Other events of this pleasant story must be passed over.

GOD'S JEWELS: THEIR DIGNITY AND

DESTINY is the title of a volume, excellent in sentiment, by W. Y. Fullerton, and published by the American Tract Society. It had its origin in a Sunday evening sermon about eight years ago. An idea of the tone and value of this book may be inferred from the titles of the chapters, which are, The Scripture Symbol, Touchstones of Character, Emblems of Attainment, Facts of Grace, Analogies of Nature, Similes of Sacrifice, Crystals of Service, Mysteries of Appreciation, Enigmas of Trial, Tests of Reality, Glimpses of Destiny, and Flashes of Perfection. There is a good index; also tables of texts. Facts concerning the principal known gems are finely applied to Christian character and life. (125 pp., 16mo, many cuts, 60 cents.)

A MISSIONARY TWIG, by Emma L. Burnett, tells in an entertaining way how some missions consecrated a tenth of the money they received for missions, and additional thank-offerings, each having a box for the purpose. The influence which this course had in developing their character, making them more helpful to others, is pleasantly told. Marty Ashford's history is the most fully given, but we get glimpses of the conductor of the missionary band, and of its members, which are worth seeing. The style of the book is graceful, and the matter will be helpful to those who wish to make something of their lives. (Cloth, 199 pp., illustrated, 90 cents. The American Tract Society.)

Another book by the American Tract Society is called CHRISTIE'S NEXT THINGS, by Minnie E. Kenney, author of "Mrs. Morse's Girls," "Bernie's Light," "The Watsover Ten," etc. It is an entertaining volume, telling how to meet duty by doing cheerfully the thing at hand, or as the old Saxon legend has it, "Doe ye nexte thyng." (Cloth, 268 pp., illustrated, \$1.00.)

SUMMERLAND. Illustrated from the original designs of Margaret Macdonald Pullman, engraved on wood and printed under the direction of George T. Andrew, is a magnificent volume. It is eleven and one-half inches in length and nine in width, and in its form it is similar to the well-known illustrated books of Irene E. Jerome, "One Year's Sketch Book," "Nature's Hallelujah," and "In a Fair Country," published by Lee and Shepard. Passing from the superb cover, the illustrations are too delicately beautiful for the pen to do them justice. One can hardly tell whether the artist excels in landscape or flowers and insects, all are so excellent. (Boston, 1891: Lee and Shepard, Publishers. New York: Charles T. Dillingham, 718 and 720 Broadway.)

FROM AN OLD LOVE LETTER is the title of a beautifully illustrated volume six and one-half inches in width and eight in length. It has an antique binding, tied with jute. There is a daintiness about the artist's work that is remarkable. Those who are familiar with "A Bunch of Violets," "The Message of the Blue Bird," or the three volumes mentioned in the preceding notice, need not be told that Irene E. Jerome has excelled in these illustrations. As to the contents of the letter, it need only be said that one page is from Thomas à Kempis and the remaining ones from the epistles of the Beloved Disciple. The text is illuminated. (Boston, 1891: Lee & Shepard, Publishers. New York: Charles T. Dillingham. Price, \$1.00.)

One of the dainty books of Lee & Shepard is A POKER-BOOK OF PRIVATE DEVOTIONS FOR EVERY MORNING AND EVENING IN THE WEEK, WITH PRAYERS FOR SOME PARTICULAR OCCASIONS, by the Rev. Hugh Hutton, M.A., with an introduction by Rev. Rufus Ellis. Each of the exercises of devotion is divided into several sections, for the sake of variety and convenience, so that any one of the divisions may be used as a separate and occasional prayer, as circumstances require. There are 134 pages, and the price, 30 cents, is low, considering the quality of the book.

J. T. Trowbridge's last story is THE KELP-GATHERERS, a story of the Maine coast. Four boys, two of them twins, are the heroes of the tale. Mr. Trowbridge evinces the same knowledge of boys' nature and sympathy with them as in the books that have become almost classics. The time covered by the story is short, and the interest all the more concentrated. What this author writes for boys will be gladly read. It is illustrated. (Lee & Shepard, Boston. 157 pp., \$1.00.)

