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The Morning Star

VOL. LXVI.

BOSTON, MASS., THURSDAY, OCTOBER 8, 1891

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The Morning Star.

C. A. BICKFORD Editor.
CYRUS JORDAN, Assistant Editor.

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Editorial

"Thou'lt at last suffered, brood not o'er thy woes, But to thy task! Thy losses and thy gains Forget in cheerful toil; thyself forget. There be who love thee yet, whom thou dost love; For God and these still be it thine to live; And all unwearied in love's ministries, Go labor on, and in thy work rejoice.

Some of life's failures are greater blessings to us than some successes.

The greater number of contented people in this world have but moderate possessions.

It would seem that religious subjects are the very last ones that people should debate with a degree of acrimony that belongs only to a quarrel.

Is not the value of all religious organizations and societies in direct proportion to the amount of genuine Christian experience that they stand for?

A blast from *The Ram's Horn*: "Spending twenty-five cents a day for tobacco and a quarter a week to help the church up, may look religious to some folks, but it is giving the devil the first chance at your pocket-book."

We rejoice in the belief that the amount of religious cant in society has decreased of late years. The Christian who is more distinguished by pious looks and utterances than by helpful deeds is interesting chiefly as "a specimen."

Men of a skeptical turn of mind may smile at the statement that in his own way God "calls every person into the occupation for which he is fitted; but their incredulous smile does not alter the fact. Very many people do not heed their "call." They want to do and be something other than God has designed them to be. They are allowed to have their own way, and in taking it they get something which at length they discover to be worth much less than they supposed; and something, too, of which they do not always find it easy to rid themselves.

There may be hearts that are "dry as summer's dust," but they are not always to be found among the "rough" classes. Indeed, among these classes are to be found some of the tenderest and noblest of hearts. A New York paper prints the following incident. The words "My Darling" stood out in bright letters and bold relief on the dash-board of a huge four-horse truck in a Broadway blockade. The driver looked as unsentimental as possible, but he was not profane or brutal toward his horses. Patiently he waited the loosening of the jam, while his neighbors filled the air with curses.

Finally, his horses becoming restive, he climbed down from his box and soothed them with gentle words and caresses. Then a bystander asked why he called his truck "My Darling."

"Why," said he, "because it keeps the memory of my daughter, little Nellie. She's dead now, but before she died she clasped her hands around my neck, and said:

"Papa, I'm going to die, and I want you to promise me one thing, because it will make me so happy. Will you promise?"

"Yes," said he, "I'll promise anything. What is it?"

"Then fixing her eyes on mine, she said:

"Oh, papa, don't be angry, but promise me you'll never swear any more nor whip your horses hard, and be kind to mamma."

"That's all there is about it, mister, but I promised my little girl and I've kept my word."

When the blockade was lifted, the big truckman resumed his seat and was soon lost in the tide of travel.

There are many such "rough" men as this truckman, and by that which the providence of God has wrought in their hearts, they are redeemable.

OUR INDIA MISSION REPORT.

The Report of our India Mission for the year ending last March recently came to hand. It presents a list of 12 churches, having a total membership of 805. The number of additions by baptism during the year is 103. In the many schools connected with the work at various points there are 3,472 pupils. The number of missionaries is 25, of whom 5 are now in this country. There are nearly a score of native preachers.

Rev. M. C. Miner, who edited the Report, says:

"It is with a feeling of great joy that we report the spiritual progress of the native Christians. Although no mighty revival has swept over the mission yet the growth in grace of the members of the churches is very gratifying; and we begin to entertain hopes of a purer church in India. That more should have been added by baptism than in any year before is only what we expected; but we wish to call attention to the fact that a new church, Uda, has been added to the list, and has begun with the brightest prospects for a thriving church. We report but few deaths. In Midnapore the cholera and small-pox swept the people away by hundreds, yet not one of all the Christians has been taken by these dreaded diseases."

One interesting and valuable feature of the Report, the form of which is somewhat larger than that of its predecessors, is a table which presents a list of the names of all the missionaries who have served in our field in India, together with the dates pertaining to their terms of service. This list includes 59 names. We have not had time yet to read the Report through with the care that it deserves. Portions of it will appear in our "Missions" department.

THE THREE GRACES.

A good woman preparing to send her little errand girl on a long walk, one very cold day, noticed her bare hands and ascertained that she had no mittens. Her first thought was to give her money to buy a pair, but she needed new ones for herself, and had not money enough just then to purchase two pairs. While she hesitated, the text came to her mind, "He that hath pity on the poor lendeth to the Lord," and she gave the money and the girl got her mittens.

Late in the afternoon of the same day the donor of the mittens received a call from a lady acquaintance, who told her she had bought a pair of gloves to send to her "last Christmas," but had lost them in some unaccountable way; and she asked her now to accept the price of them in money, and consider it as her "Christmas present." The money was accepted, and the receiver concluded that lending to the Lord was a paying investment.

The incident is a good illustration of the attitude of the three Christian graces, Charity, Faith, and Hope. When Charity hesitates, Faith and Hope come in and decide for her. As some writer has better expressed it, "Charity has found more work than she can do; but her sisters Faith and Hope stand by, ready to take half her load in addition to their own."

There are those who think that when Charity wished to found an institution like Müller's Orphanage or Cullis's Consumptives' Home, the difficulties were so great that she would have given up her plan if Faith and Hope had not helped her. They did so much of the work that it has even been claimed they did it all.

A good many years ago Charity had all she could do (and a little more) to make the five leading evangelical denominations tolerate each other. Faith and Hope found listeners enough, and all would have been well if they had been recognized as Charity's sisters. The prejudice of the time was too blind for that. But their influence gradually brought men to see that religion had humanity and fraternity in it as well as doctrine, and that Christ is the one "after whom the whole family both in

heaven and on earth is named." Hearts were warmed in union revival services; the great awakening of 1857-8 united thousands of Christians who had been strangers; "fellowship-meetings" followed; Young Men's Christian Associations were formed; in time came Moody and Sankey's wonderful work; Gospel-mission choirs sang and prayed in the slums; the Christian Endeavor movement and the society of King's Daughters enrolled members of all the churches in earnest well-doing. These purely spiritual unsectarian agencies sublimated the growing fraternal habit born in the fasts and thanksgivings, in the old Washingtonian "wave" and in joint local temperance effort, in patriotic rallies, in Chautauqua clubs—until the five denominations have found out that they are (as Joseph Cook expressed it) the five digits that shut into one palm. And to-day Charity's work of reconciling the churches is practically done. Faith and Hope have seen her through. Fellowship has taken the place of toleration, and Charity can give her time to easier ecclesiastical ministries of benevolence.

Charity has a heavy load to bear in her work for missions. Millions of her beneficiaries she never saw, and she would get discouraged if Faith, who know all the needy (and the whole Gentile world) by heart, and Hope, who is the born nurse of mankind, did not constantly lend her a hand. Let no house or heart think to entertain any one of the three graces and leave out the other two. The heathen graces, Beauty, Bloom, and Mirth, were for the young; but Faith, Hope, and Charity stay; but their ministry of peace and benediction, when beauty, bloom, and mirth are gone.

THE MAINE ASSOCIATION.

Such a meeting as that of the Maine State Association at Portland last week, the clerk's report of which has not yet come to hand, abundantly justifies the action of the brethren of Maine in consolidating their three Yearly Meetings into one compact and well-offered organization. The program was varied, attractive, and business-like; the attendance was large; the interest was deep; the speaking was potent, spirited, and effective; the weather was beautiful; and the hospitality of the Portland people was cordial and ample.

Able sermons were preached by Prof. Anthony, Rev. Dr. Penney, and Rev. J. E. Dams. Addresses on special topics were made by Prof. Howe, Dr. Summerbell, Rev. T. H. Stacy, Rev. J. M. Lowden, Miss DeMerritte, and others. Abstracts of the three addresses on the young people's societies will be found on the sixth page of this paper. Dr. Penney's sermon is to be published in full. A portion of Prof. Howe's thoughtful paper on Education will also be published. A good audience on Thursday afternoon gave favorable attention to the presentation of the importance of sustaining our denominational publications. The applause with which an exhortation was received to stand loyally by our own Sunday-school *Quarterlies* in the enlarged and improved form in which they are to appear next quarter was indicative of a sentiment that ought to be deep and strong in all parts of our denomination. Rev. C. S. Frost was introduced as the newly elected field-agent for our publications, and made a bright and enthusiastic address. We hope that next year the Maine brethren will lengthen their session somewhat, and allow a full hour to so important a matter as our publishing interests.

Among other important acts, the convention elected delegates to the New England Association next summer.

NOTES.

An appreciative reference by one of the speakers before the Maine Association last Thursday, to the services of Deacons Wade and Deering in the State work, was responded to by the audience with hearty applause. Would that our cause were blessed by some hundreds of such laymen throughout our whole field.

Rev. Dr. A. P. Foster, in *The Advance*, says of the young Republican nominee for governor of this State, Hon. C. H. Allen: "Your correspondent can certify that he was a good boy in Sabbath school years ago, and his reputation since has corresponded with his record then."

Don't forget that all new subscribers to the *STAR* during "ripe October" will receive the paper for fifteen months for only the price for one year! Pastor, have you started the echoes in your church yet with the proclamation of this fact? Blow at least one blast, and do it next Sunday.

To the brethren of the Maine State Association in Portland last week, Rev. Dr. Penn of that city brought the greetings of the Congregationalists in a witty and thoughtful address. He declared that the Free Baptists have a "great and strong" work to do.

Orders are already coming from those who propose to take advantage of the offer to obtain the new volume on Theology by Prof's Dunn and Butler at a very low price. See the advertisement on the seventh page. Order soon and save money.

Are not the church clerks, after all, the proper persons to make regular reports to the *STAR* of the work going on in the churches?

We are well into October. It is time for summer idlers to get to work.

God bless the brethren at the Anniversaries in Hillsdale this week! Reports next week.

Contributions.

TO OCTOBER.

O thou whose artist touch to-day
Has made the fields and woodlands fair,
Has given a beauty to decay,
A dreamy softness to the air;
Teach us the spell, the magic power
That makes all things so fair appear,
And brings into its evening hour
The garnered glory of the year.

Teach us, O October, how to throw
Like thee, a beauty over gloom:
That radiant, restful, tender glow
That makes us love thee more than June.
We'd be in of thee, that we may twine
Beauty about life's humblest ways:
O, teach our hearts the spell of thine,
Through these, thine own fair days.

—May Greenwood, in *The Advance*.

COUNTRY RAMBLES IN OCTOBER.

BY FRED MYRON COLBY.

This baneful d'ignce, A fiery morn
Court the fresh air, explore the head and woods."

A tramp into the country in these sunny October days is a delightful experience to the city dweller. It produces a healthy exhilaration of the mind, and its influence upon the body is as refreshing as the fabled ambrosial bath of Homer's divinities. The deep draughts of electrified, incense-laden air, charging the blood with every inspiration, pour vigor into the frame and keenness of vision into the brightening eyes. Nor are the beauties of the landscape less pleasing to the sight than in the earlier months. Vanished indeed are most of our old favorites, the birds and the flowers, but the frosty nights have tinted the forests with rainbow colors, and a chastened purity sanctifies the wooded aisles and the lovely nooks among the hills, where the ruddy maples glow like flames, and the glossy brown chestnuts drop down among the rustling yellow leaves and the beds of fringed blue gentians.

There is no lovelier season in the whole year than these fair days of our tenth calendar month. A perfect October day is a poem in itself. The very season recalls the romance and poetry of past ages and ancient peoples. October was the old Saxon Wyn-month (wine month) because the grapes were then pressed to make wine. All the poetry of the vintage—the breath of ripening grapes, the wains of ruddy fruit, the merry songs of peasant girls, the frolics, and the dances—cluster around the seasons. The physical charms are not wanting. The crispness of the morning air is exhilarating, and the noonday heats do not enervate one. The deep blue of the sky, sometimes seen through piled-up cliffs and battlements of dark clouds, is an unmistakable characteristic of the season. There is a state of the air and the clouds, of the dawns and the twilights, that is known as emphatically Octoberish. The warm sunshine struggles successfully against the advance of the autumnal blasts and chilling rains, and the atmosphere, passing away from its September dreaminess, seems not yet ready to put on the weird haziness of the Indian summer.

Country rambles in October! How city residents would delight to follow along the highways where the maples seem really to burn like crimson flames, and the clumps of black alder, with their vivid scarlet berries, exalt the effect of color to the very highest and most daring result; or wander up among the hills where the sumachs, maples, and trailing ivy seem to shed light on their paths, where beds of fringed gentians, as the sunlight strikes them, glow like so many sapphires, and every plant and every leaf is passing from the green of summer into some quaint, new tint of autumnal splendor! Look where one will, along rugged mountain-sides, through the long reaches of the valleys and wooded intervals, all is aflame with the gay colorings of autumn—presenting a series of landscapes that no artist has ever ventured to put on canvas.

Some of the larger and more hardy of the forest trees appear to be little affected by the changes of the season. The oaks and beeches do not assume so bright colors as most other trees, though some of their varieties retain their splendors far into November; the chestnuts become faintly yellow, the birches part with their leaves unostentatiously, and the ashes, latest in spring to put out their long leaflets, are first in autumn to lay aside, with but little display, the covering they have worn but a few short months. Several of the sub-varieties of the hickory appear in a fine, rich yellow. The mingling of the deciduous trees, with their gay, parti-colored foliage, along the hillsides, with the dark emerald of the evergreens, forms a remarkable combination of colors, like that of a gigantic bouquet. Through all the summer the maples, oaks, and beeches stand beside the pines, hemlocks and spruces, undistinguishable masses; but the changes of the advancing season make their differences appear, and the contrast is most singular. Whole mountain-sides are seen mottled and streaked with the gay colors of the de-

ciduous foliage, harmoniously intermingled with the sober shades of the unchanging evergreens.

One hardly misses the flowers amidst so much gorgeousness of color. Yet flowers there are, and the ramblers often comes upon them in these October walks.

"The rose has taken off her tire of red
The mullen stalk its yellow stars have lost,
And the proud meadow-pink hangs down her head
Against earth's chilly bosom witched with frost."

But the asters still flourish in the garden beds, and in cool shady nooks upon the hillsides the fringed gentian lifts up its bonny head, an emblem of "hope blossoming in the heart." Now and then the scarlet lobelia will be seen flashing along the river banks, and in the intervals the poke weed makes a brave adventure in the strife of autumnal adornment. The stately proportions of this plant entitle it to recognition among the ornaments of the October landscape. Gradually, as the season declines, its sap seems to change to blood. Its long racemes of berries become transparent sanguineous sacks. Soon the smaller stems take on the same color, and by rapid degrees the whole plant, the leaves and the stalks as well as the fruit, becomes blood-red. But the frost makes rapid work with them, and before autumn passes the scepter over to Winter the poke weed becomes a sadly defaced beauty.

One might linger for hours in these country byways and woodland haunts. There are many charming bits of scenery within easy reach of the dwellers in cities, and to him

"Who thinks and feels,
And recognizes ever and anon
The breeze of nature stirring in his soul,"
there is an irresistible attraction in the knowledge of such.

INDIA CORRESPONDENCE.

THE MANSE, DARJEELING, INDIA,
Aug. 28, 1891.

DEAR "STAR":—Fancy writing by an open fire in August. We have been having long days of rain up here 7,000 feet above the sea, and these houses of stone and wood become very damp and chilly, so a little fire morning and evenings is very pleasant. The absence on furlough of the pastor of the Union church here calls for "supplies" this season, so I have been helping the friends for a month. Darjeeling has grown so much since I was here last, eight or ten years ago. The Himalayan railway has proved a great success, and you may now reach "the top" here, nearly four hundred miles from Calcutta, in twenty-four hours by the daily mail train. It is a boon, indeed, this quick transfer from the sultry, sweltering plains to the bracing air and charming scenery of this altitude. I find a magnificent sanitarium built by government here now, new schools for children from the plains, and a fine Jesuit college going up, which the pope is said to have charged the Belgian priests to make "the best in Asia."

The Union church seems to be thriving here, as at Sullia and other hill stations in India. Among our members and the constant worshippers you will see Baptists of several sorts, Congregationalists, Disciples, Episcopalians, Methodists, Presbyterians, and Wesleyans, and possibly others, and Christian fellowship is sweet and cheering. We have so much in common that we do not talk or think of minor differences of creed or practice. I believe there is a promising outlook for union churches in some parts of India. The only other churches in Darjeeling are the Church of England, the Roman Catholic, and a native church connected with the established Scotch Kirk, the one mission of the place working for the hill people.

May I call the attention of your readers to one of the very best missionary books I have read for many a day? It is the "Life of Nathan Brown," long a toiler in Assam and latterly in Japan, where he died on New Year's day, 1886. Written by his daughter, this book is a model memoir of a model missionary, and I can heartily recommend it for our Sunday-school and church libraries as well as the pastor's study table. It will do much, I trust, to deepen missionary interest and increase zeal for the world's evangelization. Our New York church friends—how many of them, like him, are gone home!—will recollect Dr. Brown as editor of the *American Baptist*, whose face occasionally cheered us at 28th Street. His hand was one of those laid on my head there during the ordination service in 1862, and meeting him was always refreshing. Let this good book be read by old and young.

The *STAR* brings the news of Prof. Butler's death. As one of his pupils at New Hampshire, while connected with our Biblical school, I wish to record my sincere appreciation of his thorough faithfulness, his uniform urbanity, and his personal kindness towards his class. When I last met him at Hillsdale, early in 1890, he seemed as cheerful and hopeful as ever, but it was easy to see that his strength was failing. We shall miss his communications in the *STAR*, and his pupils everywhere will sympathize sincerely with the bereaved family. May all whom he so faithfully instructed in the Scriptures be as true to the truth of God and as devoted to his work as was our honored teacher.

Once more death has invaded the missionary circle of our own field. This time the one to be called away was a sweet child, loved by all who knew her. Only a few days before the shocking news reached me here, I was playing with and petting dear little Edith at Midnapore, but "Jesus called a little child unto him," and now she is "safe in the arms of Jesus." A correspondent writes, "Brother and Sister Stiles are wonderfully sustained in their sorrow." What could we

do without Divine comfort at such an hour? I am sure that not only their personal friends, but many others, too, will remember these afflicted parents, now experiencing their first sorrow, in earnest prayer.

Through the courtesy of Philadelphia friends I have received and been reading with peculiar pleasure two capital books for Sunday-school workers everywhere. Both are published by the American S. S. Union, 1122 Chestnut Street, Philadelphia, and are admirably calculated to increase intelligent interest in this department of Christian work. One is entitled, "The Sunday-school Man of the South," and is a sketch of the life and labors of Rev. John McCullagh, a very earnest Scotchman who did much towards planting Sunday-schools in the Southern States. The other is entitled, "A Fruitful Life," and is a narrative of the missionary efforts of Stephen Paxson in the Mississippi valley, a man who planted over a thousand Sunday-schools, many of which became strong and successful churches. Such books as these should be found on the shelves of every Sunday-school library in the land. They yield far more profit to the reader than the average Sunday-school book of these days; besides all Sunday-school superintendents and teachers will derive real advantage from a careful perusal of these excellent books. Opening Sunday-schools in some of those frontier settlements of the South and West was a task as difficult and possibly more dangerous than ours here among jungles and hill tribes of India. Thank God for Christian pluck and push. These cannot but tell everywhere.

While aiming directly at Sunday-school improvement and extension, I am helping other movements as opportunity permits. One of these is temperance. Here in Darjeeling I am delighted to find a temperance society. Its annual meeting was held this evening at the town hall. There are about two hundred members, many of them native gentlemen connected with the government offices. Total abstinence, I am glad to say, is gaining ground in India, in spite of the bad example of too many Europeans. Intemperance is making sad inroads upon the native community, and it is cheering to see our Bengali and Mohammedan friends joining the ranks of the temperance army. Would that the Indian Government could come more to our aid in this struggle. Revenue is the grand consideration, it would seem, but the rupee can not rule India long. Right must prevail sooner or later, when the issue is clearly recognized as *RIGHT versus RUPEE*. Gladstone's grand sentiment, "It is the duty of government to make it as easy as possible for men to do right, and as hard as possible to do wrong," is well worthy of the attention of all rulers.

JAS. L. PHILLIPS.

BILLY MYERS'S MARE.

One day Mr. Hunt, the temperance lecturer, was making a hard assault on rum drinking in a neighborhood where a Dutch distiller, named "Billy Myers," was a sort of king. This man was present, and continually interrupting the speaker by saying in a loud voice, "Mr. Hunt, money makes the mare go!" At first this raised a laugh, which Mr. Hunt took in good nature.

