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The Morning Star.

VOL. LXVI.

BOSTON, MASS., THURSDAY, DECEMBER 31, 1891.

NO. 53.

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The Morning Star.

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

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STAR POINTS.

"For still we hope
That in a world of wider scope,
What here is faithfully begun
Will be completed, not undone."

A suggestive scrap snatched from an exchange: "Millions for Santa Claus, not much for Christ."

Since every odd is called "la grippe" nowadays, it may be said that almost everybody in Boston has, or has had, or will soon have, "la grippe."

We are easily reconciled to the number of portraits of Bishop Brooks that are now being given to the public, since the bishop is such a fine looking man.

The Christian Advocate remarks that when the body is in a healthy condition it is not restless. May not the same thing be also said of the soul? There is, in these days, too much of both physical and spiritual restlessness.

There are said to be a million Indians in Brazil. Three years ago, a whole village of nearly three thousand people was poisoned by that higher type of civilization which is so fond of charging the savage with cruelty.

Are you an admirer of the better elements of the old Puritan character? If so, what think you of Dr. Gregg's recent declaration in Brooklyn that "were the Puritans alive they would be leaders in the Prohibition party."

When discouraged, don't whine. If you must finally stop and change your course, do so bravely and even hopefully, but don't whine. A strong man may have to change his aims or methods, but he will never whine. Whining is a mark of weakness. Don't whine. Don't!

A Chicago man says that the prevalence of "la grippe" is due to the use of electricity, and that there are scientists who are ready to prove it. He says: "Put out your electric lights and stop your dynamos or the grip with its complications will kill your people faster than you can bury them." Now for the scientists!

The increase of murders and of "cranks" that intend to murder may be attributed, to a considerable extent, to the corrupting influence of a venal press that, for the sake of money, publishes the details of numberless crimes, the details being the more full according as the crime is the more heinous and horrible. What are we coming to?

It is stated that the "Keely cure" for drunkenness has gained the confidence of capitalists all over the country. The right to administer treatment in every Northern and in several Southern States has been sold, it is said, at figures varying from \$20,000 to \$100,000. It is to be hoped that the cure will accomplish much good, though its method can hardly be

better than that of the Missourian whose cure for drunkenness was given in the following terms: "Quit yer drinkin'!"

The recent transfer of the parochial schools in Fairbault, Minnesota, to the control of the public school board, is a move that will be watched with much interest. All the expenses of these schools are paid out of the public funds, but in all essential particulars they are still parochial schools. The "sisters" are retained as teachers, the priests have the same relation to them as before the transfer, save that they must do their work either before or after the regular school hours! At this distance it looks as though the Catholics had won their case, and the citizens of Fairbault are being duped.

The following extract from the report of Mr. Riehl, superintendent of schools in Fairbault, upon the above mentioned transfer has rather a foreign sound to say the least. He says: "The Bible is a religious book, and as such it has no place in the public schools to promulgate religious doctrine; but having merit of great historical, moral, and literary value, it may be used for these qualities. If, however, to any class of persons this is obnoxious, the Board should require the discontinuance of its use." Why not say the same of the public school itself, where it is "obnoxious to any class of persons?"

This is the vote of the 28 cities of Massachusetts that have voted on the license question during the present month; also for last year:

| | 1891 | 1890 |
|-------------|--------|--------|
| | Yes. | No. |
| Boston | 28,637 | 21,314 |
| Brookline | 1,692 | 2,648 |
| Cambridge | 3,963 | 4,651 |
| Chelsea | 1,754 | 2,171 |
| Chicopee | 849 | 582 |
| Fall River | 4,837 | 3,428 |
| Fitchburg | 1,994 | 1,582 |
| Gilchester | 1,236 | 1,491 |
| Haverhill | 2,035 | 2,085 |
| Holyoke | 2,469 | 1,138 |
| Lawrence | 3,182 | 3,043 |
| Lowell | 6,057 | 4,222 |
| Malden | 4,267 | 3,456 |
| Malden | 577 | 1,711 |
| Marblehead | 1,022 | 1,156 |
| New Bedford | 1,994 | 2,919 |
| Newburyport | 1,286 | 775 |
| Newton | 501 | 1,379 |
| Norhampton | 1,068 | 885 |
| Pittsfield | 1,406 | 654 |
| Quincy | 815 | 1,659 |
| Salem | 2,581 | 1,739 |
| Somerville | 1,494 | 2,588 |
| Springfield | 3,418 | 3,065 |
| Taunton | 1,432 | 1,433 |
| Ware | 1,287 | 1,272 |
| Woburn | 1,322 | 775 |
| Worcester | 5,773 | 6,174 |
| Total | 84,974 | 78,413 |

As will be seen, with the exception of Cambridge, Pittsfield, and Newton, there has been a decided gain in the "no" column over last year, to which is added Fitchburg, Haverhill, New Bedford, and Worcester. The total gain is 15,648. "Yes" loses 7,357, "no" gains 8,291. Last year the majority for license was 21,209, this year 5,561. The total vote on the question in the 28 cities for 1891 is 162,387; in 1890, 161,453,—showing that only 934 more persons voted this year than last year. So it would seem 14,714 voters have been converted from "yes" to "no." When we make due allowance for the first-time voters it is evident that the cause is progressing. If any one doubts it just examine the returns from the Hub!