TABLE TALK.

—The portrait of Francis Parkman forms the frontispiece of the November *Book Buyer*. The number is one of more than usual interest.

—The October *Homiletic Magazine* is not a whit behind any of its predecessors. The Dignity of Womanhood is ably treated, and the other articles are of much interest.

—The November *Babyhood* is as good as ever. It is a treasure to every mother. "Studies in Infant Psychology" is the fifth of a series on the baby's mind.

—*Good Housekeeping* for Nov. 8 is a good number. It promises the best Thanksgiving stories ever published in the Thanksgiving number. Miss Parlos will prepare the Christmas dinner, and she will write a series of papers for 1891 on "Ten Mornings in the Kitchen." It is to be changed from a fortnightly to a monthly.

—In the November *Old and New Testament Student* there is a study on Zephaniah by Prof. Milton S. Terry, D. D. He gives an excellent translation in blank verse, with notes. The number is of great value. "The Life and Times of the Christ," based on Luke, draws near completion, and next year there are to be "Inductive Bible Studies on the Gospel of John." The question of "Inspiration" is considered in this month's symposium.

—The *Literary Digest* began Nov. 1 its second volume. As one glances over its extended table of contents for six months, more than ever the value of this periodical is made evident. It comes weekly, freighted with political, sociological, and scientific, religious, and miscellaneous matter. Education, literature, and art have, too, a generous space. It is published by Funk and Wagnalls, 18-20 Astor Place, New York, for \$3.00 per year; single copies, 10 cts.

—*The Treasury for Pastor and People* for November is a superior one in all respects. Its matter is fresh, varied, and excellent. This number has as a frontispiece the portrait of the Rev. B. D. Sinclair, pastor of the "Old South" church, Newburyport, Mass., in which G. Whitefield preached and in which his remains are interred. A fine cut of the

church is also given. The sermon by the present pastor and the sketch of his life are very interesting.

—The November *Magazine of American History* is particularly rich in material reminding one that the events of our own day have a definite understanding with the events of the past, and also with those before us, beyond our own horizon. The well known eloquent divine, Rev. Charles H. Parkhurst, D. D., contributes the opening chapter, "Divine Drift in Human History." The best portrait ever published of Dr. Parkhurst forms the frontispiece to this number. Space forbids a notice of length of this rich number. Mrs. Martha J. Lamb, editorial management and writings have made this monthly a great success.

—The November *New England Magazine* opens with an appreciative paper on "Charles Bulfinch, the Architect." It has thirty-six illustrations, two of them portraits. "The Third Estate of the South" is from the pen of Rev. A. D. Mayo, A. M., who has become so familiar with the South, lecturing there for several winters. "Impressions of a Yankee Visitor in the South" is from the pen of Charles H. Levermore, Ph. D. Among the excellent illustrated articles are "Fifty Years in a Canadian University," "Japanese Popular Art," "By Stage Coach in the Adirondacks," and "The New England Newgate." There are six good original poems, and four selected ones in "Omniibus." The rest of the number is of high excellence.

—The frontispiece of *The Review of Reviews* for October is a portrait of the Prince of Wales. The Progress of the World is given, with eight portraits. The Character Sketch is of General Boulanger, with three portraits of those who have abetted him. In "Leading Articles in the Reviews" there are extracts from reviews, etc., of papers on Canon Liddon, Cardinal Newman, The King and Queen of Rouman, How to Reform our Hospitals, Moses in Massachusetts, Mr. Meredith's New Novel, What are the Ideas of the Masses, How Science Supports Scripture, Poetry in Periodicals, etc. They are introduced by lines by Mr. Stead, a price among editors, so that one can get at the pit of all that is going on, thus making one review take the place of many periodicals.