At last he stopped for a personal talk with his tormentor, and said, "Look here, Mr. Myers, you say money makes the mare go, and you mean that I lecture on temperance for money, don't you?"

"Yes, that is what I mean, Mr. Hunt."

"Well, Mr. Myers, you carry on a distillery, and you do it for money, don't you?"

"To be sure I do. Mr. Hunt; money makes the mare go."

"And so, Mr. Myers, you say I have a mare, and you have a mare also; suppose we trot them out together, and see how they compare?"

The meeting was in a grove, and the sharp lecturer knew a thing or two, and so the old distiller found out; for Mr. Hunt pointed to a young fellow who was quite drunk, and was stealing himself by a tree, and said, "Mr. Myers, who is that young fellow?" The distiller started as if stung, as he answered: "That is my son."

"Your son, is he, Mr. Myers? He has been riding your mare and got thrown, hasn't he? And why is that young fellow sitting so drunk on that log out there?"

The distiller uttered an exclamation of real pain, as he said, "That is my son, too."

"He is, is he?" said Mr. Hunt; "I guess he has been riding your mare also, and she has kicked up and thrown him over her head, hasn't she? Your mare must be a vicious, dangerous brute, isn't she, Mr. Myers?"

The distiller could not stand it any longer, but said: "Look here, Mr. Hunt, I won't say another word if you will let me off."

Billy Myers's mare is a very dangerous beast. She steps off very gayly at first, but she is sure to kick up before you are through with her. The man who starts out on that beast is pretty sure to come home on foot if he comes home at all; which is by no means certain. Don't ride Billy Myers's mare. —Selected.

PLEASANTRIES.

"A little nonsense now and then
Is relished by the wisest men."

"There is a time to laugh."—SOLOMON.

—How many fishes are there in the seas?
—How many sands on the shore?
—How many leaves have there been on the trees?
—How many grasses have waved on the leas?
—How many stars have shone o'er?
When you have answered these questions of mine
Then will I earnestly search
And faithfully strive in some way to divine
In how many angles a boy will incline
As he lists to a sermon at church.

—At a recent Boston wedding, as the newly married pair were marching down the aisle, the organist played for a recessional, "Onward, Christian soldiers, marching as to war." —*Christian Register*.

—A Frenchman of some literary distinction, after studying English for a few months, wrote to an American friend, "In a small time I can learn a many English as I think I will come at the America and go on to the scaffold to lecture."

Devotional.

FOR ONE GRAND LOVE.

LIZZIE YOUNG BUTLER. (Ruth Bradford.)

[Exod. 17:9-14]
Down in the valley the brawny young men
Are girded and strong for the fray;
While on the mountain-top yonder
The aged sprints come to pray.
Each strengthened by God's own power,
Each working for one grand love;
The youth in the valley fighting,
The old on the summit above.

As in olden times, thus it is now,
Each has his own corner to fill,
The vigor and strength of youthhood
So lift us and work with a will
Where the fighting 'gainst sin is the thickest.
But best be the saints who pray
Away from the sin and turmoil—
Their prayers stay the totters away.

Yes! blest be the aged ones sitting
Upon the heights nearest to God;
How could we tell in the valley,
How ever "pass under the rod,"
Unblest by their constant communings
With Him who bears us in mind,
Yet keepeth His watchful ear ever
Unlocked for the saints at all time?

Then, knowing the power of prayer,
More hopefully work day by day,
O youth in the sin-clad valley,
O saints where at end is the fray,
Uphold the Lord's fainting soldiers,
With wrestlings with God for aye!
So youth and saints for one grand love
Shall labor and pray away.

LINGER NOT.

The time is short!
If thou wouldst wait for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girled loins upon the way,
Up! Linger not!

Fold not thy hands!
What hast thou of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With His reward
He comes: He tarries not; His day is near;
He comes: He tarries not; His day is near;
He comes: He tarries not; His day is near;
He comes: He tarries not; His day is near;

Let not the flood
Sweep thy firm feet from the eternal road;
Face calmly, solemn face, the billows' shock;
Fear not the storm.

Withstand the foe;
Die daily, that forever thou mayest live;
Be faithful unto death; thy Lord will give
The crown of life.

—Bonar.

THE THRONE OF GRACE.

BY THE REV. WM. HURLIN.

In the Epistle to the Hebrews we read, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Note that God is a sovereign. He is the universal ruler. He rules in his own right, and not with delegated authority, as is the case with the president of the United States. Nor has he merely executive authority like the queen of England. But he himself gives laws to his creatures, and affixes rewards for obedience, and penalties for disobedience. Nor is he dependent on circumstances, like those who propose to do certain things if nothing hinders them. But he foreordains whatever he chooses shall be, and brings it to pass. And while men are free to choose to obey or to disobey the laws of God, God foreknows every thing that men will do or will not do, and can lay his plans accordingly. We may take as illustrations of this the sons of Jacob, Haman the Agagite, and many others. But God's throne is one of grace. He hates sin, and will punish the obdurate sinner. Yet he declares that he would rather pardon than punish; and through the atonement of the Lord Jesus Christ, which he himself planned and brought to pass, he can "be just, and yet justify him which believeth in Jesus." (See Rom. 3: 26; 1 John 1: 9.)

And we are each invited to come "to the throne of grace that we may obtain mercy." This is what every one needs; for we have each of us sinned, and have personally done the things that we ought not to have done, and have left undone the things that we ought to have done. But, having obtained mercy, do we need to ask again of God to pardon the sins which he has already forgiven? Certainly not; for this would be to doubt his grace. But is there not from day to day a sense of renewed sin and shortcomings? and does not this lead us to see the need of saying again and again, "Forgive us our sins," "God be merciful to me a sinner"? But this is not all for which we are invited to come to the "throne of grace"; but also that we may find grace to help in time of need. We all have our difficulties, disappointments, temptations, sicknesses, and bereavements; and at "the throne of grace" we may "find grace to help" in every one of these times of need. We need help and guidance in the various affairs and duties of life, and we may obtain it at "the throne of grace." And we may take there not only the large and difficult matters that perplex us, but the small daily worries that annoy and trouble us.

And we are invited to "come boldly to the throne of grace." Not with ostentation, presumption, and familiarity, like the Pharisee in the parable; but with confidence, and without fear and distrust, expecting that God will bestow the mercy that we ask for, and believing that he does grant it to us; and then we are to tell him our cares, make known to him our wishes, and believe that he will and does give the grace which is necessary for us. Sometimes he may give us just what we ask for; and at others he may do better for us by with-

holding what we wish for. But in every case, we may realize that, as in the case of Paul, his "grace is sufficient" for us.

PRAYER-MEETING TOPIC.

For the week beginning Oct. 11.

THE HEAVENLY RACE.—1 Cor. 9: 24-27; Heb. 12: 1, 2.

1. Heroic figures the Apostle applies to Christian living. It is a warfare, a race. Christianity is strangely stirring, even in symbol. A fight, a contest, with its fierce struggle, the strained muscle, the knotted cords, the bloodshot eye; a race, with its muscular activity, its fiery excitement, its glowing eagerness for the prize.—both are metaphors expressive of the most stirring activities of this life. In the chariot race in "Ben Hur" we get a very vivid impression, as we read the glowing description, of the peculiar excitements of this ancient form of amusement.

2. For success in a race there are certain conditions which must be attended to: (a) one must enter the lists; (b) one must run well; (c) one must arrive at the goal.

3. Racers were accustomed to prepare themselves rigidly for the race, and to conform carefully to those principles of running which long experience had proclaimed to be necessary. Careful in diet, temperate in all things, exercised constantly, they laid aside, so far as burdens, weights, garments, etc., were concerned, everything which could possibly hinder them in making a rapid flight. (Compare Titus 3: 8; 1 Tim. 4: 8; Col. 3: 8; 1 Peter 2: 1; Jas. 1: 21; Eph. 4: 22, 23, 31.)

4. The racer kept his eye upon the goal. No distraction to the right of him or to the left of him or behind him was allowed to turn his eye aside, or to interfere with the muscular movement which was designed to be wholly concentrated upon one object, the attainment of the goal in the shortest time possible. So we are to keep "looking unto Jesus," for the effect of steady looking unto him will be to pass without harm what on either side in the world might prove to be a bane, and to draw near to him in heavenly likeness much faster than we otherwise could. Eternal life is a prize too great for any man to fail to give his utmost powers to its attainment. (Compare 1 Cor. 7: 29-33.)

It is better to do as Christian did when he left the City of Destruction—put one's fingers in one's ears and run for dear life lest some siren sound creep in to woo one back to destruction.

5. In the earthly race, only one man could be crowned as victor, but in the heavenly race, every man who finally reaches the goal receives a crown (Rev. 2: 10, 1 c.).

A HOLE IN THE HEART.

BY ROBERT L. BANGS.

There is a romance founded in part upon the idea that the trees of the forest are all, at some happy period, to become human beings. While nearly all of them were pronounced disagreeable creatures, and destined to remain so until their change to human beings should take place, of one of them it was said, "This one has a hole in its heart that nobody knows of but one or two, and is always trying to fill it up, but cannot."

We have often heard of a hole in the pocket. It may be a small hole, and yet it is sometimes large enough so that houses, and flocks of cattle and sheep, and even fine large farms, can get through it. Such a hole is a great misfortune. The only remedy is to sew up the hole so tightly that nothing can get out.

But nobody knows how many people there are who have a hole in the heart. That hole is a clamorous one. Its constant demand is to be filled. We have all heard of the old legend about the chasm in Rome that would close its jaws only when filled with what was dearest in the homes of the citizens. Their children were the only treasures that would fill the abyss and close its jaws.

A man who has the toothache goes to the dentist; and, if not too late, the cavity can be filled and the man be free once more from pain. The hole in the heart! How it aches sometimes, and how hard men try to fill it with something that will ease its pain and satisfy its restless cravings!

Some try money. But who ever knew gold to satisfy the cravings of a human heart? It may seem to satisfy for a time, just as an opiate may give rest to a sick man; but a time comes when countless millions are of no value whatever. The heart that is soon to stop beating rejects them with loathing.

Some men try to fill the hole in their hearts with gratified ambition. They want power. They wish to rule. Alexander, however, when he had conquered the known world, only wept because there were no more worlds for him to conquer. The hole in his heart was not filled by conquest. What will fill the aching void that seems to be in every human heart? There is but one thing, and that cannot reach the heart till it is wanted, and till the heart is open to receive it; for, though the void is there, this one great, best blessing of all the world is often repelled, just as men keep the sunshine out of a room by

closing the shutters, though the window is left open all the time.

The heart was made to give and to receive love. Human affection will do much to fill the void. But only the love of Christ can fill it perfectly, and give perfect peace. He who has that shall be, not like one of the trees that the fable said should be transformed to human beings, but he shall be like those noble trees that are planted by the rivers of water. He shall flourish; for what water is to the tree, Christ is to the soul—that is, life.

COMPENSATION.

BY MRS. C. JENNIE SWAINE.

"I am only a burden," the pale wife said,
As she wearily moved in her invalid chair;
The sun is gone but the roses are dead,
And shadows at noonday rest everywhere.
There are pleasant paths that my feet might find
Were they not prisoned within my heart;
Since flowers are with faded leaves entwined,
For those who in sunny places roam.

"Just now in the midst of the passing throng,
The fair young face of a woman shone
Who in lieu of rig t, and in scorn of wrong,
Has bided more years than I have known,
She has gathered strength in the toil and strife,
And her good deeds are making a sweet re-
-train;

While the blighted bloom of my aimless life
Is lost in the rest enforced by pain.

"Another, a friend of my school-days bright,
Has written a book which brought her fame,
And another, unaided, has climbed the height
Where the votary of science writes his name;
My dearest friend, with the artist's eye,
Read nature where the sweet lights shine,
Transmuting the beauty of earth and sky
Into a picture of rare design.

"But I am a prisoner from morn till night,
The gates of the roses are barred to me;
And time will hasten me on with its flight,
Till dead leaves fall from the household tree,
And the song will be unwritten still;
His tender measure will never be heard,
While the heart that I have so longed to thrill
By the song of another will be stirred."

Thus weeping for life's witholden bliss,
She lay on her pillow, faint and weak,
When love came to her and pressed a kiss
On the sweet white roses of her cheek;
And the lips of a king breathed loving words
Which they never had breathed to another ear,
And what cared she for the song of birds,
Or whether the roses were far or near.

"My darling," he said, "with the beautiful soul
Of an angel, veiled in suffering's guise,
You have led my steps till they reached the goal
But to draw from your own true heart the prize.
I wear your honors, my precious one,
In the song that brings me fame to-day,
And all I have wrought or wished or won,
On the altar of your love I lay."

"I am more than recompensed," she cried,
As she lifted her streaming eyes above;
"What am I, Lord, that all my pride
Should be crowned with the royalty of love?
I asked in blindness to write my name
On the shifting sands of a thankless shore,
And lo, the king giveth me his fame,
And his signet of honor, forever more."

SORROW AND SIGHING SHALL FLEE AWAY.

Mourning and gladness, sorrow and giving of thanks—we shrink, even the youngest of us, from mingling these things; we do not like to look out of the window, on the day of feasting, and see the funeral carriages in the street.

Yet God is always placing these two, the dark and the light, side by side in our lives. Every day, every hour, has its joy and its sadness, in the little daily happenings of your life, in school, in the shop, at home. No day passes when we do not feel a touch of the shadow that fell upon Calvary eighteen centuries ago, and a ray of the sunlight that makes the gladness of Easter Day.

Why does our Father let us be so tossed and driven on the waves? Why do we see upon little Dot's cheek, even while her happy laugh is in our ears, the tear that has not dried since she wept over her broken doll? Why must death and sin thrust themselves into the serene pleasures of our lives? Why in a world where Christmas and Thanksgiving and Easter are so welcome, does He wish us still to take the bread and the wine, in remembrance of his body which was broken, his blood which was shed for us?

All that God thinks for us, plans for us, has in store for us, we cannot tell; but I think we may be sure of one thing: whatever seems the darkest, the saddest, the hardest to bear, is but the preparation for a greater joy; is but the shadow which promises the very light that makes it.

Golgotha, the cross, the cruel nails, the agony of Jesus through those awful hours—these sufferings were the forerunner of the world's great Easter Day. Every Golgotha has its garden of the resurrection, every night of mourning its Easter dawn—through Him, who brought life and light into the world, who suffered on Golgotha, who rose again, who lives, and abideth with his own, even unto the end of the world.—Selected.

WHAT YOUNG MEN DEMAND OF THE MINISTRY.

He was a young man of intelligence and character, diligent in his business, that of a grocer in a small New England city. He was a kind husband, an affectionate father. He was of an old New England family and was not free from religious influence. He was full of fun, frank, and outspoken. He went to church to sing in the choir, to hear the music, to listen to a sermon, not to worship God. He talked freely about the ministers of his city.

Said I, "Mr. Brown of the church is a good man."—"I don't like him. If a man is going to preach, I want to

hear him preach; if he is going to sing, let him sing. But I don't want him to sing when he is preaching." And he gave an illustration of a veritable sing-song tone.

"But he is a good fellow," I ventured, unconsciously making that fine distinction of the youth's between the man and the fellow. "I don't know. I like to hear a minister tell the truth, and I don't know why it is any better to lie at a funeral than anywhere else. A good many of the people whose funerals he conducts you wouldn't know. They are all saints. He attended the funeral of a young woman whom I knew well. She was cross and fractious, a scold. You would have thought she was a perfect angel.

"Did you know Mr. Jones of the church? He was a fine preacher, smart as lightning. You had to listen to him, even if you didn't want to. You couldn't tell, as you can with many ministers, just what he was going to say after a few minutes of the sermon. You had to follow him clear through. Some didn't like him because he didn't call enough. I should never care about that in a minister. He was absent-minded and didn't see people in the street. They ought to have overlooked that, but they won't. But what killed him there was that he didn't know anything about money. He would give away the last cent he had to anybody that he thought needed it. He was in debt everywhere, and never paid a bill or paid any attention to it. It's not honest."

And I reflected, what are all these unparadonable ministerial sins but forms of dishonesty, at least by the verdict of this representative young man? Sing-song in the pulpit may not be the worst fault of a minister, but to the young man it is evidence of a heartless professionalism in his preaching. He is not a man speaking living truth to men, endeavoring to persuade them in loving sympathy. What could I say in defense of a false eulogy at a funeral? Is a lie at a funeral justifiable? A man who continually contracts and never pays bills at his grocer's and his butcher's and his coal dealer's is denominated a cheat. Does the morality of the act change if the man is a minister? Not to the minds of young men. To them the one inexcusable fault of the minister is dishonesty. Commercial honesty in the pulpit, speaking the truth at the funeral, is the demand for these unreasonable.—A. D. Smith, in *The Christian Mirror*.

"WAIT, I SAY, ON THE ROAD."

[Ps. 27: 14.]

Isn't it sweet to know we belong to him?

Yesterday little Jack and I took lunch with Mrs. Kibler, in Brooklyn, and then went to Brighton Beach to hear Anton Seidler's Orchestra. It was very fine, and I enjoyed it so much. The whole program was fine, but what impressed me most was a selection from Nessler's Opera, "The Trumpeter of Sickingen." The baton was raised, all eyes were fixed on the conductor, and the beautiful music commenced. There was a pause from all the musicians in sight—we held our breath; then from some anteroom came the far-away notes of a single trumpet. They were repeated, all else keeping silent. I cannot tell you how wonderful the effect was so perfect and complete, and yet how very little this trumpeter had to do.

I thought, while listening to it, how like an orchestra life is. We each have a part to play that swells and completes the grand harmony of God's plan. We can't all be first violins, nor harps, nor sweet-toned cellos. Sometimes we have to wait many measures before we can play at all, but when we do, when our time comes, how complete the whole! We so often think we are doing nothing if we do not play all the time, but God knows the discord it would make, and it is for us to remember the rests in his music, and then there will be no mistake. He is our conductor. He knows every note and just when it should be struck. I prayed if might fit into my place in his orchestra and be led by him.—From a letter by Mary Wooley.

A LESSON IN TRUST.

Two woodcutters went every day into the forest to cut wood. They both had children whom they loved very much, and they were willing to work hard so as to supply them with daily food. One of these men was bright and cheerful, and was always hoping for the best. The other was gloomy and fearful. He was always regretting that he was so poor, and fearing that something would happen to him so that he would not be able to work, and that then his children would starve. "Oh," he would often say, "how hard it is to be so poor. If I should get sick what will become of my wife and children?" "Don't be afraid," his cheerful neighbor would say to him; "if you should get sick God will take care of your family."

One day, as they were going through the forest to their work, they found two birds' nests in a high tree, and saw that the parent birds were setting on their eggs. The men watched those nests day after day as they went past, till they heard the young birds in the nests crying, "Peep, peep."

One morning, as the gloomy man was going along past this spot by himself, he saw one of the mother birds going towards her nest with some food in her mouth for her little ones. Just at that moment a hawk darted down on the poor bird and bore her away in his claws to make a breakfast of her. "Poor bird!" cried the woodcutter, "what will become of the young ones now? They have lost their mother, and they will be left to die with hunger. And so it will be with my poor children if anything should happen to me." He was thinking about this all day.

It made him feel so sad that in the evening he went home another way, because he didn't want to hear the cry of the poor perishing, little ones. The next morning, however, he concluded to go and look into the nest, for he was sure they would be all dead. So he went slowly on, and when he came to the tree he was just going to climb up, when he saw the other mother bird going to the nest that had the orphans in it. Their little heads were lifted up; their little mouths were open, and their kind neighbor was acting the part of a mother to them, and feeding them just as she fed her own. He stopped for some time and watched her with great interest as she went and came, taking just as much care of the orphan little ones as she did of her own. Just then his cheerful neighbor came along, and he told him in great surprise all that had taken place.

"Ah! didn't I tell you so?" said this good man; "and if God takes care of the birds in this way, may we not trust him to take care of us? Don't be afraid any more. If you are taken sick, I will take care of your wife and little ones just as this kind mother bird is taking care of her neighbor's orphans. If I get sick I am sure you will do the same for me; and if anything should happen to us both we may be sure that God will take care of our families in some other way."—Selected.

A DANGER.

