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The Morning Star.

VOL. LXV.

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The Morning Star.

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FOREVER.

Those we love truly never die.

Though year by year the memorial wreath,

A ring and flowers types of life and death,

Are laid upon their graves.

For death the pure life saves;

And life all pure is love; and love can reach

From heaven to earth, and nobler lessons teach

Than those by mortals read.

Well blest is he who has a dear one dead;

A friend he has whose face will never change,

A dear communion that will not grow strange.

The anchor of a love is death.

Thank God for one dead friend,

With face still radiant with the light of truth,

Whose love comes laden with the scent of youth,

Through twenty years of death.

John Boyle O'Reilly.

BY THE WAY.

Just as we are forgetting about Dr.

Brown-Segard's great "elixir" that

was to turn "reverend grey-beards" into

jolly juveniles, we are excited by the announcement that Prof. Koch of Berlin

has discovered a liquid that, injected under the skin of a human being, in small quantities, arrests the progress of lupus,

scrofula, consumption, tuberculosis of the joints, bones, and glands, and other tuberculous disease. Says an exchange:

"Berlin," says a correspondent "is consumption-crazy." Crowds of patients are arriving daily, and many of them find neither room nor doctors to treat them.

Of the twenty patients under Dr. Koch's charge fifteen are getting well and five are no better. He admits that he cannot cure all cases, but there seems to be little doubt that the treatment yields at least temporary relief to many who are the undoubted victims of tuberculosis. Word comes that Professor Koch is unhappily ill from overwork; perhaps also from consumption, due to his living constantly in an atmosphere impregnated with bacilli.

The secret of the lymph remains a secret. Professor Koch exhibits it in a vial, but still declines to say how it is composed, though many of his assistants and medical friends know it.

The Prohibition party will have one Congressman in the next House of Representatives, Hon. Kittle Helvorson of Minnesota. Says The Voice:

"It is a rather significant fact and an auspicious omen that the first Congressman ever elected as a straight-out Prohibition party nominee, should be a Scandinavian."

"If the Supreme Court of the United States had been packed by a Prohibition President, it could hardly do more service to the cause than it has been doing. Even its 'original package' decision started a National agitation such as never before was seen. But in its latest decision rendered by Justice Field, who has been most disposed, so it was thought, of any in the court to lean toward our side, the language used against the liquor traffic as an enemy to good morals and a foe to society is something amazing in its vigor and lucidity. The Prohibitionists have warrant from the highest court in the land for their bitterest denunciations of the saloon."

So says The Voice, and the paragraph is all right except in the little expression "our side." Justice Field did not render his decision as a partisan.

"It has often been said of late that the church's greatest danger is not from the outside but from the inside, and it has been so often said because it is so clearly seen. Christian men expect opposition from unbelievers. Two kingdoms are represented which are antagonistic by their very nature. Nobody knows better than the positive Christian that the carnal mind is enmity against God. So that the strength of opposition from without only makes the church stronger, more active and more compact in organization. But when they creep into the membership of the church those who have not been born again, and hence who have no spirit of self-sacrifice and no appreciation of the duties and joys of discipleship, paralysis of purpose and action ensue."

And that is what is the matter with many churches.

MR. STANLEY AS A LECTURER.

Mr. Henry M. Stanley, the great explorer of Africa, began his lectures in this country in the Metropolitan Opera House, New York, on the 11th ult., and has since spoken in this city.

The New York correspondent of The Standard thus describes him:

"His appearance is marked by self-possession, indomitable pluck, and unwavering determination. His bright and flashing eye indicates the earnestness of the explorer and the honesty of the man. It was eminently fitting that this great audience should turn out to do honor to Mr. Stanley; and it was characteristic of him that he should devote the proceeds of his first lecture at this time to the cause of charity. His lecture was praised by many explorers who are competent and keen critics; among them are Mr. George Kennan, Lieutenant Jephson, and Mr. E. J. Glave, who helped Mr. Stanley in the founding of the Congo Free State, who has written many able papers on the slave trade, and who was decorated by the king of the Belgians for his excellent services. Mr. Stanley needs training as a speaker before he can be heard by large audiences. His voice is sufficiently clear and melodious, and it gives evidence of being useful in the best forms of oratory if he and it were properly trained for that purpose; but as he spoke the other evening, from one-half to two-thirds of the audience heard very little of his lecture. The first lecture consisted largely in descriptions of African scenery with its natural wonders of human, animal, and vegetable life. Those who could not hear became weary before the lecture closed and many of them retired, but all desired to do honor to the brave man who told his wonderful story with unaffected simplicity—simplicity that became charming in connection with the genius, bravery, and modesty of the man himself."

GOD'S PHONOGRAPH.

One thought impressed me while in communication with that wonderful instrument. It was the thought of a coming judgment. If a simple wax cylinder can thus record every word and tone, every error in language, every mispronunciation, every harsh or gentle tone of voice, every hasty, irascible, or unholily expression, and preserve alike what is good or evil for all time to come, who shall doubt the power of God to treasure up the life history we are making into a future day when the secret things are to be brought to light?

I know of a case in point. A man whose temper was very excitable, and who when once roused loses control, became angry with one of his office clerks. The phonograph was in motion and recorded the irascible rebuke with its angry words, loud tones, and profane expressions. Subsequently, having occasion to put the ear pieces into his ears, he heard over again the entire outbreak of temper, and confessed that when it was reproduced by the phonograph it did not sound at all pleasing.

Who can tell whether there be not sensitive surface in nature on which are even now being impressed the records of untamed as well as sanctified tongues! And with what horror would some men hear repeated in their ears as on the house-top, the words spoken in secret in the closet! God's Book of Remembrance written before him for those who thought and who talked upon his name, who spake often one to another in the sweet, sacred dialect of heaven, may be much more simple and natural than we imagine. Nature is daily unveiling some new secrets which make God's Word more reasonable and plain. One mystery is here interpreted by another. How solemn is life, since every act or word or thought sets in motion waves that in ever-widening circles move on, through the shoreless sea of eternity. And on the other hand how beautiful the thought that not a word spoken in love is lost. God's phonograph records, transmits, and reproduces it, and the fullness of its reward may be after all the fullness of its reproduction and influence.—Dr. A. T. Pierson.

A gentleman walking with a friend one day through a commissariat storehouse in Hong Kong, China, came to a part of the establishment where four Chinamen were engaged in emptying a large tub of rum and carrying it in gallop measures to another portion of the building.

Addressing himself to one who seemed to be the leader of the party, he asked:

"Do you like rum, John?"

"No, sir," said the Chinaman, promptly.

"Why not?"

"Rim not proper, sir; make Chinaman number one fool!"

There is a sad truth in the Chinaman's answer. Many a man who might have lived happily, acted wisely, and died peacefully, has made himself a "number one fool" by the intoxicating cup; has died as the fool dieth, and been buried in the drunkard's dark, dishonored grave. Let us learn from the Chinaman that rum is "not proper."—Selected.

WILL IT LAST?

BY ADALINE HOFF BEERY.

'Tis morning in a summer world;

Young Phoebus' wain spurs thro' the gate

With crimson banners, gold-embellied;

Tracking with gifts his march of state;

The dew-hung leaves stir with delight;

The birds, night-bosomed in the oak,

Storm thro' the grove in wild song-flight,

Retreading trills the darkness broke.

The air—oh, inexpressible!

So soft, and sweet, and daintily blue,

So washed with perfume and with dew

Rising from every flower-bell;

'Tis ecstasy! we almost float,

All senses bound by beauty's sway;

Could it but stay one whole round day,

Unbroke by one discordant note!

They say that heaven is such a place,

Perfect in grace of fountains, flowers,

Rivers, which stately trees embrace,

Muscle, pervading fruit-hung bower;

But oh! the thought is most too much:

Can these things be forever so?

Let me the rim of heaven but touch,

And I shall prove that faith doth know.

Huntingdon, Pa.

THE CALL AND HOW IT CAN BE ANSWERED.

BY THE REV. C. A. VINCENT.

Each letter from our field in India brings the word, "We are praying that three more workers be sent out to us immediately." These are needed to devote the fields already occupied.

The writer of this article has in his possession letters recently received that speak not only of this demand, but of the opportunities which are presenting themselves to establish new stations. My heart bleeds as I read the pleading words of those—a handful of faithful souls—who are among that throng of four million of people set off to the Free Baptists of this country to evangelize. And now is a time of special importance. Many of the natives see that their idols are hand-made, weaker than themselves, and they are looking about for something else to fasten to. Which shall it be, Christianity or idolatry? Ten years will largely determine the answer.

There is also a special need now for work to be done among the women. The zenanas are open, as never before, to the devoted women, and even to the male physician. As we reach the homes of India so shall we possess the land. Win the mothers of this generation and the next generation, men and women, will sing the songs of the Gospel, and with hushed voices repeat, "Our Father." And the opportunities to reach the young have multiplied of late. Shall they grow up as their fathers have to idolatry? Shall they go to government schools and become infidels, or shall we furnish the way to a Christian education? This question should ring in every Free Baptist's heart, and bring forth something besides echoes.

But how can we answer the Macedonian cry and send laborers into the field? At present the question is one of means and not of men. The laborers are ready. But how can the means be secured? The writer is sure that it is not too much to expect that as a denomination at least one dollar per capita be raised for missionary work at home and abroad. I have considered with great care the condition of the churches, strong and weak, in this State, and I feel sure that if the heart were touched there is not a church that could not raise the amount, and the most would not feel it. Many of our churches are slowly dying of selfishness. They do not look beyond their own borders, and the charity that stays at home dies of close confinement.

The writer has in mind a church—it is known as a "poor church"—that will average nearly six dollars per resident member for missionary work this year. Many churches in the East ought to do more than that, if what I understand of the prosperity of their members is true. Then, with the interest on the invested funds, and the special bequests for this line of work, we would have forty thousand dollars for "Foreign" Missions the coming year. Then not only three other workers could be sent to India, but three times three; and still the treasury would have something for Africa!

I know that some of the dear brethren—and I was about to say sisters, but I think this might not be true of them—will say when reading this, "Absurd! Impossible!" But if it is absurd or impossible, it is not because it is more than ought to be done, but because the tithes of the brethren and sisters are not brought to the Lord's treasury. I would suggest that one of the best ways for every one of the larger churches to do is to send out a missionary of its own, and with prayerful and expectant hearts promise the Board to support him. The Buffalo church is now rejoicing that they undertook what a few months ago seemed a heavy burden, but which even now, like every other burden the Lord lays upon us, begins to feel light. Blessed paradox—a light burden! And the result upon our home work has been very marked. "There is that scatter-

eth, and yet increaseth," and we are learning that this is as true to-day as when it was written.

Another way I would suggest. Let groups of churches take upon themselves the support of a worker. Let two churches, or more, as is necessary, unite in such an undertaking. Let the candidate visit the church or churches which are to support him, become well acquainted, join the church, have a special designation service, and in other ways which will suggest themselves interest the people in "our missionary." You say you do not favor this method. You "believe in paying your money without knowing whom it will support." If I mistake not, you will find that there are scores in your church whom you can never reach in any other way than the one I suggest. But in this way I find you win them not only to the one sent out but also to the work. The leading missionaries and boards favor this plan.

I make one more suggestion with great hesitation, and only its importance leads me to do it, for it exposes me to the charge of "advising" those who have had a much longer and wider experience than I. It is not in that spirit that I add, that whether the money is raised or not and the interest is or is not deep, depends upon the pastor. If the pastor's heart is on fire, and his mind full of the facts of missions, sooner or later the church will be "alive." You will find when the contributions of the churches are small the interest of the pastors is weak. The prayer I most often offer is, "Oh, how fill our pastors with a zeal for missions." The first thing for a pastor to do is to bring the work before his people in a definite and particular way. Sermons upon the duty of missionary work are necessary and will do good, but these which give the people knowledge of the condition and needs of the heathen will impress them with greatest force of the duty, and will stir them up to do. Carry the people to the homes of India and show them there the desolation, and at the close of your sermon you will find the mothers and wives asking each other and you, "What can we do?" Take The Missionary Review, The Gospel in All Lands, The Missionary Helper, The Morning Star, and lend them to the people, and you will be astonished at the result.

Do not be afraid that the money given to missions will cripple the church work at home, or compel you to go half fed and clothed. Bread cast upon the waters returns. It is ours to cast it forth, and God's to fulfill the promise.

"Speak unto the children of Israel that they go forward." Brethren, let us with united prayer and effort, and with whatever sacrifice it brings, move forward and capture the kingdoms of the world for our Master.

Buffalo, Nov. 26.

ENGLISH CORRESPONDENCE.

BY DAWSON BURNS, D. D.

Two subjects, very widely different in themselves, yet related by the common sentiment of humanity, are engaging public attention. One is the book of General Booth entitled "In Darkest England and the Way Out"—(curiously the first part of the title is generally quoted alone),—and it is certain that the chief of the Salvation Army could not have done anything else so calculated to draw upon himself and his organization the favorable attention of society at large. The book itself is understood to owe its literary power and much of its language to Mr. Stead, now editor of the Review of Reviews, and once editor of the Pall Mall Gazette, and still an occasional contributor. The scheme is one which General Booth says was carefully discussed by Mrs. Booth and himself during her long illness, and it bears broad traces of that practical spirit and power which Mrs. Booth undoubtedly possessed in no ordinary degree. It is very likely that the money necessary to start the work of social reform sketched in the book, will be provided; and that either its partial or complete realization would be attended with great good, is beyond question. From workshop to farm, and from farm to an over-sea colony, would be a boom to thousands, and would relieve some of that chronic congestion of distress which abounds in our large cities. That, however, would be but partial, unless the plan were carried out on a scale of magnitude far surpassing the capacity and resources of any single man, or body like the Salvation Army. In reality, General Booth is proposing to do by himself and his subordinates a work which ought to engage the highest intelligence and powers of the State. Civilization has plainly advanced but a short way when one of its most important duties is assumed by the leader of a voluntary and miscellaneous organization, having for its primary object the religious awakening and reformation of the hardened and depraved. General Booth does not hold back the truth as to the close and fertile connection of strong drink with the evils with which he seeks to grapple; but so long as the sources of those evils, in custom and law, are suffered to remain, any crusade against the existing effects cannot be of the nature of an effective remedy.

Hundreds of societies are, at this time, dealing with the results of bad social conditions, and though none of them have a program so business-like and systematic as that of General Booth, there is no hope of a thorough

revolution till the production of vice, poverty, and crime, by means of the liquor traffic is firmly and persistently repressed. Our beer-drinking shops and customs are sufficient to create a new mass of evil and wretchedness equal to the present, were the whole of the existing mass effectually disposed of.

The revelations and discussions connected with Stanley's recent work are producing a profound sensation. I have no doubt of the substantial truth of the charges made against Major Barttelot and Mr. Jameson. The testimony is too concurrent and coherent to permit of successful denial; and I have a strong suspicion that those who are now scouting the allegations will, in a few days, begin to exonerate the crimes they are no longer able to deny. Some are even now turning round on Stanley, and asking why he appointed to posts so responsible men who were so incompetent to fill them with credit. Such a question is a strange commentary on the eulogiums which another class of correspondents are still pouring on the implicated officers. That Stanley was gravely mistaken is too true, and if (as Mr. Bosworth Smith says) he was warned, when in Egypt, of Major Barttelot's violent temper and antipathy to colored people, his error is the more remarkable. The line of defense which some of the relatives are putting forward, that "it is a shame to accuse the dead," exhibits a deplorable state of mental confusion, and would compel silence to be observed with respect to the greatest monsters of our race.