BEING BETTER THAN DOING.

In the long run we can do more by what we are than by what we attempt, more by our characters than our activities.

To others as well as ourselves there is an inspiration and inducement in a noble and lovely character. If we stop and consider what it is which has done most to shape our thoughts and our purpose in life, we shall see that it is some winsome and impressive character which has been uplifted before us, and which has drawn us by its pre-eminent attractiveness, rather than by any precept or injunction which has been spoken to us by instructors. And as it is ourselves, so it is with others. Everything that raises our personal standard of thought and purpose, everything that brings us nearer to the stature of the completed one in Christ, increases our power for good and makes us more and more a power in the world about us.

When we crave the privilege of doing for others, it is well for us to realize the privilege of being for others, and for our Master, whose assurance to his loved ones is: "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples;" not, that ye sow much seed, but that in pure character ye bear much fruit; "for the fruit of the Spirit is in all goodness and righteousness and truth."

TRAFFIC IN HUMAN TROUBLES.

"It is unpardonable that trade should thrust its wares upon grief, and ghoul-like, seek to prey upon it." This indignant remark in one of our most sterling dailies was provoked by the "funeral card" business, which seems to consist in sending samples to families where some one has just died and soliciting orders for copies of an embellished memorial in deep mourning. Necessity has created a good many vocations that thrive on human distress, but there does not seem to be any

"necessity" for the funeral-card business. The habit of profiting by others' misfortunes in the way of trade carries an uncanny temptation with it; for self-interest may get the better of benevolence, and wreckers will always watch for jetsam.

We remember the horseback traveler in the old song, who, taking a tumble one day in his rille through a mountainous region, had his sprained ankle bound up by an old peasant woman and paid her liberally for it.

"So he mounded his horse and rode gingerly on, While she jingled the fee that her surgery won; And sang to the sound of his musical chime, 'I wish he'd come often—and fall every time.'"

The peculiar attitude of mind which one gets into whose business depends chiefly on human accidents and sufferings is hardly enviable; but it can be a sort of benign selfishness, after all, that keeps one on the alert for somebody to "fall." We must draw the line somewhere. It is possible to feel like Prince Arthur when he told Hubert:

"I would you were a little sick,
That I might sit all night and watch with you;"
but that is not quite to the purpose. To live by human misfortunes without insulting them is, however, easy enough—as our worthy doctors, lawyers, and undertakers demonstrate every day.

Scandal-mongers, funeral-haunting advertisers, sensational reporters, and watchers for post-mortem legacies have no professional excuse for being. Their office is not curative. They never earn their fees.

OUR STATE AGENCIES.

In several States our churches have what are known as State agents, who act as local missionaries, looking after destitute churches, engaging in revival work here and there, collecting useful statistics, etc. The office is a useful one and the men who are now occupying it in various States are able and devoted preachers.

We want to say two things. One is that the churches ought to see that these State agents are fully sustained and assisted in their important duties. To put a man into the field and expect him to accomplish much without constant and ample support is not only unjust to him, it is unfaithfulness to the cause.

A pastor writes us: "In our State Bro.—is doing a fine work, but the churches, in some instances, do not seem to realize its importance nor back it by contributions and general co-operation." This is, to say the least, creditable to those churches.

The other thing we want to say is that these State agents ought to be heard from much more frequently than they are in the columns of the STAR. Brethren, what do we have a denominational paper for, if it is not to be used by you in the furtherance of your special denominational work? It is one thing, and a good thing, to address congregations, larger or smaller, gathered in the churches. It is another thing, and a very important thing, to address the largest of all our congregations gathered at their firesides, through the columns of the STAR. If you want to accomplish your whole work, make more use of the STAR! We are frequently surprised by the extent to which this most valuable means is neglected by those who are charged with special denominational interests.

Let our State agents report their work and findings frequently in the STAR, let them use its columns often to reach those whom they seldom or never see in the churches, and possibly they will find themselves more amply sustained in their work. "A word to the wise is sufficient."

NOTES.