It was rather shocking, no doubt, for a little girl to exclaim to her dog, which persisted in following her, "Now don't you go tagging me, it's bad enough to have God watch me all the time." Nevertheless the child's remark illustrates an important principle in the religious training of the young. Though a child from its earliest infancy should have some idea of God, yet there is danger that a misconception of him then may prove to be a germ of unbelief in later years. A helpful word of caution in this matter is given by Pres. G. Stanley Hall, who says, "It is only a pretty affectation to cultivate a sense of very great intimacy with the Heavenly Father. . . . The child's conception of God should not be personal or too familiar at first." In their endeavor to portray him as the embodiment of love, and to develop trust in the child, too many parents succeed in presenting God only as fond, indulgent, and easily moved by childish entreaties. From this one-sided idea of him spring juvenile prayers for dolls, bicycles, and kindred possessions. A good way to balance this view is for the parent to point out the laws of God as reflected in the steady movement of the heavenly bodies and in the unvarying processes of nature. This will inspire awe and also show the difference between the fixity of divine laws and vacillations of human dealings.—Congregationalist.

OLD AGE.

The old should be treated with the greatest tenderness and the kindest courtesy by the young; in fact, with a gentle reverence which will do much to make them contented with their lot, and tend to dissipate that sense of loss and loneliness which will steal into the hearts of even the happiest. The old may be surrounded by their children and grandchildren, their dearest now, but still be lonely, for the companions of their youth are mostly gone, and new times and new interests fail to repay them for what has gone. The old, for these reasons, and because of their limited pleasures, should be encouraged and pleased and entertained.

A writer of some twenty years back has beautifully expressed the condition of old age, writing of the old as follows: "The world has slid from under them, and they stand far out, as it were, on a narrow neck of land between this world and the next, from which they hear strange sounds coming to them from the moving mass of beings of whom they are soon to take leave. Most of their companions with whom they started out on life's journey have, one by one, dropped away from their side, and the younger and stirring multitudes who have come after them are moved by new, and to them, strange thoughts and aspirations. Manners, speech, dress, modes of business—all have changed. What wonder if at times a sense of loneliness and desolation should steal into the hearts of the aged!"—Ez.

BITS.

—One may admire Christ, and yet not be a Christian.

—We can evade responsibility, but not accountability.—Dr. Parkhurst.

—The virtue of the soul does not consist in flying high, but in walking orderly.—Montaigne.

—The bread of life is love, the salt of life is work, the sweetness of life is poetry, and the water of life is faith.

—Don't rob your wife all her lifetime in order to make some provision for her in case you should be first taken away.

—Life is a reckoning we cannot make twice over. You cannot mend a wrong subtraction by doing your additional right.

—As you grow ready for it, somewhere or other you will find what is needed for you in a book or a friend.—George MacDonald.

—Tale-bearing emits a threefold poison, for it injures the teller, the hearer, and the person concerning whom the tale is told.—Spurgeon.

Rev. I. H. Correll writes from Japan that Unitarianism, which a year or two ago asserted itself in a pompous way, is beginning to take its place in the rear.

—It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—Rev. Phillips Brooks.

—Each day, each week, each month, each year, is a new chance given by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you.—Farar.

cant that they are passed by without notice. The smallest service performed in the name of Christ has all the essential features of the greater, and counts for as much in the records of eternity.

Obituaries.

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

Flower.—Died in Portland, Me., Sept. 22, 1891. Miss Georgia F. Howe, daughter of M. Robbins, Esq., of Lewiston. Sister Howe was a member of our Main St. congregation, and a faithful attendant in our worship. A noble Christian woman, she made her faith known in all generous and labor of self to others. Death came to her suddenly in the hospital at Portland, whither she had gone for treatment. Her loss came unexpectedly, and is felt by a wide circle of friends. M. S.

Grinold.—Died in Varysburg, N. Y., Sept. 1, 1891. Sister Anna Grinold, eldest daughter of Dea George Grinold, aged 84 years. She was born in Sheldon, and was the oldest of four children, two girls and two boys. Sister Grinold experienced religion and united with the F. B. church in Varysburg at twenty-one years of age, and for sixty-three years was a constant attendant, and supporter of her church, paying last year about one hundred dollars for preaching, Sabbath school, and missions. She was very humble and plain in her living, but ever thoughtful of the church, her pastor, and his family, always coming to their aid just at the right time. In her will she gave one thousand dollars to the church and five hundred to the Central Association, the interest to be used to go to support preaching in the Varysburg church; and last of all a gift of \$500 to pay off the debt on the parsonage, the balance to be held for future use. Sister Grinold never married, always faithful to her church, and visiting her father's family nine years. She was sick about three weeks, and then gently went to sleep. At the beginning of her sickness she was very weak and could talk but little, but was afraid to make any statement. She manifested no fear of dying or of being dead. Her pew was draped in mourning and many flowers given by loved ones. Sermon by her pastor, W. Parker. Text, 2 Cor. 5: 1.

Clark.—Oscar Thompson Clark was born in Essex, Vt., July 24, 1832, and was with his parents to Proctorstown, N. H., in 1836. He lived there until 1854, when he married Miss Caroline A. Fieldner, and from there he moved to Iowa. In 1862 he enlisted in company F, 28th Iowa Infantry, and served his term faithfully for three years. After his return from the army he was licensed as a Three Mile Grove, Tama Co. M. The following year he was ordained as a minister of the Free Will Baptist church, and labored within the bounds of the Tama Co. M. He served in Kansas eight years as a missionary on the frontier. In 1886 he returned to Illinois, and held pastorates at Burns, Liberty, Stronghurst, and Terre Haute. His last pastorate was at Terre Haute. He preached his farewell sermon there March 15, 1891, and moved to Galesburg and made a home with his eldest son. His health having failed so he could no longer preach, he went to Galesburg, Ill., again, where he died March 15, 1891, leaving a wife, four sons, and four daughters. Bro. Clark had baptized over one hundred and sixty candidates and organized some twenty-one churches. A short time before his death he was afflicted with a fever, and around him. They all prayed with him. He embraced his wife for the last time, and said farewell; then calling on the Lord Jesus to receive his spirit he passed quietly away. Funeral services by Rev. W. Parker, at 12:15. "For they rest from their labor." He leaves a wife, four sons, two sisters, and one brother. The remains were taken for burial to Proctorstown, N. H., the home of his early life. I visited him at his home the week before his death and found him reconciled to the Master's will, and administered the sacrament to him and the family. He left nine candidates for baptism at Terre Haute, eight of whom have since been baptized and united with the church. C. R. CALKINS.

Hazleton.—Chester D. Hazleton died in Newmarket, N. H., July 12, 1891, aged 76 years. He was born in Bartlett, April 25, 1815, and moved to Newmarket in 1836, where he spent the rest of his life. He married Lydia B. Channel of Newmarket in 1843. The death of their only daughter in 1861 cast a shadow over their home and lives which was never lifted. Bro. Hazleton became a Christian when but nine years of age, was baptized by his father, and united with the F. B. church and denomination. He was never satisfied with his life as a Christian, but ever felt more than he expressed, and purposed more than he accomplished. He was a good citizen, a loving father and kind landlord. Bro. Hazleton was a great sufferer the last years of his life, which he bore with remarkable courage and Christian fortitude. A few days before his death, he spoke to me of his perfect trust in God, his great desire to change the struggles of earth for the rest of heaven, which he soon entered upon without a cloud to dim his life in Christ's power to save. The sorrow of his companion and many friends is tempered with hope. B. F. JEFFERSON.

Watson.—Died in Limerick, Me., Feb. 17, 1891. Mabel, daughter of Stephen E. and Louisa Watson, a native of Newmarket, N. H., was a great sufferer through her long and severe illness. Everything was done for her that loving, Christian parents and friends could do, but without avail. A little more than a year before her death she was afflicted with a severe attack of rheumatism, which she bore with the place, among the young people especially. Mabel was one of the unsatisfied few. She almost immediately fell sick. Though very kind, she was extremely sensitive, and committed to the hands of the Lord. Finally, after the patience of faith had borne long delay, upon New Year's Day she suddenly turned and gave her heart to Christ. Then, oh what joy seemed to fill and illumine the last days of her life. The lines once closed were at last opened in praise, prayer, and persuasion. The frail tenement seemed to hold a wondrous life of faith and love. C. C. FOSTER.

Berry.—Albert L., eldest son of John C. and D. Jennie Berry, died in Plymouth, N. H., of typhoid fever, Sept. 16, 1891, aged 15 years and 2 months. He was a very promising lad, exemplary in his conduct, a dutiful son, obliging and kind to all. He attended the high school and was a member of the graduating class of this term. A few months since, he gave his heart to Christ and faithfully followed him. Finally, after the patience of faith had borne long delay, upon New Year's Day she suddenly turned and gave her heart to Christ. Then, oh what joy seemed to fill and illumine the last days of her life. The lines once closed were at last opened in praise, prayer, and persuasion. The frail tenement seemed to hold a wondrous life of faith and love. C. C. FOSTER.

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Missions.

HOME AND FOREIGN

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

THE CONCERT CALENDAR, 1891.

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

INDIA FOR CHRIST.

BY THE REV. C. A. VINCENT.

"India is sure for Jesus," words from the lips of one, The faithful Phillips, just as his work was done. "India is sure for Jesus." Was it a dying dream, Or a watchman's vision, discerning the morning's gleam?

Over the land of the Vedas the waves of death now roll,
Famine and fever are stalking, and a deadlier famine of soul;

Idols are silent and helpless, shrines are tumbling down,
Hearts are looking for Brahma that wears no idol's crown.

Up through the arches of ages, clearer than bugle's call,
A ringing and tender message, the Captain's word to all—

"Go ye, go ye, Church of the living God,
Go ye to-day to all nations, preaching the unsearchable word."

Awake, O Church, awake! In the name of Him who asks,
"Asleep? asleep? when called of God to do these mighty tasks?"
Awake, to-day awake! and before this century dies
"India is sure for Jesus" will be answered to the skies.

SUPERNATURAL FACTORS IN MISSIONS.

Will the moon of Mahomet wane and the cry of the mezzim be heard no more? Will Brahminic wisdom and Confucian scholarship ever be humbled before the Crucified, and the wealth of the Orient be laid at his feet? A wild dream indeed it is to those who ignore the supernatural in human affairs; but to those who see God's hand in history it is a sober verity. Christ has a kingdom. The uttermost parts of the earth are his possession. "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then the end shall come" (Matt. 24:14). Because God our Saviour has all power, because there is "given him dominion and glory, and a kingdom that all people, nations, and languages should serve him," we go forth with his truth, which is the power of God, and therefore omnipotent.

The success of missions during the past century can only be interpreted by conceding this superhuman element. Their final triumph can be hoped for on no other ground. Material factors are not forgotten. War has played its part, commerce, politics, science, human skill and learning; these all are allies in preparing the way of the Lord, but with nothing more we should be impotent to contend with the great historic forces of heathenism.

Sydney Smith and other English reviewers eighty odd years ago ignored the supernatural factors of the missionary work, and therefore sneered at it. Carey and his associates were called "didactic artisans, whose proper talk is of bullocks and not the Gospel; delirious mechanics; the lowest of the people; detachments of lunatics." The profound ignorance of these clerical ralliers was shown by their estimate of the heathen to whom the missionaries went. They extolled the pagan at the expense of the Christian, saying, "We believe a Hindu is more mild and sober than most Europeans, and as honest and chaste." There are scholarly men to-day who show as little knowledge of the field and the work.

A public man in England, an Oxford graduate and doctor of laws, was conversing with a lady. She excused herself, saying that she had an engagement at the zenana mission. He innocently replied that he had heard of that place, Zenana, but where in the world it was located he did not know! In Ferguson's "History of Ceylon," reference is made to a member of the British Parliament who protested against stationing troops in "this deadly climate of West Africa"; Ceylon evidently being in his thought a shortened form of Sierra Leone.

An English sportsman, W. S. Percival, admits that there have been a few great missionaries, but he jeers at the bulk of them as "poor enthusiasts . . . with the average education of the class to which they belong." He is particularly bitter against unmarried ladies, and says, "Respectable Chinese do not admit missionary visitors; what can they think of these girl wanderers?" The author of "A Girdle Round the Earth" adds falsehood to scorn, saying, "Missionaries in China live in luxury. No foreign class do so little work. There are more pagans born here every minute than are converted in a century." Thus are the Master's words fulfilled. He was called Beelzebub by those whose lives were reproved by

his presence. "Because ye are not of the world, therefore the world hateth you," Sir Richard Temple indignantly met similar calumnies aimed at the self-denying and hard-worked missionaries among the Hindus, by saying, "I assure you, as a man who has himself actually governed one hundred and five millions of these natives of India, that nothing can be a greater caricature and travesty."

Those who look upon missions as a human enterprise, and ignore the supernatural factors concerned in it, apply simply mercenary and mercenary tests. Men and methods, aims and results, are viewed from a low and narrow outlook. The means employed are likely to be of a secular and worldly character. The temper in which they would carry on the work is also worldly, and they demand immediate and palpable results. We cannot wonder so much at the shallow criticisms which are passed upon it when the supernatural element that inspires and directs it is lost sight of. Those who come to the missionary field must expect to encounter them continually.—Dr. A. P. Thuring.

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said, "Why do you go back to New Zealand? You love our shady lanes and clover fields. You may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you." "What!" she said, "Do you think I could keep the good news to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there!"

ITEMS.

[From the Gospel in All Lands.]

—Unbelief is self-murder, suicide.
—Christianity in order to be truly and permanently fruitful must be rooted deep in the life of the people.

—American missionaries were the first teachers, organizers of colleges, and advisers of the Japanese.

—It was American diplomacy that, at great expense, peacefully secured the opening of Japan to the world.

—"Heathenism in India is vile, in China defiant, in Japan desperate, in Korea indifferent, in Africa triumphant."

—Christ was God-man, and, being God, he knew God's demand of man; and, being man, he knew man's need of God.

—The first aids to the study of the language by Europeans, and the best dictionary yet made, were the work of Americans.

—The Swiss have a law that when a man is guilty of a capital offense his parents are to be the executioners, to teach that they are to be blame.

—The great bulk of the completed Bible in Japanese, as well as by far the larger part of the missionary work now on a national scale, was and is done by Americans.

—The census of 1888 shows that Japan has a population of 39,607,284. During 1888 we had 1,172,495 births, which was 30 births per thousand inhabitants; 752,834 deaths.

—When the time comes for the Japanese girl to marry, her father will have her meet some eligible young man, and both she and the young man will know, when they are brought together, what is the end in view, and will make up their minds about the matter. But until that time comes the modest Japanese maiden carries on flirtations.

—One report of the recent meeting of the Synod of the Presbyterian church represented a desire to form such a creed as should be most perfectly adapted to the needs of the church in Japan; and the result was the adoption of a creed which indeed omits all distinctively Calvinistic features, but contains all the grand fundamental doctrines of Christianity.

—Japan has a university, with 128 professors and 738 students; a normal high-school, with 26 professors and 154 students; 7 lower schools for the preparation of teachers, with 288 teachers and 3,989 pupils; 19 high schools for girls, with 186 teachers and 2,599 students; 46 ordinary normal schools, 49 secondary schools, and 25,953 primary schools. The last three classes of schools have 2,943,000 students.

—Dr. A. T. Pierson is reported to have said that the churches had a larger attendance twenty-five years ago than to-day; that they had tried too much to reach the upper classes and not enough to reach the lower. The ideal church, he believes, must be thoroughly evangelistic, it must be educational, and it must be a free church, supported by voluntary contributions.

—Four causes of the present religious crisis in Japan: (1) The new liberal theology of the German missionaries. (2) The introduction of Unitarianism and Universalism from America. (3) The liberal movement in the orthodox churches themselves. (4) The general confusion or embarrassment felt among the Christians and preachers as to the essence of Christianity.

—Rev. Dr. Rader, that grand man who superintends the Methodist Wyoming Mission, makes his report. His work covers 95,000 square miles, or 500 square miles more than New York, Pennsylvania, and Connecticut combined! During the Conference year past, in attending upon his duties as superintendent, he traveled 15,500 miles by railroad, 1,300 miles by stage, 1,040 by his own team, and on foot 350 miles! Twenty-seven nights he slept on the ground, and cooked his own food by the way! And yet this able minister of Jesus Christ, invited to the pastorate of one of the leading churches in Denver, for the love of this new and hard field and for his love of this little band of heroes with him, joyfully continued in the hardship and heroic work on the frontier.

Sunday-School.

LESSONS FOR FOURTH QUARTER

Oct. 4. Christ Raising Lazarus. John 11:21-44.
11. Christ Foretelling his Death. John 13:20-30.
18. Washing the Disciples' Feet. John 13:1-17.
25. Christ Comforting His Disciples. John 14:1-8; 15:27.
Nov. 1. Christ the True Vine. John 15:1-16.
8. The Work of the Holy Spirit. John 16:1-15.
15. Christ's Prayer for His Disciples. John 17:1-19.
22. Christ Betrayed. John 18:1-13.
29. Christ Before Pilate. John 19:1-16.
Dec. 6. Christ Crucified. John 19:17-30.
13. Christ Risen. John 20:1-18.
20. The Risen Christ and His Disciples. John 21:1-14.
27. Christian Living. James 1:17-27.

WASHING THE DISCIPLES' FEET.

Sunday-school lesson for Oct. 18, 1891. See John 13:1-17.

I. LESSON INTRODUCTION.

Notwithstanding the words and works of our Lord, the Jews persisted in their unbelief; yet of the rulers many believed on him. Following the twelfth chapter came the incidents related by the synoptists, the prophecy of the destruction of Jerusalem and the future, the parable of the ten virgins, the judgment foretold, the conspiring of the rulers to kill Jesus, the agreeing of Judas to betray our Lord, the preparation for the passover.

At the passover, the ambition of the disciples was repressed, and an impressive lesson of humility was given them in washing their feet.

The time, following the usual chronology, was the sixth day of the week—Friday, beginning at sunset Thursday evening—and the place was an upper room in Jerusalem.

II. EXPLANATORY NOTES.

1. Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

"The public ministry of Jesus ended with the last chapter. He had manifested himself to the world, and the world had rejected him. Their rejection was final, and he had now no more to say to them." In chapters 13-17 we have a revelation of the Father's purpose and work, of the Son's relation to it, of the great New Covenant gift of the Spirit, and of the duties, privileges, and hopes of the Church of Christ which, after he went away, was to take his place, as we find in these chapters.

"Feast of the passover: Mentioned in chapter 13:1, and it is called in chapter 11:55 'the passover of the Jews.' The words, 'of the Jews,' are dropped from this verse. Our Lord partook of the passover, but not 'of the passover of the Jews.' From the national ordinance the true spirit and meaning had perished. Because Jesus knew that he was about to be delivered from the toll and suffering of this world, he desired to eat the passover with his disciples. The word before may mean just before, 'as if only an hour or two earlier than the beginning of the feast; or it may mean, as it is understood by many of the best writers, on the evening preceding the evening of the passover feast.'"

2. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things in his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded.

The action here described took place after the supper had begun, but before it was ended. In taking their places for the passover meal, the disciples may have manifested a spirit that our Lord wished to rebuke by doing menial service himself. "Jesus did this work of service and love for the disciples, notwithstanding the fact, on the one hand, that the evil passion had already been formed in the heart of Judas, one of their number; and notwithstanding the consciousness, on the other hand, that the Father had given all things into his hands. He knew that he was from God and was going to God. He knew this now, with the impressiveness of thought and knowledge which belonged to this hour; and yet he did the act, as himself serving the disciples and as teaching them the lesson of service and humility." Jesus laid aside his outer garments, leaving only the tunic.

3. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.
So he cometh, etc.: If the Lord began with Peter, his refusal to accept the service is more intelligible than it would be if others had already accepted it. But of this there is no evidence. Dost thou wash my feet? The position of the pronouns in the original brings out the sharp contrast of the persons. "The thought of the kind of service is subordinated to the fact of service rendered by the master to the servant." "There may be hastiness and self-will on Peter's part, but surely there is also a deep reverence for his Lord and a spirit of genuine humility." Peter looked at it from the outward view only, until he came to see the significance of its meaning.

4. Peter saith unto him, Thou shalt never wash my feet; Jesus answered him, If I wash thee, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Peter was too much amazed to comprehend at once the lesson that Jesus was teaching. Then our Lord began to unfold the true spiritual meaning of what he was about to do. "Unless Peter enters into that self-sacrificing work of love which Jesus performs, makes that spirit his own spirit, sees the beauty and owns the glory of the Master's becoming the servant for his people's sake (comp. Matt. 20:28; Luke 22:24-27), and becomes in like manner ready to sacrifice himself if he may thereby help the humblest member of the flock of Christ, then he is going his own way, not the way of Jesus; he is choosing his own portion, not the portion of his Lord; he must be content to separate from One whom he loved with all his heart, and to have no more a part with him either in his sufferings or his reward. It is this thought, even though it may be as yet imperfectly apprehended by the apostle, that leads to the sudden revelation of feeling in the following verse." That the language of our Lord was understood by Peter to signify a spiritual cleansing is indicated by his reply. If the washing of one uncovered part will give a deeper interest in the Master

whom he loved, much more will this be effected by the washing of more parts. To everything will he submit, if it will bring him nearer to Jesus and his reward. In verse 9 there may be the language of argument and remonstrance continued, to this effect: "If this is the reason of your washing, why stop with the feet? Why not go on and wash the rest, the hands and the head? I.e., the face and neck."

10. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.

The bathers who steps from the bath upon the ground needs no further cleansing for the rest of the body; the feet only are soiled. But not all: The disciples had been truly united to Jesus except one. There is a sadness in these words. "The thought of the partial defilement of the person passes into the thought of the partial defilement of society. The apostles as a body were clean. The presence of one traitor, the stain-spot to be removed, did not alter the character of the company any more than the partial soiling of the feet alters the essential cleanness of the man."

If the words, *ei me tous podas*, should be omitted (see margin), there is a modification of the thought. Not all clean: Among those whose feet were washed was Judas. "No love can touch or change the heart resolutely set to do evil."

12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

In verse 11 is the declaration that Jesus loved his disciples to the end as he had loved them from the beginning; "in verses 2-11 he has given the account of the act which proved the love, and the conversation with Peter respecting it; he now adds, in verses 12-17, the explanation which Jesus set forth to his disciples as to what the lesson and teaching of the act were, and designed to be." The question asked in this verse opens the way for his own unfolding of the matter.

13. Ye call me, Master, and Lord: and ye say I will; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet.

Master: Teacher, rabbi. The duty of mutual subjection and service is inculcated. Says President Dwight: "The symbolic character of the act is made apparent by the explanation. It was not the particular act which was to be required, or which must be continued as an act of service among disciples; but the spirit exhibited in the act is the spirit which participates in Christ, and having this spirit, the disciples of all ages have part in him."

15. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him.

It seems that our Lord apprehended that his followers might be actuated by that spiritual pride which has been one of the greatest dangers in the Christian church. The messenger must not look upon himself as greater, but less than the one who sent him.

17. If ye know these things, blessed are ye if ye do them.
The "if" at the beginning introduces a supposition which is regarded as in accordance with fact. The second "if" is that of mere supposition. The blessing depends upon the question of doing, or not doing.

III. DOCTRINAL AND PRACTICAL INFERENCES.

"I hold him great who, for Love's sake, Giveth, with generous earnest will— Yet he who takes of Love's sweet sake, I think I hold more generous still."

Not "what I have done to you," but "even as I have done," this is the spirit in which to act—self-sacrificing humility—whether or not it be exhibited in this way. Mutual service, and especially mutual cleansing, is the obligation of Christ's disciples.—Plummer.

Pride in Peter could not comprehend humility in Christ. He thought the act, which was a manifestation of the true glory of the Lord, dishonored him. The same spirit in our day accounts the declaration of the incarnation and of the atonement dishonorable to God; it sees no glory in the humiliation of love.—Abbott.

The phrase [verse 4] implies that the supper was already begun, so this feet-washing cannot have answered to that before the meal. We may assume that it was a parable in action exhibited in order to illustrate some thought of the coming kingdom which had just found expression.—Canon Westcott.

The meaning is, As he that has been once bathed, and so cleansed, needs only to wash what has become soiled in his walk, so he who by the washing of regeneration has been once cleansed of his sins (Tit. 3:5), needs only to come to Christ hereafter for partial cleansing, i.e., for forgiveness and redemption from those sins which are in some sense the product of his daily walk and life. He does not need to come again and again for the washing of regeneration, but only for the cleansing of special faults. But even he who has been bathed still needs to be constantly washed by Christ (1 John 1:8, 9).—Abbott.

Christ's divinity is not a hindrance to our understanding the might of his example; it rather explains to us the whole doctrine and law of example. Are not that doctrine and law to be found in this passage? If he were the Master and Lord, if the disciples did not say well in calling him so, then his act would have been a solitary one, be-

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longing to himself, one which they could not imitate; but if he were their Lord in the highest sense of the word, in that sense which John has been setting forth to us throughout the Gospel, if he were the Word in whom they had been created, the Word who was their life and their light, the Word from whom every energy of their spirits was derived, then everything which dwelt in him could descend upon them; whatever shone forth in him could be reflected in them. And this would take place, not by their raising themselves to contemplate a lofty ideal, but by their submitting to a gracious and loving Will. The Highest of all showed himself to them in washing their feet. All they had to do was not to think themselves greater than he, not to think that unworthy of a disciple which was not unworthy of the Lord.—Maurice.

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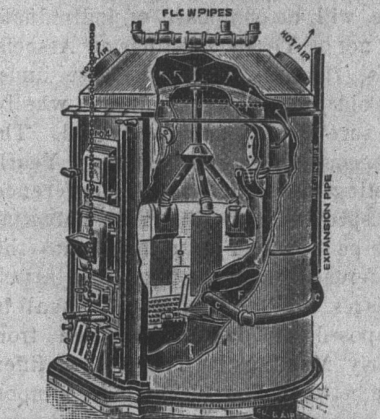
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THE NEW GENERAL CONFERENCE.

II.

We have shown that the New General Conference will not be occasional and intermittent, as the old one is, but will be permanent and continuous.

It is necessary, further, to recognize the fact that the new General Conference will be composed of individuals, and not of Yearly Meetings or Associations. That is partly the case under the old arrangement, but not wholly, and surely not clearly understood. The old constitution recognizes Yearly Meetings as belonging to the Conference, and specifies how "any Yearly Meeting may be received as a body into this Conference," and yet in the first article declares that the Conference "shall be composed of delegates chosen from Yearly Meetings." There is a difference between Yearly Meetings composing a body, and individuals composing a body, even though it be required that the individuals represent the Yearly Meetings. The Congress of the United States is not composed of the States, but of individuals representing the States. So our denomination will be composed of various subordinate divisions, Yearly Meetings and Associations, while the supreme body of the denomination, acting in behalf of the whole and of the subordinate parts, consists of delegates chosen by, and representing, the subordinate parts.

The new constitution must avoid the inconsistency of language into which the old has fallen, and must make clear the representative character of its constituency. The second article of the new constitution might possibly assume such a form as the following:

ARTICLE 2. This Conference shall be composed of representatives chosen by the Associations and Yearly Meetings constituting the Free Baptist denomination. Associations and Yearly Meetings recognized as belonging to the heretofore existing "General Conference of the Freewill Baptists" Connection in North America" and reported in "the Free will Baptist Register and Year Book" for the year in which this constitution is adopted, shall be recognized as constituent parts of the Free Baptist denomination entitled to representation in this Conference. Other Associations or Yearly Meetings may be received into denominational fellowship and become eligible to representation in this Conference by a three-fourths vote of the members present at any regular session of this Conference.

It should be noticed in the first lines of the above article that the expression "representatives chosen by the Associations and Yearly Meetings" allows any Association or Yearly Meeting to choose as its representatives persons not members of its own body. This has been a common practice under the old constitution; but this has not been constitutional, for the old constitution distinctly says that the delegates shall be "chosen from Yearly Meetings of said connection." We should hereafter constitutionally allow that which has proved itself beneficial and necessary. Often our Bengal and Orissa Yearly Meeting, or some remote Yearly Meeting near our northern or southern border, has found it impossible to send one of its own number, but yet has desired to authorize some trusted person to act in its behalf. This we all recognize as legitimate, and should allow. It might be well to distinctly state this privilege in a by-law. True, this is not a strictly American custom; but it is the custom in English elections and has the sanction of long-established, through unconstitutional, custom in our denomination.

ALFRED WILLIAMS ANTHONY.

A BUSY YEAR AND ITS DELIGHTFUL CONCLUSION.

We have our leisure hours, perhaps days. But there are times when we have enough to do. My last year in college was in my own experience one of these periods. I was in my place at every recitation of my class during the year, doing full term of study and recitations. In the mean term-time I taught Greek and Latin to three misses, the daughters of my boarding mistress, in payment for my board. In the first month of the year I was appointed assistant editor of THE MORNING STAR, writing editorials for its columns as often, on an average, as once in two weeks. I also served as chairman of the editorial committee of THE DARTMOUTH, a college periodical established by my class, furnishing articles for every number, with one exception, besides giving a good deal of time and attention to superintending its publication, a labor which fell mainly to my lot.

During the year I attended a course of instruction in penmanship, employing parts of two terms, I think. I also attended two partial courses of lectures in the medical department of the college, one of them in anatomy under the supervision of Dr. O. W. Holmes, who was then professor in the medical school.

I taught a day school of some fifty scholars during the long winter vacation, and in the mean time gave instruction in writing to two evening schools of some thirty pupils each, one of them located some two miles from my boarding place, walking to and fro through the snows of an angry winter at every season but one, and then got tipped out of the sleigh among the snowdrifts. I prepared and delivered several public addresses at one place and another, to fill up the intervals of time. Upon returning to college after the vacation having some leisure hours still, I decided to fill them with work, and wind up the year by giving Sabbath-school instruction. And so one Saturday afternoon I took along with me one of my classmates to a neighboring school

district, some two miles away, to hunt up scholars for the organization of a school the next or its following Sabbath. We visited every house in the district, and enrolled all the young people we could find, amounting to a list of some thirty. On the appointed Sunday, we set out on our enterprise, talking somewhat dubiously of its results, as we trudged up that long hill east of the college, on which was situated the first house in the district. Before reaching it, however, our attention was arrested by a little boy of some ten or eleven years running out of it to meet us. His face was radiant with smiles, and his two eyes, the biggest and openest I ever saw, beamed on us with a joyful welcome. To our inquiring whether he thought the boys would come out to the meeting, he spoke encouragingly and said he had been round talking to them about it, and then added, that, as some of them lived at the next house, he would run on and get them out. He started on before us with his nimble feet pattering on the trodden walk, for he was barefoot; and the brim of his straw hat, possibly loosened from the crown, flapped in keeping time with his footsteps. There was then another radiant face. My classmate looked after the boy, and then, turning to me with one of his supreme smiles, said in a college laconic, "Fullerton, we shall succeed!" And we did succeed. I shall never forget this little incident and what it meant to us, nor the happy hours we passed in that little and somewhat rude country school-house, praying with an attentive group of children, teaching them the Word, and commanding them to the guidance and help of the Christ of the world. J. F.

IS IT NOT SURPRISING?

Is it not surprising that many of our churches are so reluctant to contribute to the Ministers Relief Fund?

Recently a pastor in Pennsylvania, after explaining the nature and necessity for such a fund, announced a collection for it for the following Sabbath, mentioning that a minister's widow in their own Q. M. was already receiving aid from the fund. Imagine, if you can, his surprise and horror when, as he asked the officers of the church next Sabbath to pass the plates, a man in the congregation arose and spoke as follows:

"Elder, we always take care of the poor of our town. We have a good country house and pay taxes to support our poor, and we don't feel like paying out money to send away to support other people's poor. We have enough to do to take care of our own," etc. I may add that that man was not a member of the church. But the collection amounted to forty-five cents! The membership of the church was about sixty-five, nearly half of whom had been added during the past eighteen months.

A few Sabbaths later a collection for the same purpose was asked of another church in the same State numbering about ten; and two dollars and five cents was taken.

O, when will our dear brethren and sisters awake to their great duty and privilege of contributing of the means which God has lent them to help forward our benevolent and mission work, and receive the great blessing the Master has for them in return?

A PASTOR.

THE RESURRECTION.

The other day, while looking over my last year's file of THE MORNING STAR, my attention was attracted by an article in a December number on the "Resurrection," by "Karl." Having escaped my notice at the time, with your permission, I should like to make a few remarks upon it now.

There is much in the article which every Christian must approve. The statement that "in the system of Christianity there is nothing true or real if the resurrection of Jesus Christ from the dead be not a fact," is beautifully and strongly expressed. But "Karl's" principal object seems to be to assert the resurrection of our material bodies. He says the body belongs to Jesus, and if death holds it then death is the victor to that extent. This personification of death, representing it as a powerful enemy, gives point and force to this statement; but, divested of the figure, "Karl's" statement appears to mean that if the body which is buried in the grave does not again become a living, organized body, inhabited by the soul, then the Saviour has not been able to maintain his right.

Now, if the human body is the special property of Jesus, which he is bound to restore and reorganize, have not all the particles which composed the body not merely at death, but all through life, an equal claim? The body is being continually changed, and so entirely that not one particle of matter composing it at any given time belonged to it a few years before. Therefore, in the course of a long life, a man has had as many bodies as the woman of Samaria had husbands. On "Karl's" hypothesis it may be reasonably asked, in the resurrection which body shall he have? He certainly had them all, and they have all been disposed of in the same way.

"Karl" says the one empty grave in Joseph's garden is conclusive evidence that the one who came forth is death's conqueror. But all graves except recent ones are just as empty as the one in Joseph's garden. Again, "Karl" says the natural body is sown when it is "dead and buried." This appears to me strangely inconsistent. It is not more in accordance with the figure employed to say that a natural body is sown when by ordinary generation we came into the world? Then it will follow that, when we leave the world, a spiritual body is raised to take its place. Is not this the clear teaching of the apostle throughout? In 2 Cor. 5:1 he says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Here the apostle calls the body an "earthly" house on account of its origin, and a "tabernacle" because it

is a temporary habitation, limited to the present life. But he says when this tabernacle is taken down, "dissolved," we have a much better house to take its place, one that is Divine in its origin and eternal in its duration. So "a natural body is sown, a spiritual body is raised." But "Karl" says, "The spiritual body is the natural body purged from the power of sin." Without pretending to understand what he means by this, I prefer the plain teaching of the apostle, which is not only more reasonable but is also in perfect harmony with the teaching of the Master. The natural body is exactly suited to our condition in the world. The spiritual body will be perfectly adapted to our spiritual state and condition in the world to come. Therefore, "as we have borne the image of the earthy, we shall also bear the image of the heavenly."

I have been a student of the Scriptures a great many years, but cannot recall one passage which promises the resurrection of dead bodies. Still, I am open to conviction and shall thankfully receive instruction. INQUIRER.

WASHINGTON LETTER.

WASHINGTON, Sept. 30, 1891.

Washington church people, irrespective of denomination, are greatly interested in the preparations which are being made to entertain the large number of visitors that are expected to attend the Ecumenical Conference of Methodists which will be in session here Oct. 7-21. All of the railroads running into Washington are selling tickets at reduced rates, and there is every indication that the expectations of our Methodist friends of a very large attendance will be more than realized.

Many attempts have been made during the last few years to get the colored people of Washington interested in the temperance cause, but for some reason no great success has attended those efforts, and the great mass of our colored population—nearly one-third of the city's total—has remained, if not intemperate, at least indifferent, and such a thing as a colored property owner refusing to sign a saloon keeper's application for license was almost unheard of. It may be imagined, therefore, that the temperance workers were delighted when they ascertained that a mass-meeting of colored people was to be held Sunday afternoon to consider ways and means for reducing the number of saloons in the District of Columbia. The meeting, which was largely attended, was presided over by Hon. Frederick Douglass, who opened it with short but very sensible address on the benefits of temperance generally. Rev. W. H. Brooks then explained to the meeting the power which the law requiring the signatures of a majority of the property owners and housekeepers on the square upon which the saloon is to be located before the license is granted gives to the people to reduce the number of saloons. He told his hearers that the law put upon the people the responsibility of saying whether the saloon should do business under the shadow of their own houses, and open the doors that would eventually ruin many of their children.

After calling attention to the depreciation in neighboring property which the saloon almost invariably caused, he said that in signing a saloon keeper's application for license a man was not only encouraging an evil, but was deliberately decreasing the value of his own property. He begged his hearers to say "No" and stick to it when they were asked to sign an application for the licensing of a saloon, which he characterized as a "gateway to prison, to pauperism, and to hell." Addresses were also made by a number of other influential colored men, including Rev. F. J. Grimké and Dr. C. B. Purvis, all in the same line; and it is fair to infer that this temperance movement, so auspiciously begun, is to have some practical results. S.

LETTER FROM PARIS.

PARIS, Sept. 5, 1891.

Much attention is given to the manning of navies. This is how it is done in France. Every Frenchman, physically qualified, must serve either in the army or navy. This dispenses, in the case of the navy, with the press-gang. Any young man, boy, or cook, in any way connected with a ship, boat, or barge, whether on sea, river, canal, lock, or lake, is enrolled by a local government inspector on the maritime register. At eighteen the inscribed, if decided upon leading a sea-faring life, is sent on board some craft to receive elementary instruction. The register contains the list of 200,000 naval conscripts, as well as 23,000 dock laborers; and from 5,000 to 8,000 conscripts are annually drafted into the navy; as others are for the army. If a sailor aged fifty has served twenty-five years in the navy or on board a merchantman, but not on a coasting vessel, he can remain on shore and claim a pension; but he is still liable to be called out.

The report of the Budget Commission on the French Foreign Office, just published, is a novel document. It condemns the practice of appointing persons of title and means to the embassies over the heads of citizens less favored by fortune but more highly gifted by nature. While France demands separation of church from state at home, she grants 180,000 fr. annually to support the religious orders in the East, to propagate her "interests" by schools, etc. Despite this sum the report avows that the English and American Bible Societies in Syria, Palestine, and Asia Minor, and of late Italian missions, are cutting out France in point of proselytism and temporal advantages. The sum of 700,000 fr. per annum secret service money—being an increase of 200,000 fr.—is acknowledged to be, if anything, below the mark; for the "most sacred interests of France" would be jeopardized if she were not able to compete with the spies of other nations. To bloated armaments succeed bloated espionage fees. Every ministry has its own secret service grant.

A controversy has been raging in reference to the statue just erected to Garibaldi in his native city of Nice. Emilio Olivier, of light-hearted fame, asserts that Garibaldi, whose sword and followers were placed at the disposal of France during the invasion, and who in January, 1871, scored a victory at Dijon, taking a Prussian flag, was the enemy of France, and his aid was but a cloak for his conspiracy, to seize Nice and Savoy, etc. Garibaldi really helped France, simply because she was a republic; for he believed, like Victor Hugo, in the utopia of a United States for Europe.

'Tis true Napoleon I. prophesied that, before fifty years' time expired, Europe would be either republican, or "to-day it seems 'and'—Co-sack. The Garibaldi statue has stirred up the "separatists" of Savoy and Nice—the Italians siding to quies on the cession of their territory to France. When Napoleon III. announced he would free Italy from the Alps to the Adriatic—only made "war for an idea"—he repudiated the taking of territory. On July 3, 1859, he informed the British Cabinet he had "abandoned all idea of annexing Savoy." On the 14th of March, 1860, Savoy was part of France!

Professor Sée, the eminent Israelitish surgeon, has protested at the Academy of Medicine against the Jews being either materialists, addicted to alcohol, liable to epilepsy—save that which causes, Petrarca, Mahomet, and Napoleon I. had—idiotcy, mental alienation, diabetes, or consumption. The Jew is still helped, for he has the God of Jacob for his help. The professor claims that Moses was the discoverer of the microscope, since he ordered the Jews to avoid pork on account of its infection with measles. Speeches blaming Moses were delivered.

The criminal question is becoming very grave for France. Between 1884 and 1888, there has been an increase of 6,700 recidivists. It is authoritatively avowed that after a third re-imprisonment the prospect of reforming the delinquent is hopeless. After submitting to ten or fifteen imprisonments, the jail bird is qualified for New Caledonia or Syntre; the former received 438 convicts during 1890, and the free colonies of the island penitentiary protest against a further influx of the mother country's immorality. Marrying convicts and setting them up as agriculturists does not pay. In the eighteenth century in France, the loose women were taken from the prisons and married to robbers—as many as 180 in one day in the church of St. Martin-des-Champs, and shipped to the penal settlements of the Mississippi; nothing more was heard of them. It is on this incident that the romance of "Manon Lescaut" is founded. The French demand that the system of "mixed marriages" be revived, and the unhappy couples shipped to Syntre.

The Chinese question causes much embarrassment to France: she must take a prominent part in crushing the Anti-Europeanists; her situation in Europe cannot be weakened by sending out a primitive expedition; then she must expect back-handed blows from the Celestials, another name for black flags and pirates, in Tonquin. It is very questionable if the Chamber would vote the necessary men and money to meet the emergency. Besides, the revenue returns are bad: the exports have fallen 15,000,000 fr. during the month of July, and imports have augmented by 82,000,000 fr.

An interesting commercial discussion is taking place respecting the fate industry in France and England, and is important as it places the general question of each country's manufactures in the strong light of comparison. It appears that England now commands the ceramic trade throughout Spanish America. The export price of the English article is often three-fourths less than that of French fabrics. Then the difference in freight is nearly 14 fr. per ton cheaper in England. Also English makers are content to receive five, and even one, per cent profit, while not being over-zealous on the matter of credit. But the most important circumstance is the admission that French manufacturers continue to rely on the home market. C.