—The well-filled November number of the *Art Amateur* opens with a "Facsimile of a Lead-pencil Sketch" by J. Carroll Beckwith. "My Note Book" is well filled with interesting matter. In "Hints for Collectors" a little information is given concerning "Counterfeit Stuffs and Tissues." The contents of the "Atelier" are rich and varied. "China Painting" receives its share of attention. "The House" is well filled with articles of interest. The designs, suggestions, and Christmas mottoes in "Art Needlework" will incite deft fingers to more skillful work. The information to be gathered from "Correspondence" will be of value to the art student. There are twelve supplement designs besides the three color plates. The landscape, a "River Scene," by H. Laurent is double-page size and very pleasing. The other two color designs are "Going to Market," and three "Cactus Plates" for china decoration.

In these days of novelistic trash with over-colored sentiment and over-done character drawing, it is refreshing to present to the American reader a book which combines in its plot and story the purest of romantic interest, historic fact, and honest religious feeling.

We refer to the book just published by A. M. Thayer and Co., of Boston, entitled "Luther in Rome," by Shucking, the great German writer, and Mrs. E. L. South, President of Franklin Institute, Kentucky. The authors have taken for their leading character, Luther, surrounding him with living characters of that age in Rome, during the most exciting time in the world's religious history.

The book is wholly unsectarian. It is a charming story for young or old to read, and although so deeply interesting, it still has some of the most apt and striking illustrations of Christian truth, and sketches from it may be advantageously used in the pulpit or the Sunday-school. This book is for sale at all the leading book-sellers, or may be obtained direct of the publishers, A. M. Thayer and Co., 79 Milk Street, Boston. If you will drop a card to the publishers with your address, they would be pleased to mail you a descriptive circular of the book.

Farm and Home.

THE SILO AND ENSILAGE.

Storing and preserving green fodder in the silo has now passed the experimental stage, and the method seems to be rapidly gaining in favor by the most progressive farmers in the country. Farmers have lacked a cheap and comprehensive treatise on the subject, but at last we have one that appears to us practical in every particular. It is from the pen of Prof. Cook of the Michigan State Agricultural College, who is thorough and practical in all matters which he takes in hand. He says he considers the silo a tremendous advantage to any farmer, and that it will aid him in the struggle for success more than any one thing that can be named. By means of

With His Thumb,

A boy is said to have saved the Netherlands from inundation. Multitudes have been saved from the invasion of disease by a bottle of Ayer's Sarsaparilla. This medicine imparts tone to the system and strengthens every organ and fibre of the body. "I have taken a great deal of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. I experienced its beneficial effects before I had quite finished one bottle, and I can freely testify that it is the best blood medicine I know of."—L. W. Ward, St. Woodland, Texas.

"Confined to an office, as I am, from one year's end to another, with little or no outdoor exercise, I find great help in Ayer's Sarsaparilla, which I have used for several years, and am at present using, with excellent results. It enables me to keep always at my post, enjoying the best of health."—H. C. Barnes, Malden, Mass.

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MONEY

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it the stock can be increased one-half; some say it can be doubled. Thus that great and crying want of all farms, more fertilizers, can be in a measure supplied, the productiveness of the soil increased, larger and more profitable crops raised, and thus much can be done toward counteracting the agricultural depression of which we hear so much.

Indian corn is unquestionably the best crop for ensilage. It is a sure crop, grows very fast, and gives a large yield. From twelve to thirty tons can be raised per acre. Three tons of ensilage are equal in feeding value to one ton of the best hay, so that from a single acre there is often obtained the equivalent of from four to ten tons of hay. It is also the cheapest and quickest way of harvesting Indian corn, while it stores it in small barn space. Other green crops can be satisfactorily preserved in this way. Clover is a bad crop to cure for hay, especially when the weather is "catching." But it can be put in the silo and come out in excellent condition. Prof. Cook is so enthusiastic on this subject that he believes that it will yet be found practicable to store all green fodder in this way, to dispense with pasturage, to abolish fences, and to avoid the waste of land entailed by the constant tramping of stock and the indiscriminate dropping of manure.

All the particulars of building a silo are given in the work mentioned, and if any one is just starting to build a silo he cannot do better than send twenty-five cents to Prof. Cook, Agricultural College, Lansing, and procure a copy, which will give him much light on the subject.