We are to suppress all references to the deeds of such beasts as Nero, Caligula, Attila, and a long train of others who have done their utmost to show how closely man can ally himself with the brute and the fiend, particularly the latter. It is of immense consequence to humanity that all cases of cruelty should be exposed, in order that their repetition may be discouraged, and the sufferings prevented that would otherwise be inflicted; but when such cases are proved, he who withholds the expression of his deep condemnation is a traitor to his kind, and places himself on the moral level of those whose infamies do not rouse his indignation.

The Congregational Union of England and Wales has just lost its able and efficient secretary, Rev. Dr. Alexander Hannay. Dr. H. was once pastor of a church in Dundee, but like many other Scots came across the Tweed to dwell in Southern Britain. He had a pastorate in London, and then at Crofton, a few miles distant; then was secretary of the Congregational Colonial Society; and in 1870 accepted the secretariat of the Congregational Union. Partly as a religious mission and partly for health, he visited Australia about ten years ago. From his youth he was an advocate of the temperance cause. He was in his sixty-ninth year. His equal for the vacant post will not easily be found.

London, Nov. 14, 1890.

WORDS FOR PARTING.

Oh, what shall I do, my dear,

In the coming years, I wonder,

When our paths, which lie so sweetly near,

Shall lie so far asunder?

Oh, what shall I do, my dear,

Through all the sad to-morrows,

When the sunny smile has ceased to cheer,

That smiles away all sorrows?

What shall I do, my friend,

When you are gone forever?

My heart's eager need will send

Through the years to find you never.

And how will it be with you,

In the weary world, I wonder;

Will you love me with a love as true

When our paths lie far asunder?

A sweeter, sadder thing

My life for having known you;

Forever with me sacred kin,

My soul's soul, I must own you,

Forever mine, my friend,

From June till life's December;

Not mine to have or hold,

Mine to pray for and remember.

The way is short, my friend,

That reaches out before us;

God's tender heavens above us bend,

His love is smiling o'er us.

A little while is ours

For sorrow or for laughter;

I'll lay the hand you love in yours

On the shore of the Hereafter.

Mary Clemmer Ames.

REVERENCE.

BY THE REV. A. L. GERRISH.

No amount of service can atone for want of reverence. Many young Christians stumble over this stumbling-stone. They find themselves not in possession of perfect peace of mind. The results which they see follow the labors of others do not attend their service, and they cannot understand why these things are so. They become discouraged. The fact is, they have not cultivated the spirit of true reverence. Cheerfulness becomes a Christian everywhere, but levity in the house of God, where we ought to walk softly and reverently before the Master, becomes the shears with which Samson loses his locks and his strength. For a young Christian to be whispering or indifferent in the church or Sunday-school, during the reading of Scripture, or the offering of prayer, or the studying of the lesson, is enough to curse their influence, and make their pleadings with others to become Christians worse than useless.

The possession of the spirit of true reverence toward Christ, and his Word, and his day, and the places dedicated to his worship, and the hour of prayer, and his people that he loves, has much to do with one's own self-respect, and the respect of his fellows. The reverential soul is credited with believing what he may have to say in matters of religion, while the irreverent gives the lie to his own words, and brands himself as a hypocrite. After

this, how much successful service can he expect to render to his Lord? Read Heb. 12: 28.

HUB NOTES.

Nine seizures of liquor occurred at unlicensed places on a recent Sunday.

The appropriation for the public schools for the present financial year is \$1,919,852.25.

Mr. B. C. Shillaber, the originator of "Mrs. Partington" and her son "Ike," died at his home in Chelsea, Nov. 25.

Chelsea, a suburb of the Hub, has a free hospital, the gift of, and to be named for, Hon. Rufus S. Frost, one of her prominent citizens.

Rev. S. H. Virgin, D. D., pastor of the Pilgrim Congregational church, New York, has received a unanimous call to the pastorate of the Park St. Congregational church.

Last Sunday Rev. R. L. Greene,

Contributions.

A SONG IN THE NIGHT.

BY LINDA D. HIBNER.

I had a song in the night, love,
A weird and wonderful strain,
It thrilled through the darkness like light, love,
It thrilled through my pulses like pain,
With a marvelous, mystical magic,
It mingled the mournful and gay,
There was in it a touch of the tragic,
That will wait in my ears for aye.

It lulled my fears into rest, love,
It soothed my cares into calm,
And into that woe in my breast, love,
It sank like a healing balm,
Like the sound of the sea when it surges,
Was that melody, mellow and gay,
Like the saddest of funeral dirges,
It fell like a pall on my soul.

Like a breath from the world unseen, love,
Was that sweet, mysterious strain,
Like nothing that ever has been, love,
Or ever will be again,
Yet like music, the rarest and sweetest,
From all earth's melodies,
Resolved into song the completest,
That of heaven's prelude is.

In a dream of the night it came, love,
As the angels appeared of old,
And the sound—could it be the same, love,
That dwells in their harps of gold?
God knows, if I could but catch it,
And chain it with words to use,
Like the point of that shoe whose latches
I am unworthy to lose.

It would fall like a benediction
On the wrangling, sin-cursed earth,
It would soften the jaw and the friction
'Twixt the wheels of madness and mirth,
'Twould transmute the doubt that estranges,
To the faith that unites again;
For that song with its manifold changes,
Fits the myriad minds of men.

God knows, who alone can match it,
Whom old I did beseech,
When I strove so hard to catch it,
And it floated just out of reach,
Why ever, with eager elusiveness,
It evaded my eager ear,
While ever, with hopes delusive,
I strained my soul to hear.

For oh! that song in the night, love,
With its mighty, melodious roll,
It thrilled me through with delight, love,
It sang itself into my soul,
It fell like a benediction
From the lips of the faithful friend,
It promised peace and protection
And the love that knows no end.

HE LEADETH ME.

He leadeth me,
Although I cannot see
One step before my face,
The way I cannot trace—
My sight is dim, and so, He leadeth me.

He holdeth me,
Because I cannot be
Left to my failing strength;
For I would sink at length,
I am so weak—and so, He holdeth me.

He teacheth me,
He giveth liberally
His wisdom for my aid;
Nor doth He me upbraid
Because I lack, but kindly teacheth me.

He comforts me,
He speaks so tenderly
To cheer me on my way;
And always bids me lay
My cares on Him, and thus He comforts me.

He loveth me,
Ahi! well I know that He,
My best, most loving Friend,
Will lead me to the end:
I love Him too, because He loveth me.
—F. G. B.

QUERIES.

BY OBSERVER.

75. Is it commendable in a minister, or any one else, when traveling, to make it a point to visit his brethren merely for the purpose of obtaining food and lodging?

76. Why is so much money spent for funerals and monuments that might be used for feeding the hungry or saving the lost?

77. Why are deceased persons made a show at funerals, thus endangering the lives of the living?

78. Why must mourning be worn for friends, thus promoting sadness?

79. Why did Rev. R. preach such a long funeral discourse that all the people, and especially the mourners, were wearied?

80. Why did Rev. S. "preach to heaven" my neighbor who died without giving his heart to Christ?

81. Is the repentance of one who has always had the advantage of church and Bible, on his death-bed now that Christ is raised, as likely to be genuine as that of the thief on the cross?

82. Why do so many say Revelations for Revelation?

83. Why are we often told, for example, that a passage is found in Psalms 87 instead of Psalm 87?

84. Why should it be considered wise to raise means for supporting the church by eating?

85. Why do not the people pay their money directly for the work of the Lord? Do they think he wants it given for estates first?

86. Did the last donation cover the expense of the cake, etc.?

87. Was the minister paid for the damages to his furniture when the last donation was held at his house, and was his wife paid for the extra cleaning necessitated?

88. Why do not dancing Christians usually enjoy the prayer-meeting?

89. Is card-playing a means of grace?

90. Does our choir "sing with the spirit"?

91. Why do not all the people praise the Lord in song?

92. Why do we not prefer one another in honor?

93. Why do we not often bear one another's burdens?

94. Why are some families so pleasant and smiling when company is present, and so irritable and disagreeable when by themselves?

95. If temper can be governed in the presence of company, can it not at all times?

96. Do Christians who use slang and by-words "avoid the appearance of evil"?

97. Why is not Luke 14: 12, 13 often observed in making feasts and bestowing gifts?

98. "If the righteous is scarcely saved, where shall the ungodly and sinner appear?"

99. If we believe the ungodly are lost, why do we not make every effort to save them?

100. Is it in accordance with teachings of the New Testament for one to leave a church or stand aloof from its work because it has some unworthy members?

AUTUMN PICTURES.

BY LIZZIE MAY SHERWOOD.

"Raise me a little higher, wife. That's it, now if you would only draw my couch nearer the west window, I do so long to see, once more, the picture I know so well is there to-night. Yes, there it is, more beautiful, if possible, because I know I am gazing upon it for the last time. How beautiful! how beautiful! The sloping hillside, the river playing hide and seek with the oaks, birches, and gaily dressed maples, as it courses its way through the valley below; the city just beyond, with its glistening spires, its towers and minarets, and above all and over all 'heaven's own blue,' gorgeous in the setting sun. Hillside, valley, river, city, all aglow with autumn's variegated hues.

"Years ago—and yet it seems but yesterday—I brought you, my precious wife, then a blushing bride, at this hour, and at this season of the year, to this home-nest on the hill. How happy we were, as we stood with hands clasped, looking from this very window out upon this same scene. You remember as we gazed into the resplendent sky suddenly a small, dark cloud appeared. It glided on, and into the amber and purple and gold. The sun's rays fell upon it, and gradually its color changed until at last it was one of the fairest in the group. I wished then that that cloud might be a brilliant example of all the dark shadows in our future. The clouds have been few, and the blessings so many. Praise God!

"Wife, do you know this would be a precious hour for this 'mortal to put on immortality.' How sweet to close one's eyes, upon such a scene as this, and open them amid the transcendent loveliness of the Paradise of God. Ah, well! not my will but thine be—oh, wife! such a pain at my heart! Dear—est—good-bye."

The last rays of the setting sun falling upon the pale face of the dying man and the bowed head of the weeping wife, lit up for a moment a picture of the transfiguration on the opposite wall, and were gone.

A country church, white, but sadly in need of more paint, no spire, no belfry, no blinds, no organ, large windows formed from many small square panes of glass, coarse hemp carpet, uncushioned pews, high square pulpit. Within, a company of plainly dressed, honest-faced, devout worshippers; without, an army of sturdy oaks, graceful elms, and gaily dressed maples, encircling the sacred edifice with their strong arms.

The close of an afternoon prayer-meeting. Many testimonies have been given of the preciousness of Christ in the soul. A calm, comforting sense of the presence of the Master rests upon the little flock.

The golden rays of the declining sun steal through the curtain of variegated leaves, and the opposite wall is, as it were, pure gold. The roguish face of a chubby, red-cheeked lass, and the wrinkled, care-worn features of an aged mother are touched alike with its glory.

"Beloved," said the gray-haired preacher, pointing to the west, "as the sun sinks to-night, radiant and glorious, casting a halo over sea and earth and sky, so may our lives go out, fruitful and beautiful. Please rise and sing, 'Praise God from whom all blessings flow.'"

The grand old hymn rose on the evening air, and the uttered benediction fell upon the group like a mantle of peace.

"How lovely! It seems like what we read in romances," whispered Miss Fitzgerald, from the city, as she left the church, leaning on the arm of her escort.

"This will always be a 'green spot' in my memory," sighed over-worked Mrs. Benson, hurrying home to her sick baby.

"It will be the first picture I shall paint when I get home," thought young Emery, an artist who was visiting his mother.

"Good meetin', Elder? Fast rate! The Lord was there," said practical Deacon Boon, hastening homeward to do his "chores."

"Eye hath not seen, nor ear heard!" the preacher exclaimed with upturned face, as he stood for a moment gazing

at the western sky, and then quietly entered his dwelling.

A large old-fashioned kitchen, a cheerful fire crackling and dancing in the open chimney; festoons of drying apples, and "traces" of yellow corn on wall and ceiling; braided rugs of various sizes and variety on the floor; bright tins glistening in the freelight; an open cupboard with a generous supply of delf. Dark blue cups, placed in groups of four, locked together with handles upward, and a background of plates of various colors and sizes, standing on edge and over-lapping each other. In an opposite corner, an eight-day clock with a representation of Father Time and his scythe on its face.

Near the fire a smooth-faced, white-haired man. Beside him a basket of unshelled corn; before him a tub, across which is a spade, and into which the golden grains fall with a merry rattle as they are ruthlessly torn from the cob by the farmer's hand and the edge of the spade. A brown and white hound stretched before the fire, one eye partly closed, the other fixed sleepily upon his master.

At the table a silver-haired matron with blue eyes and gentle mien, paring and slicing apples. Sober thoughts cause the usually serene face of the matron to look grave indeed. She is thinking of the children who once filled the house with boisterous mirth. They are scattered now, here and there in homes of their own, not one of them within a day's journey from the old homestead. She is thinking, too, of her baby, her Bess, once a laughing-eyed sprite, always up to some prank, but now a blooming damsel of twenty, with robust health, strong intellect, and a mind of her own, some day, in the near future, to join the ranks of skillful physicians. She is at college now with that end in view, but the mother's heart warms as she remembers Thanksgiving draws on apace, and then Bess will be home. How the old house will ring with merry laughter, how the dull kitchen will brighten up, and the piano, so long closed, will peal forth its jolliest strains. There is always singing, and music, and sunshine, and joy when Bess comes. A smile flits over the tender face, but is gone in a moment when she remembers how very short vacations are.

Meanwhile a pair of roguish eyes glance frequently from the direction of the tub and corn to the sober face opposite.

"What can wife be thinking of? That's an awfully sober face."

The merry eyes twinkled, as some sudden thought came, and a mischievous smile played over the good-natured face. "Something must be done," he chuckled to himself, and reaching down into the basket he brought to light a large red ear of corn.

Bubbling over with fun, he glanced again at his wife, while she, all unconscious, still thought and pared.

The red ear left the hand of the husband, and lodged right in the middle of the pan of parings in the wife's lap.

The old lady gave a startled exclamation, and the matinee cat curled up at her feet flew under the table in fright, while a sharp bark from the hound added to the confusion.

Just then a rap was heard at the door, and the farmer, still laughing heartily, ushered in two neighbors to spend the evening.

An explanation is given, a jolly laugh follows, which the subject of the joke seems to enjoy as well as the rest. The neighbor's wife volunteers to string the quartered apples; and is soon furnished with the necessary needle and twine, while the neighbor seats himself by the tub and prepares to shell corn; and 'so in pleasant, helpful intercourse, in which is no gossip, no back-biting, no uncharitable remarks, the evening passes, and the curtain drops.

PRAYER-MEETING TOPIC.

For the week beginning Dec. 7.

MISSION TOPIC. SYRIA.—Isa. 52: 1-6; Rom. 1: 1-16.

1. The extent of this field is measured better by considering that the Arabic tongue which missionaries to this land must learn is the religious language of two hundred millions of people. India possesses fifty millions of people who read the Koran in Arabic, and who, if Christianized, must receive their Bible literature from the mission press at Beirut. In Syria there are over a million people. Dr. Ludlow calls Beirut "the crown jewel of modern missions." Sixty-nine years ago the work began there. The pioneers were Rev's Pliny Fisk, Levi Parsons, Jonas King, and William Goodell. In 1865, the work of translating the Bible into Arabic was completed. Now the mission presses at Beirut are throwing off nearly a million pages of reading matter per day.