The General Baptist Magazine for December is the last issue of this long known and highly esteemed exponent of Free Baptist doctrines in England. The opening article is by the editor, Rev. J. Fletcher, and is entitled his "Farewell." It is an able and dignified utterance, with here and there a touch of pardonable pathos in view of the extinction of an organ that has done efficient service in the preservation of the faith once delivered unto the saints. "As the torch leaves the hand of the General Baptist Magazine," however, "the Baptist Union Magazine will take it up and bear it aloft and afar, a light to lighten the Baptist churches throughout the kingdom." Dr. Clifford, the leader of the movement among the General Baptists which has resulted in union with the larger Baptist body, has an able and appreciative review of the past and hopefully of the future. Of the union now formed he says: "A union so perfectly accordant with the mind of the Lord Jesus will result in more and better service for him, and the souls he has redeemed, effected through an organization larger and more compact than that which we have left behind." May God grant it! We shall await with pleasant anticipations the appearance of the first number of The Baptist Union Magazine.

Thirty-three new names were received for the STAR last week. Rev. B. G. Blaisdell of Depauville, N. Y., sent eleven, the largest number yet at one time by any one person since we began to make these reports. Rev. A. D. Dodge of Clinton, Me., sent four. These in addition to eight sent by Bro. D. lately. Rev. L. Dexter of Rochester, N. H., sent three in addition to five recently sent.

Several others sent two each. We are inclined to tabulate the "returns" and give them in full. Does any one object? Keep the matter going, brethren.

Respecting the publication of sermons in the STAR, a brother wrote us some time ago, saying, "I have an impression that sermons are not much read, and that half a dozen articles covering the same space would be better." But lately we have received another letter which runs as follows:

"I am greatly pleased with the recently adopted idea of having a sermon each week in the STAR, and I think that many like myself whose age and circumstances in life do not allow them the privilege of the house of worship on the Sabbath will bless you for the chance to read a good Gospel sermon in the old STAR (yet always new). I call it old because I have been one of its readers for sixty-six years, and though I am growing old its weekly visits are still joyfully received, and but little of its contents are allowed to pass unnoticed. If Free Baptists would but read it, you would not want for subscribers. Tell our ministers to send along some of their best sermons, that we who are in strange and poor pastures may find such food in the STAR."

Unquestionably there are some people who like to read sermons. We wish we could know to what extent, among all classes, the sermons recently printed in the STAR have been read.

The matters presented in Dr. Ball's communication and our reply, are worthy of discussion in a manner that is perfectly "frank" and fair. As Plato said, friends engage in discussion for the advancement of what is true and best.

Fifty-three numbers compose the volume of the STAR now closed.

Contributions.

THE UNATTAINED.

BY LIZZIE AROLIN CAVERLY.

He climbs; the clouds about him sail;
The sturdy cedars dwarf and fall;
The plain spreads like a map before,
But wrapp'd in everlasting snow.

The barren peaks above him tower.
He calls amid the tropic isles;
The jasmine decks their palm-walled alleys;
The perfumed winds toy with the surge;
But over the horizon's verge
He fancies fairer lands will rise.

He reads the borderland of thought,
Essays the heights the sages sought;
He climbs the hilltop of renown.
To see, through mist-veils settling down,
A boundless realm untrod beyond.

FAREWELL TO THE OLD YEAR.

Farewell, old year, we walk no more together;
I catch the sweetness of thy latest sigh,
And, crown'd with yellow brake and withered
heather,
I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December
We part in smiles, and yet we meet in tears;
Watching thy chilly dawn, I well remember
I thought thee saddest-born of all the years.

I knew not then what precious gifts were hid
Under the mist that veiled thy path from sight;
I knew not then that joy would come unbidden
To make thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only heard the plash of icy rain,
And in that winter gloom I found no token
To tell me that the sun would shine again.

O dear old year, I wronged a Father's kindness;
I would not trust him with my load of care;
I stumbled on in weariness and blindness,
And lo, he blessed me with an answered prayer!

Good-bye, kind year, we walk no more together,
But here in quiet happiness we part;
And from thy wreath of faded fern and heather
I take some sprays and wear them on my heart.

—Sarah Dowdney.

A WORD WITH THE UNSAVED.

BY THE REV. WM. HURLIN.

Probably most of the readers of this paper are Christians, and that is a matter for thankfulness. But there are some who are unsaved; and I feel moved to say a few things to you, and give you some reasons why you should give immediate attention to spiritual things.

First, because you are guilty before God. Probably you are moral and upright in your general conduct; you read the Bible sometimes, and you attend public worship. But what are the motives that lead you to act thus? Is it because you love God and wish to please him? Or is it not rather because you wish to maintain a good appearance before others and to preserve your own self-respect, or because your education and your surroundings are such that you have no taste or desire to indulge in gross evil? Very likely you are a thoughtful lover of pleasure. You claim that you do nothing that is very wrong, and that what you do that is not quite right is from thoughtlessness. You wish to enjoy yourself; and you take up with what you think will give you pleasure, without thinking much about it. But does not this constitute you guilty? Has not God created you for a higher purpose than mere enjoyment? You are not butterflies, but reasonable beings, and God claims your service. And whatever may have been your conduct and your character, you know that you have done things that you ought not to have done, and have left undone things that you ought to have done, and therefore you are guilty before God.