One of the most important subjects that farmers can discuss at their institutions the coming winter is that of roads. Within the last quarter of a century marvelous improvements have been made in railway and ocean transportation, but within that time there has been little or no progress in the making or improving of country roads.

In the use of fertilizers the farmer is dependent for profits on very much that is beyond his control. He may prepare the soil thoroughly, select and sow the best seed at the proper time and in the very best manner, use plenty of the very best fertilizers, and, after having done all this, if the season is not favorable, his profits will be small.

We think that the officials of the Department of Agriculture have done good service to the farmers and gardeners of the country by perfecting a cheap knapsack spraying machine, unpatented, so that any firm can manufacture it. It promises to be a very valuable arrangement, just what has been needed for a long time.

For Brain Fog

Use Horsford's Acid Phosphate. Dr. W. H. FISHER, Le Sueur, Minn., says: "I find it very serviceable in nervous debility, sexual weakness, brain fog, excessive use of tobacco, as a drink in fevers, and in some urinary troubles. It is a grand good remedy in all cases where I have used it."

WHAT CAUSES PIMPLES?



Clogging of the sebaceous glands with sebum. The plug of sebum in the centre of the pimple is called a blackhead or comedone.

WHAT CURES PIMPLES?

The only really successful preventive and cure of pimples, blackheads, red, rough, and oily skin, and most complexional disfigurements, red, rough hands, chaps and painful finger ends, and simple humors of infancy and childhood, is the celebrated

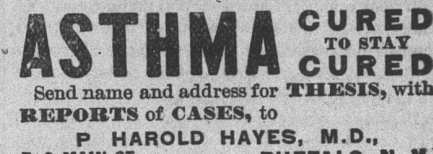
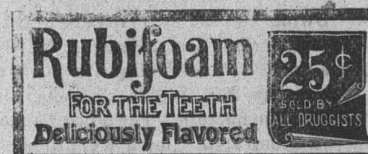
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A marvellous beautifier of world-wide celebrity, CUTICURA SOAP is simply incomparable as a Skin-Purifying Soap, unequalled for the Toilet, and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, it produces the whitest, clearest skin and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements. It derives its remarkable medicinal properties from CUTICURA, the great skin cure, but so delicately are they blended with the purest of toilet and nursery soap stocks that the result is a medicated toilet soap incomparably superior to all other skin and complexion soaps, while rivaling in delicacy and surpassing in purity the most noted and expensive of toilet and nursery soaps. For the prevention of facial blemishes, and for giving a brilliancy and freshness to the complexion, it is without a peer. In a word, it purifies, beautifies, and preserves the skin as no other soap does, and hence its sale is greater than the combined sales of all other skin soaps. Price, 25c.

Skins on Fire

with Itching and Burning Eczemas, and other itching, scaly, and blotchy skin and scalp diseases, are relieved by a single application, and speedily, permanently, and economically cured by CUTICURA Remedies, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Price, CUTICURA, the great Skin Cure, 50c.; CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, 25c.; CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, \$1. Prepared by FORTY DUG AND CHEMICAL CORPORATION, Boston.

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News Summary.

AT HOME.

WEDNESDAY, NOV. 5.—In the elections yesterday, the Democrats made great gains over the Republicans in the State, and have secured a plurality of about one hundred in the 524 Congress. It is said that the President will not call an extra session of Congress. United States Minister to England Robert T. Lincoln arrives at New York on the steamer City of New York. He brings with him the remains of his son, Abraham Lincoln. Three passengers are killed and several injured by a collision on the New York, Ontario and Western Road near Carbondale, Pa. A big fire at New Rochelle, N. Y., destroys a whole block and a loss of \$400,000. The Pittsburg, Cincinnati and St. Louis Railway Company has given a mortgage of \$75,000,000 to the Farmers' Loan and Trust Company.

THURSDAY, NOV. 6.—A serious fire at Truckee, Cal., and a \$250,000 grain elevator is burned at Buffalo. Four buildings burn in Philadelphia, involving a loss of about \$150,000. Stanley arrives at New York and is cordially welcomed by a party of admirers. The corner stone of the great Chicago Masonic Temple is laid. Trunk line presidents decide to restore rates to the old basis.