2. Missionaries in Mohammedan lands have much to contend against. Nevertheless progress in Syria has been considerable. "The opening of the Suez canal not only broke the sleep of the ages in Egypt, but roused all neighboring lands." The city of Beirut has increased in size fourfold within twenty-five years, and its shipping interests three times as fast as that. The East is waking up from its long-time somnolence. Even Jerusalem has its streets

lighted, clocks on its public buildings, and some attention given to its sanitary condition. It is natural that the land of our Saviour's birth and scene of his life-labors should engage the interest and attention of the Christian world to a greater extent than any other missionary country. With each year comes an increasing tide of travel to these shores, and of course with it the breaking up of the old regime, and the introduction of Western methods, manners, and modes of thought.

3. At Beirut is a Syrian Arabic College, established in 1865, with a medical department soon added, in which about 200 students are pursuing a course of instruction which includes Arabic language and literature, mathematics, natural sciences, Turkish, English, French, and Latin languages, moral science, and Biblical literature, medicine, surgery, etc. A Young Men's Christian Association, numbering 150 students, is connected with the college.

MICHIGAN STATE ASSOCIATION.

The first meeting of the Michigan Association of Free Will Baptists was appropriately held at the State capital, commencing Tuesday evening, Nov. 11. The afternoon and evening trains brought delegations from the churches. A. C. F., and Woman's Missionary societies, who had doubtless looked forward to this gathering as the Jew must have anticipated the feast at Jerusalem. The Lansing church, with its excellent pastor, was heavily taxed to provide entertainment for one hundred and fifty and over.

The meeting was presided over by Rev. J. H. Maynard, and was happily introduced by a song service conducted by Rev. J. D. McColl, using "Hymns New and Old." The singing was made a special feature of the occasion. One hundred and fifty copies of this excellent hymnal were ordered from THE MORNING STAR office. Rev. G. R. Foster, the pastor of the church, gave a brief but hearty address of welcome, to which Rev. F. R. Randall responded by a well-delivered address, in which he reviewed the past and outlined the future of the Free Baptists of Michigan. A committee on enrollment was appointed by the chair, consisting of J. D. McColl, H. M. Ford, and L. P. Bickford.

The introductory sermon was delivered by Prof. A. T. Salley, A. M., of Hillsdale, from Matt. 16: 24. Theme: "The Principle of Self-denial."

Wednesday, at 9 A. M., there was a prayer and conference service led by J. A. Cole, student at Hillsdale. It was an hour of spiritual uplifting. At 10 o'clock the business of the association was proceeded with, President Maynard in the chair. The committee on enrollment reported through H. M. Ford and J. D. McColl, assigning seats to the delegations. On motion of Rev. A. J. Davis, all ministers and laymen present, not delegates, were invited to a seat in the conference. Rev's J. D. McColl, D. B. Reed, and J. L. Towner were appointed a committee on state of the cause. By request the constitution of the association was read by the secretary. The committee on preparation of bill for incorporation reported through the chairman, Rev. H. M. Ford. The proposed bill as prepared by Judge James Hillsdale was read. The name of this body shall be the Michigan Association of Free Will Baptists, instead of Free Baptists." This occasioned considerable discussion. Before adjournment for the noon hour, the chair appointed and announced the various committees.

In the afternoon after singing, prayer was offered by Rev. C. B. Hart. On motion of J. D. McColl, C. D. Berry was elected assistant secretary. Rev. C. B. Mills moved that the order of business be suspended, and that the convention proceed to the question, under discussion before adjournment. The motion prevailed. After further discussion, Rev. F. R. Randall moved that the vote be taken by Quarterly Meetings. The vote was called for and resulted as follows: Union Q. M., 2 for; Cass and Berrien Q. M., 2 for, 8 against; Calhoun and No. Branch Q. M., 1 for, 7 against; Branch Q. M., 4 for; Van Buren Q. M., 9 for, 5 against; River Raisin Q. M., 2 against; Oceola 2 for; Oakland 2, 2 for, 2 against; Montcalm 5 for; Lansing, 10 for, 7 against; Hillsdale, 18 for, 8 against; Grand Rapids, 3 for, 3 against; Genesee, 5 for, 1 against. Total, 63 for, 43 against. The amendment was then unanimously adopted by a rising vote. The original motion to adopt bill for incorporation as above amended was carried.

Judge Mills moved that a committee of three be appointed by the chair to take into further consideration the matter of incorporation, and to secure an act of the legislature, and to that end they be fully authorized to make any important change in the bill adopted by this Association. The motion prevailed, and Charles B. Mills, Henry M. Ford, and Chester D. Berry were appointed by the chair such committee.

The committee on nominations reported the names of officers of the Association for the ensuing year, also trustees for three years, and one to fill vacancy by the death of Wm. Walker. The secretary was instructed to cast the ballot of the Association for the candidates as named by the committee. President, John H. Maynard; 1st vice-president, Freedom R. Randall; 2d vice-president, Andrew J. Davis; 3d vice-president, Charles B. Mills; recording secretary, James D. McColl; corresponding secretary, James D. McColl; treasurer, Henry M. Ford; trustees for three years, Henry M. Ford, Julia Moffitt, Lucius D. Boynton, Charles D. West, Edgar E. Stimpson, Della E. Jones, James McColl, William A. Myers, and Electa French.

The paper on re-districting, assigned to Rev. W. A. Myers, was called for, when Dr. Dunn referred to the dangerous illness of Bro. Myers, also the illness of Mrs. Myers. Prof. Salley moved that the secretary send a telegram of condolence to Bro. Myers. The motion prevailed, and the message was sent. The subject of re-districting was opened by Judge Mills, followed by H. M. Ford, G. R. Foster, A. J. Davis and others, and was finally relegated to a committee consisting of A. J. Davis, C. B. Mills, Agnes Barton, F. R. Randall, and J. D. McColl, to report at the next annual meeting.

In the evening, after a spiritual song service, Miss Lizzie Moody of Hillsdale, State secretary, delivered a well-prepared address upon the movement among the young, closing with a letter of greeting from A. E. Haynes, president. After singing by a male quartet, the Association listened to an address by President Mosher of Hillsdale College upon "The Demand for

Christian Education." State Agent H. (Home) M. (Hollon) Ford delivered a telling address upon "State Missions." He spoke with gratification of the past year's work, and hopefully of the future.

Thursday morning opened with a prayer-meeting led by Rev. C. B. Hart of Gobleville. At 10 o'clock the doctrinal sermon was preached by Dr. Dunn, from John 7: 16, 17. The discourse was an able defense of the teachings of the Free Will Baptist denomination from the days of Randall, relative to the doctrines of baptism, free salvation, and Christian communion. A male quartet of Free Will Baptist ministers effectively sang "The Wayside Cross."

In the afternoon the Woman's Missionary Society had charge of the exercises. Mrs. M. A. W. Bachelder of Hillsdale presided. Mrs. E. French, Homer, read an excellent paper on "What We Expect to Do." A paper prepared by Mrs. West, on "Concert in Prayer," was read by Mrs. F. W. Pease. Mrs. Bachelder read a carefully prepared paper on "Our Denominational Work."

President Maynard called the Association to order at 4 P. M. for routine business. The committee on the state of the cause reported through Rev. J. L. Towner. The report was based upon statistical returns made by 56 churches; 61 churches failed to report, although a blank had been mailed to each church. (Will the churches who have not reported, send their reports to the Secretary, Rev. J. D. McColl, Cassopolis?) Owing to its incompleteness the report will not be published. This is to be regretted. A committee of three, consisting of J. D. McColl, J. L. Towner, and F. R. Randall, was appointed to revise statistical blanks, and furnish the churches with a supply of the same. The committee on resolutions submitted a resolution to be forwarded to the executive commission of the Columbian Exposition, protesting, in the name of the Free Baptists of Michigan, against opening the Exposition on the Lord's day. Resolution was unanimously adopted. J. D. McColl, H. M. Ford, and A. J. Davis were appointed a committee to locate the next annual meeting of the Association. The officers were made a committee on program for next meeting. A resolution of thanks to the Michigan Railway Association for the courtesy of reduced fare to the delegates of the Association, was passed. Rev's G. H. Howard and F. R. Randall were appointed a committee on closing resolutions. Meeting adjourned until 7 P. M.

After a half-hour song service in the evening Rev. J. H. Darling offered prayer. Rev. J. H. Maynard spoke on Home Missions. Rev. M. J. Golden of India made a burning appeal for that "benighted land," securing \$405 in pledges toward the \$30,000 needed for the establishing of a "school of the prophets" there. Rev. C. B. Mills delivered the closing address on "Mistaken Education." Collection taken amounted to \$16.56.

The committee on temperance reported through Rev. F. R. Randall the following resolution, which was unanimously adopted by the Association. We, the Free Baptists of Michigan, in State Association assembled, desire to record our sincere sorrow because of the existence of the liquor traffic, and its deeply corrupting influence. In the domain of economics, this evil is a destroyer of property, a breeder of crime, a corrupter of politics. In the domain of morals, it destroys both soul and body in hell, and stands in the way of all religious progress. While we regret that within the last few months the saloon has seemed to triumph, though only by the basest means—the corrupt use of money, the buying of the press, the manipulating of political machines, and the use of violence,—yet we firmly believe in the ultimate triumph of the principle of prohibition. Inasmuch as the overthrow of this great evil, by the spread of the principle of prohibition, depends on the individual efforts of men, and it is the all-pervading curse of our Nation, therefore we resolve: (1) That we will entertain no proposition of compromise, such as tax upon the liquor traffic, or any kind of license either high or low; (2) That we will use all the means within our reach, such as public and private teaching, and the spread of literature for the suppression of the traffic; and the establishment of State and National Prohibition; (3) That we particularly pledge ourselves to vote for no man or party that upholds the drinking habit, or any system of tax or license which we believe to be morally wrong; (4) That we will ever pray for the intervention of God on our behalf, and having done all, will stand firm for Prohibition, until the day of our redemption come.

Closing resolutions were presented by Rev. Geo. H. Howard, and adopted.

After singing the closing song, "God Be With You till We Meet again," the president declared the Association finally adjourned until called by the secretary to meet in Batavia next May, according to vote of the Association.

A State A. C. F. organization was effected, with the following officers: President, H. S. Myers, Hillsdale; 1st vice-president, J. Richey, Homer; 2d vice-president, Ruth E. Rife, Greenville; recording secretary, J. A. Cole, Hillsdale; corresponding secretary, Lizzie Feather, Jackson; treasurer, G. A. Jackson, Hillsdale. J. D. McColl, Sec.

COMPLIMENTS TO CHILDREN.

Few persons realize how sensitive a child is to that which is distinctively nothing else than compliment. A little boy of six, who had frequently been asked to accompany his mother and sister when they were invited to go with a friend in her summer driving, was finally asked by the hostess whether he would accompany her alone. On his father's return from the city, in the evening, the child ran to him and excitedly whispered in his ear, "Papa, what do you think! Mrs. Jones took me driving alone, alone! alone!" The riding in a carriage was pleasing to the child at any time; but the being asked to go alone, as though he were a distinct personality, and not merely an appendage to his mother,—that was a compliment. He did not know the name of it, as such, but the sensibility to it was there just the same. Let us not forget how much others, great or little, high or low, young or old, are dependent upon us to supply those civilities which only we can supply, and so make a compliment to be in fact what it is in word—a complement.—Sel.

CHIPS.

—Welcome the cross of Christ, and bear it triumphantly; but see that it be indeed Christ's cross and not thy own. —Willcox.

—We might as well attempt to bring pleasure out of pain, as to unite indulgence in sin with the enjoyment of happiness.—Hodge.

—If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—Ruskin.

—Love cannot be hid any more than light, and least of all where it shines forth in action, when we exercise ourselves in the labor of love, in beneficence of every kind.—John Wesley.

—Christianity is a help in business. God issues a bond: "Seek ye first the kingdom of God and his righteousness,

and all these things shall be added unto you." When we fulfill the requirements, when we meet the conditions, we may be certain that God will pay the bond.—N. W. Christian Advocate.

To be careful for nothing is a matter of solid and sweet experience to all who truly pray. Who amongst us has not mourned that it is so rarely enjoyed? We have read of a dying saint who, looking back over his life, said with profound regret, "I wish I had prayed more." Let us express the same regret while there is time for amendment; so may we always, and in connection with "everything," rejoice in "the peace of God which passeth all understanding."—Rev. J. G. Cunningham.

—Like as the gnomon doth ever behold the north star, whether it be closed or shut up in a coffer of gold, silver, or wood, never losing its nature, so a faithful Christian man, whether he abound in wealth or be pinched with poverty, whether he be of high or low degree in this world, ought continually to have his faith and hope surely built and grounded on Christ, and to have his heart and mind fast fixed and settled in him, and to follow him through thick and thin, through fire and water, through hunger and cold, through friends and foes, through a thousand perils and dangers, the surges and waves of envy, malice, hatred, evil speeches, railing sentences, contempt of the world, flesh, and the devil, and even death itself, be it ever so bitter, cruel, and tyrannical, yet never lose sight of a view of Christ, never to give over faith, hope, and trust in him.—Robert Cawdrey.

Obituaries.

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

Rose.—Annouille Proctor Rose, daughter of Dea. Uriah Proctor, formerly of Canton, Me., and wife of Calvin M. Rose of Dixfield, Me., died instantly of heart disease Sunday morning at 6 o'clock, Nov. 9, 1890, while visiting her only surviving brother, Rev. R. A. Proctor, and his son, C. E. Proctor, M. D., Weld, Me. She came to Weld, Tuesday, Nov. 4, and remained in her quiet, lonely, and untroubled death. Her remains were taken to her home in Dixfield, Tuesday, Nov. 11. The funeral services occurred at 1 o'clock, Wednesday, at her home in Dixfield, Rev. W. Carver officiating. She was a true and affectionate wife, kind, loving, and indulgent mother; she had extraordinary power of observation, minute and particular in all her undertakings, still and reserved in her manners, and a lover of nature and of art. She had no children, but her life was a lesson in piety and example the teachings of her early Christian training. She leaves a husband, one son, and a large circle of friends and relatives to mourn her loss.

Hobson.—Mrs. Jane J. (Libby) Hobson, the daughter of Rev. Elias Libby, was born in Limerick, Me., Oct. 1, 1818. She was one of nine children, of whom only two survive, H. J. Libby of Portland and Mrs. Moses McDonald of Boston. She united in marriage March 22, 1838, with Joseph Hobson of West Buxton, where she spent the first ten years of her married life. They came to Saco forty-two years ago, and have since resided there. They have had nine children, of whom are now living, three sons and two daughters: Frank O. L. and Joseph W. Hobson of Lowell, Mass.; Mrs. Henrietta J. wife of Prof. George L. Goodale of Harvard College, and Miss Alice Hobson. Four died in childhood. Mrs. Hobson was a woman of inestimable Christian character. Words fail to depict the value of her influence in the family, in the church, and in society. The who knew her best can best estimate her virtues and understand the great irreparable loss which is sustained. She has suffered much through life from feeble health and yet with the most cheerful interest in all around her, and with the most lovely disposition, she formed endearing attachments hard to sunder. Now she has gone up higher to meet a host of friends that have gone before her and to be on to those who remain to follow after her. The family and surviving relatives have the warmest heart-felt sympathies of friends and neighbors in this sad hour of bereavement. B.

Leavitt.—Died in Alfred, Nov. 14, 1890, of typhoid pneumonia, Nellie, daughter of Alonzo and Susan Leavitt, aged 27 years, 4 months, 15 days. She was converted with her father, mother, and sister under the labors of the Rev. Mr. Underwood, evangelist, and all at the same time were admitted to the Congregational church near their home in Alfred, Me. Nov. 1, 1882, where she remained a worthy member until called by death to join the Church Triumphant. She bore her suffering with Christian patience and never murmured. She complained but said it was all right. She was one of the brightest young ladies in the community being a fine scholar and a dear lover of music. She was beloved by all who knew her. Her father, who was all right, was a minister to the needs of all. Her kindness and smiles will be missed by her many friends, and most of all by her dear parents, brothers, and sisters who are left to mourn their loss. The separation will be but a little while, for they will be reunited in that glorious home above. May the Lord sanctify their affliction to the good of the entire family, and may it be the means of leading the dear brother to the saviour whom she so faithfully served. Sermon preached by the writer, from Psa. 16: 11: "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Assisted by Rev. J. B. Merrill, Congregationalist. JAS. S. POTTER.