Secondly, because you are in positive and imminent danger. It is quite true that God is a kind and loving Father, and we do well to keep this in mind. But we must not forget that he is also the governor of the universe, and that in this character he has enacted wise and just laws, and that penalty is attached to the breach of these laws. And also that as God is righteous these laws must be executed, and that as God is omniscient there is no possibility of escape by concealment or evasion. And therefore as God liveth ever, the sinner is in absolute, positive, and imminent danger.

Thirdly, because it is foolish to neglect or delay in this matter. You will find no better opportunity than the present. Of course there are obstacles in your way now. But you will not escape these by delay. You will always find difficulties in the way of commencing a new course, and you must "strive to enter in at the strait gate." And then you are not likely to find more inclination by waiting. I know that many persons think that something is to be gained in this way. But it is a mistake. The longer you neglect, the less inclination you will have. The Holy Spirit still says, as ever, "To day if ye will hear his voice, harden not your hearts." And do not forget that you are losing the present happiness which is the privilege of the Christian. In the Old Testament we read of the "perfect peace" in which God keeps those who trust in him; and in the New Testament of "the peace of God which passeth understanding," which keeps the hearts and minds of those who avoid all anxiety, and by prayer and supplication make their requests known unto God. You have been mistaken in the way you have sought happiness, for "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Be persuaded then, and give attention to your spiritual welfare immediately. You cannot undo the past, nor atone for your sins by future obedience. But Jesus Christ came into the world to save sinners; the Father sent him for this purpose; and Jesus declared, "Whom that cometh to me, I will in no wise cast out."

Antrim, N. H.

HOW A STATESMAN CONTROLLED HIS TEMPER.

When M. de Persigny was French Minister of the Interior, he received a visit one day from a friend, who, on sending up his name, was shown into the great man's sanctum. A warm discussion arose between them. Suddenly an usher entered, and handed the Minister a note. On opening it he at once changed his tone of voice, and assumed a quiet and urbane manner. Puzzled as to the contents of the note, and by the marked effect it had suddenly produced upon the Minister, his friend cast a furtive glance at it, perceived that it was simply a plain sheet of paper, without a scratch upon it! More puzzled than ever, the gentleman, after a few minutes, took his leave, and proceeded to interrogate the usher, to whom he was well known, for he himself had been Minister of the Interior.

"You have," said he, "just handed to the Minister a note, folded up, which had a most extraordinary effect upon him. Now, it was a plain sheet of paper, with nothing written upon it. What did it mean?"

"Sir," replied the usher, "here is the explanation, which I must beg you to keep secret, for I do not wish to compromise myself. My master is very liable to lose his temper. As he himself is aware of his weakness, he has ordered me, each time that his voice is raised sufficiently to be audible in the anteroom, without delay to place a sheet of paper in an envelope, and take it to him. That reminds him that his temper is getting the better of him, and he at once calms himself. Just now I heard his voice rising, and immediately carried out my instructions."—Selected.

NEW YEAR'S SONG.

Come, new year,
And strew pale roses for thy sister's bier!
Loves are turned cold that at her birth leaped high,
When thou art old, thou, too, forgett'st she,
With all thy golden glories faded, serene.
Come, new year!

Sleep, dead year!
For dear delights are flown, and days are
dear.
For oh, for oh! bleak lie the fields and bare;
Woe is me—woe—winter is everywhere,
With eyes that see not, ears that never hear,
Sleep, dead year!

Come, new year!
But silently! let fall no foolish tear,
For carking care, or grief, or joy gone by,
Since all must yield to age and change, and die.
With past joys cherished, perished, days once
dear,
Sleep, dead year!

Sleep, dead year!
Soon on Spring's breast young violets shall
peer,
Burst from earth's casket for thy pleasuring,
Purple and gold, her tender treasuring,
Hark! the first robin, singing loud and clear!
Come, new year!

—Agnes Gevard.

THE BOOK IN THE HANDS OF THE CHILD.

The first book to put in the hands of a child is Matthew. Matthew is the Bible pupil's spelling-book and a child ought to know how to spell before he dabbles in philosophy.

When he has read Matthew well enough to be able to name the principal events in the life of Jesus and to quote some of his golden sayings it may be well to take him through Mark and Luke—partly as a review and partly to complete his conception of the life of Jesus. If however he has taken quick hold of the first Gospel he may be taken at once to Genesis for a course in the Old Testament and afterwards brought back to Mark and then to Luke by way of refreshing his memory. He will not be ready for John until he has added some cubits to his stature.