"REMOVER ISSUES."

These and correlative words found in a late editorial of the STAR on Senator Frye's Lewiston temperance speech are significant, and indicate a change in the political action of men and associations. "Only this one" do Satan and partisan politicians whisper to the well-meaning citizen, as he hesitatingly deposits a vote in the ballot box for a candidate or a party. That is pursuing a questionable, if not a criminal, course in relation to a moral matter.

How bravely and self-sacrificingly did the Freewill Baptists stand up for emancipation, while most of the religious bodies in our country bowed down to the Moloch of slavery! The denomination cast off slave-holding members and refused a large accession because the taint of the curse was upon its leader. For its fidelity to the right in some instances, its ministers were driven from their pulpits and the pews of its churches were vacated. Even the legislature of New Hampshire, for a while, denied it the privileges accorded to others by refusing to incorporate its Book Concern. Moreover, its heroic conduct in the great struggle for human liberty secured for it a prestige which has given it a prominence in the religious world to which its numbers did not entitle it.

But how is it in the present more formidable national moral contest? Does it occupy the same relative position as it did in the other? Then it was the leader. Now it is simply abreast of other denominations. Another body of Christians evidently forms the van guard in the effort to overthrow the saloon. Free Baptists should not be in the rear of any in an endeavor to save the home.

B. F. PARKER.

NORTHERN KANSAS YEARLY MEETING.

This Yearly Meeting met in regular session with the Salem church, Sept. 4-6. The ministers and Laymen's Institute convened Sept. 1-3, conducted by Rev. O. E. Baker of Lincoln, Neb. The Institute was quite well attended and very interesting. Ministers present that took part in the Institute: Rev. O. E. Baker, G. Burdette, M. W. Dodge, Lucy E. Dodge, K. R. Davis, and R. N. Bouck.

Thursday morning, Sept. 4, the Y. M. was called to order by Deacon E. S. Caron, the clerk being absent. Rev. M. W. Dodge was elected moderator, and C. E. Owen was chosen clerk pro tem. The Quarterly Meetings were all represented by letter and delegates. The Phillips and Osborn G. M. united with the Y. M. It will add strength to the Y. M.

In connection with our ministers and Laymen's Institute and the Yearly Meeting business, a sermon was preached to a well filled house each evening except Saturday evening, which was occupied by the Ladies' Mission society. Near the close of their exercises a collection was taken of \$10.21, of which \$10.00 was voted to be sent to the Foreign Mission work in India.

Saturday afternoon we held our covenant meeting, and much spiritual interest was manifested. Sunday morning, Rev. M. J. Coldren gave us an interesting sermon. He also explained his Foreign Mission work in India and the need of finances to carry on the work. At the close of his services a collection of \$15 was taken, and pledges to the amount of \$320 for the Foreign Mission cause.

Sunday evening a good sermon was delivered by Rev. N. W. Bixby, corresponding delegate from the Iowa Y. M.

Closing resolutions as presented by the committee and adopted by the Conference:

Resolved, That we have reason for gratitude to God for his favoring providence in granting us so pleasant weather for our meeting.

Resolved, That this Conference express thanks to the people of this place for their cordial and generous entertainment of the members and visitors at this season of the Y. M.

Resolved, That we thank Rev. O. E. Baker for his labors at our Institute.

Resolved, That we recognize the presence and help of Rev. G. N. Soule, N. W. Bixby, R. Hayden and M. J. Coldren. Also that we thank the choir for their service, and the young people for their pleasant service on Sunday evening.

C. E. OWEN, Clerk.

The ladies of the Northern Kansas Yearly Meeting Mission Society met in public meeting in Salem, Neb., Sept. 5. Mrs. N. L. Abbey presided. Mrs. Spaulding being absent. Mrs. Cox was appointed secretary pro tem. After preliminaries, the report of the secretary and treasurer was read. The president then read an interesting paper on the growth and working of the mission societies, also a report of the work done by the different auxiliaries in the Y. M.

After other appropriate exercises, Bro. Coldren, returned missionary from India, gave a very interesting talk. The collection amounted to \$10.21. Voted to send it to Mrs. Geo. Ager, Bhudruk, India. After singing, the audience was dismissed by Bro. Burdette. The following ladies were elected for the coming year: Pres., Mrs. N. L. Abbey; Sec., Mrs. N. A. Spaulding; Treas., L. A. Owen. The meeting then adjourned. This society has raised \$284.24 the past year.

MRS. N. A. SPAULDING, Sec.

THE JERUSALEM PRESBYTERIAN MISSION.

Ram-Allah is one of the very few villages, or small towns, in Palestine inhabited exclusively by Christians. In this instance by those of the Greek church. The population numbers about one thousand souls, and it is a remarkably prosperous and flourishing place—the country all around being well cultivated, and the houses solidly built. It illustrates the superior industry which even a spurious form of Christianity can produce, in comparison with indolence-breeding, fatalism: Mohammedanism. The Roman Catholics have a mission there, and a hospice, of course, for it is a means of money-making; it is an outstation of the C. M. S.; and our Quaker brethren have an efficient mission, too.

On the 10th Mr. F. Malouf of Beyrout brought me a pressing written request from Miss Etta H. Johnstone to go and unite two natives in the bonds of matrimony on the morrow. Mrs. B. and the Misses B. and my eldest son, Herbert, accompanied me, as well as Mr. Malouf. We started on donkeys at about 8 A. M., but did not arrive till past midday. The distance is only ten miles, but the road (track) rather is very stony and rough, even for Palestine.

After resting a short while to recover from the fatigue of a burning sun, we proceeded to the chapel of the Friends—a spacious room which soon got pretty full with men, women, and children, and all behaved decorously during the service. Hymns were sung in Arabic, and prayers offered in Arabic and English; Col. 3: 12-16, 23, 24 was read in Arabic, and I made remarks upon it. After asking them separately the usual questions, I made them join their right hands, and in the name of the true Jehovah I declared them "united together in holy matrimony," and pronounced the apostolic benediction on them. Thereupon I presented them with an Arabic Bible, recommending them to read it daily and obey its precepts, etc., if they would be happy and prosperous. We followed the young bride, who is the first in the neighborhood whose father has given her freely without receiving money for her, to her home to offer her our congratulations. She was surrounded by her female relatives and friends. The bridegroom we left near the chapel, where his friends, mostly young men, formed a ring, chanting and stamping on the ground, while one in the center danced, flourishing a short sword.

After partaking of the hospitalities of our hosts, and resting, we returned, reaching home about 8 P. M.

This marriage illustrates forcibly the need and utility of this mission. The "Friends" would not have dreamed of calling on an Episcopal clergyman to perform it, and there is no one nearer than Beyrout or the Lebanon besides myself.

A devoted lady in Minneapolis, U. S., writes asking me how much I require for building a mission house with an audience hall for 1500, and other accommodation for evangelistic work. I have replied that a hall for from 300 to 400 would suffice at present, and gave some estimates of cost. One wealthy lady in England supplied the Episcopal mission in Jerusalem with most of its buildings. It would be a glorious thing if some lady, or the ladies, of that great country—the United States, the land of the Pilgrim Fathers—would supply this evangelistic mission with the requisite premises so greatly needed.

I sent an invitation to the religious press of all lands for Aug. 13, the anniversary of the destruction of the temple, to be a day of special prayer for the persecuted Russian Jews, and I know that it has appeared in several papers. Here in Jerusalem there were three meetings for prayer—one in this mission house on the eve of the day, when the Rev. A. H. Kék, superintendent of the Episcopal mission, and the Rev. R. Elliott, M. D., of the Gaza C. M. S. mission, were present and led in prayer. On the 13th there were two meetings in the afternoon at the same hour. I went to that of our Episcopalian brethren, and was called upon to offer prayer in Hebrew, which I did. Most rabbis would shrink from being asked suddenly to offer extempore prayer in Hebrew, and would most probably simply repeat the collects from their liturgy, which most Jews know by heart.

Yesterday was a laborious day with Jewish visitors. First, one from Cyprus and a Jerusalemite. Then a Rabbi, originally from Tangiers, and a poor widow, and then the same Rabbi and two of his sons. I also came to visit a Hebrew M. D. and his wife, Europeans and of high education and liberal views. It was a blessed day, and I trust the Lord's word will not return unto him void. Greater specifications I dare not give prematurely. The Jews read extensively Christian periodicals and mission papers, and they transmit views to their Rabbi that they may apply the screw. It were therefore imprudent and dangerous to detail what passes at these visits, or anything that would lead to the identification of the individuals referred to. Let God's people pray for those who come to me

and those I visit, assured that in due time—God's own time—"we shall reap if we wait not," to his own glory and praise, and his only.

Kind friends, please register your letters for greater safety; and letters and periodicals from the United States would arrive a fortnight sooner if addressed via England.

A. BEN-OLIEH.

Jerusalem, Aug. 18, 1891.

MINISTERS DESIRING PASTORATES.

By the appointment of the St. Lawrence Yearly Meeting (N. Y.) the undersigned were authorized to correspond with ministers desiring pastorates. There are promising fields in this Y. M., and any minister desiring work can correspond with us and receive an immediate reply to any inquiries.

REV. B. G. BLAISDELL, Depauville, N. Y.
REV. A. D. MUNN, Ellenburgh Depot, N. Y.

SPIRITUALISM.

An inquirer who advocates the claims of modern spiritualism to a careful and candid investigation asks of us certain direct questions, to which we give here a categorical reply.

1. The editor of *The Christian Union* has investigated spiritualism. He has done so at first hand, by attending séances and testing personally the operations of mediums; he has done so at second hand, by examining critically and carefully both the literature which is the product of supposed spiritual communications and the results of investigation by men of candid and scientific spirit, whose facilities for investigation and ability to conduct an investigation were greater than his own. The result of all these processes is his deliberate conviction that there is "nothing in it."

2. We do not believe that the phenomena of spiritualism have had any effect to strengthen or deepen a healthful belief in immortality; or to promote a true, wise reverence for the immortal and the spiritual; or to develop either beliefs or works which promote a larger, richer, better life of humanity. That there may be means of communication between human spirits other than through any recognized material media, that there may even be communications between disembodied spirits and men, we do not think incredible. But all the evidence points to the conclusion that the so-called communications afforded by professional mediums are tricks oflegerdemain; and we do not think that it is every individual man's duty to investigate for himself what has been repeatedly and sufficiently investigated by others whose facilities and abilities are better than his own.

3. Just such a candid investigation as our correspondent calls for has been made by a commission appointed by the University of Pennsylvania to investigate modern Spiritualism, in accordance with the bequest of Henry Seybert, himself an enthusiastic believer in Spiritualism. The result is given to the world in the "Report of the Seybert Commission on Spiritualism" (J. B. Lippincott Company), and is in our judgment all that our correspondent calls for, "a really adequate investigation by candid men." If any of our readers wish to investigate the subject, we refer them to this report.—*Christian Union*.

THE "STAR" FOR FIFTEEN MONTHS.

The time is at hand when our friends and co-laborers should bestir themselves anew in the interests of our publications.

From Oct. 1 till the end of the year it is generally understood that unusual efforts shall be made to increase their circulation. The need of such efforts has rarely been greater than now, and the prospects of a good return seem encouraging.

The usual offer, at this time of the year, of the STAR for fifteen months at the regular price for one year, is made, beginning with the first of October. During October the paper will be sent to new subscribers for fifteen months from the date of the subscription, for only \$2 00 in advance.

During the rest of September, will pastors from their pulpits and elsewhere, and canvassers in every church and society, make this offer known to those who do not, but should, take the STAR? Not only make the offer known, but urge compliance with it for the sake both of the cause and of the subscriber.

The STAR will gain or lose ground next year according to the degree of the activity of its friends in its behalf during the fall months.

ECHOES FROM PRESS AND PLATFORM.

—Look at us! We are mad. Our eyes are flashing with anger. Our American patriotism is aflame with indignation. We are standing on our hind legs and pawing the air. The foundations of liberty are rocking. The Board of Health of this city last week confiscated over 30,000 pounds of grapes in one day because there was copperas on their stems. Hasn't a man a right to eat whatever he likes in this free country? Didn't the Saviour eat grapes? Didn't Thomas Jefferson eat grapes? Have not Tammany Hall and the Democratic party just pronounced again against "sumptuary laws"? Are grapes with a little copperas on their stems any worse than grape-juice with that "irritant poison" alcohol in it? Is not the Board of Health making a disguised assault on the citadels of "personal liberty"—the saloons? Rouse, ye freemen; rouse, ye slaves! If we can't sell poisoned grapes, shall we be able to sell poisoned grape-juice?—*The Voice*.

—If our people would make the most of the young preachers who are starting out they should encourage them to do what they can do best in this respect. Some young men will never rise above mediocrity if they begin ministerial life with the idea that reading is not preaching. With Thomas Chalmers reading

Young People.

This department is especially devoted to the work of the various organizations of the young people among the churches. Its object is to help these societies in every good undertaking, and to communicate information concerning their aims and work. Our friends, both young and old, are invited to co-operate with us in all practicable ways to make this department in the highest degree interesting and profitable.

"Blessed to some high and holy work of love,
And then an angel's happiness shall know;
Shall bless the earth, when in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow."

Do not forget that most things that are worth doing at all are worth doing well.

Does the work of your society bring the young people more into the regular meetings of the church than they otherwise would be?

The abstracts of the three excellent papers on the young people's work presented at the Maine State Association in Portland last week, given on this page, will be found suggestive and interesting.

One more name has been added to the list of Association and Yearly Meeting correspondents as published last week—that of Harry S. Myers of Holland, Mich., who will report for the Michigan Association.

Ex. Speaker Reed addressed the Epworth League convention in Portland last week. Among other things he said, "I am sure that, active as has been the Church in times past, I can promise far greater activity by the young men and young women who will act together for church progress. One of the great influences is their banding together and being willing to work together."

A New York policeman is credited with paying the following tribute to the power of the cross of Christ: "The best protection a young woman can have in this city is one of those silver crosses that the King's Daughters wear. I've noticed that nowadays the professional loafer will look first at the bosom of a woman's dress, and if that little cross is dangling from a buttonhole he passes her by without even a stare. It's the same way on street cars as on the street. The young woman who wears one of those badges has got the whole carload of men to take care of her and jump on the fellow that dares to annoy her. The cross is getting to be looked on with the same respect and deference as a nun's garb."

FROM OUR CORRESPONDENTS.

IN THE NEW HAMPSHIRE YEARLY MEETING.

LACONIA, N. H., Sept. 28.
The event of the past week for the young people in this section of our State was the meeting of the Belknap Association, held with the Canterbury church. Wednesday evening was the time set apart for the presentation of a program prepared by the A. C. F. secretary of the Association, Miss Amy W. Cushing of Belmont. A large number of young people from the various towns attended, the trip being made interesting by a visit to the Shaker Family.

After a bountiful supper the visitors all gathered in the church to listen to the young workers. It was my privilege to address the audience for a few moments, and I tried to impress upon them the need of the \$3,000 we are going to raise for Foreign Missions this year. Oh, yes! We are going to get it, and I am confident that New Hampshire is to do her part.

Young people, are you getting your plans laid out for work, now that your vacations are over? Are you intending to work? Have you asked for the Father's blessing? "Unless the Lord buildeth, we labor in vain." Presidents, are the committees all appointed, and do they know the work that is required of them? Secretaries, are the records in good order, and are there plenty of topic cards for this quarter? Treasurers, how about the money? Is there plenty of it, and are there any unpaid bills? Chairmen of committees, are you ready to lead, are you leading your members in the right way—the way that God has blessed and that will uplift the members of the society and bring others to Christ?

How about the watchword? Who is the first to suggest? Any questions to ask? Send them along and let us open a discussion. Have them pertain to our special work.

May God bless you workers, fill you with his love, and give you much increase in strength, interest, and numbers.

Yours in the work,
FRED A. YOUNG.

IN THE MAINE ASSOCIATION.

DOVER, ME.
I had hoped to have a very statistical letter this week, but alas! statistics are difficult things to manage. A systematic report of our Young People's societies must wait a little; meantime we will enjoy the cheering and suggestive words of those already heard from Bangor: "Our A. C. F. society was organized Dec. 4, 1888, and our present membership is 51 active, 17 associate. Our active members are arranged alphabetically as leaders of the usual service of praise, prayer, and testimony. We raise \$12 per year for the young people's missionary. Many of our A. C. F.'s also give through the cards to the general mission, and many to the woman's auxiliary. Our young people have always been ready in general and special effort." Dover and Foxcroft effected a permanent organization of the Advocates of Christian Fidelity in January, 1889. There are 30 active and 1 associate members. Devotional meetings are held each Monday evening, and a missionary concert once a quarter. Pittsfield A. C. F. society reports 45 active, 22 associate members, meetings every Sunday evening, and increasing interest. Dexter A. C. F., about 40 members. Charleston A. C. F., 55 members. East Corinth organized an A. C. F. society in March, 1891, and has 45 active, 9 associate members. The only Christian Endeavor society yet heard from is that at South Windham: "Our C. E. society was organized Sept. 25, 1890, with 18 active, 1 associate members. We now have 35 active and 3 associate. We have well attended meetings every Thursday evening. During the year about \$10 have been raised for running expenses, and \$55 for the beginning of a public library. There is in contemplation a course of six lectures by Rev. Leroy S. Bean in aid of the library fund. The C. E. Foreign Mission pledge is also circulated. All who sign this

pledge two cents per week for Foreign Missions to be paid into the denominational treasury."

There are Social and Literary Guilds in Portland, Lewiston, Bangor, and Dover and Foxcroft. All these are studying the Literature courses. A second Guild, of young members, in Portland, has taken the Junior readings. That city has the honor of having the youngest as well as the greatest number of Guild graduates of any local society. The Dover and Foxcroft Guild has begun the second year of American Literature, following the order of the "Suggestive Programs" on Guild page of *Our Dayspring*, and expects to have several graduates next summer.

NELLIE WADE WHITCOMB.

IN THE VERMONT YEARLY MEETING.

WATERBURY CENTER, Sept. 25.

At the opening of the fall term of our Green Mountain Seminary, the work of the local young people's society was taken up with zeal, and we were encouraged by the addition of six new members. Our society forms the connecting-link between the Christian work of the school and that of the church, though it is distinctively a school institution. It serves to give the people of the place, both young and old, a lively interest in the student's personal welfare. We have been much stimulated by a recent address given the society by Miss Ida Fuller of the U. V. M., who brought us a very pleasing and vivid report of Mr. Moody's summer school. Too much stress cannot be laid upon the importance of representative work for school young people's societies. It is by this means that we come to think of ourselves, not as a separate organization, but as "a part of one stupendous whole." We are earnestly praying and hoping for a much-needed blessing.

There are not many societies in Vermont, and some of the secretaries are not yet appointed. Hoping to do good work for the societies of the State when I learn what is wanted and am able to communicate with the secretaries of the other societies,

I remain, yours fraternally,

W. L. NICKERSON.

IN THE CENTRAL ASSOCIATION.

MURRAY, N. Y., Sept. 21, 1891.

The last session of the Oswego Quarterly Meeting was held at Constantia Center Sept. 4-6. It was rather an unfavorable time for the A. C. F. work, as most of the young people were away. But nevertheless they organized a Quarterly Meeting A. C. F., with Mr. Joseph Cook of Constantia Center as president.

Sunday evening the meeting was conducted by the A. C. F. society of that church. One feature of their meetings is the question box. Questions pertaining to the Bible were distributed one week in advance. This was thought to encourage the study of the Bible, and added to the interest of their meetings.

Rochester Quarterly Meeting A. C. F., at E. Penfield. The fourteenth quarterly session was called to order by the chairman, Joseph Copeland. After singing, a Bible reading was given by Miss Carrie Pinter of Fairport. Prayer by E. W. Hellaby of Murray. Welcome, Howard Case of E. Penfield. Response, G. R. Holt of N. Parma. The six societies of our Quarterly Meeting were represented both by letters and by delegates. Quartets, solos, and recitations, all bearing upon our lines of work, followed. Four very practical, interesting papers were read, and will by vote of the convention be forwarded to *Our Dayspring* for publication. The interests of Guild Park were presented, the course of reading urged upon our young people. The Park was described as I saw it, the earnest desire of our young people to improve it explained, and our York State young people were requested to take shares in its improvement.

On the invitation of the pastor and wife, warmly seconded by many of the young people, I remained over the Sabbath at E. Penfield. The Sunday evening A. C. F. prayer-meeting was a live meeting. I was impressed especially by a greater number of young men engaged in the work here than at some societies, and also noticed with what promptness and earnestness they took part both in prayer and testimony.