Merrill.—My father, Thomas Merrill, was born in North Berwick, Me., Jan. 29, 1804. He went to Massachusetts to work when a young man, and from there to Augusta, Me. He married Mary Cole of Gardiner, Me., and settled in Smithfield, Me., where he cleared a large farm and built a good set of buildings. She became the mother of eight children, and died at the age of 45 years. Before the children became of age they all accepted Christ, dating their Christian experience to the prayers of a pious mother. In 1851 he married Mrs. Lovley Barnes of Hartland, Me., who bore him two boys and a girl. The girl and the youngest son died in November, 1861. Some sixty years he spent on the old farm, and in 1888 he left it to live with his youngest son in Skowhegan. Aug. 20, 1889, he came to pay me and my wife a visit, and after forty-eight hours of intense suffering from heart failure he suddenly went from labor to reward, to the hands of his God who loved him better than any

Missions, HOME AND FOREIGN.

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

THE CONCERT CALENDAR, 1890.

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

MISSION WORK IN THE SUNDAY-SCHOOL.

Two of the most notable and progressive works of this century are Sunday-schools and mission work. In the centuries to come the world will reap more benefit from these Christian works than it will from the development of the power of steam and electricity. But do these two distinctive Christian works have any affinity for each other? This question seems superfluous when we remember the object before each. They both center their labors in the Gospel. The one aims to train up our children in Gospel truth and lead them to become Christians. The other aims to spread that same Gospel truth among all people, and so lead them to be Christians. The Sunday-school is the training school of the church. The church is the great missionary force of the age. There can be no genuine Christian experience without the possession of the missionary spirit. This is evidenced by the convert's experience. He wants to tell others what Jesus has done for him, and he begins after his own conversion to seek for their conversion. This is one of the best evidences of conversion. Moreover, Jesus Christ came on a mission from heaven to earth to redeem men, and the Apostles went forth as missionaries to herald salvation through Christ. English and American Christianity is the fruit of mission work. All features of Christian work are inseparably linked together. In the Sabbath school should be found the beginning of all these works; so we may fittingly ask, How shall mission work in Sunday-schools be better carried on?

First, by ever keeping prominent the upbuilding of the school through home mission work of its members, that is, the seeking out and bringing in of new members. Make every child a missionary at home.

Secondly, there should be better information of mission work in various heathen countries. Too many schools and churches, like the Chinaman, draw a map with their own home work alone on it. The Chinaman draws a square, and in it as large a circle as possible, and labels it the middle kingdom. The corners of the square make the homes of the foreign barbarians, Europe, Africa, and the Americas. Every Sunday-school, like Carey, India's first great missionary, should have a map with Christian and heathen countries, and mission stations, properly marked upon it. Such maps are obtainable, and the children may be taught to describe the countries and races inhabiting them, as well as tell interesting things of their religion, and the mission work done among them.

A third step in mission work in our Sunday-schools should be the introduction of good mission literature. What is more thrilling and inspiring than the biographies of some of the heroic workers who have given life itself to the work of carrying the Gospel to heathen lands. The life of Carey, the consecrated cobbler, the life of Judson, suffering imprisonment and persecutions in Burmah, with the thrilling narrative of his wife's experiences, would interest any boy or girl. So, also, the touching story of Harriet Newell, dying at nineteen, and being buried on the Isle of France, before she and her husband had even begun work. Henry Martyn, buried at Tokat, Persia, at the age of thirty-one, still speaks to Persia and India in the Hindustani—Hindi and Persian translations of the Bible that he made in his short life. Robert Moffat and wife not only gave Livingstone his inspiration, but did a work in Bechuana land, Southern Africa, during a long life, the fruits of which eternity alone will reveal. So the biographies of these pioneer soldiers of the cross multiply: David Brainerd, among American Indians; Ruggles, in the Sandwich Islands; Bishop Hannington, slain in Uganda; Mackay, seeing his converts burned in the same place, and expecting death day after day. The history of such lives should be known by old and young. Such lives stand side by side with the Bible characters, calling all to a higher, better devotion.

Then a fourth feature of mission work in the Sunday-school naturally follows. Regular contributions, once a month even, should begin among the children. Some churches have adopted such a course with profit. Does your school do it, reader? Not occasionally, by some catch penny method, but regularly devote one Sunday's collection to the mission work. So, in many ways, can true mission work begin in our Sunday-schools, and God's blessing is sure to rest upon every new step forward in this work of giving the Gospel to the world.

Sunday-School.

LESSONS FOR FOURTH QUARTER.

Oct. 5. Parable of the Vineyard. Luke 20: 9-19.
12. The Lord's Supper. Luke 22: 7-20.
19. The Spirit of True Service. Luke 22: 24-37.
26. Jesus in Gethsemane. Luke 22: 39-53.
Nov. 2. Jesus Accused. Luke 22: 54-71.
9. Jesus before Pilate and Herod. Luke 23: 1-12.
16. Jesus Condemned. Luke 23: 13-25.
23. Jesus Crucified. Luke 23: 33-47.
30. Jesus Risen. Luke 24: 1-12.
Dec. 7. The Walk to Emmaus. Luke 24: 13-27.
14. Jesus Made Known. Luke 24: 28-48.
21. Jesus' Parting Words. Luke 24: 44-53.
28. Review, or Mission Lesson. Luke 24: 1-4.

JESUS MADE KNOWN.

Sunday-school lesson for Dec. 14, 1890. See Luke 24: 28-43.

Revised Version.

28 And they drew nigh unto the village, whither they were going; and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent, and he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one unto another, Was not our heart burning within us, while he spake unto us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he brake the bread, and as they ate, he himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified, and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do ye reason as of idle things, saying, We see his face, and he is not here? See my hands and my feet, that I am I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he shewed them his hands and his feet. And while they still disbelieved, for joy, and wondered, he said unto them, Have ye anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them.

I. LESSON INTRODUCTION.

There is no break in the connection between the last lesson and the present one. The time was late in the afternoon of the first day of the week—Lord's Day.

Verses 28-35 are peculiar to Luke unless the briefer mention of Mark (16: 12, 13) is regarded as genuine. The parallel passages to verses 36-43 are Mark 16: 14; John 20: 19-23.

II. EXPLANATORY NOTES.

V. 28. *Drew nigh unto the village:* Emphasizing the fact that the Lord's day is now far spent. See verse 13, and note on last lesson in the STAR. He made as though, etc.: he acted as if he would continue his journey. "It was not a mere feint. He would have really gone but for that sort of constraint which they exercised over him." The words imply that Christ's presence can be obtained by praying for it. It is our Lord's general course to bestow blessings upon faith, in answer to prayer.

V. 29. *Constrained him:* By earnest entreaty. "The ground of their conduct is found in verse 32." *Abide with us:* This does not necessarily imply (though probably) that Emmaus was the home of one or both of the disciples. *The day is now far spent:* The time was probably shortly before sunset. *Went in to abide with them:* Notice that the same Greek verb should be translated by *abide* in verses 28 and 29. It is applicable to a longer or shorter stay.

V. 30. *When he had sat down with them:* After reclining at the table, our Lord took the loaf, offered praise, broke it, and gave it to them. "The Saviour's assumption of the headship of the table must have seemed strange to the two disciples, even if, as some suppose, they were tarrying at an inn; still more so, if it was their own house." An old Jewish rule made it obligatory to say grace when there were three at a table. That the Lord was the paragon of the Lord's Supper is mere assumption, without the slightest proof. V. 31. *Their eyes were opened:* The supernatural influence spoken of in verse 16 was removed. "Natural causes may have aided the disciples in recognizing their Lord. There may have been something peculiar in the breaking of the bread that recalled their intercourse with Jesus. They may have seen in the hands opened to break the bread the marks of the wounds." Still the fact remains: "their eyes were opened," and as an immediate result "they knew him." *Vanished out of their sight:* "Luke certainly means to describe an extraordinary disappearance; not a becoming invisible to the eye, but a supernatural removal from them." The nature of the resurrection body, before the ascension, can better be treated in the next lesson. Professor Bliss says: "He did not go—but was gone. Already we discern that air of mystery, that spirituality, which hangs around the whole manifestation of our Lord, during the forty days of his resurrection life. To some he was visible at certain times, but not at all times; and to others not at any time. Now his organic frame appears in the solidity of a human body, and subject to ordinary human conditions; and again, it moves as unrestrictedly as if it were a bodiless soul."

V. 32. *Was not our heart burning within us?* "Extraordinary and tender emotion is meant; joy, hope, desire or affection, probably of all combined. The implied thought is:

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Such an effect ought to have us recognize him; but it did not." These disciples had an indescribable fervor of religious interest awakened in their hearts by the apprehension of truth concerning God and his plan of redemption through Christ. *Opened to us the Scriptures:* Caused them to rightly apprehend the truth contained in them, in its appropriateness to the seeking soul. "It was an unspeakable privilege to have Christ humbly near, to aid in this; and, thanks to his name! he is equally present to the prayerful, trusting heart, through the Comforter whom he sends at all times."

V. 33. *That very hour:* Perhaps without eating. Joy enabled them to make the journey quickly, and they reached Jerusalem before the evening had passed. *The eleven:* The apostles, that being their number, though Thomas was absent. *Gathered together:* John says (20: 19) that the doors were shut for fear of the Jews. *Them that were with them:* The account of John does forbid the presence of others. In Acts 1: 14 we learn who these persons were.

V. 34. *The Lord is risen indeed:* They hoped so before, now they have good advice. It is the eleven and those with them who speak. "Notice the two came with good tidings to strengthen their brethren, and themselves are strengthened: *appeared to Simon:* the same appearance, to Simon alone, is mentioned in 1 Cor. 15: 5, but there is not even a tradition of the details. The passage in 1 Cor. 15: 4-8 is the earliest written allusion to the facts of the resurrection.

V. 35. The two disciples on their part made known the appearance of their risen Lord, and how he became known to them in breaking bread.

Sing heart! I have met Him
All radiant, victorious!
I have met Him and heard Him—
The conqueror glorious!
I have seen Him and touched Him—
As he broke the bread of life,
The Christ has arisen.

V. 36. *He himself stood in the midst of them:* Mark relates that he chided them for their hardness of heart in not believing. *Peace be unto you:* A common Jewish salutation, meaning more in this case.

Vs. 37-39. *Terrified and affrighted:* The appearance was unexpected. They had been commanded to go into Galilee. Their participation of mind is mentioned as occasioned by the mistake they made in supposing an apparition had appeared. The apostles had been once before affrighted on the Sea of Galilee. His intercourse with them on this occasion consisted of a greeting, a rebuke, and a consolation. The reality of his person was made known; his identity was established by the wounds in his hands and feet. *A spirit hath not flesh and bones:* Our Lord tells us that there are disembodied spirits without flesh and bones. Blood is not mentioned. Alford suggests that the resurrection body had no blood, since blood is the animal life.

Vs. 40-43. Our Lord gave three infallible proofs that he was no specter: first, by causing them to see his scarred hands and feet; secondly, by letting them feel him, that he was not a mere semblance of Jesus, but himself bodily; thirdly, he did eat before them a piece of broiled fish, which they gave him.

As the Christian's hope hangs on a risen Lord, it is well to study the "many proofs" (Acts 1: 3) of the resurrection of Christ.

Last week we announced in the "Book Table" the forthcoming volume of expository sermons on the Sunday-school Lessons for 1891. The book is to be unique. Each study

is from the pen of a clergyman of recognized ability, and the whole is edited by President Andrews of Brown University. Silver, Burdett & Co., Boston, are the publishers.



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Jan., 1891.

The Morning Star.

THURSDAY, DECEMBER 4, 1890.

"Mutual love the token be,
Lord, that we belong to Thee;
Love, that image, love impart;
Stamp it on our face and heart;
Only love to us be given;
Lord, we ask no other heaven!"

We give kindly greeting to a large number of readers this week who do not see the Star regularly. Please read the paper and also the circular letter sent you, and join our reading circle for 1891 if you can possibly do so. We will endeavor to make it sure that you will not regret having done so.

The famous Father Hyacinthe is alive yet. He is undertaking a campaign throughout France in favor of a National Church. He declares that the Republic is firmly established, but that after leaning toward atheism, she is now in danger of lapsing into clericalism which, to him, is the same thing as Romanism. We fear that the eloquent Gallican will find that he has undertaken much more than he can accomplish.

A great tower topples to its fall! "In God's name, let him retire," is the word sent by Archbishop Croke, of Ireland, to Mr. Justin McCarthy respecting Mr. Parnell's leadership of the Irish party; and at this writing it seems that the famous (now infamous) leader will have to follow Sir Charles Dilke into disgraceful oblivion. What if Parnell has "proved the most adroit leader of the Irish cause since the days of Daniel O'Connell"? When, not long ago, during the exposure of the Times conspiracy against himself, he coolly confessed to having lied outright in order to carry a point, and appeared to think that "the end justifies the means," the immorality of the man plainly appeared. Now he will find that the deliberate breaking of the seventh commandment is an offense too grave to be winked at in the person of even a great political leader.

Religious suffering has a corrective and guardian agency. "It is good for me to be afflicted," says the sacred singer, "for before I was afflicted I went astray." We can never know either our strength or weakness till we have been tried. Keen encounters with our spiritual foes teach us to be on the alert. There are base elements diffused through our nature that can be eliminated only in the torturing crucible of the Great Refiner. Patient and collected souls come out of great trials girt with immortal strength. Such are able to wrestle, not simply against flesh and blood, but against the rulers of the darkness of this world, and against spiritual wickedness "in high places." The true saints are evermore groaning within themselves, waiting for their redemption. And in this they sympathize with the broader agony of the universe. For the whole creation groans and travaileth together in pain until now, blindly desiring the grand deliverance. May we learn to greet every heavenly sorrow with a cheerful welcome. May we hail suffering as a strong instrument of Christ's redemption.

THE PASSING TRUMPET.

In the happy days of Herrnhut (says a historian of the United Brethren), when the Moravian settlement there was one vast sacred seminary, a visitor among them would hear at times the most penetrating and unusual sounds. These were the four trumpets playing the music of a hymn from the top of the turret over the hall where they met. The almost magical effect of these instruments was often heightened by a solemn arrangement; they gave the signal of the decease of one of the members. Immediately on his breathing his last, the church was hushed in this manner. Every choir of the church had a peculiar melody to announce the death of its members, so that at a time when many in the church were dying, every one might know, by a certain sound, who was at that moment entering into his rest.

What in other Christian sects is known as the "passing bell," or the belfry-prayer for a passing soul, has its corresponding rite among the Moravians in a different solemnity of sound. To their taste and feeling the breathing of brazen horns that play a sacred tune is more suitable to signal a Christian's departure, and his safe arrival beyond the valley of death, than the clanging of a bell. Those who have heard this death-psalm of the trumpet-quartet in the villages of these people speak of it as indescribably suggestive and unearthly. The players are usually skilled musicians, but the listener does not think of the players, being taken captive by the melody, which from its height in the air comes to him with a strange and almost celestial sweetness. In minds to which its occasion is a mystery it produces a feeling of awe.