Not until the child has the Gospel story clearly in mind should he be put in the Old Testament. It is a poor way to begin with Joseph and lead up to Jesus. He will learn Joseph quicker for having first learned of Jesus. A few chapters in Genesis may be omitted. You will easily recognize them. But don't forget to impress upon the child that the passages passed over are not skipped because they are unimportant or uninteresting but because he is too young to enter into them. If he reads Genesis under wise direction he ought when he is through to be able to pick out the best characters in it and give the reasons for his choice. The child who can see no other difference between Joseph and his brethren than the fact that Joseph had a superior coat has been quilled in his reading by somebody who regards the Bible as a museum of curiosities. It is a good thing to know that Abel did not bring to the altar the same kind of an offering that Cain did, but the important thing to know is the difference between the two brothers who stood before the Lord.

When he is through Genesis pick out the historical parts of Exodus and in short all the historical chapters up to Chronicles. Then let him skip to Daniel.

The child who takes this course under the eye of a faithful parent will hardly trouble you for help in his future Bible studies.—Bible Reader.

PLEASANTRIES.

"A little nonsense now and then
Is relished by the wisest men."
"There is a time to laugh."—SOLOMON.

"What is the matter, dearest?"
"Somehow awful's happened, mother."
"Well, what is it, sweetheart?"
"My d-doll-baby got away from me and
broke a plate out in the pantry."—Harper's
Young People.

—Gentleman: "And so you are a newspaper man now, Uncle Rastus?"
Uncle Rastus: "Yes, sir; I've de editor ob de job department."
—Gentleman: "Editor of the job department?"
Uncle Rastus: "Yes, sah, I carries in coal, an' washes de flo', an' washes de window, and all sich editin' as dat, sah."

The coinage of the trade dollar bullion into standard silver dollars authorized by the last Congress was completed yesterday, and until there is some new Congressional legislation on the subject there will be no more silver dollars coined, as the silver purchased by the Treasury Department under the present law is stored in the vaults in bars.

A movement has been started here to raise a subscription for the starving, famine-stricken Russians, and it is probable that a public meeting will be held for that purpose. S.

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THE BOOK IN THE HANDS OF THE CHILD.

The first book to put in the hands of a child is Matthew. Matthew is the Bible pupil's spelling-book and a child ought to know how to spell before he dabbles in philosophy.

When he has read Matthew well enough to be able to name the principal events in the life of Jesus and to quote some of his golden sayings it may be well to take him through Mark and Luke—partly as a review and partly to complete his conception of the life of Jesus. If however he has taken quick hold of the first Gospel he may be taken at once to Genesis for a course in the Old Testament and afterwards brought back to Mark and then to Luke by way of refreshing his memory. He will not be ready for John until he has added some cubits to his stature.

Not until the child has the Gospel story clearly in mind should he be put in the Old Testament. It is a poor way to begin with Joseph and lead up to Jesus. He will learn Joseph quicker for having first learned of Jesus. A few chapters in Genesis may be omitted. You will easily recognize them. But don't forget to impress upon the child that the passages passed over are not skipped because they are unimportant or uninteresting but because he is too young to enter into them. If he reads Genesis under wise direction he ought when he is through to be able to pick out the best characters in it and give the reasons for his choice. The child who can see no other difference between Joseph and his brethren than the fact that Joseph had a superior coat has been quilled in his reading by somebody who regards the Bible as a museum of curiosities. It is a good thing to know that Abel did not bring to the altar the same kind of an offering that Cain did, but the important thing to know is the difference between the two brothers who stood before the Lord.

When he is through Genesis pick out the historical parts of Exodus and in short all the historical chapters up to Chronicles. Then let him skip to Daniel.

The child who takes this course under the eye of a faithful parent will hardly trouble you for help in his future Bible studies.—Bible Reader.

PLEASANTRIES.

Devotional.

FORESHADOWED.

BY MIRIAM.

The apple trees are brown and bare, A chill is in the wintry air; No sign of buds upon the trees, No hint of summer in the breeze.

SLIPPING AWAY.

They are slipping away—these sweet, swift years, Like a leaf on the current cast; With never a break in their rapid flow, We watch them as one by one they go into the beautiful past.

SERMON.

BY THE REV. C. H. SARGENT.