FRIDAY, NOV. 7.—A train on the Missouri Pacific is wrecked by train robbers. The escape of the passengers from death is remarkable. Fatal explosion of ammunition at Fort Wadsworth, Staten Island. A \$350,000 fire at Shreveport, La. The Chicago beef and pork packers have combined and sold out to an English syndicate; it will be the biggest packing concern in the world. Winslow, Ind., is wiped out by fire. Four hundred are homeless. The New York Produce exchange endorses reciprocity with Newfoundland.

SATURDAY, NOV. 8.—Henry M. Stanley is given a banquet by friends in New York. President Harrison departs Thursday, Nov. 27, as a day of thanksgiving. Six men are wounded, one fatally, in a political riot at Fairmont, Ind. It is proposed to erect a large lace factory at Scranton, Pa.

MONDAY, NOV. 10.—About 2,000 persons paraded in Chicago yesterday in celebration of the third anniversary of the hanging of the anarchists. They then took a special train to Waldheim Cemetery, where, after strewing the graves with flowers, they listened to a number of lurid speeches. There was no disturbance. An appeal is being made to Americans to assist in the proposed excavations at Delphi. A scheme is on foot for a ship railway to connect Chicago with the Atlantic and shorten the route to Liverpool.

TUESDAY, NOV. 11.—It is alleged that Stanley will prosecute Brito and others who have made charges against him growing out of the African expedition. The U. S. Supreme Court has given an important liquor decision, holding that selling is not a right, but subject to local ordinances. The output of copper from the Colorado region the past ten months has been unprecedented.

ABROAD.

WEDNESDAY, NOV. 5.—Sir Edwin Arnold is reported to be on his way home from Japan to England direct. His new poem is already in the hands of the printers. Queen Victoria will have a grand family gathering, all members, down to the latest grandchild, being invited at Windsor Castle on Christmas Day.

THURSDAY, NOV. 6.—The purchaser of L'Angelus is M. Chauchard, one of the proprietors of the Louvre stores in Paris. The Lord Chief Justice Coleridge of England is stricken with paralysis or apoplexy.

FRIDAY, NOV. 7.—Ocean steamship races seem not to have paid, as they are to be abandoned. Peru imposes a tax of five cents per pound on all foreign land imported. It is supposed that a foreign vessel has been lost with all on board off the Nova Scotia coast. A terrible storm rages over Great Britain. Three hundred Chinese were killed by explosion at Tai-Ping-Fu. The establishment of the British protectorate over Zanzibar is formally proclaimed. Lord Chief Justice Coleridge is convalescent.

SATURDAY, NOV. 8.—The loss by the fire at Picton, N. S., is now placed at \$500,000. Prof. Koch's consumption cure is claimed to be a success.

SUNDAY, NOV. 10.—Mr. Spurgeon is ill and is not able to start for Mentone, where he has planned to go. Gen. Booth of the salvation army continues receiving letters commenting favorably on his book, "In darkest England and the way out." Hogan & Co.'s immense granary at Rochester has been destroyed by fire.

TUESDAY, NOV. 11.—It is reported that Gen. Boulanger has left the island of Jersey for an unknown destination. The loss of ten men from the Arctic whalers is reported. Kurds and Armenians have a battle at Mador.

Thanksgiving.

By the grace and favor of Almighty God the people of this nation have been led to the closing days of the past year, which has been full of the blessings of peace and the comforts of plenty. Bountiful compensation has come to us for the work of our minds and of our hands in every department of human industry.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do hereby appoint Thursday, the 27th day of the present month of November, to be observed as a day of prayer and thanksgiving; and I do invite the people upon that day to cease from their labors, to meet in their accustomed houses of worship, and to join in rendering gratitude and praise to our beneficent Creator for the rich blessings he has granted to us as a nation, and invoking the continuance of his protection and grace for the future.

I commend to my fellow-citizens the privilege of remembering the poor, the homeless, and the sorrowful.

Let us endeavor to merit the promised recompense of charity and the gracious acceptance to our prayer.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 8th day of November, in the year of our Lord, 1890, and of the Independence of the United States the 115th.