IDA E. BALDWIN.

IN THE CENTRAL OHIO YEARLY MEETING.

ROCHESTER, O., Sept. 9.

A. C. F. work is practically new in this State, there being only a few A. C. F. and C. E. societies in our churches. These few are doing good work and the seeds have been sown through the agency of those already organized promise to spring up and bring forth a more abundant harvest.

Our young people's meeting held in connection with our State Association at Cheshire, Sept. 3, was a very pleasant and profitable gathering, and we believe much good will result therefrom. Stirring addresses were made by Bro. H. M. Ford of Mich., D. B. Martin, Prof. Clark, J. A. Cyle, and others, and the spirit of zeal seemed to enlarge, many expressing themselves as determined to go home and organize A. C. F. societies as soon as possible. Already requests for constitutions and instructions are coming in, and we hope and purpose to make this a good year, large in results for A. C. F. work in Ohio.

As vice-president for Ohio of the United Societies of A. C. F., I have selected and appointed Q. M. vice-presidents as far as I have been able to obtain suitable names for the position, and hope to be able to complete the list soon. The following have, with the advice of the various pastors and others, been assigned to this work in their respective Q. M.'s: Ashtabula Q. M., Belle Florence; Cleveland Q. M., John A. Cole; Crawford Q. M., E. A. Estey; Washington Q. M., Carrie Hemmingsway; Loraine Q. M., Bertha Hart; Marion Q. M., N. B. Crabtree; Miami Q. M., Willie Warnings; Warren and Clarke Q. M., Grant Skilling; Athens Q. M., A. H. Lash; Galia Q. M., W. W. Deckard; Jackson Q. M., T. M. Resinger; Johnson Q. M., Robert Butler; W. Va. Q. M., B. H. Powell; Lewis Q. M., Maggie Parker; Little Scioto Q. M., Ella Price; Pine Creek Q. M., Stella Mathlot; 1st Kanawha Q. M., Mrs. E. M. McVey; Boone Q. M., N. B. Asham. We desire to appoint for the other Q. M.'s in our Association at once, and request pastors to aid by suggesting the name of some active Christian lady or gentleman suitable for this grand and promising work.

Vice-presidents are expected to have general oversight of A. C. F. interests in their Q. M.'s, and organize local societies in all our churches as soon as practicable. We ask of each vice-president already appointed, to begin the work in his field at once; write to me for copy of constitution, etc.; and furnish information of the progress of their work frequently. I will

try to attend and assist in organization or other work whenever or wherever practicable, if my necessary expenses are paid by the society or place visited.

I desire to hear from every A. C. F., C. E., or other young people's society within our Association soon, in regard to the work, interest, and membership, and request the president or secretary of each local society to write me in regard to their work. Also find out and their correspond with your Q. M. V. P.'s and assistance, and let us all push to the front, and we can make this a year of gladness and abundant fruitage.

We recommend the A. C. F. as best suited to our denominational interests, and would advise all other societies in our churches to change to A. C. F. if practicable. Our A. C. F. work promotes spirituality as fully as any young people's society, and at the same time places and uses our forces where they count the most possible for true denominational growth.

God bless our young people and their societies, and may they this year multiply in numbers and usefulness and lead many hundred souls to the church and to Christ.

W. F. CRANSTON.

IN THE MICHIGAN ASSOCIATION.

HOLLAND, MICH., Sept. 29.

The Michigan Association consists of two Yearly Meetings, sixteen Quarterly Meetings, and about one hundred churches. The young people's work dates back a number of years to the time when a few scattering "young people's" societies were the extent of the work. At the present time the A. C. F., C. E., and Guild are all established among our churches, besides various local societies with different names.

Very many of the societies which were existing among the young people when the A. C. F. was introduced have simply gone over to it. There are four Quarterly Meetings with no societies of any kind, and three with only one. The children have done considerable work in their missionary fairs, where they have been organized. At the present time there are more members, more enthusiasm, and more real work than ever before.

The A. C. F. have a State society which meets in connection with the State Association. Seven Quarterly Meetings have societies which meet with the Quarterly Meeting to discuss work at home. Of the three or four C. E. societies scarcely one is helping the denomination at large.

HARRY S. MYERS.

IN THE RHODE ISLAND ASSOCIATION.

PAWTUCKET, R. I., Oct. 1.

As may be seen by reference to the list of young people's societies, as published in the STAR of this date, there are eleven in this association. Three of these—viz., those at Park Street in Providence, Pascoag, and Greenville—are A. C. F. The rest at the Roger Williams and Greenwich Street churches in Providence, Olneyville, Pawtucket, Union, E. Killingly, and Auburn are Y. P. S. C. E.

A suggestion was made at the last meeting of the R. I. Association that a union be formed which should embrace all our societies, and have a day set apart at our annual gathering specially in the interests of young people's work. There is little doubt that this will be done at an early day.

I have no special items of interest to present from any individual society, but hope to have something in the next letter. The season of year has come when the opportunity is at hand for specially aggressive work. The attention of the young will be called in many directions. Every young Christian will do the best for himself, and for the cause of Christ, to endeavor in every possible way to lead his associates to consider the claims and privileges of Christian living.

Many of the members of the Pawtucket Y. P. S. C. E. have pledged themselves to try, with God's help, to lead at least one soul each to Christ during this year.

Let us have this pledge along the line.

J. B. JORDAN.

FROM LOCAL SOCIETIES.

IN SOMERVILLE, MASS.

SOMERVILLE, MASS., Sept. 1.
The first and most important work of our society seems to be to interest our young people in Christian service, and to lead them to the necessary preparation for it. How often we hear the timid young disciple say, when some duty is presented to him, "I cannot do this." Can we not help our young people to see that the Lord never asks us to do anything without supplying the needful strength? Courage to do the hard thing may be obtained by "looking to the Lord Jesus Christ for help." When every active member is ready, in response to the Master's call, to say, "Here am I, send me," then we shall accomplish the object for which we labor. The lost ones will be gathered in for Christ, and our young Christians will develop beautiful characters, as they grow in grace and knowledge of Christ.

ETTA COSTELLO.

IN NO. BERWICK, ME.

NO. BERWICK, ME., Sept. 24.
We organized March 25, 1888, with four members, each of whom held offices. At our next meeting we elected six more, and since then we have made steady advance along all lines—steadily increasing both in numbers and interest. We now number fifty active and ten associate members. Our members are loyal to the church and to our pastor. They are deeply interested in the work of our missionaries, and contribute \$8 each quarter towards the salary of Brother Stiles. A spirit of earnestness and deep piety seems to exist among us, and we expect to see a grand work done during these fall and winter months. Souls are already inquiring the way to Christ. Our pastor, Rev. H. C. Lowden, is president of our society, and his faithful work and earnest Christian life are a constant inspiration and help to us. We are of good courage, for we see plenty of work to do and every incentive for doing it. Praying for God's blessing upon our young people's societies and their work, I am

Yours in Christian fidelity,

LIZZIE S. PARKER.

IN PORTSMOUTH, N. H.

PORTSMOUTH, N. H., Sept. 23.
We have about seventy A. C. F.'s, all young people, most of them have gray hairs. We are trying to live Christian lives, and are seeking the conversion of others. We have charge of the Tuesday evening meeting led by a member, and we usually have a large attendance and good meetings. We have what we call "A. C. F. special services" about once in four weeks, on Sunday evening, the program consisting of singing, recitations, reading, and an illustrated sermon by our pastor. You would be glad to see the number of young people that come to those meetings. Our watchword is *One Hundred Souls for Christ* in 1891.

E. S. GROGAN.

IN AUGUSTA, ME.

AUGUSTA, ME., Sept. 25.
Four years ago the 18th day of next November a society known as the "Advocates of Christian Fidelity" was organized at the Free Baptist church in this city. Since its organization

thirty-one members have moved into other cities, one member has been lost by death, and there still remain over fifty active members. Nearly every one of these active members have conducted and taken full charge of the young people's meetings. During the months of July and August the society have consolidated their prayer-meeting with the regular Sunday evening church services. The society has again reunited for the work during the coming months, and, as in the past, great results are looked for. The members are all earnest and active Christians, and a complete consecration and a great deal of hard, constant work during the months before us mean wonderful blessings and great results. May we have both.

HARRY E. BURBANK.

THE A. C. F.

[Portions of a paper read by Rev. Thomas Spooner of Lwrmass, Mass., before the Maine State Association, Sept. 30.]

The Society of Advocates of Christian Fidelity was born because there was need for it to be. It has grown wonderfully under the fostering hand of the Heavenly Father, and there never has been a time in the history of the society when there were so many new organizations being formed as there are today.

I believe most sincerely in the necessity and usefulness of denominations. The same arguments that have so long been used for denominations and denominational literature and denominational Sunday-schools are applicable to denominational young people's societies.

There is nothing in the way now to hinder the utmost freedom of denominational comity. An apostle of Methodism had the right idea when he said: "We live to make our own church a power in the land, while we live to love every other church that exalts our Christ." When a denomination has ceased to be useful it had better die. But what Free Baptist is there who does not know that there is yet a mission for our people. Our church stands for principles which it has never had to retract. In order that these principles may be fostered and extended I believe the A. C. F. idea has been given of God. By the societies organized under the name, more than in any other way, is the future usefulness and success of our denomination assured.

We have reported from 8,000 to 10,000 A. C. F.'s. This is more than 11 per cent of our whole denomination, and this number is constantly increasing. In Massachusetts every church has an A. C. F. society. The best part of the meetings of our Association is given to the young people, and they come in large numbers. They become interested in our work as a people. They carry home to their churches a wonderful amount of fresh enthusiasm and zeal which is felt by every pastor.

Do you ask me if I would recommend all our young people's societies to become A. C. F.'s. Well, that depends altogether on the circumstances. In Massachusetts two only of our twelve or thirteen societies were other than A. C. F.'s, and these were changed that they might be brought into closer union with the other. I am satisfied that my own society can be better used for the church, the denomination, and for Christ under its present name than formerly. But there are doubtless other cases where a change might not be desirable. Circumstances alter cases. What should concern us most is to care less about the name than we seem to, and seek first, last, and all the time a union of sympathy and work of the young people of all our churches. Every Advocate of Christian Fidelity will hail with gladness the day when the earnest efforts of all our young people are centered on the work of our denomination. Let local names abide where they are desired, but let all our large meetings be made to feel the united strength of our young life, and let no differences come in to destroy our promised success.

According to the report of the General Secretary, the A. C. F. societies have raised in the last three years \$4,271.67 for missions. This past year the amount is \$1,330.67. This does not include what has been done by A. C. F.'s for the new church in Worcester nor what the societies have done for their local churches in all parts of the land. And now the call comes from the Foreign Mission Board to our young people of every name to raise this coming year \$3,000 for the support and work of Brethren Stiles and Brown. The young people at Ocean Park and Keuka Park have resolved to do this. Let us have faith that it will be done. The honor and the work do not rest on the A. C. F.'s alone. Every young people's organization should have a share in the work. Let the organized young people earnestly take hold of the task of sustaining the young people's missionaries, and it will be done.

THE Y. P. S. C. E.

[Abstract of an address before the Maine State Association, Sept. 20, by Rev. O. W. Waldron of Concord, N. H.]

The Society of Christian Endeavor, with its one hundred times ten thousand members, is altogether too large for description. I turn from its outward construction to its inner spirit. Here I find two strong appeals to all Christians. They are suggested by the divinely given name with which the true spirit of the society perfectly accords.

The first idea is purely the idea of Christ. Primarily Christ, pre-eminently Christ, overmasteringly Christ. This

insures the most perfect union with Christ, and the highest perfection in Christ. The need of our time and genius of the society unite in the expression, "For Christ."

What idea is capable of such mighty sway? Christ is so eternally matchless that if appreciated he cannot be transcended and yet so eternally simple that if we do not appreciate him I do not think we can truly appreciate anything. The Christ of the eternal past, the significant present, and the glorious future; the Son of God most high, and the Son of man most dear. A society whose first aim is to discover this Christ to its members will surely uplift them and fit them for holy endeavor.

Such a society will be in the church simply because the church is the only appropriate place for it. Being in the church all its work will benefit the church, and be in a sense for it. Since, however, the word "church" has come to suggest to us more the apparent organization than the spiritual body of Christ, I prefer to say instead of "For Christ and the Church," "For Christ in the Church." In all things let him have not only precedence but pre-eminence. Every one who has come near to the heart of this organization has been conscious of its presence with us and felt the inspiration of his touch.

The other appeal which the Christian Endeavor is teaching us to discern is the appeal of humanity. Every true endeavor is born of the issue of its time. And what a time is this in the progress of Christianity! A time when they who should become the children of the church are being rapidly carried drift to face all the dangers of wreck and death.

The majority of the persons in the best communities have heard but little of the gentle appeal of Christ to become divinely fair in spirit and character, and many communities have no opportunity to hear this appeal. This is a time when nearly two-thirds of the world, in the darkest night, hear of nothing but their doom. Christ's gentle cry to them has been uttered along the borders of the darkness, and farther and faster than we know the spirit of his holiest servants is being borne to the ends of the earth.

At such a time as this I seem to see the Christ looking into our faces to see whether we will make his cry to be the jubilation of life or the tocsin of death.

I am sure I but interpret to you the spirit of Christian Endeavor when I say, with the utmost strength of my soul, that not passively to be, but mightily to perform, is the issue of the hour.

Two appeals come to us, one from the heaven above where Christ lives, the other from the earth beneath where humanity dies. To be a true Christian Endeavorer is to be determined, by day or night, on land or sea, to do something Christ-like for humanity, and do it right away.

THE Y. P. S. L. G.

[Abstract of an address before the Maine State Association, Sept. 20, by Miss Ida H. Fullerton of Lewiston, Me.]

It is often said that this is a remarkable age in which we live. It certainly is an era for the formation of unions, combinations, societies, and clubs.

It has been discovered that the greatest profit and enjoyment is obtained from a combined movement of acquisition and reciprocity. From personal experience I think I can prove that the age which has produced the social and literary club has made no mistake, but rather has taken a long step forward in the good cause of mental and social progress. The formation of the reading-club has made it possible to transform a selfish enjoyment into a generous purpose of mutual profit, and by means of its fixed courses of reading has converted a promiscuous and unprofitable employment into habits of regularity and beneficence.

This, however, is not all the benefit that can be affirmed of the leading reading circles of the day. The club which is represented by this paper is an offspring of our church, and the would-be companion of the Christian societies of our young people. It has no wish to be set aside as a little select circle by itself, but desires to enter into the life of the entire church. It is a branch of the church; it sprang to life in the heart of a Christian disciple, and it continues to live in the hearts of other disciples scattered among our churches from East to West.

So far as I am acquainted with its membership it is composed of the leading and most active young people in our churches. It means much that this movement toward helpful reading habits had its origin in the church. It is an indication that the great Chautauqua Circle, the Y. P. S. L. G., and all similar societies have a true mission, and that undoubtedly is to place in the hands of this novel-reading generation a different sort of mental food. Christians are coming to realize that this world, with all its sources of wisdom, power, and beauty, rightly belongs to the kingdom of our Lord and Saviour, Jesus Christ; and as children of the King and heirs of his glory they have a right to the enjoyment of everything that is true and noble and pure. They desire to turn all things which

are capable of giving happiness and of conferring benefits into right channels, so that everything that is base and harmful shall be swept away by an irresistible tide of better things.

I called this a novel-reading generation with some reason. Now, the only favorable comment that can be made upon this kind of literature that is being poured upon the market to-day is that no human mind can keep abreast with it. It is out of fashion before it can be read, and we are glad to believe that the work provided by our Guild has crowded out still more of it. This is the legitimate work of the Guild. This plan of substituting a better article for a poor one is a rule that might well be adopted in all our Christian work. I do not think we are half awake to the importance of a reformation in the reading habits of this rising generation. Reading merely for recreation is but a small item in the matter of our daily education and moral progress. A generous portion of this daily reading should be for a definite purpose of mental discipline and improvement.

THE YOUNG PEOPLE'S SOCIETIES.

Our list up to date, of the Young People's Societies connected with B. Baptist churches, is given below. We desire to hear from all churches having such societies but not shown in this list. Be sure to give the name of each society and the number of active members.

Maine.
A. C. F. Oakland, So. Lewiston, Lisbon, Auburn, Bangor, W. Farmington, New Portland, Brunswick, Richmond, Wells Branch, Bangor, So. Parisville, Topsham, Harrison, Madison, Augusta, Oakland, Dover, Brunswick Village, Lewiston (Main St.), Lewiston (Pine St.), Pittsfield, Springvale, Ellsworth, Charleston, North Berwick, Dexter, G. Bidder, Lisbon Falls, Houlton, Bangor, Bangor, W. Farmington, South Cornish, Gray, Biddeford—10.
C. E. Limerick, So. So. Windham, Portland, Boothbay, Bangor, W. Farmington, South Cornish, Gray, Biddeford—10.
Y. P. S. L. G. Portland Senior, Portland Junior, Lewiston, Bangor, Dover and Foxcroft—5.

New Hampshire.
A. C. F. Northwood Ridge, Alton, Littleton, Epsom, Great Falls, Hampton, Candia, Water Village, Wolfboro, New Durham, Madison, Danville, Seabrook, Rochester, Contooscook, London Center, Farmington, Portsmouth, Whitefield, Gilford Village, Milton, Dover (Washington St.), Dover (Broadway), Lake Village, Manchester, Bow Lake—38.
C. E. Concord, Meredith Village, Franklin Falls—5.
Union Mission Band, Alexandria—1.
Y. P. S. L. G. Milton Mills—1.

Vermont.
C. E. St. Johnsbury, St. Strafford, W. Derby, E. Randolph, Enosburgh Falls, West Charleston, E. Farnham, Middlesex—5.
Massachusetts.
A. C. F. Lawrence, Blackstone, Boston, Amesbury, Falmouth, Lowell (Palmer St.), Lowell (Mt. Vernon), Lowell (Chelmsford St.), Chelsea, Brockton, Somerville, Worcester, Lynn, Haverhill, Whitman—15.
Y. P. S. L. G. Haverhill, Chelsea—2.

Rhode Island.
A. C. F. Providence (Park St.), Pascoag, Greenville—3.
C. E. Providence (Roger Williams), Oneyville, Pawtucket, Union, E. Killingly, Auburn, Providence (Greenwich St.)—7.
Providence (Pond St.)—1.

New York.
A. C. F. New York City, Attica, Corwellville, Varysburg, Lincoln, Poughkeepsie, Columbus, Otisville, W. Falls, Depewville, W. Oatona, No. Parma, Sycamore, Fowler, Fairport, Springville, Keuka, Elmira, Olean, Fredonia, East Rome, Canastota, E. Hamilton, E. Penfield, Humphrey, Middlesex, Pike, Wellsville—25.
C. E. Milton Mills, McDonough, Otisville, German, Piermont, Dale, W. Smyrna, Poland, Onondaga, No. Scotia, Brooklyn, Buffalo, Norwich, Putnam, W. Bethany, Cherry Creek—18.
Glenns Hamlet—1.
Fowler, Unadilla Forks, Varysburg—3.

Ohio.
A. C. F. Blanchester, So. New Lyme, Beebe-ton, Gr. C. Camp—4.
C. E. Marion, Cleveland, La Rue—3.
Christian Association, Beach Grove—1.
Faithful Endeavor Benefit, Pitsch—1.

Pennsylvania.
A. C. F. E. Troy—1.
C. E. Cityview, Liberty—2.
Young Ladies' Circle, Harrisburg—1.
Reading Circle, E. Granville—1.

West Virginia.
A. C. F. Harper's Ferry—1.
Y. M. C. A. Flemington—1.

Michigan.
A. C. F. Burlington, Dover, Jackson, Paw Paw, Fairbairn, Grand Rapids, East Lansing, Plain, Summerville, No. Reading, Reading, W. Kinderhook, Elsie, Lisbon, Hillsdale, Westland, Holton, Claraville, Green Oak, Carson City, No. Chester, Kent City, Woodstock, East Rome, United District, Cambridge, Sand Creek, Grand Lodge, Bushnell, South Crystal, Mantion, Oshtemo, Batavia, Bethel, Clarence and Eckford, Dayburg, Litchfield, Brownsville, Porter, Willet—40.
C. E. Lansing—1.
Y. P. C. Association, Sparta—1.
Y. P. Mission Band, Kingston—1.
Loyal Temperance Union, Wiscom—1.
Y. P. S. L. G. Hillsdale Senior, Hillsdale Junior—2.

Iowa.
A. C. F. Edgewood, Bryantburg, Waubeek, Central City—3.
C. E. Waterloo, Spencer—2.
Y. P. Society, Esterville—1.