During the old French war, a party of Indians stole late one day upon the small Moravian town of Bethlehem, Pa., then a comparatively recent settlement, intending at midnight to burn the dwellings and massacre the inhabitants. At sunset, while they lurked in the forest near by, the strains of the trombone choir from the tower of the little church, playing Bach's "Passion Choral," fell on their ears and touched their savage hearts with fear. A child had just died in the village, and the soft horns in the steeple were chanting the funeral litany. The Indians rose, and slid away through the forest as silently as they came. The

sound of the "passing trumpet" appalled them. They said it was the voice of the Great Spirit. The Moravians were his people and he was talking to them.

He whose angel-sung birth made every birthday glad, has by his victorious death given a song of triumph to the dying. With this song in his heart a Christian needs no weapons in his last battle, or in his last danger any carnal shield. He is a conqueror at the outset. In a finer sense than we now know, over every hallowed "parting scene" a trumpet is blown; for a soul is just delivered from all its foes. They have fled beyond the echo of its hymn of trust, to return no more forever.

"When death affection smites,
If from the heights of prayer
Faith's song between the evening lights
Surprises blind despair,
The sound the lurking fiend affrights,
And peace starts slumbering there."

Even this is not the end of the melody of hope and victory that breathes wherever redeemed souls pass away. Its music both lingers on earth to comfort living mourners and "on the other side" blends with and is answered by the glorious greeting, which Bunyan has pictured, of the spirits of God and the immortal fellowship of saints.

"There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world, continually sounding as they went, with melodious noise, in notes on high."

THE LORD'S BRIDE.

Very wonderful is the love of Jesus for his Church. Who can measure it? No one has yet comprehended it. Man seeks a bride for what she is or has. Jesus chose his bride solely for what she might become. She was sinful, hateful, destitute of every grace, and opposed to all reform. It was barely possible to change her character and make her pure and lovely. No ordinary means, skill, or power would do it. The very highest endeavor of God himself was barely equal to the task. To create a world was nothing compared to it; to change dust to diamonds were play in comparison. The work was also infinitely costly, as well as difficult. A price must be paid. The very heart of God must, somehow, be laid upon her heart and its life poured out to melt and change the evil heart into a heart of love. Jesus paid the price, undertook the work, "for the joy that was set before him," foreseeing that he, and he only, could succeed.

"Christ loved the church and gave himself for it, that he might sanctify it, and present it unto himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." One by one the members of this mystic body "are created anew"; every possible variety and degree of badness, toughness, and ugliness are taken in charge; the very worst cases are sought; "whoever will may come;" those who refuse to come are sought, loved, persuaded. Love precedes loveliness; attacks hate with infinite energy to change it into love.

Can we treat the case as personal? Can we bring the amazing fact to our own respective hearts, and feel that Jesus loves us individually and died for us while we were enemies, and is devoting his utmost skill and patience to our sanctification? It seems too good to be true; too large a thing to be believed; too wonderful to belong to us. We read that "he is able to save to the uttermost," and believe it in a general way; but when we change the general to the personal, and try to say: "Jesus thus loves me, died for me, is using all possible resources and skill to sanctify me, has set his heart on me to bring me to himself a glorious character, Christy and beautiful," faith limps, hope trembles, the heart almost says: "It cannot be; I am so weak, so insignificant, feeble, stupid, ungrateful,—it cannot be."

Still the Lord keeps at his work. He indeed marvels at our unbelief, regrets our stupidity, censures our indolence, grieves over our sluggish co-operation, and the many ways we actually hinder and neutralize his efforts, yet he does not give us up. He allows nothing to occur in or around us which in any way touches us never so lightly, or adversely, but that he forces it to do us good. Our virtues, good purposes, and good deeds he uses, and our faults and follies also. Friendly acts and malicious attacks by others he causes to work for good. Well doing is far more helpful than wrong deeds; good people and gracious privileges are more serviceable than the opposite, but the works of Satan and of Satan's men even he forces to serve his purpose. This should stimulate to effort on our part. We may well work out our own salvation since God works in us and on us to save.

The harvest will soon come. All the fruits of the Saviour's toil, skill, and power will soon appear. The presentation of his finished work in us will be a great occasion in our history. What it is so difficult now to realize will then be seen and felt. With warmth and joy we then shall testify that Jesus "did it

all. Our doings will stand as his, and to him all praise be given."

A CALL AND AN OFFER.

An alarming indifference to the growth of the liquor traffic seems to be gaining ground in many parts of the country.

At the last municipal elections in this State less than one-half of the voters expressed themselves on the question of licensing the liquor traffic, and the slight general majority for license was won by less than one-fourth the voters of the State.

In view of this and other facts, the Massachusetts Total Abstinence Society has felt impelled to call upon all religious and reformatory organizations, and all good men, to unite in a general crusade against the encroachments of the drink traffic. We quote from the call:

"The hour for special activity in the cause of temperance is upon us. Every argument for the protection of the home has to-day fuller meaning; every glance at the exactions and enormities of the liquor traffic arouses indignation; every attempt to secure the rights of the individual against the greed and the cruelty of the saloon is thwarted in every possible way. The liquor traffic claims to assist in defraying municipal expenses, but really causes so great an increase of taxation to meet the larger expense of supporting the poor and to pay the costs of arrests and litigation that the claim becomes not only absurd but insulting.

"The basis of all proper effort in the field of temperance is total abstinence for the individual. No sin so paralyzes the functions of men as the sin of drinking intoxicating liquors, unfitting the victim of the power of this wrong for any form of honorable activity. It is high time to feel the force of this fact, and seek to rescue the early manhood of our land from the power and danger of the drink habit. Yet the cause is far from hopeless. Careful jurists declare the validity of laws against this traffic, and assure the American public that 'there is no inherent right of a citizen to sell intoxicating liquors by retail,' and 'the sale by the glass may be absolutely prohibited.' The growth of public sentiment is in some quarters phenomenal, assuring a speedy termination of this iniquity which the people shall everywhere be aroused to a sense of their danger and their power."

The Society urges the formation of local leagues for the suppression of liquor selling and offers its services to assist or, where desired, to originate aggressive and thorough work. The Society may be addressed at 36 Bromfield Street, Room 34. It is to be hoped that its offer will be accepted in scores of communities where no adequate organization already exists. It will never do for people to become indifferent to the liquor curse.

NOTES.

SUMMARY.—The pastor of our church in Buffalo, Rev. C. A. Vincent, is a man who is full of many good things. A genuine interest in the world-wide work of "preaching the Gospel to every creature" is one of them. See his article on the first page. We commend his suggestions to the attention of all interested in "the Kingdom," and the example set by the Buffalo church to all the churches. The time is doubtless coming when the local church, and groups of local churches, will directly provide for Christian missions than now.... Dr. Burns' letter from England touches very interestingly on various topics of the day.... Some more of the pointed "queries" by "Obsequy" will be found on the second page.... A report of the Michigan State Association is on the same page. A lot of "Free-will" out there! "Free-will" or "Free" we are all "one in Christ." The brethren in Michigan are radical prohibitionists. See their resolutions.... Let the young people not fail to read the "Young People" department on the sixth page.... On that page this week will be found "Guilt Readings" for 1891.... "Miscellany" on the same page takes the place of "Temperance" this week.

The Universal Peace Congress, held in London, Eng., last July, recommended the observance of the third Sunday in December each year as "Peace Sunday" throughout the world. It is stated that the Congregational and Baptist Unions of England have accepted the proposal, and so far as possible, their ministers will preach in reference to Peace on that day. What day can be more appropriate for this purpose than the Sunday which commemorates the birth of the Prince of Peace? Much valuable literature on this subject will be gladly sent to those who ask for it, addressing Rev. Geo. Dana Boardman, D. D., at the office of the Christian Arbitration and Peace Society, 310 Chestnut St., Philadelphia.

A copy of the second annual catalogue of the officers and students of Parker College has come to our table. It makes a creditable appearance. It presents the names of a faculty of seven professors, and reports a total of one hundred and forty students attending during the past four months. This young institution is in the hands of men who have large faith in its future. President Burgess wants now less than a thousand dollars to meet the conditions of Mr. Parker's generous subscription.

There are more than eight hundred and twenty-five members of A. C. F. societies in Michigan, and at Lansing recently, through those representatives present, they raised \$337 to support Missionary Brown during the coming year. Is this because his initials are F. W. B.—Free Will Baptist? Whether this is the reason or not, the Advocates in Michigan have done nobly and deserve special commendation.

The Sunday-school *Quarterlies* for January—March, 1891, are now ready for delivery at this office. We shall be glad to send sample copies for examination to any one desiring them.

In the General Conference notice of last week, the meeting should be Thursday, the 8th of January instead of the 9th.

Rev. B. A. Sherwood, of Farnumville, Mass., in a letter to *The Religious Intelli-*

gencer, speaks a good word for the Correspondence School of Theology.

Correspondence.

Washington Letter.

A question which has for many years been a source of worry to the good people of the National Capital and of trouble, not only to them but to people in every section of the United States, has been taken up by the Pastor's Alliance of the District of Columbia, and there are good grounds for the hope of relief in the near future. I refer to the question of marriage licenses, and the loose and little understood laws in vogue in this district for their issuance, and governing the marriage ceremony. A committee has been appointed by the Pastor's Alliance, which is composed of ministers of all denominations, for the purpose of preparing a petition to Congress on the subject, and also to prepare a bill covering the whole subject, which, when indorsed by the alliance, Congress will be asked to enact as a law in the place of those we now have.

The manner in which marriage licenses are now issued here is simply disgraceful. Any person applying for a license and tendering the fee of one dollar gets it. No questions are asked as to the age, color, or condition of the applicant, nor of the person he or she proposes to marry, nor whether they have a legal right to marry; and the license directs any properly ordained minister to marry the couple, provided he finds no legal impediment to the marriage. Just here a great difficulty arises, for it would be difficult to find two experienced lawyers who would agree as to the "legal impediments" that exist against marriage in this District; and to cast the burden of responsibility upon the minister of the Gospel, who is not a legal officer and has no right to administer an oath, is certainly wrong. How can the minister know whether there is a "legal impediment" which might apply to a couple presenting him a regularly issued license, and how can he possibly find out? The proper place to settle the question of the legal right of parties to marry is before the court officials who issue the license; they have the necessary legal authority to find out; ministers have not.

This question concerns the people of the country at large far more than it does the citizens of the District of Columbia, for but a small, very small, proportion of the marriage licenses issued here are for our own people; they are mostly for people from elsewhere. I cannot give a better idea of the present status of the matter than to quote a few remarks made by an eminent minister a few days ago. He said: "The whole system of issuing marriage licenses in the District of Columbia is in a most unsettled and unsatisfactory condition. Any one with a dollar in his pocket can procure a license. Now, the main object of a license is to furnish a record of marriages, but as it is now it makes no record at all, for a license is no evidence of marriage; any one of a number of circumstances might prevent the marriage from taking place after a license had been issued. The present marriage laws are also in a chaotic state. They are both uncertain and inadequate. Every minister should understand the marriage law and yet I doubt if any two lawyers can agree upon it. Whom may a minister legally unite in marriage? I am sure I do not know. For instance, in the matter of age the old Maryland statute holds that a man must be twenty-one years of age and the woman sixteen. But does that statute still hold? I never knowingly married a girl under eighteen, and yet I doubt if I could be prosecuted for tying the knot around a girl of sixteen. There is also a statute forbidding mixed marriages, and yet two cases of miscegenation were reported last year and no one knows how many more may have occurred. There are many other doubtful features about the present laws, and I think every one will agree that in so important a matter as this, what is legal and what is not legal should be made plain to all."

The quarto-centennial celebration of the Good Templars of this district comes to a close with the annual meeting of the Grand Lodge to-night (Nov. 26). It has been a great success. Sunday night Dr. Corey preached a strong sermon to the Templars and their friends. The nature of it may be gathered from this question: "If I were President—and I wish I were—there should not be a licensed saloon in the District of Columbia. No monarch in Europe has more absolute power than the President so far as the government of this District is concerned. If I were in his place I would appoint three commissioners who would never grant a single license. And, moreover, I would furnish them, an arm to sleep on its arms if necessary, to maintain their position. The saloon must go, or the republic will die."

Monday evening, which was the actual anniversary, found one of the largest temperance audiences ever gathered together in Washington assembled to do honor to the noble order, as well as to take part in the celebration. When Past Grand Templar Whitney stated that the membership of the organization was now more than 600,000 adults and 300,000 children the great audience with one accord burst forth into enthusiastic applause. He recalled the fact, not generally known, that President Lincoln and Admiral Farragut, although not members of any other civic organization, were both Good Templars. Rev. J. I. Vance, on behalf of the 7,000 Good Templars of the State of Virginia, bade the society Godspeed in its good work of raising the standard of the civilization of the land.

There was more applause, when Dr. Oran-hyate, the Right Worthy Grand Councilor of the Right Worthy Grand Lodge of America, arose, I quote a few of his remarks: "I represent not only the Good Templars, but also the Mohawk nation, among the leading tribe of the Six Nations. Though I may look so much like a white man that I might pass myself off for one, I do not wish to do so, for I am a full-blooded Indian and at heart as much an Indian as any in the land. As a prohibitionist I am not ashamed to be an Indian, for the Indians practiced total abstinence principles up to the time when their white brethren introduced whisky among them." Mrs. Beale Starr Keefe of Toronto, Canada, made the closing address, indeed the principal one, for she spoke for more than an hour, and many of her words were indelibly burned upon the minds of her interested hearers. For instance, she said: "The liquor traffic cannot exist unless it thrives upon the heart of a woman. God pity the drunkard's wife. God grant that she may not be your daughter; God grant she may not be mine. But she must be some one's daughter. Oh, remember that!"

Dr. Phillips Leaving England.

The Sunday-school Chronicle of London, England, publishes an account of the farewell reception, recently given to Dr. J. L. Phillips, on his departure from England to India. Many of our readers will be interested in a part of the report.

A large company of Sunday-school workers filled the Lower Exeter Hall on Thursday evening, Oct. 30, in response to the joint invitation of the president of the Sunday-school Union (Mr. E. Rawlings), and the president of the Young Men's Christian Association (Mr. George Williams), to bid farewell to Dr. Phillips on the eve of his departure for India. Light refreshments were served during the first half-hour. When Mr. Rawlings took the chair, there were clustered around him and Mr. Williams on the platform, several friends of missions and Sunday-schools: the Rev. E. H. Jones (London Missionary Society); Rev. W. M. Paull (British and Foreign Bible Society); Mr. J. Corry, of Cardiff; Mr. H. M. Bompas, Q. C.; Rev. Dr. Fordyce; Rev. Charles Jordan of Calcutta; and of course, more than one official representative of the Sunday-school Union, including the secretary of the Foreign Missions, Mr. W. H. Millar.

A tender chord of regret was touched by the near parting with "a friend whom," said Mr. Rawlings, "so many of us have learned to love" during his short pilgrimage in Great Britain, but the solemnity of the farewell is mixed with gleams of gladness, for we rejoice that God, in his providence, has sent us so good a secretary for India, and from whom we may hope for great things in the organizing and extending of the Sunday-school there. A play-fellow of Mr. Rawlings had left Mr. Williams very little to say, so that gentleman would have contented himself with a hearty shake of Dr. Phillips' hand, and assuring him of the fervent prayers of very many Sunday-school teachers and children. Mr. Williams, as an admirable climax to his speech, joined his own hands and those of Mr. Rawlings with Dr. Phillips in the sight of all, and amidst reverberating cheers.

As chairman of the Indian Committee Lord Kinnaird rejoiced that they were taking a step forward. Not satisfied with restricting Sunday-school missions to continental countries, they were now embarking in similar work for the East; and before long, he predicted they would have to despatch an agent to China as well. He was glad of the outlet thus afforded for Christian energy. No more "dead seas"! Here we were continually jostling each other, and treading on each other's toes; but out there in India and China, there was room enough. Therefore, let us have many more missionaries. That was the burden of his lordship's speech, and others took it up in the same heart-stirring strain.