"Lay hold on eternal life."—1 Tim. 6: 12. Paul was very anxious about Timothy, his own son in the faith. He loved him greatly, and he had much confidence in him; but still he felt that the work of preaching the Gospel was such a responsible undertaking that he could not be too prayerful for him, nor too earnest in exhorting him to continued steadfastness in those things which he had received.

for the one thing for which God has called you, the glorious work of saving souls. Let those who like such questions fight them out to the bitter end; but, as for you, lay hold on eternal life." Then Paul had noticed that at Ephesus there were certain men who were striving to be rich, certain even of the members of the church who seemed to be sacrificing everything else to gain, counting that gain was godliness, and that if they could get rich they really were the better men for it. But Paul says to Timothy, "Leave money alone. Having food and raiment, let us be therewith content. Your hands are not to be idle, but to hold of two things. Therefore, since you can have only one, see that it is the vital thing. Lay hold on eternal life."

a thing. There is life in Christ which he can give you. Believe, my brethren, you that have this eternal life, in the power and reality of it; and whenever Satan tempts you to think that it is a fiction, a dream, a piece of enthusiasm, an idea born of fanaticism, resist him by the plain testimony of the Word of God and the abundant witness of those who have gone before you, rejoicing in the power of it. Every child of God has times when he questions himself; but still he can truly say, "I am not what I used to be. I have feelings both of pain and joy that come not of the old life, but of the new, which has come to me by God's gracious gift."

have you lay hold on life eternal. God never singles us out in this way unless he means to bless us. He never says, "Seek ye my face," in vain. Has God called you out from among men? Do you feel what your parents and friends at home do not feel? Is there a call to you like that call, "Samuel, Samuel," and have you responded, "Here am I; for thou didst call me; speak, for thy servant heareth"? Oh, if God has favored you with a special and effectual call, then lay hold on eternal life with your whole heart and soul, and never let it go! Come what may, resolve that you will hold to this gift of God in life, in death, and throughout eternity.

fond sister; and taking Bert's arm they went for their evening meal. Bert entered the prayer-room that night with heart open and ready to receive. He was a little early, but he found a number of young people assembled, discussing—not the meetings, as he supposed and hoped, for he was waiting for a seasonable word, but a social time to be given the next night at one of his Christian girl-friends. "Bert, you must certainly come; for we can't get along without you to keep us from getting blue," said Fan, who was "getting up" the gathering, laughing gayly at her unattractive rhyme.

past. Men and money have been forthcoming in answer to prayer. When steam and electricity shall have robbed missionary labor of nearly all its self sacrifice, when the home church shall come to give unstintedly but out of her abundance, what can hinder a relapse into apathy and indifference? Nothing can save us but prayer. Said Dr. Pierson at Northfield on mission day this year: "Were I asked what above all else the Church needs for the new century of missions now before us, I would say, not men, or money, or zeal, but an outpouring of the spirit of believing prayer." Shall not the monthly concert of prayer for missions be more largely observed in 1892 than it has been in the past? Pastors, much depends upon your zeal and perseverance to make this possible.

Missions, HOME AND FOREIGN

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

THE CONCERT CALENDAR, 1892.

Jan. 3.—General Outlook of the World. Feb. 7.—China and Tibet. Confucianism. March 8.—Mexico, Central America, West Indies, Cuba. Evangelization in China. April 8.—India, Ceylon, Java. Brahminism. May 1.—Burmah, Siam, and Laos. Buddhism. June 5.—Africa. Freedmen in the United States. July 3.—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America. Aug. 7.—Italy, France, Spain. Papal Europe. Sept. 4.—Japan, Korea. Medical Missions. Oct. 2.—Turkey, Persia, Arabia, Mohammedanism. Greek Church. Normal Christianity. Nov. 6.—South America. Paapey. Y. M. C. A. Home Missions. Dec. 4.—Syria, Greenland. Jewish Missions. Educational Work.

TO THE FREE BAPTIST WOMEN OF INDIANA.

DEAR SISTERS:—At the State Association held in September at Bluffville, we, the women of the missionary society that are present, realizing that the State of Indiana has done but little for missions, tried to lay plans for the present year whereby we may increase the interest and raise more money through our auxiliaries to help the cause. We planned to try to raise \$300 this year ending Sept. 1, 1892. Three months of the year having passed by, it behooves us and the Quarterly Meetings that are not fully organized to begin work at once. We have a State organization, and desire an organization in every Quarterly Meeting and an auxiliary in every church to help in this grand and noble work. One-half of all the money we raise is to go to the support of a new missionary to India as soon as the needed salary is raised with the help of some of the Western States. The other half is to go toward the support of a State evangelist whose duty is to visit weak churches, open new fields of labor, and encourage the work generally all along the line, that our beloved cause may prosper. Can we not have a society in every Quarterly Meeting, and in every church an auxiliary? Now, dear sisters of our denomination, please do not pass this by without a thought, but begin at once by organizing in every church where you have no society; and if there is no Quarterly Meeting society, at your next session get together and organize one, choosing your most active and devoted women for the responsible positions. Some may say, "We do not know how to begin work." If you will send to Mrs. L. E. G. Meader, 14 White St., Pawtucket, R. I., you can obtain constitutions, blank, leaflets, manuals, etc. The price of the manual is 10 cents, and each officer in the society should have one. Now let us all, brothers and sisters, give at least \$1 per year, 25 cents per quarter, or whatever amount you feel able to give. But let us give something in the name of Jesus, and we will be well repaid. Let us pray that God will open our eyes, hearts, and understanding, that we may accomplish this work that seems to have fallen into our hands as women.