BENJAMIN HARRISON.

By the President,
JAMES G. BLAINE, Secretary of State.

BRIEFS.

General Schofield asks for a larger regular army. The desertions from it the past year were 489 less than during the previous year.

Professor Brice says that the present is an age of discontent, not of depression, much less of despair, but of unrest. The feeling exists that things are not what they ought to be and an uncertainty as to how they shall be made better.

A pretended Messiah has arisen in one of the tribes of Indians. He is not a prince of peace, but claims that the Indians are to become powerful again, and that the white race is to be destroyed. If this infection spreads, it may occasion trouble.

Archdeacon Farrar has set a good example in coming promptly and heartily to the support of General Booth in his scheme for the reclamation of the lapsed classes of the United Kingdom. It may be easy to criticize the scheme, but no one can doubt the great need of the work, and with a hearty and thorough

co-operation, the plan might be substantially carried out; or a system of operation might be developed which would greatly mitigate the mass of vice, idleness, and misery of "darkest England."

Mr. Stanley's strictures on the conduct of Major Bartlett, the unfortunate post commander at the rear of the celebrated Emin Relief Expedition, are not merely those of a stern chief who was disappointed at disastrous results; they imply something far more serious. It is unfortunate that the story has been told, and unfortunate in regard to the contention that may grow out of it between Mr. Stanley and Mr. Bartlett. It is possible that the closing actions of Major Bartlett's career may have been due to the malign influence of that fever which plays such strange tricks with white men in Africa, and which would absolve the unfortunate man from responsibility for his actions.

The Recent Elections.

In the elections on Nov. 5, the Democrats made great relative gains save on the Pacific slope, where the Republicans made gains. In New Hampshire, the Democrats elected both Congressmen. There is no choice of a governor, a majority electing, but the legislature is probably Republican, and it will choose the governor. Massachusetts goes Democratic by about 8,000 plurality, but the Republican lieutenant governor and council are re-elected. The gain on the Democratic side is five Congressmen. In Rhode Island the Democrats elect both Congressmen. Connecticut fails to elect the head of the ticket, but the legislature is Republican. The Democrats carry New York, Tammany Hall prevailing in N. Y. City. The Republicans elect only fourteen out of the thirty-four Congressmen. In New Jersey the Democrats have the most of the Congressmen. The Republicans lose the governor of Pennsylvania by about 18,000 plurality, but the Republican State officers are elected. In trying to carry Senator Quay's candidate, the Republicans had too large a load. Some of the most influential Republican journals of the State were opposed to Mr. Delamater. Owing to the gerrymander, Ohio gained in Democratic Congressmen. McKinley made a brave fight, reducing a majority of 2,000 to less than 200. Indiana, Illinois, and Michigan went Democratic. The noted Cannon of Illinois was defeated. Iowa went Republican, and so did Minnesota. Wisconsin went entirely Democratic. The school question was the leading issue in that State. For the present it is settled that in this country English need not be taught in the schools. The New States went Republican, save Montana, which elected a Democratic Congressman. Fuller returns may modify some of these statements. The Farmers' Alliance elected several Congressmen. If they vote with the Democrats, the majority will be about 120, a wonderful sweep. The causes of the great change are not easy to determine accurately. The Democratic vote, in the general, was less than that of two years ago. For reasons the Republicans failed to vote. The greater cause for this is the tariff. Both sides concede this. How much of it was a false scare remains to be seen. Reaction follows action in politics as in nature, and the future is to determine what use the defeated party is to make of its overthrow.

Change in the South.