When Dr. Phillips rose there was a loud outburst of applause. His opening sentence dispelled all feelings of sadness. I am glad, said he, you are all so happy to-night. Some years ago when I was leaving America for India for the first time as a medical missionary, the farewell meeting in Boston was such a melancholy one. Some people actually wept; what about, I really don't know, but I hope they were weeping over the woes of the heathen. Of all meetings in the world, a farewell should be cheerful and bright. I have nothing to give you but words of hope. Let us thank God and take courage. One of my most delightful thoughts, connected with the mission for which I start to-morrow, is that my dear brethren of all churches in India are calling for me to come and help them. This mission to Sunday-schools is a response to that call, repeated again and again from across the sea. Therefore I shall not be alone in this work; I shall be affiliated with scores and hundreds of the noblest and best men and women whom England has sent to the East. A play-fellow's sincere compliment was paid to the ladies, and it was expressed with the gentlest American humor. Some of our missions (hinted Dr. Phillips) are pretty weakly manned, but they are wonderfully "womaned." The men cheered this high testimony even more vociferously than the women present.

"India is turning Christward." This encouraging statement he demonstrated by convincing statistics. One department of Sunday-school work in especial he extolled: the dissemination of Christian literature. And as the great societies are pouring this spiritual food into India, he enlisted home support for their laudable efforts. Into regions as yet not reached by the human voice of a teacher, "silent preachers" of words of life (printed on tinted paper to please the eyes of Hindu and Mohammedan) had penetrated hundreds of miles beyond the reach of a missionary. One of the grandest outlooks of the Sunday-school Union is the raising up of native teachers. It is the native who is to conquer his country for Jesus Christ. Here was a field of labor that opened up before the eyes of the experienced Indian missionary, Dr. Phillips upheld this assertion with the fact that already a noble corps of teachers is growing up, and an important work would be to train an efficient and well-equipped native agency. Having thus foreshadowed the work to be accomplished by foreign and native effort, he emphasized the call for more help from England: help of a threefold character: (1) prayers, (2) pennies, (3) volunteers, for Sunday-school service in India. The last he laid particular stress upon, and his parting words were spent in an appeal for workers. "God wants some one to give himself." The Greeks were right. They said, "He gives best who gives himself." God bless you all, and prosper this work which we are trying to inaugurate in India.

A few moments' interval, in which was sung, "Bless our Labors, God of Love," and then an old friend of Dr. Phillips came forward. The Rev. Dr. Fordyce said Amen to the warm-hearted words which had fallen from the speakers who had preceded Dr. Phillips, whose appointment he regarded as supplying a missing link, better than gold; since heavenly gifts and Divine grace were richer far than even that precious metal. Another Indian missionary acquaintance, the Rev. Chas. Jordan, of Calcutta, also spoke with authority. Self-styled "a son of the soil," because born in India, Dr.

Phillips knows at least three of the languages most commonly used by millions of people. Out and out acclimatized he knows the people and the people's ways. In his training-class in India, he had worked like a Titan, fitting young men for missionary work. "You are sending the right man at the right time," added Mr. Jordan, when the children willing to come to Christ are ready to enter Christian Sunday-schools.

The doxology was sung and the benediction pronounced. Many handshakings and farewells sped Dr. Phillips on his way.

No. Kansas Woman's Society.

HADDAM, KAN., Nov. 30, 1890.

I send report of the F. B. W. M. S. of the Northern Kansas Y. M. President, Mrs. N. L. Abley; Secretary, Mrs. N. A. Spaulding; Treasurer, Mrs. Lucy E. Cox. There are four Q. M.'s in this Y. M., and but one has a Q. M. society, that is the Cloud and Republic. Their reports show they are well organized and doing a good work, which speaks well for Sister Abbey, as she is their president.

The three auxiliaries which compose this Q. M. society have 62 members and have raised \$117.38, out of which they have paid their pastors \$80.55. The Mt. Pleasant auxiliary, with Mrs. Cox for their president and 18 members, also brings a cheering report. While they have only used \$21.30 for Home Missions, they have sent \$16.30 to the foreign field, making \$88.60 raised during the year. The Blocker auxiliary, with Mrs. Cora Wooding as president, and seven members, reports \$9.26 raised during the year and some dues still to collect. There appears to be little interest taken in missions, although it seems to be increasing a little and they are looking for a better report next year. The total number of auxiliaries in the Y. M. was five, with 87 members at the time of our Y. M. session last September, but Sister Abbey has organized two auxiliaries since.

Total amount contributed last year, \$180.35. Number of copies of the *Helper* taken, eight. Mrs. N. A. SPAULDING, Secretary.

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 address 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.]

BRUNSWICK.—Five men were baptized Nov. 23, and joined this church, making twenty-four that have joined since July last. Rev. F. Carver is the pastor.

AUGUSTA.—The interest in all the services is good. Rev. J. B. Jordan, the pastor, is giving a series of Sunday evening lectures. Both morning and evening services are attended by large congregations. Pastor and people enter upon their sixth year together, with good prospects of successful work.

LITCHFIELD PLAINS.—The church here has recently been much quickened under the labors of Rev. B. Minard. Several inactive professors, not members of the church, have joined us in Christian labors. Some of our most promising young people have been converted, and others are much interested. Meetings with us are still of unusual interest, and we trust prevailing prayer is constantly being offered.

NEW HAMPSHIRE.—EAST TILTON.—Bro. Thomas R. Smith, who settled with the East Tilton church in early autumn, is getting the work well in hand. We are cheered by reports of increasing congregations and well sustained neighborhood meetings.

FIRST CANTERBURY.—The church is ministered to by Rev. F. L. Wiley of Laconia. It contributed systematically to all our benevolent enterprises. "Sunday before Thanksgiving" the pastor preached on the obligations of the churches to the disabled ministers of the denomination. Treasurer Mosher will get the collection that followed in due time."

VERMONT.—LYNDON CENTER.—Rev. C. S. Perkins has concluded his work as pastor of this church, and is about removing from the place. For the present he may be addressed at the STAR office, 457 Shawmut Avenue, Boston, Mass.

MASSACHUSETTS.—LYNN.—The brethren here, under Rev. W. T. Twort, are pushing ahead. The mission interest at West Lynn is an assured fact. The lot has been bought and the contract signed for a new building. It is to be ready for use in January.

Haverhill.—Rev. E. W. Ricker, who has been called as pastor to this church, supplied the pulpit, Nov. 30, preaching morning and evening. There was a baptism at the close of the evening service. The auxiliary of the church is doing good work. The ladies' social circle has had the vestry painted, papered, and white-washed. The A. C. F. society has purchased a piano for the vestry. They have also arranged a concert for Dec. 5 to get new seats for the vestry. Rev. T. DeWitt Talmage will lecture in this city under their auspices in March.

WHITMAN.—Two were baptized Sunday, and united with this church.

LOWELL.—The Paige Street church has sent \$42 to Mrs. Hannah C. Phillips, Balasore, India, as a semi-centennial memorial offering at the end of fifty years of missionary service. She was a member of this church, and first landed in India Sept. 12, 1840. The item last week erroneously stated that forty dollars were sent to Mrs. Bachelor.

Rhode Island.—GEORGETOWN.—Rev. E. G. Eastman has our deep sympathy in his hour of grievous affliction. On the 25th ult., his beloved wife, Agnes Jennie Eastman, passed peacefully into rest. An obituary will appear in due season.

Connecticut.

NORTH STERLING.—Rev. John Rodgers: "The Union Free Baptist church decided to hold its last communion service at the home of Elder Greene, a former pastor, now in his 94th year. It is a year since he was able to meet with us. After sermon and Sunday-school at the church, all the members present went to his home. Seats for some and standing-room for all were found. Bro. Greene was pleased to be so remembered by the church, and glad of the privilege of exhorting his brethren to steadfastness in the faith, and diligence in personal work for the salvation of lost souls. His talk to the young people who stood near him will not soon be forgotten. Bro. Greene retains his mental powers and his old-time desire for winning souls for the Master in a remarkable degree. He said he was trying to wait patiently until the Saviour should call him home."

Young People.

TO MY DAUGHTER.

BY MRS. M. P. A. CROZIER.

My little deep-browed girl of nine,
Within the future's unlatched gate,
Where love, and toil, and wisdom wait,
What possibilities are thine!

The wicket stands ajar. I see
Two white-winged angels sowing seeds;
And one is dropping germs of weeds,
And one is planting flowers for thee.

The roses grow beneath their feet,
Beneath their feet the thistles spring;
But flowers crown the prickly thing,
And thorns grow with the roses sweet.

For one has said, "I love the child,
And she, the child, loves dainty dowers;
I'll make for her the pinkest bowers,
And carpets green, and velvet-piled.

"And she shall be a happy thing,
Her whole life through, a singing bird!"
The other angel smiling heard,
And said, "Her rose must have a sting.

"I'll clothe the stem on which it grows
With thorns, to make her soft hands smart;
And so shall patience in her heart
Grow sweeter than her sweetest rose."

The one who made the flowers come,
Beheld with tears the thistles grow,
And said, "If these must pain her so,
The rugged thistles themselves shall bloom."

So darling, strong and brave of soul,
Pass through the gate that is up the height;
The path will be a line of light,
A crown awaits thee at the goal.

To her with flower-seeds give thy hand,
But shrink not from the grasp of pain!
God sends the quiet summer rain—
The winter storms that sweep the land.

Sing when you can your song most sweet,
Your sweetest smiles smile when you may;
Smell the pink roses 'long the way,
Tread light the thistles at your feet.

BALLAD OF CHILDHOOD'S FAIRIES.

When the wind comes cool from the drowsy west,
And the sun goes down, and the shadows die,
And the sounds of the day are hushed to rest,
And the stars are lit in the deepening sky,
Then the tree-tops lift their flickering cry,
And the crickets chirrup their virelays,
And I think at the flash of a firefly—
These are the fairies of childhood days.

Then the weird owl hoots from her hollow nest,
And the doves of chatterin' bats fly by,
And the frogs in the moonlit marsh protest,
While katydids bicker on branches high;
And over the tree-top one may spy
The shimmering twinkle of silver rays,
And the woods awake and the great pines sigh—
These are the fairies of childhood days.

Then the whisp'ring-wills triple their stern behest,
And the "oultip" fly, with a tear at his eye,
Avers that the honest way is the best—
Confessing the fault that he can't deny—
Invisible legions of wee things lie
In the hollow hid where the cold stream strays,
And leaves sing to leaves as they peek and pry—
These are the fairies of childhood days.

ENVY.
Ho, Robin Goodfellow, your cap's awry!
And Katydid, dear, your cheeks are ablaze!
But only the whispering winds reply—
These are the fairies of childhood days.

THE MISSIONARY MEETING.

BY IDA HAZELTON.

It is to be hoped that every A. C. F. Society, of that all young people's societies in our churches, under whatever name they work, have included in their list of officers a "missionary committee," whose duty it shall be to arrange for a mission service as often as the society may decide upon. Such a service held once a month will only provide for twelve missionary meetings during the year, and it does not seem that twelve hours, for instance, would give us any too much time for a survey of the progress of the heavenly kingdom on earth during the coming year.

There are many reasons why the mission service should be sustained. Let some of them be stated briefly. In the first place, when Jesus accepts and crowns with the blessing of his peace and joy, the young Christian who offers him his whole heart and service, he commands him, as a loyal subject, to carry the good news of salvation to other hearts which have not yet submitted to their rightful kings.

To this command the united societies have in many ways shown their faithfulness, and in no more important and glad service than in sending two young college men, one from the East and one from the West, to prove their interest in Foreign Mission work. Having sent these missionaries with a pledge to support them by prayer and money, the interest in their work must be maintained from year to year, and means must be employed to keep them supplied with all the support they need for their daily service.

The young people's societies are growing in numbers and influence every day. To be faithful and loyal they must also add to the force of the messengers whom they send. There will soon be other college young men and women ready to respond when Jesus asks, "Who is there among the valiant and strong who will go out to the battle of the Lord in distant and benighted lands?" Indeed, the united societies are already bound to a pledge to send one or more missionaries when such candidates shall offer themselves for the work.

The object of the missionary meeting is to bring before the young people the work that is going on in all parts of the world, in order that they may have an intelligent idea of the magnitude and importance of Christian service. It is thought by some that the monthly mission service on Sunday evenings is an interruption of the regular Christian worship. That is a great mistake. On the contrary, it

is a most blessed source of inspiration and spiritual growth to have our hearts and minds carried out beyond our little four-walled chapel, even to the very land's end of distant continents, where ever a soul may be found needing Christian love and help. Keep the Committee on Highways and Byways and Hedges busy among the stray ones of the dock, and among those just outside the border-lands of the parish lot, but do not fail also to find employment for a distinctively Foreign Mission committee. The A. C. F. missionaries in India are so far away from their constituency in America that there is great danger of a lack of intelligent interest in them personally, and of a careless neglect of their work.

Christianity is not solely an appeal to the sentimental or heart-side of our nature; it admits of a cultivating or educating process as well. We can pray earnestly enough and intelligently enough for ourselves and our companions and near neighbors; but to learn to pray with equal sincerity for our missionaries in India we must study their work and know something of its results in order to become interested in it.

Jesus, our Master, instituted the Lord's Supper in order that his disciples at times might have their minds drawn to a special remembrance of him and his great sacrifice in their behalf. As if it were possible that mankind, having once recognized and accepted that service, were in danger of ever forgetting it, or growing indifferent about it! Doubtless our missionaries would shrink from their work and know something of its results in order to become interested in it. Jesus, our Master, instituted the Lord's Supper in order that his disciples at times might have their minds drawn to a special remembrance of him and his great sacrifice in their behalf. As if it were possible that mankind, having once recognized and accepted that service, were in danger of ever forgetting it, or growing indifferent about it! Doubtless our missionaries would shrink from their work and know something of its results in order to become interested in it.

CHRISTIANITY AND LITERARY PEOPLE.

BY SCOTT F. HERSHET, PH. D.

At frequent periods the secular press teems with items maintaining that the literary men and women are anti-religious, so far as subscribing to any system of Christian thought is concerned, and that the sons of skeptical men, as a rule, are infidels.

Such statements are stupidly inaccurate. It is known, on the contrary, that the sons of many of the skeptical teachers have returned to orthodoxy. There is Dr. Immanuel Hegel, a son of the widely known son of the Hegelian philosophy, who recently celebrated the fiftieth year of his service in Church and State. He is extensively known for his extreme orthodoxy and his devotion to the soundly orthodox party in Germany. In his official station in the State he has always labored to appoint evangelical ministers, and is always active in all evangelical efforts. For this reason he is heartily disliked by the liberal theologians.

I have lately noticed an article in some paper in which it was claimed that both Newton and Milton were Unitarians. The only authority of the writer was the "American Encyclopedia." Such authority on such a subject is ridiculous in the extreme. These men were both evangelical in their opinions about Christ. Their convictions were of the most pronounced type. They were orthodox Christians. In the same article Whittier, the orthodox Quaker, is regarded as in accord with Unitarian thought. Franklin is very often claimed as an infidel. But, this famous printer, who moved that the Philadelphia Convention be opened with prayer, was a devout Christian believer. Here is an epitaph, which years ago might have been read in a Philadelphia graveyard, and may be there still: "The body of Benjamin Franklin, printer, like the cover of an old book, its contents torn out, and stripped of its lettering and gilding, lies here, food for worms. Yet the work itself shall not be lost, for it will (as he believed) appear once more, in a new and more beautiful edition, corrected and amended by the Author."