Sunday-School.

LESSONS FOR FIRST QUARTER. Jan. 3. The Kingdom of Christ. Isa. 11:1-10. "10 A Song of Salvation. Isa. 26:1-10. "17 Overcome with Wine. Isa. 28:1-13. "24 Hezekiah's Prayer for Deliverance. Isa. 37:14-21, 35-38. "31 The Suffering Servant. Isa. 53:1-12. Feb. 7. The Gracious Call. Isa. 55:1-13. "14 The New Covenant. Jer. 31:27-37. "21 Jehoiakim's Willfulness. Jer. 35:10-31. "28 Jeremiah Persecuted. Jer. 37:11-21. Mar. 6. The Downfall of Judah. Jer. 39:1-10. "13 Promise of a New Heart. Ezek. 36:25-28. "20 The Blessings of the Gospel. Isa. 40:1-10. "27 Review Exercises.

A SONG OF SALVATION.

Sunday-school lesson for Jan. 10, 1891. See Isa. 26:1-10.

I. LESSON INTRODUCTION.

The part of Isaiah between the last lesson and the present one is mainly occupied with detached prophecies against foreign nations. Chapter 22 refers to events at Jerusalem, and chapter 23 has another prophecy against Tyre. The next paragraph we take from The Sunday School Times. Chapters 24-27, it is generally held, constitute one prophecy. They tell of judgment on the nations, especially upon one city (unnamed), probably Babylon. The blessings of salvation coming upon God's people are depicted in chapters 26 and 27, and these as a consequence of the deliverance he has wrought. The tone of the whole is exalted and evangelic; the passage forms a fitting climax to the previous prophecies (chaps. 13-23). It has been urged by modern critics that the remarkable elevation of thought, etc., point to an author much later than Isaiah. But there is no proof that any later period is indicated by the allusions in the prophecy.

The time is, probably, before the last Assyrian invasion, but the precise point is uncertain. The indefiniteness of the time and a mixing of allusions render the exegesis difficult.

II. EXPLANATORY NOTES.

1 In that day shall this song be sung in the land of Judah: "We have a strong city; salvation will be appointed for walls and bulwarks. In that day, etc. The prophet anticipates the time when the suffering and oppression to which the people of God had been subjected should come to an end. The picture is ideal. The new Jerusalem had no need of walls; yet the purpose of the prophetic revelation was practical, for the comfort and admonition of the present generation. The language is the utterance of a joyful confidence in God, and thanksgiving for the great salvation which he has wrought: "The land of Judah is the Lord's land, where his temple was in which he was worshipped, where his people dwell, and the Lord had his habitation in the midst of them." The Jews had been afflicted and in bondage for their sins, but now in the period contemplated by the prophet their sorrows and distresses were at an end. Judah stands for the people of God, so it was not merely a national victory which the prophet was celebrating, but the triumph of God's people; so the land of Judah may be considered as a particular geographical territory, but the abode of the true worshippers of Jehovah. Of the strong city salvation will take the places of walls and bulwarks. God himself is the wall of defense (Zech. 2:4, 5). "He surrounds his people with his salvation, his omnipotent delivering grace (Ps. 125:2; Isa. 60:18); and this is the only wall they need for their protection." The reference is to ancient means of protection. The city was first surrounded by walls, and to render an approach more difficult for a besieging army, there were added "bulwarks."

2 Open ye the gates: The call seems to pro-

ceed from heaven. Compare Isa. 40:1-6. A strong city, with secure gates, suggests a place of absolute safety; but the church triumphant, represented as a city whose walls of salvation would easily repel the attacks of the most formidable foes, is in no danger: it is a time of peace, and the gates are to be unbarred and thrown open. Notice that it is the righteous nation, not the Jewish nation as such, that is to enter this divinely protected city. The American Revisers would substitute faith for truth in this verse. The warriors of the city, whether angels or porters usually in charge, are directed by God or the prophet to give free access to the righteous nation—the one which obeys the law of God from the heart—which maintains fidelity.