In spite of many adverse things in the South, in spite of wrong done to the weaker race, progress in other direction than financial has been made. In Georgia a healthy and promising educational movement has existed for some years. Not long since the legislature of the State, in obedience to popular demand, materially increased the appropriations for education, and, in consequence, the school term has been considerably extended. Now the Agricultural Society of that State formally asks certain substantial advances in the State's school system and expresses the opinion that better schools, particularly in the rural districts, will solve many of the difficult problems which Georgia, in common with the rest of the South, is now confronting. School facilities have been confined mainly to cities and towns. Now the Georgia farmers have come to believe that better schools will improve the condition of the agricultural districts as they have already improved that of the cities, that they will make farming more intelligent and profitable, thus attracting people to it instead of sending farmers' sons to the towns, and that they will invite immigration, particularly white immigration, from the North and West. Such has been the result in Texas. Kentucky has been at work in convention on revising her constitution, removing, though with some opposition, the old slavery clauses. The Mississippi constitutional convention has completed its labors, and the new instrument has been formally accepted. Its provisions are exceedingly complicated and minute. The most interesting sections are those which relate to the franchise. Every male inhabitant of the State, except idiots, insane persons, and Indians not taxed, who is a citizen of the United States, twenty-one years of age and upward, who has resided in the State two years, and one year in the city or town in which he seeks to vote, is declared to be a qualified elector, provided he has never been convicted of certain specified crimes, and provided further that he is duly registered, and that he has paid all taxes which may be legally required of him. After Jan. 1, 1892, every elector, in addition to the foregoing qualifications, shall be able "to read any section of the Constitution of this State, or he shall be able to understand the same when read to him, or give a reasonable interpretation thereof." The trick of this provision is in the latter part of it. Though this test is not impartial, some progress has been made in the State constitution. Accompanying the Constitution is an ordinance which provides for the conduct of elections under the Australian system. The ballots are to be printed and distributed at the public expense; the secrecy of the ballot is assured by the arrangements for voting booths, and there are the usual safeguards for the privacy of the voter and the protection of the ballot. This ordinance takes effect Jan. 1, 1891, and is not subject to repeal, or modification until after Jan. 1, 1896. No provision is made for assisting the illiterate voter. If the negroes are equal to the occasion, in a few years their rights, or the most of them, will be respected.

Personal.

Lord Tennyson expects to make a sea voyage with his son, Hallam Tennyson, this winter, and may visit the Mediterranean.

The Sultan of Turkey is an epicure, and wants new gastronomic delicacies and novelties continually.

Miss Caroline Phelps Stokes has purchased a valuable tract of land in Ansonia, Conn., and will build upon it a public library which she will present to the town.

Mrs. Mary H. Hunt, in addition to her work as Instructor in Physiology and Hygiene at teachers' institutes, gives an address this week to the Pennsylvania State Convention of Christian Endeavor at Pittsburgh.

THE RELIGIOUS WORLD.

NEW ENGLAND.—The new building of the Massachusetts Home for Intemperate Women was dedicated Thursday afternoon. Gov. Brackett, Mayor Hart, and others spoke.

The will of Mrs. Cecilia L. Williston of Northampton contains these public bequests: Mount Holyoke College, \$5,000; American Missionary Association, \$2,000; American Board of Missions, the Woman's Board and the New West Commission, \$1,000 each; South Street Home, \$500.

THE WEST.—Mr. D. L. Moody will open a series of meetings in Chicago on Nov. 23. In connection with his Bible Institute work. His presence and instruction in the Institute will afford students the best possible opportunity to avail themselves of his counsel and teaching in the best methods of practical Gospel work. He will be followed by Dr. A. J. Gordon, of Boston, who is to remain through January, and possibly longer. Mr. Moody sends out a cordial invitation to all interested in Bible study and Christian work, who wish a new inspiration in the study of the Word of God, to attend the Institute for such a period as they find convenient. As far as possible they will be accommodated in the Institute Buildings. Those who desire accommodations or further information should write at once to R. A. Torrey, Superintendent, 80 W. Pearson Street, Chicago, or to Miss S. B. Carpenter, Superintendent of the Ladies Department, 232 La Salle Avenue, Chicago.

FOREIGN.—The ancient Waldensian Church of Italy has now 41 ordained pastors, 9 evangelists, 84 teachers and 16 coadjutors and Bible readers, with 44 churches, 53 stations, and 4,428 communicants.

A DOCTOR'S CONFESSION.

He Doesn't Take Much Medicine and Advises the Reporter Not To.