John Randolph, of Roanoke, the great classical scholar in statecraft, was not only not an unbeliever, but said he was always secure from French atheism by the recollection of how his departed mother used to take his little hands in hers and cause him on his knees to say, "Our Father which art in heaven."

The religious creed of Daniel Webster, which he developed out of his exact reasoning and religious consciousness, is quite a system of Christian doctrine. He says he wrote it for his own use. I condense and give the substance of it: "I believe in the existence

of Almighty God, who created and governs the world. I believe that God exists in three persons. I believe the Scriptures of the Old and New Testaments to be the will and word of God. I believe Jesus Christ to be the Son of God, and I believe there is no other way of salvation than through the merits of his atonement. I believe in the universal providence of God. I believe in those great peculiarities of the Christian religion, the resurrection from the dead, and a day of judgment."

Herschel, the great scientist, said: "All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the sacred Scriptures."

Goethe said: "It is a belief in the Bible which has served me as the guide of my moral and literary life."

Coleridge said: "I know the Bible is inspired, because it finds me at greater depths of my being than any other book."

Carlyle said: "The Bible is our first statement of the never-ending problem of man's destiny and God's way with men on earth."

Humboldt writes about the 104th Psalm: "We are astonished to find in a lyrical poem of such a limited compass the whole universe—the heavens and the earth—sketched with a few bold touches."

De Tocqueville, the greatest French statesman of two centuries, said: "Bible Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims."

The very intimation that the ablest literary writers of any generation have been skeptical is as offensive as untrue; the claim is not only bosh, but it is filthy. Let us have none of it.

WINTER.

BY S. S. C.

The chill the early shadows bring,
The cold clouds gathering low,
All herald forth stern winter's king
With reign of frost and snow.

No longer do the balmy breeze
O'er flowers in the vale,
And naked from the forest trees;
Yet winter still I hail!

Hushed is the wild bird's music trill,
The bleak wind sweeps the sea,
And yet this dreary season still
Hath pleasures dear to me.

'Mid the fierce grandeur of the storm,
When distant night winds moan,
How brightly gleams the fire-side warm,
How dear seem friends and home.

How pure the rob's, so bright and fair,
That clothes the hills and dells;
How sweet the clear breath-giving air,
How gay the peal of bells;

How fine the early closing day,
The quiet thoughtful even,
When calm reflection points the way
That leads to God and heaven.

Lyme, N. H.

GUILD READINGS FOR 1891.

TWO YEARS' COURSE IN SCIENCE.

FIRST YEAR.

Anatomy, Physiology and Hygiene—Jerome Walker. (Allyn & Bacon, Boston.) Religion and Chemistry, (Revised Edition.)—J. P. Cooke. (Charles Scribner's Sons, New York.) Stories of the Great Scientists—H. C. Wright. (Charles Scribner's Sons, New York.) Glimpses of the Animal World—James J. Bonnet. (D. Appleton & Co., New York.) Dana's Geological Story—(American Book Company, New York.) Guyot's Earth and Man (New Edition.)—Charles Scribner's Sons, New York.

Reading Committee: G. C. CHASE, J. W. HOYT, J. H. FULLERTON.

The above course in reading was prepared by Prof. Lyman G. Jordan, professor of Chemistry and Biology in Bates College. The books are highly recommended by the professor, and will serve to awaken, as he hopes, interest, and also stimulate to enthusiasm in this department of reading. The books for the second year will be selected with a view of pursuing a more systematic and definite course of scientific study. The continuation of this series of books will soon be announced.

I. H. FULLERTON.

THOUGHTLESS TALK.

"Think before you act or speak," was a writing copy in my school-boy days. I was reminded of it when calling on a farmer one winter evening who had his family of young people gathered about, instructing them on the same point, though he had changed the text to, "Be deliberate in all you say and do." Hasty speech, or speech or acts without thought, he characterized as a great evil. Good men and women are thoughtful and deliberate, weighing well each word before uttering it, and considering before taking action upon any matter whether it would be right or wrong, or advisable. Such people, he said, seldom go astray; but those who speak without thinking, or act without consideration, are always getting into trouble and making trouble for others. And then he related an anecdote, further to impress the lesson.

He was riding with a person (who shall be called Stephen Johnson) and his son, ten years of age. He suspected the lad was one who spoke before thinking, and in a full of conversation asked, "My boy, whose father are you?" Instantly the answer came, "Stephen Johnson's." This was a reply without thought, he continued, and that boy will not pass through this world creditably unless some one teaches him to think before he speaks. He once asked a little boot-black whose father he was, and got for answer, with snapping eyes, "I ain't nobody's father." That lad will make a thinking man. And then, in closing, he said: "Ask as many boys under ten years of age as you may whose father they are, and half of them will give their own father's name."—a fact which I can corroborate. This is the way one farmer spent a winter evening with his children.—Galen Wilson.

HOW THEY CARRY MONEY.

One of the queerest sights is to see how different immigrants carry their money.

Most English immigrants carry their coin in a small case attached to a chain, which they keep in a pocket as they would a watch.

Irishmen always have a little canvas bag in which notes and coin are crammed together. Irish girls, on the other hand, generally have their money sewed on the inside of their dresses.

Germans carry their money in a belt round their waists, and the belt is usually an elaborate and costly affair, no matter how poor the immigrant may be. The French mostly carry a small brass tube in which they can place forty or fifty twenty-franc pieces and remove them very readily one at a time.

There are very few Italians who do not carry a large tin tube in which they keep their paper money or silver coins, and this tube is hung round their neck by a small chain or cord.

Swedes and Norwegians are sure to have an immense pocket-book that has generally been used by their fathers and grandfathers before them, and which has in it enough leather to make a pair of boots.

The Slavonians and Hungarians carry their money in their long boots, together with a knife, fork, and spoon.—Chatter.

HOW YOUNG MEN PROPOSE.

Mary Gay Humphreys, in an article on "The Wedding Season," in *Harper's Bazar*, has this to say regarding the first preliminary step towards a wedding:

"For almost all the conventionalities of life the forms are prescribed, but no one has ever presumed to issue a handbook of proposals."

The terms in which a young man asks a young woman to be his wife, he must formulate for himself. To it he brings all that his love, hope, imagination, and a touch of fire can give. Of this eloquence and ardor there remains no echo, except in the heart of his bride.

Now and then in after years we learn how such an understanding has been arrived at, and the reminiscence is alive with interest and novelty. In Queen Victoria's diary she tells of the wooing of Princess Victoria by the Crown Prince of Germany, which the blushing girl at once hastened to confide to her mother; and it is as heartfelt and natural as if the kingdoms had not been silently waiting with ears alert."

The Little Ones.

WHAT WOULD JESUS DO?

A young and earnest pilgrim,
Traveling the King's highway,
Conning over the lessons
From the guide-book every day,
Said, as each hindrance met him,
With purpose firm and true,
"If on earth He walked to-day,
What would Jesus do?"

It grew to be his watchword
In service or in fight;
Helped to keep his pilgrim garb
Unsoiled, pure, and white;
For when temptation lured him,
It nerved him through and through
To ask this simple question:
"What would Jesus do?"

Now, if it be our purpose
To walk where Christ has led,
To follow in His footsteps
With ever careful tread;
Oh, let this be our watchword,
A watchword pure and true,
To ask in each temptation:
"What would Jesus do?"

—Selected.

A LITTLE GIRL WITH TWO FACES.

I heard a strange thing the other day. It was of a little girl who had two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash, and pretty little shoes, she expects her mother's friends will say: "What a little darling!" or, "What a sweet face, let me kiss it!" And so she always has a nice smile on her face, and when she is spoken to she says, "Yes, ma'am," when she ought, and "Thank you," very sweetly, when anything is given her. But, do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then.

So, you see, this little girl has two faces; one she uses in company, and puts it on just like her best dress; and the other she wears when she is at home alone with her mother. I also know a little girl who has only one face, which is always as sweet as a peach, and is never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like the best, or which of them you would most like to resemble.—Selected.

Miscellany.

BEFORE THE DAWN.

The silence of the summer night—
A space or two before its flight,
Falls deeper on the dewy heliot,
And hollow, where, all wibbly-white,
The early mists begin to float.
And then the peaceful hush is stirred—
The first sweet carol of a bird
From out the solemn dark is heard,
A clear awakening note.

We hear it, rousing from a dream,
And know while all things earthly seem
Wrapped close in night, a vague, white gleam
Is surely broadening to a beam
Of flaring light and fervent power;
A drowsy fancy of the dawn
Comes to us, in a moment gone;
Perhaps a fairy on the lawn
Is peeping from each flower.

Perhaps, between the light and day,
The elves do meet and dance away
The mystic hour when mortals stay
Enchanted by slumbers potent sway,
And vanish when the east grows red.
And in good truth must fancies play
A hundred arts while yet the sky
Is dark, before the planets die,
Or the late moon has fled.

—Selected.

"DARKEST ENGLAND."

As there is a "Darkest Africa," is there not also a "Darkest England"? Civilization, which can breed its own barbarians, does it not also breed its own pygmies? May we not find a parallel at our own doors, and discover within a stone's throw of our cathedrals and palaces similar horrors to those which Stanley has found existing in the great equatorial forest?

Talk about Dante's hell, and all the horrors and cruelties of the torture-chamber of the lost! The man who walks with open eyes and with bleeding heart through the shambles of our civilization needs no such fantastic images of the poet to teach him horror. Often and often, when I have seen the young and the poor and the helpless go down before my eyes into the morass, trampled underfoot by beasts of prey in human shape that haunt these regions, it seems as if God were no longer in his world, but that in his stead reigned a fiend, merciless as hell, ruthless as the grave. Hard it is, no doubt, to read in Stanley's pages of the slave-traders coldly arranging for the surprise of a village, the capture of the inhabitants, the massacre of those who resist, and the violation of all the women; but the stony streets of London, if they could but speak, would tell of tragedies as awful, of ruin as complete, of ravishments as horrible, as if we were in Central Africa; only the ghastly devastation is covered, corpse-like, with the artificialities and hypocrisies of modern civilization.

The lot of a Negress in the equatorial forest is not, perhaps, a very happy one; but it is so very much worse than that of many a pretty orphan girl in our Christian capital? We talk about the brutalities of the Dark Ages, and we profess to shudder as we read in books of the shameful exaction of the rights of feudal superior. And yet here, beneath our very eyes, in our theaters, in our restaurants, and in many other places, unspeakable though it be, but to name it, the same hideous abuse flourishes unchecked. A young, penniless girl, she is pretty, is often hunted from pillar to post by her employers, confronted always by the alternative—starve or sin. And when once the poor girl has consented to buy the right to earn her living by the sacrifice of her virtue, then she is treated as a slave and an outcast by the very men who have ruined her. Her word becomes unbelievable, her life an ignominy, and she is swept downward, ever downward, into the bottomless perdition of prostitution. But there, even in the lowest depths, excommunicated by humanity and outcast from God, she is far nearer the pitying heart of the one true Saviour than all the men who forced her down, aye, and than all the Pharisees and scribes who stand silently by while these fiendish wrongs are perpetrated before their very eyes.

The blood boils with impotent rage at the sight of these enormities, callously inflicted, and silently borne by these miserable victims. Nor is it only women who are the victims, although their fate is the most tragic. Those firms which reduce sweating to a fine art, who systematically and deliberately defraud the workman of his pay, who grip the faces of the poor, and who rob the widow and the orphan, and who for a pretence make great professions of public spirit and philanthropy, these men, nowadays are sent to Parliament to make laws for the people. The old prophets sent them to hell—but we have changed all that. They send their victims to hell, and are rewarded by all that wealth can do to make their lives comfortable. Read the House of Lords' Report on the Sweating System, and ask if any African slave system, making due allowance for the superior civilization, and therefore sensitiveness, of the victims, reveals more misery.

Darkest England, like Darkest Africa, reeks with malaria. The foul and fetid breath of our slums is almost as poisonous as that of the African swamp. Fever is almost as chronic there as on the equator. Every year thousands of children are killed off by what is called defects of our sanitary system. They are in reality starved and poisoned, and all that can be said is that, in many cases, it is better for them that they were taken away from the trouble to come.

Just as in Darkest Africa it is only a part of the evil and misery that comes from the superior race who invade the forest to enslave and massacre its miserable inhabitants, so with us, much of the misery of those whose lot we are considering arises from their own habits. Drunkenness and all manner of uncleanness, moral and physical, abound. Have you ever watched by the bedside of a man in delirium tremens? Multiply the sufferings of that one drunkard by the hundred thousand, and you have some idea of what scenes are being witnessed in all our great cities at this moment. As in Africa streams intersect the forest in every direction, so the gin-shop stands at every corner, with its River of the Water of Death flowing seventeen hours out of the twenty-four for the destruction of the people. A population so laden with drink, steeped in vice, eaten up by every social and physical malady, these

are the denizens of Darkest England amidst whom my life has been spent, and to whose rescue I would now summon all that is best in the manhood and womanhood of our land.—Gen. Booth, in "Darkest England and the Way Out."

THE AMERICAN EXPLORATION OF DELPHI.

The success of the Archaeological Institute of America in securing the right to explore the ruins of Delphi is another excellent illustration of the zealous spirit of American scholarship. Of all the historic localities in Greece, Delphi, the seat of the famous oracle of Apollo, is generally considered by archaeologists the most interesting that remains to be explored. The American Institute and the American School at Athens are now in a position to render the same service to classical research and to win honor for themselves that was lately done by the Germans in their explorations of Olympus. Kastri, a modern village of two or three hundred houses, stands above the ancient temples of Delphi. It was pronounced necessary to purchase and remove this village before excavations could begin. The Grecian Society for Archaeological Research was unable to raise the necessary money—the required sum was set at \$80,000. Then the privilege was offered to the French society, and explorations were commenced in an experimental way which promised rich results. But the rejection by France of a commercial treaty with the Greek Government, of which the Delphi privilege was one of the provisions, caused the privilege to be withdrawn, and subsequently the American society applied for it. After a good deal of hard work by the gentlemen interested, the necessary guarantee fund of \$80,000 has been gathered and the privilege secured. Altogether the affair is quite a feather in the cap of America.

The payment of this money does not carry with it the right to remove from Greece any of the works of art or other materials that may be discovered, except duplicates, but it does give the exclusive right of copying and illustrating them. The Archaeological Institute has about five thousand dollars a year to devote to the work of excavation, and it is believed that it will be sufficient for the purpose. It is intimated, however, that the public may be called upon, at some future time, to assist the Institute in preparing the results of the work for publication. In such a case, the natural pride of cultured Americans in this important undertaking of their country people is a pretty good guarantee that the response will be a generous one.—The Boston Journal.

HOW SHE REDUCED HER WEIGHT.

The Duchess of Marlborough has given to a writer the secret of how she reduced her weight. Two years ago she was more than plump; exertion was an effort, her breathing was short. To-day she is slight in bearing and outline. She reduced her avoirdupois by beginning at her food, and the restrictions practiced by her are as follows:

Not a morsel of bread, cake, rolls, or pastry.
No tea, coffee, chocolate, or sweet wine.
No potatoes, peas, rice, carrots, turnips, macaroni, cheese, butter, cream, custard, jellies, or sweets.
Not a drop of iced-water.
No warm baths.
No flannel, and only enough clothing to keep from taking cold.
No bedroom heat.
Not a drop of any liquid food at meals.