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Book Table.

(Publications sent for notice will be promptly acknowledged and such further reference to them as may be made in the Table Talk as their merits may warrant and our space permit.)

PUBLICATIONS RECEIVED.

BOOKS.—From Thomas Y. Crowell & Co., 40 East Fourteenth Street, New York: *THE UNKNOWN PATHS*, By Anna F. Rappaport. Cloth, 387 pp., \$1.25. From T. Fisher Unwin, Paternoster Square, London, England: *STARKER'S: Its Nature and Treatment*, By Emil Behnke. Second thousand. Paper, 55 pp., 10 cents. From W. H. Jordan, Director Experiment Station, Maine State College, Orono, Me.: *ANNUAL REPORT OF THE MAINE STATE COLLEGE EXPERIMENT STATION*, 1890. Part IV. From Parker & Wool, 40 North Market St., Boston, Mass.: *AUTUMN 1891 CATALOGUE OF SEEDS, PLANTS AND BULBS*. From Lee & Shepard, Boston: *THE LITTLE MILLERS*, By Edna W. Merriam, author of "Paradise" and "Queer Fables". Cloth, 245 pp., \$1.00. *THE GARDEN OF STORIES*, By J. T. Trowbridge. Cloth, \$1.00. *LITTLE FOLKS EAST AND WEST*, Comprising "Fairy Stories," and "True Stories," By Harlette R. Shattuck. Cloth, 75 cents. *AGRICULTURE*, By J. C. Nicolay, in the *October* from "The Hatched Egg," No. 13 Good Company Series. 293 pp., 50 cents.

MAGAZINES.—*The Century* (Oct.), 35 cents. *Unité* (Oct.), 25 cents. *Union Square*, New York: *The Century Co.*—*The Arena* (Oct.), 50 cents (\$5 a year). *Copley Square*, Boston: *The Arena Publishing Company—Magazine of American History* (Oct., illustrated, 50c a year) and *743 Broadway*, New York: *The Old and New Testament Student* (Oct.), \$1.50 a year. *335 Avenue Street*, Hartford, Conn.: *The Student Publishing Co.—Our Little Ones* (Oct.), 15 cents (\$1.50 a year). *100 Sumner St.*, Boston: *The Russell Publishing Co.—Little's Living Age* (Sept. 26, Oct. 3, 10, 17, 24, 31, 1891), 15 cents each (\$3 a year). *31 Bedford St.*, Boston: *Little's Living Age* (Sept. 26, Oct. 3, 10, 17, 24, 31, 1891), 15 cents each (\$3 a year). *31 Bedford St.*, Boston: *Little's Living Age* (Sept. 26, Oct. 3, 10, 17, 24, 31, 1891), 15 cents each (\$3 a year). *31 Bedford St.*, Boston: *Little's Living Age* (Sept. 26, Oct. 3, 10, 17, 24, 31, 1891), 15 cents each (\$3 a year).

TABLE TALK.

OUR CLERK FROM BARKTON; OR, RIGHT RATHER THAN RIGHT, is the title of the last (No. 4) of the "Look Ahead Series" by the Rev. Edward A. Rand. The book emphasizes the point that to do right should be one's first aim, and to become rich should be a subordinate purpose. However bright and entertaining a volume may be from the pen of Mr. Rand, it must, consciously or unconsciously, have a moral purpose, and this volume is a worthy addition to the many that have preceded it by the same author (New York: Thomas Whitaker, 2 and 3 Bible House, 343 pp., \$1.25). A neatly printed and well bound book is called *WISDOM OF THE WISE*. It consists of pithy and pointed sayings of the best authors, selected by Caroline L. Hunt of the San Francisco Girls' High School. Desirous of impressing upon the hearts of her pupils the great principles of right and truth and justice, she found no better plan than that of giving them each day one quotation embodying the truth she desired to impress; some hint in regard to a neglected duty, some gentle reproof for faults committed, or some word of encouragement to new effort. These quotations, the accumulation of years of careful selection, we now have in a beautiful volume. (D. Lothrop Co., Boston, 16mo, 75 cents; gilt edges, \$1.00.)—*SCHOOL AND PLAYGROUND* is the title of a book from the publishing house of D. Lothrop Co., Boston, by the pen of Howard Pyle and others. A dozen exceptionally bright stories constitute the volume; some are humorous, some are serious, and a lesson can be had from each. Three, noticeably unique, are "Lamkin; was he a Hero or a Pig?" by Howard Pyle; "The Wicked Waterbury Clock," by Charles R. Talbot; and "My Friend, Ah Gung," by G. Adams. "Polly's Visit to the Book Kitchen" is a witty, fanciful story, and "Herbert Ponder's Latin Translations" are as good reading for schoolmasters as for pupils. Cloth, illustrated, 16mo, 261 pp., \$1.25. Messrs. D. C. Heath & Co., Boston, publish in flexible covers a neat little manual "7x4 3/4 inches, containing 22 pages. It is called *COMPARATIVE VIEW OF THE EXECUTIVE AND LEGISLATIVE DEPARTMENTS OF THE UNITED STATES, FRANCE, ENGLAND, AND GERMANY*. It has been prepared by John Wenzel, assistant librarian of College of Liberal Arts, Boston University. It was compiled from "The State" of Professor Woodrow Wilson, and other sources of authority, and it is as excellent as it is convenient. Price 20 cents.—The opening article of *The Century* for October is the closing one of Mr. Kennan's series, and is entitled "My Last Days in Siberia." "Aerial Navigation," by Hiram S. Maxim, will be found entertaining. He discusses the philosophy of the subject and relates the progress of his experiments with drawings of the machine employed. The number has a goodly number of first-class articles, short stories, serials, poetry, etc.—*St. Nicholas* never lacks in interest, and the October number is among the best issues. Passing over the more notable articles, we read with much interest "A School-girl's Recollections of Hans Christian Andersen." The opening paper of the October *Arena* is on "James Russell Lowell," by George Stewart, D. C. L., LL.D. It is an able and just tribute to the poet, essayist, and man. A portrait of Lowell forms the frontispiece. "Healing through the Mind" is by Henry Wood. In "Mr. and Mrs. Herne," highly illustrated, is set forth the success of these artists. Other papers: "Some Weak Spots in the French Republic," "Madame Blavatsky at Adyar," "Emancipation through Nationalism," "Recollections of Old Play-bills," "The Telescope," "A Grain of Gold," editorials, etc.—A portrait of Napoleon Bonaparte is the frontispiece of the able, entertaining *Magazine of American History* for October. "A Group of Columbus Portraits" is worthy of the leading place. It deals with facts and picture-pedigrees that are well authenticated. It is enough to say that the article is one of Mrs. Lamb's best, and that the number is one of the best.—*The October Old and New Testament Student* has its usual valuable features, including the study of the Gospel of John. Two of the papers, at least, should have a very wide reading.—In the *October Good Housekeeping*, Miss Parloa closes the series of articles, "Ten Mornings in the Kitchen." The wonder is that so many good things can get into one number.—*The October Cottage Hearth* has three pages of prize poems by young people.—In the *October Andover Review* a vigorous paper shows the defects of the International Lessons and points out what advance step should be made in Sunday-school Bible study. The number is one worthy of careful study; and it will be found an incentive to thought.—*The Ladies' Home Journal* for October is up to the usual high level.

Selections.

SONG.

The stream pours down through the dancing reeds
And the long grass waves by the tide side,
And the wild birds dive 'mid the flaunting weeds
That fringe the banks of the Bride side.
The heron whoop to the drowsy line
That wind to the mountain's wide side;
And peace and plenty they breathe around
The pleasant banks of the Bride side;
The fresh, the fair, the green old fields
Still stretch by the babbling tide side,
But alas! for the fresher and fond young hearts
That bloom by the banks of the Bride side.

A SCHOOL-GIRL'S MEETING WITH HANS CHRISTIAN ANDERSEN.

Near by, Countess Sorri sat, beside the tall, kind-faced gentleman with whom she had been talking at our entrance. Once, as I watched them, it was evident that they were talking about me, and, catching my eye and seeing my embarrassment, he nodded pleasantly; and when the usual toast to the "Blossoming Wreath of Young Ladies" was proposed, he leaned toward me and said, "And to the Little Buds also, my Franklin." Deeply pleased and flattered, I asked my neglectful professor the name of my friendly visitor.

"That is Professor Andersen," he answered, "the celebrated poet."

"Really?" said I. "I have heard his name so often. I am sure Helen and Nelly would be delighted to have his autograph. So that is Professor Andersen?" My neighbor was convinced that I appreciated Andersen's celebrity, and, as the countess then rose, I heard no more about him at that time.

In the next room the company divided into various groups. Some young ladies gathered around Andersen and begged him for his autograph for their albums. He was very amiable, and told them to send their books to him, as he would be there for four weeks at Sorran; and then, probably seeing from my eyes the deep interest I took in the scene, he came across the room and said, "Now, little one, do you not want me to write something in your album?" I shook my head sadly, and said timidly and slowly, "No, I thank you." He appeared greatly astonished, but also a little amused, and said, "No? Why not, then?"

"Because I have no album; if you only could have asked me day before yesterday, I could have wished for one, for that was my birthday."

"Indeed! Then day before yesterday was your birthday? You must allow me to congratulate you now. Would you like me to write you a congratulatory? Then on your next birthday (for you seem to be certain your wish will be accomplished) you can put it in your album, and keep it in memory of a friend." He held out his hand to me, and as I laid my trembling finger-tips in it, he continued, "Do you know that I have the happiness to be the special friend of children? Have I been young, too?" This puzzled me; I did not know what he meant by "have I been," but I nodded my head, and said, "It is very good of you to be my friend, for it is really quite lonely here among so many strange people," and I went on, "Helen and Nelly admire you so much, and now I will too."

"Now, only?" said Andersen, much amused. "Then you did not like the fairy tales?" This remark puzzled me again, but I concluded that he wished me to give him my opinion on the subject of fairy tales, so I replied decidedly, "Oh, I cannot bear them! I want to know how it really looks in the world, and then—"

Here I paused, and burst out laughing, a hearty, merry laugh, at the remembrance of a certain sad afternoon when I was a little girl. I was shocked at myself immediately, and fancying that Professor Andersen would consider me only a foolish school-girl, I hastened to add in justification, "I will tell you why I hate fairy tales. Many, many years ago—"

"There lived a queen," interrupted Andersen. "No, no, Professor, I was it myself. Many years ago I was reading a pretty story about a little princess who had a wicked stepmother, and the story grew sadder and sadder, and at last I cried so hard that I had to stop reading. My brother was at home then, on leave from the cadet school, and he came straight into the room, and said quite rudely, 'Rosa, stop that howling! What is the matter with you?' I showed him my book, and sobbed out, 'Oh, the poor princess!' Then Ulrich took the book, and said, 'Oh, that will come all right; let me see,' and he sat down and read a little, and then laughed out loud, and showed me that the princess turned into a swan; so of course the story was not true, and all my crying had been for nothing. Then I laughed too, and I never read any more fairy tales. What was the use? Ulrich said they were none of them true, and since I have grown up, I am astonished that I ever believed such nonsense. The good Professor listened to my story with great attention; then he stroked my head kindly with his long, slender hand, and said, 'You are a little heretic. We must try to convert you. Come up into the library in half an hour, and I will read you one of my fairy tales, and perhaps you will pronounce a milder judgment.'—*October St. Nicholas*.

LINCOLN AND THE PORTRAIT PAINTERS.

The question of looks depended in Lincoln's case very much upon his moods. The large framework of his features was greatly modified by the emotions which controlled them. The most delicate touch of the painter often wholly changes the expression of a portrait; his inability to find that one needed master touch causes the ever-recurring wreck of an artist's fondest hopes. In a countenance of strong lines and rugged masses like Lincoln's, the lift of an eyebrow, the curve of a lip, the flash of an eye, the movements of prominent muscles, created a much wider

er facial play than in rounded, immobile countenances. Lincoln's features were the despair of every artist who undertook his portrait. The writer saw nearly a dozen, one after another, soon after the first nomination to the presidency, attempt the task. They put into their pictures the large rugged features, and strong, prominent lines; they made measurements to obtain exact proportions; they "petrified" some single look, but the picture remained hard and cold. Even before these paintings were finished it was plain to see that they were unsatisfactory to the artists themselves, and much more so to the intimate friends of the man; this was not he who smiled, spoke, laughed, charmed. The picture was to the man as the grain of sand to the mountain, as the dead to the living. Graphic art was powerless before a face that moved through a thousand delicate gradations of line and contour, light and shade, sparkle of the eye, and curve of the lip, in the long gamut of expression from grave to gay and back again, from the rollicking jollity of laughter to that serious, far-away look that with prophetic intuitions beheld the awful panorama of war, and heard the cry of oppression and suffering. There are many pictures of Lincoln; there is no portrait of him. In his case there was such a difference between the hard, literal shell of the physical man, and the fine ideal fiber, temper, and aspiration of his spirit; the extremes were so far apart that no photograph or painting of the former could render even an approximate representation of the latter.

From "Lincoln's Personal Appearance," by J. C. Nicolay, in the *October Century*.

MOODS.

"You do not think that his real opinion? It was a mood, was it not?"

"Oh, yes; it was a mood, and he had to 'unload.'"

The listener was struck by the response. How much of the friction, the annoyances, of life comes from the disposition of most persons to "unload" their moods! In homes we see it constantly; an atmosphere of impatience affecting the whole family because of the mood of one; a disposition to criticize suddenly arising from the thoughtless mood of one member.

It affects business relations, social relations; committee meetings have come to naught because some member was in a mood, and "unloaded" not real opinions carefully thought out, but the mood of the moment. We must not confuse bad temper and moods. One is positive, the other is negative. One can be accounted for, for a bad temper is the one possession that cannot be hidden; like sunshine behind the clouds, it forces a consciousness on all beholders; the elements of uncertainty must be considered in all intercourse with the man of bad temper. Carry an umbrella that will answer for either rain or sunshine, when dealing with him; expect thunder always, and be prepared for rain.

A person of moods, which are really nothing but physical or mental conditions uncontrolled, is a harder person with whom to hold intercourse than the bad-tempered person. Usually the person of moods does not offend to the point of rousing his own conscience, though he may rouse your temper and give you opportunity for character-building. The bad-tempered person knows his weakness, and does not trade on a false conception of his character. But moods are a cloak that the owner wraps about him, and either laughs at the arrows pointed at him, or, in high satisfaction with himself, his cloak becomes an armor from which glance alike the reason, the earnestness, the affection of the one about him.

When once those who must be subject to his moods have learned to separate the man from his temporary mental condition, they are able to wait until reason has resumed its sway before being moved to action. Moods are the result of lack of self-control, and should cause as much contrition as yielding to temper arousals.

Temper finds an outlet, and escapes; but moods may hold a man a slave, yet social training prevent him from yielding to their expression. Moods make slaves; they change a man's mental relation to the world. They make him a tyrant for the moment; they make enemies of friends; they rob life of its purpose, and when in possession play battledore and shuttlecock with logic and love. Happiness and freedom come when the mood is conquered, whether it be a result of the condition of the stomach, the head, or the heart.—*Christian Union*.

THE LONGEST WORD IN THE LANGUAGE.

"I have found the longest word in the English language," writes a correspondent. "It is 'Velocipedestrianianologist' (thirty-five letters). Here are the next longest, as I make them out; 1, die-pro-portion-a-ble-ness; 2, non-or-i-ca-bil-tud-in-ty; 3, dis-es-tab-lish-ment-a-ri-an-ism; 4, un-pro-ante-pu-nit-mat-i-ca-bil-ty. The last word applies to all that have no 'properepenult,' that is, to every word of less than six syllables. The stem of the word, of course, is 'ult,' the remainder being an aggregation of prefixes and suffixes."

I have also collected several curious sentences. This one contains all the letters of the alphabet, and as there are in it but thirty-two letters, I think it

CONSUMPTION

In its early stages can be cured by the prompt use of

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It soothes the inflamed tissues, aids expectoration, and hastens recovery.

Dr. J. C. Ayer & Co., Lowell, Mass.

must be the shortest of the kind ever made: 'Pack my box with five dozen liquor jugs.' A curious thing about this sentence is that the six unnecessary letters are the vowels of the alphabet, with the exception of a; namely, e, i, o, u, the i and o being repeated once. This sentence of thirty-three letters has all the letters 'A quick brown fox jumps over the lazy dog,' and this sentence of thirty-six letters also: 'Jack quickly extemporized the five tow bags.'—*Boston Journal*.

There are forty thousand women studying in the various colleges in America. And yet it is only twenty-five years since the first college in the land was opened to women.

Farm and Home.

INDIAN SUMMER.

Fair Summer—flying from chill Autumn's breath—
Turned and looked back with longing, restless gaze,
And saw the frost spirits in their work of death
Despoil the fruits of all her golden days.
But blithe October's pencil moved among
The leaves' and branches' labyrinthic maze,
And touched the sun with a crimson flame,
And swept the mountains with a purple haze.
Pleasant, in truth, it looked—and Summer smiled
And blew a kiss toward her one-time home;
Then, laughing as a happy child,
She called her birds around her, and was gone.
—Maud R. Burton, in *The Ladies' Home Journal*.

AFTER THE FAIRS.

The agricultural fair season at the North is nearly over, and it might be well to take a view of these exhibitions as they have appeared to us during the year 1891. September was a good month for these shows, with no rain to hinder them, and they have been uniformly successful financially. Larger crowds have visited them than ever before, and, as we mingled with the crowd, the unanimous verdict of all was that the shows were excellent, superior to any that had been held for a number of years. The reason for this is obvious. It has been a season of bountiful harvests the country over. Cattle, and, in fact, stock of all kinds, are in good condition, crops of all kinds are fine; and hence the exhibitions are good, as farmers have brought out their products liberally for display. We are well aware that these annual gatherings have objectionable features, and these features should be got rid of in some manner, and yet, with all their faults, these shows have been of much value to the farmers of the country. The farmer, fruit grower, and market gardener attend them, and get new ideas from those there. He may see some new breeds of stock, something superior to his own. This sets him to thinking how he might improve his own herd by introducing some of the same kind, and the result is his own herd is in a few years better by this object lesson learned at the fair. This improvement is still more noticeable with fruit and vegetables, wherein, within a few years, there has been much improvement.

These are some of the benefits of fairs to farmers, but there are others that might be mentioned, were there time and space. Some of our agricultural societies have purged themselves of the race course, and are prospering better than before. If others would do the same, we think they would flourish equally as well and be an honor to the managers and of much advantage to the agriculture of the country.

For Headache
Use *Horsford's Acid Phosphate*.
Dr. J. R. SANFORD, Sheffield, Mass., says: "Most common in derangement of the nervous system, such as headache and sleeplessness."

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.
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Large Bottles of *Adamson's Botanic Balm*, for Coughs, Colds, Influenza, and "La Grippe," contain just three times as much as the 50c. size, and cost but 75c. See that our signature is on the bottle. Remember that

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And, if taken in time, will save you from

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Countless letters are received by us from ailing women, seeking advice; all are answered promptly and carefully, and the benefit given to each, of the great library of reference compiled during a life's work among women by Lydia E. Pinkham. Every suffering woman applying to her received personal attention, and the details of every case were recorded. These are the largest and most valuable records concerning female complaints the world has ever known.

In writing for advice, give age, and symptoms of your complaint, and state length of time you have suffered. Correspondence strictly private. We never publish even a testimonial without the person's unqualified consent. Thousands of women have been benefited by Mrs. Pinkham's advice after all other medical treatment had failed.

Druggists sell it as a standard article, or sent by mail, in form of Pills or Lozenges, on receipt of \$1.00. An illustrated book, entitled "Guide to Health and Etiquette," by Lydia E. Pinkham, is of great value to ladies. We will present a copy to anyone answering to one of our two sets of stamps.

LYDIA E. PINKHAM MED. CO., Lynn, Mass.

Dr. George B. Loring, recently deceased, was one of the most accomplished agriculturists in New England. Was the president of the New England Agricultural Society from its formation. He wrote many works on farming topics which were of much value.

The agricultural press of the country is agitating the free delivery of mail in the country as well as in the city. This would be of much advantage to the farmers; better roads would be maintained summer and winter, and here again would be an advantage.

This will prove a prosperous year with the farmers of the West. Never was there a larger crop of grain, and the scarcity in Europe will make the price high enough so that the grower will realize good returns for his labors.

The milk problem is still an important one with the producers for Boston and New York. The middlemen or contractors still get the lion's share of the profits.

Immense flocks of crows have exterminated the grasshopper pest in some parts of California.

If you have a COLD or COUGH, acute or leading to CONSUMPTION, SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA IS SURE CURE FOR IT.