"Humbly? Of course it is. The so-called science of medicine is a humbug and has been from the time of Hippocrates to the present. Why, the biggest crank in the Indian tribes is the medicine man."

"Very frank was the admission, especially so when it came from one of the biggest young physicians of the city, one whose practice is among the thousands, though he has been graduated but a few years," says the Buffalo Courier. "Very cozy was his office too, with its cheerful gas fire, its Queen Anne furniture, and its many lounges and easy-chairs. He stirred the fire lazily, lighted a fresh cigar, and went on."

"Take the prescriptions laid down in the books and what do you find? Poisons mainly, and nauseating stuffs that would make a healthy man an invalid. Why in the world science should go to poisons for its remedies I cannot tell, nor can I find any one who can."

"How does a doctor know the effect of his medicine?" he asked. "He calls, prescribes, and goes away. The only way to judge would be to stand over the bed and watch the patient. This cannot be done. So, really, I don't know how he is to tell what good or hurt he does. Some time ago, you remember, the Boston Globe sent out a reporter with a stated set of symptoms. He went to eleven prominent physicians and brought back eleven different prescriptions. This just shows how much science there is in medicine."

There are local diseases of various characters for which nature provides positive remedies. They may not be included in the regular physician's list, perhaps, because of their simplicity, but the evidence of their curative power is beyond dispute. Kidney disease is cured by Warner's Safe Cure, a strictly herbal remedy. Thousands of persons, every year, write as does H. J. Gardner, of Pontiac, R. I., August 7, 1890:

"A few years ago I suffered more than probably ever will be known outside of myself, with kidney and liver complaint. It is the old story—I visited doctor after doctor, but to no avail. I was at Newport, and Dr. Blackman recommended Warner's Safe Cure. I commenced the use of it, and found relief immediately. Altogether I took three bottles, and I truthfully state that it cured me."

"The Girl With a Taste for Music."

This Attractive Series of Papers to be published in *The Youth's Companion* will interest every girl. The contributors include the Famous Singers—Madame Albani, Miss Emma Juch, Madame Lillian Nordica, Miss Emma Nevada, and Miss Marie Van Zandt.

Noxious Humors.

combined with wind and water, are carried to and from every part of the body every six minutes. In many cases there are flying pains in the body—sometimes in the back, sometimes in the side, and at other times in the arms and legs, and these are often called rheumatic pains, but in reality are nothing more than wind and water mingled with the blood, and carried to every part of the body in its circulation. Let anyone troubled with any or all of the symptoms here described take the wonderful English remedy, Beecham's Pills, four or five or six, and afterwards two pills morning and night for a few days, and they will carry off all noxious humors, expel the wind, cause a free circulation of the water, and lay the foundation of health and strength.

Beecham's Pills are prepared only by Thomas Beecham, St. Helens, Lancashire, England. B. F. Allen Co., 345 Canal St., New York, Sole Agents for the United States, will mail Beecham's Pills on receipt of price, 25 cents a box, if your druggist does not keep them.

We would call the attention of our readers to the annual statement of the Old Colony Trust Co., which appears in another column, as reported to the Board of Commissioners of Savings Banks, at the close of business, Oct. 31, 1890.

Consumption Cured.
An old physician, retired practice, had found in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send, free of charge, to all who wish it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by enclosing stamp of this paper. W. A. NOYES, 520 Powers' Block, Rochester, N. Y.

Cleveland's
Again as always
Ahead.

Present U. S. Gov. Chemist, A. F. Underwood, says:

July 16, 1890.
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Cleveland's Superior Baking Powder the best in quality, the highest in leavening power, and perfectly wholesome."
A. F. UNDERWOOD.
U. S. Govt. Chemist, 1890.

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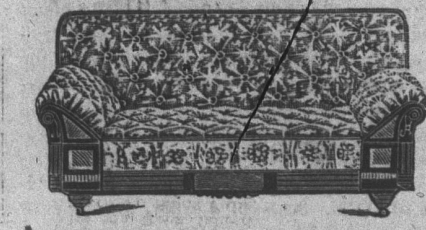
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