In place of bread she had fruit, a section of apple or orange, some fresh grapes, berries, cherries, or stewed fruit being used where ordinarily one craves a bit of bread or a swallow of water. Her diet was limited to two meals a day, breakfast at ten and dinner at seven, with the following bill of fare to select from: Rare, lean meats, game and poultry, soft-boiled eggs, sea foods, toast, lettuce, spinach, celery, cresses, fruits. She had half-a-gallon of hot water to drink every day, with lemon-juice in it to take away the flat taste. Cold water was denied her, and ales, trappes, champagne, and claret strictly forbidden. She was even forced to forego the luxury of bathing in water, in place of which she had sponge and vapor baths. Every few days she took a fast, allowing the system to consume the adipose tissue. While no limit was put upon the pleasure of driving or riding she was asked to select the roughest, rockiest roads and to walk from five to ten miles a day in the open air.

This practice of self-denial the Duchess of Marlborough has persisted in for the last two years, and to-day she is perhaps the handsomest woman of her age in New York society. She weighs about 140 pounds, her eyes are bright, her complexion is as clear and smooth as a school girl's, and she has the carriage of a cadet and the health of a child of nature.—Sel.

SEPARATE BEDS.

Much of the discomfort and nervousness which people complain of when they arise in the morning is due to the fact that each does not sleep alone. There are electrical changes going on in the system during the night, and where persons lodge together night after night under the same bedding, these disturbing causes work destructive results.

The London *Lancet* draws attention to this evil habit, and says that there is nothing that will so derange the nervous system of a person who is so eliminative in nervous force as to lie all night in bed with another who is absorbent of nervous force. The latter will sleep soundly all night, and rise refreshed in the morning, while the former will toss restlessly, and will awake in the morning fretful, peevish, faint-hearted, and discouraged. No two persons, no matter who they are, should habitually sleep together. The one will thrive, the other will lose. This is the law.

The greater part of all the mischief of the world comes from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than would be necessary to erect a hut.—Goethe.

News Summary.

AT HOME.

WEDNESDAY, NOV. 27.—The largest vessel ever built in Maine, the *Stemondah*, is launched. A \$300,000 fire at Cheboygan, Mich. Heavy failure in the cotton trade at Memphis. Dartmouth College has 462 students. The bank of H. H. Bell at Duluth has suspended. Liabilities about \$715,000. Superintendent Porter's revised figures of the census place the population of the United States at 62,622,250. The white squadron will go to the West Indies. The Brazilian fleet was welcomed in New York Harbor. The Northern Pacific Hotel and other property at Portland, Or., was burned yesterday; loss \$150,000.

THURSDAY, NOV. 27.—A \$300,000 carriage factory at Clayville, N. Y., is burned. There is a \$150,000 fire at St. Paul, Minn., and a \$75,000 at Green Bay, Wis. The captain and crew of the steamer *Falcon* which foundered at sea, were rescued and arrive at Philadelphia. A grand stand at the Yale Princeton game falls, injuring many people.

FRIDAY, NOV. 28.—The reception given by President and Mrs. Harrison in honor of the visiting Brazilian Admiral, Da Silveira, is most notable, and is attended by many persons prominent in social, political, military and naval circles. John R. Baker, Jr., the missing Philadelphia broker, is charged with misappropriating about \$1,000,000 of securities belonging to the estate of his family. A house patterned after the ancient castles of the Old World, erected in the town of Newtown, Conn., at a cost of about \$100,000 was burned yesterday. Senator Pugh is re-elected in Alabama. A fine medal is presented President Harrison by the government of Brazil.

SATURDAY, NOV. 28.—The Mechanics' Fair closes with a profit, it is said, of about \$60,000. The schooner *Francis E. Halleck* is sunk in collision off Barnegat, and her captain is drowned. A \$90,000 fire at Washington; also the Queen County Oil Works, Long Island, burn.

MONDAY, DEC. 1.—A largely attended meeting in the interest of Indian education was held last evening at the Old South Church, this city. The second session of Congress meets. There is little change in the Indian situation, except that ghost dances are becoming fewer. The funeral of August Belmont took place yesterday at New York.

TUESDAY, DEC. 2.—N. H. legislature meets today. A \$55,000 fire at Nashua, N.H., yesterday, and a \$300,000 in Philadelphia; one fireman killed and three others injured seriously; also a \$28,000 fire at Taunton, Mass., burning a grain elevator. The Woman's National Industrial League of America have endorsed Mr. Gladstone's course toward Parnell and forwarded the resolutions to Gladstone and to Parnell. The Indian news is less favorable. About 2,000 savages who refused to go into the Roebuck Agency have started westward, committing outrages on friendly Indians. A number of silver coinage bills were introduced into the House.

ABROAD.

WEDNESDAY, NOV. 26.—Six men were killed and others injured yesterday by the explosion of a boiler in a New Brunswick steam mill. About 2,000 foreign doctors have already arrived at Berlin to learn how to use Professor Koch's new discovery. Destructive floods and hurricanes in Austria. Another financial panic in Buenos Ayres. The Canton dollar will be made legal tender all over China. The courts have upset the Newfoundland bail laws. Seventeen persons were drowned by flood at Khaba. Eight miners are killed at Bolton, Eng., by explosion. The Antwerp banking house of Oostendorp fails for \$1,500,000.

THURSDAY, NOV. 27.—A heavy storm is raging in the English Channel. Lord Spencer in a speech while applauding Parnell for his helpfulness in the Irish cause says that it will be a mighty misfortune to Ireland if Parnell does not soon retire. Balfour presents the Irish Land bill in the House of Commons and it receives its first reading. Parnell and his followers voting with the government. Gladstone, Morley, and Harcourt leave the House before the vote is taken. The River Shannon has overflowed its banks at Athlone, Ireland. Hundreds of acres of farm lands are under water and crops are destroyed. The Bank d'Etat of Paris has been ordered to go into liquidation. The loss by the floods in Austria was enormous.

FRIDAY, NOV. 28.—Terrible disaster to the Norway fishing fleet. Of the Irish Nationalists 53 will oppose Parnell, and 23 uphold him. Norwegian fishermen suffered severely in the recent storm.

SATURDAY, NOV. 29.—The German relching will be asked for \$60,000,000 for the army, part of which is to provide new munitions, and part to alter the color of the uniforms. A sombre uniform is a necessity under the new tactics. The tide is against Parnell.

MONDAY, DEC. 1.—The Pope is preparing an encyclical letter approving the attitude of Cardinal Lavigne in favor of the republic. The funds to place Maj. Wiseman's steamer on the Victoria Nyanza amounts to 200,000 marks. The sum required is 400,000 marks.

TUESDAY, DEC. 2.—The huge steamship *Fuerst Bismarck* was launched at Stettin. Mr. Parnell made an impassioned speech at the Nationalists' meeting; no vote was taken. The Times bill has passed its second reading. Severe frosts and snow on the Mediterranean shores.

BRIEFS.

The Vermont legislature before adjourning defeated the Independent Agricultural College bill, and Gov. Page signed the Australian Ballot bill. Hon. Jonathan Ross was elected Chief Justice of the Vermont Supreme Court.

The Panama Canal works are wrecked; even traces of the excavations are vanishing and the constructive machinery is worthless. This enterprise, in which \$400,000,000 has been sunk, is one of the mistakes of the age.

Secretary Noble's long report, as it must necessarily be, the Interior Department embracing so much, will be read with interest, especially what he has to say about the Indians. The President's message is read in Congress today (Monday), but we cannot present a summary of it this week.

Wooden ships are looking up. Last week the largest four-masted ship afloat was launched at Bath, Me. Many large ships are building for the East India trade. It requires a smaller number of seamen to work one of these wooden vessels than an iron steamer, and the great expense of coal is avoided. Wooden shipbuilding is prosperous.

Secretary Tracy's annual report is a record of good work efficiently and unobtrusively performed, and though his theory that we should preserve peace by preparing to compel it, is not the sentiment of many, yet his recommendations will for the most part commend themselves to the good judgment of the country, and—as in the matter of the personnel of the Navy—should compel the early and thoughtful attention of our lawmakers.

Several intercollegiate games of football have been played the past two weeks, with the usual amount of bruising, battling, and drinking. Granted that the participants in the game and the spectators are a higher order than those who take part in the prize-fight, or

look on; yet the brutality is about as great. In the prize-fight, the professional is not allowed to strike his antagonist below the belt, and yet prize fighting is justly illegal, and no college would tolerate it; but football is called a manly sport. It might be entitled to the epithet "manly" were it played as an exhibition of skill and dexterity, but as now played the intercollegiate game of foot-ball is no honor to the colleges that engage in it.

The report of Postmaster-General Wanamaker shows that the administration of postal affairs has been brought to a much higher degree of efficiency, and has been conducted on a more economical basis; and it bids fair to become in other respects a model service. If the post-master is properly supported by Congress. Two reforms in the postal service Mr. Wanamaker desires to accomplish, one cent postage and postal telegraphy. The English penny system has been reached in this country and a letter may be carried 4,000 miles for two cents. The business has so increased that the Postmaster-General believes that with postage at one cent per half ounce, the department will in a short time become self-supporting, or nearly so. It is believed by those who have studied the subject that a postal telegraph service by our government can be conducted on a paying basis, if the messages are delivered in connection with the free delivery system of the post office.

Mr. Parnell's Manifesto.

The Liberal movement and home rule for Ireland have had a sad setback in the downfall of Parnell. Mr. Parnell had shown great ability and coolness in the trying positions in which he has been placed, but he is placed under a cloud of being morally corrupt. Had he promptly taken himself out of the way, resigned the leadership of the Irish cause, though his fall would have been regretted, he would not have injured so much the cause which he has served. Refusing to retire, he has published a manifesto, which seemed as a bomb in the camp of the Liberals, but it is proving instead a boomerang, that will redound to the injury of the man who threw it. To retaliate on Mr. Gladstone, who, in a letter to Mr. Morley, refused to be the leader of the Liberals, with Mr. Parnell at the head of the Nationalists, Mr. Parnell divulged some matters of a confidential nature. Concerning the main point at issue, that he has sacrificed his country to his lust, he says nothing. The unwillingness of the Irish to give up a leader whose consummate skill has brought them so much, does credit to their hearts; but it is time for them to consider what loyalty to him will cost. Both Mr. Gladstone and Mr. Morley contradict the revelations made by Mr. Parnell. The latter said that the Liberals had little to offer Ireland; but they are on record as having offered much. What they could, they have done for her. They have risked all and accepted defeat on her account. The Irish leaders now in this country take decided ground against Mr. Parnell as leader of the Irish cause.

The Census Corrected.

The day before Thanksgiving, Hon. R. P. Porter, Superintendent of the Census, presented a statement to the Secretary of the Interior, giving the population of the several States and Territories of the United States as finally determined. The verified population of 1890 is fixed at 62,622,250. This total differs by 141,710 from that contained in the October report. The change is due to the corrections of the errors of what is termed the first or rough count and the additions of names ascertained to have been omitted from the enumeration. According to the verified statement the populations of the New England States are as follows: Maine 661,086; New Hampshire 376,530; Vermont 332,422; Massachusetts 2,238,943; Rhode Island 345,504; Connecticut 746,358. This total of the population of the United States is exclusive of white persons in Indian Territory, Indians on reservations, and Alaska. In 1880 the population was 50,155,733. The absolute increase of the population in the ten years between 1880 and 1890 was 12,466,467, and the percentage of increase was about 25 per cent. In 1870 the population was 33,535,871. According to these figures the absolute increase in the decade between 1870 and 1880 was 11,597,412, and the percentage of increase was 30.08. But it has been shown that the census of 1870 was grossly defective in the Southern States. When the estimated corrections are made the rate of increase in the two decades is about the same. By comparing the relative rank in population of the States and Territories in 1880 and 1890, there have been important changes. New York still leads the list and is followed by Pennsylvania. Ohio and Illinois have exchanged places. The most marked changes are those of Texas, which rises from number 11 to number 7; Kentucky, which drops from 8 to 11; Minnesota, which rises from 26 to 20; Nebraska, which rises from 30 to 26; Vermont, which drops from 32 to 36; Maryland, which rises from 23 to 27; Colorado, which rises from 35 to 31; Washington, which rises from 42 to 34; Delaware, which drops from 33 to 42; Nevada, which drops from 43 to 49; and Arizona, which drops from 44 to 48. The average change in rank is 22 places. In population, Nevada is the smallest State.

Personal.

Henry Ward Beecher's old house in Brooklyn has been turned into a boarding-house, and his large library cut up by partitions into bed-rooms.

Capt. Samuel Watts of Boston has erected a valuable block in the town of Thomaston, Me., containing a public hall, offices, and stores, and presented it to the town.

According to the new statutes of the Russian Imperial family, the Dutchess of Edinburgh must, to enjoy her full income, pass at least three months of every year in Russia. She therefore proposes to winter in St. Petersburg.

The funeral of the late B. P. Shillaber took place Friday afternoon in Chelsea. He gained a wide popularity by writing the sayings of "Mrs. Partington." He was engaged in newspaper work for many years, and was a genial man. He has been gradually failing for months.

Crawford writing to the *New York Tribune* from Washington says: "During my visit Speaker Reed had a French caller, who began a conversation with the Speaker to which Mr. Reed responded in correct and easy French. The study of this language has been one of his methods of relaxation. He reads it as he does English, and speaks it with great deliberation and clearness."

Horsford's Acid Phosphate.

Recommended by Physicians of all schools, for the brain, nerves, and stomach.

WORK AND WORTH TELL.—From 200 to 500 per cent. profit has been made in real estate in less than a year in Salem, Va., which is one of the few Southern towns that have been quietly working instead of loudly booming. In the past year 350 houses have been built, and over \$1,000,000 spent in improvements; the population has doubled, and that it will double again in the next year is assured by the fact that the furnace and factories in operation and in the course of erection will employ several thousand hands. These are not expectations, but accomplished facts, and the prospect is that negotiations now in progress will result in adding many industries to those already secured. That Salem is admirably situated to become a great railway and manufacturing center is evident; and its manifest advantages as a point for iron and steel works, factories, general business, delightful homes, and profitable investments have attracted the attention of the best business men of many States, and have given a wonderful impetus to its substantial growth. The property owned by the Salem Improvement Company is the most valuable in Salem, the streets having been graded and macadamized, and the town water system extended through it, while it is crossed by the Norfolk and Western and the Dammy Line to Roanoke, both of which have their passenger stations upon it. A good opportunity to invest in this property will be afforded at the great sale to be held Dec. 11 and 12 by this company, whose president, Mr. J. W. F. Altemus, will send free to inquirers a map and descriptive pamphlet with full particulars of the sale. Those who believe in working, not booming, will find Salem worthy of careful consideration.

Lord Chief-Justice Coleridge.

The *Youth's Companion* announces as an important accession to its list of Contributors, the Lord Chief-Justice of England, Lord Coleridge, who will write on "Success at the Bar." Sir MORRELL MACKENZIE, physician to the late Emperor of Germany, contributes a similar paper on "Success in the Medical Profession."

1850-1890.

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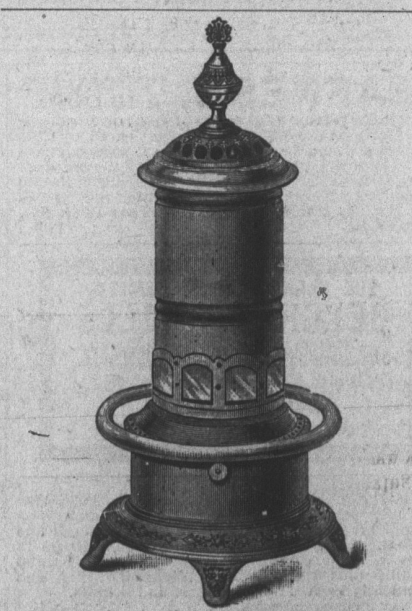
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| 5. George Bancroft, | 17. Benj. Franklin, |
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| 8. Robert E. Lee, | 20. Goethe, |
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