This preparation contains the stimulating properties of the *Hypophosphites* and fine *Norwegian Cod Liver Oil*, used by physicians all the world over. It is as palatable as milk. Three times as efficacious as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of *Wasting Diseases*, *Bronchitis*, *Consumption*, *Scorfula*, and as a *Flesh Producer* there is nothing like *SCOTT'S EMULSION*. It is sold by all Druggists. Let no one be profuse explanation or impudent entreaty induce you to accept a substitute.

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Yale Divinity School.—With the privileges of the University, open to every Christian denomination. Professors and instructors: Timothy Dwight, George E. Day, Samuel Harris, George B. Stevens, Lewis O. Brastow, Edward L. Curtis, George P. Fisher, Frank C. Porter, Mark Bailey, Gustave J. Stocker. Begins Sept. 24. For catalogue or fuller information, address to Prof. GEORGE E. DAY, Dean of the Faculty, New Haven, Conn. 61 July 28 Aug. 20 Sep. 17

See! See! See! See! See!

A NEW BOOK

for F. Baptists especially, now in press, and to be ready for delivery on or about the fifteenth day of December next.

Lectures ON Theology

By Professors John J. Butler, D. D., and Ransom Dunn, D. D.

After prolonged but unavoidable delay we are able to announce that the new book on Systematic Theology by Prof. J. Butler and Dunn is being printed and will be ready for the market before the holidays. It is designed to take the place of the well known work by Dr. Butler on Theology, so long the standard treatise of the F. Baptists on the important subject, copies of which have for some time been difficult to obtain, and the publication of which is now finally discontinued. The new volume will cover the whole field of Systematic Theology in the presentation of many of the lectures, revised and completed, delivered through a long term of service, before the theological classes of Hillsdale College, by Dr. Dunn, and also of large portions of the former work on Theology by Dr. Butler, selected and arranged by himself before his death. This is a book that certainly every F. Baptist minister will want. It ought, moreover, to be in every one of our Sunday-school libraries, and we may add, in all the homes of our people throughout the land.

IMPORTANT ANNOUNCEMENT.
The new Theology will be a handsome volume of nearly five hundred pages, printed in large, clear type, and will be sold at the moderate price of \$2.00 per copy. But in order to secure the largest possible immediate sales, and so insure an early circulation of the book, it has been decided to make the following liberal offer: All orders for the "Lectures on Theology" received by the Publisher prior to Dec. 15, 1891, will be filled for \$1.35 a copy, and fifteen cents additional when sent by mail. These advance orders may be sent at any time, beginning at once. No money need be sent until notification is received that the book is ready for delivery. To facilitate the making and filing of these advance orders the following "Acceptance Blank" is here given, which may be signed, cut out, and sent to the Publisher, or (if any one is not willing to cut his paper) it may be copied and then signed and sent. Sign and return the following or a copy of it.

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P. O. _____
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Date _____

The price of the book after it is issued will be \$2.00.

News Summary.

AT HOME.

WEDNESDAY, SEPT. 3.—Judge Nelson decides that sailing vessels carrying steam for home must look out for themselves. The *Tudoric* has again lowered the transatlantic record. Clark University at Worcester has its first commencement. The drought making havoc with trout streams throughout portions of New Hampshire. Gain of five millions or more in New Hampshire savings bank deposits this year. Wreck of an excursion train at Kent, O.; four killed and twenty-four injured. A \$100,000 fire at Wausau, Wis.

THURSDAY, OCT. 1.—The Chilean steamer *Itala* is released, a bomb having been fired. She leaves to-morrow for Chile. The Connecticut gubernatorial election to be decided by the Supreme Court. Much farm property destroyed in Dakota by forest fires. The decrease in the public debt during September was \$15,286,436. A large fire at Machias, Me., and the burning of the woolen mill at Oxford, Me., with a loss of \$105,000.

FRIDAY, OCT. 2.—Nine of the striking cotton pickers in Arkansas caught by a mob and hanged. Secretary Foster rescinds the rule imposing import duty on imports of gold.

SATURDAY, OCT. 3.—Seventeen men and women, Baptist missionaries, start from East Boston on the *Paronia*. They go to India, Burma, Assam, and Congo. Ulster Co. (N. Y.) Savings Institution closes its doors; two of its officers have stolen at least \$480,000.

MONDAY, OCT. 5.—Elevator at 135,000 bushels of wheat burnt at Baltimore. Forest fires burn over forty square miles in California; much property destroyed. Seven persons killed and many injured by the explosion of a tug's boiler in Chicago. Mrs. Frank Leslie of New York wedded to William C. Kingsbury Wilde, a brother of the celebrated Oscar Wilde. The Germans celebrated yesterday, in New York and other places, the landing of the first German immigrants Oct. 6, 1848. Mrs. Grover Cleveland became the mother of a strong, healthy girl baby Saturday morning.

TUESDAY, OCT. 6.—Fire in Squire's pork-packing establishment, Cambridge; 1,500 hogs burned; loss \$150,000; fully insured. Minnesota forests laid low by a hurricane. The Greenwood 120-stamp quartz mill, at the Greenwood Mine, fourteen miles from Deadwood, S. D., was burned Saturday. The mill cost \$150,000. Five persons burned to death by a fire in N. Y. City. The thirty-second Semi-annual Conference of the Church of the Latter Day Saints convened in the Tabernacle Sunday, over 10,000 of the faithful being in attendance.

ABROAD.

WEDNESDAY, SEPT. 30.—Reports coming from Chili of the arrest of three Americans and other want of respect for the American flag, the President has directed vigorous measures to be taken to sustain American honor in that country. Riots of disturbances are reported from Guatemala.

THURSDAY, OCT. 1.—Great fire in Halifax; many wharves and warehouses destroyed. An attempt to destroy a bridge over which the Austrian Emperor's train was about to pass. Gold payments suspended for two years in the Argentine Republic. British Liberal Federation Congress in session at Newcastle.

FRIDAY, OCT. 2.—Great sensation caused in the English Liberal Congress by Sir Wilfrid Lawson, who declares that the House of Lords must go. President Barillas denies that there is any trouble in Guatemala. French pilgrims create a disturbance at the tomb of Victor Emmanuel. Gladstone makes a speech at Newcastle.

SATURDAY, OCT. 3.—There is a rise in the price of grain in nearly all the districts of the Province of Madrid, attributed to the continued failure of the southwest monsoon. The British bank *Pari* wrecked 160 miles from Melbourne on Sept. 4, 11 out of 26 persons were lost. Mr. and Mrs. Gladstone will pass the winter in Florence. The French pilgrims apologize to the Pope for their offense. The total loss by the Halifax fire is now estimated at \$250,000.

MONDAY, OCT. 5.—Monument to the patriot Garibaldi unveiled at Nice yesterday. A heavy fire in London this morning. China is settling the losses occasioned by the riots. Great fire at Chung King, China. The "Holy Coat" at Treves is withdrawn from exhibition.

TUESDAY, OCT. 6.—A report of an attack upon a settlement in Mexico by Indians, killing 200. British bank *Santana* lost, with 15 men. The king of Wurttemberg is dying. A \$250,000 fire in Hungary. The Alpine Club is building a hut for signal purposes on the peak of Monte Rosa, at an altitude of nearly 15,000 feet.

BRIEFS.

Two-thirds of the applicants for admission to West Point and Annapolis, according to Dr. Cheeseman of Chicago, are rejected because of the cigarette habit and its results.

Secretary Proctor has secured the introduction of the new drill tactics in the army. The new conditions of warfare, brought about by the use of smokeless powder and powerful magazine rifles, have made modifications in the manual of arms and the handling of troops necessary.

The only fault we ever found with the *Leiston Weekly Journal* was its dress. The print was not satisfactory to the eye. Now all is changed; the dress is more than satisfactory, being of wholly new type. A large Hoe press capable of printing 15,000 copies an hour has been added to the *Journal's* equipment.

The first session of the seventh Dominion Parliament was prorogued on Wednesday of last week. It was one of the longest sessions since the Canadian confederation. While much useful work was done, the session will be noted in history for the hideous corruption on the part of Canadian ministers and others that was unearthed.

It has been the cherished desire of M. Jansen, a French astronomer, to erect an observatory on Mt. Blanc. The prime difficulty is with the foundation; the structure must be firmly imbedded in the rock. Tunnels have been sunk to the depth of 90 feet, but no rock was reached; also the workmen suffered severely from the exposure and mountain sickness. Reluctantly the project has been given up.

On Sept. 22 the new Indian lands of Oklahoma were opened for settlement by the proclamation of the President. There was land for about 5,000 people, but there were 15,000 anxious to get it. Of course, in the mad rush there must be many disappointments; and of those who succeeded in getting claims many wish they had been contented to remain where they were. The land opened for settlement consists of the country of the *Sacs* and *Foxes*, 472,000 acres; of the *Iowa*, 220,550 acres; and of the *Pottawatomie*, 400,000 acres. Each man of these Indian tribes was allotted 160 acres, so they got the better part before the land was opened for general settlement.

In his annual report the Commissioner of Education states that there were enrolled during the fiscal year 1889-90 in the public schools of elementary and secondary grade 12,686,973 pupils as against 9,867,505 in 1880. The enrollment formed 20.27 per cent of the population of 1890. The average daily attendance of pupils on each school day in 1890 was \$144,938. The total amount expended during the last fiscal year for public school purposes was \$140,274,484 as against \$78,094,687 in 1888. The expenditure per capita of population in 1890 was \$1.56, and in 1880 it was \$2.24. The total value of grounds, buildings, and apparatus of educational institutions in 1891 was \$72,894,729.

Bolivia's recent activity places it among the most enterprising of the South American countries. Hemmed in by high mountains and surrounded by independent States, it labors under many natural disadvantages. It, however, by recognizing the Congressional party in Chili at once, secured a valuable commercial point. The Junta, since its victory, has granted Bolivia many important commercial privileges on the Pacific coast, one of which is the free use of the Pacific ports for the transit of imported goods, the duties on which are to be collected in Bolivia's own domains. The enterprise of the Bolivians goes further. They are proposing to connect themselves with the Atlantic Ocean. The proposed route includes the building of a railroad from La Paz, the capital of the country, to a tributary of the Amazon River, and the establishment of a line of steamers thence to the coast. Her communication with the Atlantic has heretofore been very tedious and circuitous, and the bulk of the trade has gone to the Pacific through the nitrate district.

General Boulanger was unable to fight against adversity, and took his own life on Sept. 30 at Brussels on the tomb of Mme. de Bonnemai, who was known as the mistress of the dead general. She accompanied him to England after his flight from France, and early in July last she was dangerously ill in Brussels, suffering from consumption, from which she finally died July 17. Mme. de Bonnemai, at the height of General Boulanger's career, two or three years ago, lived in the Rue de Berli. It was through her large fortune that Gen. Boulanger was able to carry on his political intrigues. The general had no hopes for the future, and his remaining friends were few, and becoming colder. His career was picturesque. He introduced some reforms in the French army, and displayed much ability; but personal ambition was a dominant factor in his career, and for this he sacrificed higher interests. Two years ago his influence was a terror to France, but of late he had almost dropped from public notice. He had the Gallic love for dramatic show and a tremendous energy, but this energy was used for self-interest.

Personal.
Henry M. Stanley will start for Australia on the 9th inst., and return to England next May. He hopes his legs will have been cured by that time.
Albert Bierstadt, who is back in Washington after an absence of four months, will now devote himself assiduously to finishing his picture, "The Landing of Columbus."
Mrs. Dodge, the talented editor of *St. Nicholas*, occupies in summer the prettiest of the Ontario cottages in the Catskills. It is exquisitely furnished, and appeals more to the heart of the owner than does her winter home in New York City.
Mr. Spurgeon, the noted preacher, who is recovering from a long and serious sickness has arrived at Eastbourne, a watering place on the coast of Sussex, the air of which town is invariably of much benefit to him. Mr. Spurgeon seems confident of ultimate complete recovery.

THE RELIGIOUS WORLD.

NEW ENGLAND.—The Boston Board of the American Institute of Sacred Literature has prepared an interesting program of the second annual winter school, to be held in the Young Men's Christian Association Building on Boylston Street, and in Sleeper Hall, Boston University, beginning on Oct. 12 and ending in April, 1892.

MIDDLE STATES.—The eighth annual session of the Christian Alliance has been in session in New York City. Ministers and missionaries were present from all parts of the country. One delegate, Mrs. Fuller, came from India. The subjects discussed were: "Christ our Saviour, Sanctifier, Healer, and Coming Lord," and "The Work of Missions at Home and the Evangelization of the World Abroad." The trial of Professor Briggs before the New York Presbytery for heresy began on Monday at the old Scotch church on Fourteenth Street. The Presbyterian church is the prosecutor, and the accused has been arraigned as an ordained minister of the Gospel. Specifications in support of the charges against him include the criticized passages from his more recent writings. Dr. Briggs will not be found in harmony with the Westminster standards, neither do many Presbyterians hold to them in their literal import.

HUB NOTES.

The Ministers' Meetings of the various denominations have been resumed.
The members of the Sea Serpent Club have presented a solid silver writing service to the founder, Samuel Roads, Jr.

"Governor Russell's administration" is to be the subject of a joint debate between Henry Cabot Lodge and John E. Russell in Boston, Oct. 23.

The Jewish New Year's day was observed with appropriate ceremonies Oct. 3, 1891. Three months ahead, and yet so far behind the Christian world!
Seventeen missionaries to represent the Baptist denomination in India, Burma, Assam, and Congo sailed last Saturday via the *Pavonia*. Hundreds of friends bade them farewell.

Mrs. President Harrison's season of rest at Abundant seems to be the rest of action instead of quiet. Receptions, calls, entertainments, etc., are the order, according to the papers.

A Salem woman has inaugurated a new method of suicide—cremation. She saturated her clothing with kerosene and set it on fire. It was a success. The occasion of her act was the killing of a dearly beloved pug dog.

Dr. Phillips Brooks closed his connection with Harvard University as preacher on Sunday evening, he preaching an effective discourse on "Life." Appleton Chapel was thronged with a congregation never exceeded.

The *Journal*, prompt to keep its promise, has changed from the four-page "blanket sheet" to the eight page handy size. It is a decided improvement. It is only a change in form. Its principles are just the same as of old.

The air is full of Bill McKintley's "bill," "tin plate," "free raw material," "free silver," etc. But it is mostly talk! and there is plenty of rum to the consent of both parties; and there will be no less rum no matter which one wins!

Oh dear! here comes Secretary Rusk of the Agricultural Department, saying that we can not have, never did have, and need never expect to have, an equinoctial storm. That's what comes of turning the weather bureau over to the farmers' department.

The Wendell Phillips Hall Association at 812 Washington St. was thrown open to the public last Thursday noon. The library and reception hall on the second floor will seat 200 people. The main hall for lectures is on the top floor, and is well adapted for its purpose.

The franchise to build an electric railway, granted by the selectmen of Winthrop, in and through that town, has been delivered into the hands of the president of the Boston & Revere Electric Railway. This will bring the town into direct electric communication with the Hub.

A lately arrived Italian, attracted by the beauties of the famous "frog pond" in the Common, threw off his outer clothing and plunged in for a bath. Coming out he proceeded to put on a dry suit of underclothing, when a policeman on an inquisitive turn of mind came along and took him to the station house.

The West End Railroad company has partially completed its new central power station on Albany Street. It has two triple expansion engines in place and in operation. Ultimately there will be 13 of them, each having 2,000 horse power. It has an immense chimney, 250 feet in height, with a flue 14 inches in diameter. It will be the largest plant in the world.

Poisoned by Scrofula.

Is the sad story of many lives made miserable through no fault of their own. Scrofula is more especially than any other a hereditary disease, and for this same reason. Arising from impure and insufficient blood, the disease localizes itself in the lymphatics, which are composed of white tissues; there is a period of fetal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which, by its powerful effect on the blood, excites all trace of the disease and gives to the vital fluid the quality and color of health. If you decide to take Hood's Sarsaparilla do not accept a substitute.

CALIFORNIA IN WINTER.

While the eastern section of the country is wrapped in ice and snow, California abounds in fruit and flowers. Its "rainy season" is by no means forbidding, but the pleasant part of the year, when the face of Nature is fresh and most beautiful. It is the springtime of that favored land, for the blossoms of the orange and lemon trees are in full bloom. The climate of the State is a delightful haven from the rigors of the north. Every variety of fruit, from the apple to the orange, is raised in abundance. The State is also famous for its wine, and its mineral waters. The climate is so pure and healthy, that it is a great benefit to those who suffer from chronic diseases. The State is also famous for its scenery, and its many beautiful spots. The climate is so pure and healthy, that it is a great benefit to those who suffer from chronic diseases. The State is also famous for its scenery, and its many beautiful spots.

WHAT ELSE CAN YOU EXPECT?
Sufferers from nervous and chronic diseases often wonder why their family physician cannot cure them. Yet it is only what might be expected when it is considered that the family doctor sees very few such cases. He spends his time riding about among his fever patients. It is the physician who makes a specialty of your particular disease to whom sufferers should apply. This is what makes of so much value to the sick the generous offer of the eminent Dr. Green of 24 Temple Place, Boston, Mass., the great specialist in curing all forms of nervous and chronic diseases, to give consultation and advice free. This well-known physician, the discoverer of the wonderful

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We desire to call attention to the clubbing rates to our papers, which have been advertised from time to time, and to urge all who can to patronize both. The two papers are furnished for \$3.00 in advance, paid at one time.
We hope to make this arrangement mutually advantageous to the papers and the people.
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pure cure, Dr. Greene's Nervura, uses only pure and harmless vegetable remedies in curing the sick. You who have failed to be cured by your family doctor, write immediately to Dr. Greene a description of your case, or send for a symptom blank to fill out, and he will return you a letter fully explaining your disease, giving advice, etc., free of charge. Do not hesitate to write, for he has cured thousands of cases like yours and will surely make you well.

Merit wins, as the marvelous success of Hood's Sarsaparilla shows. It possesses true medicinal merit. Sold by all druggists.

Neuralgia is obstinate. Johnson's Anodyne Liniment has cured many severe cases.

ADVICE TO MOTHERS.
Mrs. WISLON'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

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We no longer use the old-fashioned common stove polish at our home. We insist on having Enameline.
It being a paste, cannot spill like a liquid, will not burn, makes no dust, no smell, gives a jet black gloss, and is easily applied. Your dealer keeps it, try one box, it costs only 5 and 10 cts. or send 2 cents for sample to J. L. PRESOTT & CO., No. Barwick, Me.

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The Deadly Coal Gas!
DESTROY IT AND ENSURE Health and Pure Air BY USING THE WONDERFUL COAL SAVER.
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IT SAVES 25 per cent of the coal. Consumes all poisonous coal gases. Decreases aches and prevents cinders. The coal will ignite quickly, last longer, and give out intense heat. It is simple in its application, and for use in the boiler, furnace, stoves, or range. Each package treats one ton of coal and retails at 25 cents. Distributors with every package. For Sale By Grocers.
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2. Open Communion from a Baptist Standpoint.
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Four cups flour; one-half cup white corn meal; four eggs; one tablespoonful butter, melted; two cups milk; one teaspoonful salt; two level teaspoonfuls Cleveland's Baking Powder. Beat the yolks and whites of the eggs separately. Mix the flour, meal, salt and baking powder, add the milk, egg yolks and melted butter and beat hard. Stir in the stiffly beaten whites and bake on a hot griddle.

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The books of each of the above-named concerns have been examined by Messrs. Hart Bros., Tibbets & Co., chartered accountants, London and New York, whose report shows:

SALES FOR THE PAST THREE YEARS.

Year ending June 30, 1888, \$490,843.61

Year ending June 30, 1889, 528,288.22

Year ending June 30, 1890, 711,172.91

NET PROFITS FOR THE PAST THREE YEARS.

Year ending June 30, 1888, \$128,055.05

Year ending June 30, 1889, 124,791.47

Year ending June 30, 1890, 139,861.07

The last year includes the sales and profits of the Towne Manufacturing Co. No deduction has been made for depreciation, as the property is in the best condition. The saving from joint operation will greatly exceed the usual depreciation allowance and the expenses of management.

The combined assets of the several concerns as of June 30, 1890, show real estate, machinery, and tools, \$461,032.35; cash, bills, and accounts receivable, merchandise, and sundries, \$983,991.56; and the proceeds of \$100,000 of the securities now offered will be added as additional working capital.

The combined profits from June 30, 1890, to the taking over of the properties are estimated at \$150,000.

The bonds will be payable in gold; principal in 20 years, interest semi-annually at 5 per cent but redeemable at the option of the Company after 5 years, on three months' notice, at 5 per cent premium.

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