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is an everlasting rock. Thou wilt, etc.: Margin, "A steadfast mind thou keepest in perfect peace;" or Hebrew "peace, peace." One confiding in divine protection will not be disturbed by outward causes of disquiet. Because he trusteth: God will not disappoint the expectations of those who confide in him. The fourth verse may read: "Trust ye in Jehovah for ever, for in Jah Jehovah ye have a Rock of Ages." Notice that in this verse Jehovah is used once in the Common Version, one of the four times when Jehovah is properly used instead of LORD. The other three are, Ex. 6:3; Ps. 83:18; Isa. 12:2. Jehovah is the Rock of his people, a solid base to rest upon. See Deut. 32:4; Ps. 18:2.

4 For he hath brought down them that dwell on high, the lofty city: he hath laid it low, he layeth it low even to the ground; he bringeth it down even to the dust of the earth: he saith, even the feet of the poor, and the steps of the needy. The expressions of verse 5 are borrowed from Isa. 25:12, where the humiliation of Moab is spoken of as a signal instance of the complete destruction which awaits all those who are hostile to the kingdom of God. The prophet is looking back to the time when all the foes of God and his church have vanished from the earth. Even the feet... needy: Or, "Even the feet of the afflicted, the steps of the weak," i. e., God's people. The same word in Hebrew expresses poverty and humbleness; the same word, plainness or straightness, and uprightness. These defenseless classes are now, under immediate divine protection.

5 The way of the just is uprightness: thou that art upright do not direct thy path of the just. Yes, in the way of thy judgment, O Lord, have we waited for thee; to thy name and to thy memorial is the desire of our soul. Uprightness: A right way, or even, smooth. The prosperity that attends the pious is referred to. "God smother their way before them and brings them to a happy termination." The reverse seemed true. Judah had been subjected to severe afflictions and trials; but God has conducted them safely through, and now all is made plain. Yes, etc.: The church, or God's people, seems to be the speaker. "Indeed, knowing this—that thou hadst a hatred of all that exalted itself, we looked out for thee to traverse the earth in the path of thy judgments, those judgments which, according to the prophecies, were to open the Messianic period." The prophet and his disciples had a desire for the manifestation of God's character which was conformed by his name, "and which was handed down in the historical memorial of his deeds of power and love." His "memorial" is a synonym of name (Ex. 3:15).

6 With my soul have I desired thee in the night; yes, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world learn righteousness. The church or people of God is the speaker. "Through the long dark night of affliction (21:1), that earnest soul-longing continued; "ya, the faintest spirit concentrated its strength on the work of looking out for the light of God's presence." Says Professor Green: "The triumphant church of the latter day is represented as looking back over the militant period through which it has passed, and describing its yearning desire for God's appearing, and his intervention on the side of truth and righteousness, and to put an end to the prevalence of wickedness, to rectify all wrongs, and promote all that is pure and good." In the night: Either to be understood literally as indicating the strength of the desire which fills the mind in the time usually given to repose and slumber, or figuratively the night of affliction and distress. Early: The American Revisers recommend earnestly. For when thy judgments, etc.: "In purity embodies evil-doer. The just tribulations of God's providence startle men out of their security, and show them that sin is no trivial matter in the judgment of the Most High."

7 Let favor be shewed to the wicked, yet will not be less righteous; in the land of uprightness will he deal wrongfully, and will not behold the mastery of Jehovah: "A due consideration of God's transcendent excellence would banish pride and its attendant sins from the world; but "the wicked willfully shut their eyes to the greatness and the glory of the Most High, whom they are under the highest obligations to honor and obey."

III. DOCTRINAL AND PRACTICAL INFERENCES.

Let favor, love, tenderness, compassion be shown to the wicked, yet he will not learn righteousness. In the land of uprightness, where everything is right and all goes honorably, will he deal wrongfully and will not behold the majesty of the Lord. The willfully rebellious will abuse all the goodness of God. For such he has judgment. To some the Gospel is life; to others death (2 Cor. 2:16).—The Treasury for Pastor and People.

Goodness doesn't come as a matter of course with good surroundings, and badness doesn't go as a matter of course with the same surroundings. Adam didn't do as well in Eden as Daniel did in Babylon. And when you and I hear it said that good and evil are a simple matter of environment, we know better, whether the man who says so does or not. A man is liable to give himself up to sinful thoughts, and to plan evil doing, as he sits at the communion table or in the prayer-meeting; and a missionary doesn't always go wrong when he has only heathen or cannibals around him. More depends on what is within a man, than on what is round about him, for his will being or his ill doing.—H. Clay Trumbull, D. D.

In the midst of our happy Western civilization, we can scarcely realize what it must have been to dwell in a land where "the inhabitants of the villages ceased," and where men dared not live in isolated houses, nor even in communities, unless protected by walls

and bars and gates. No more vivid picture of peace and security could be presented to the war-stricken Israelite than the triumphant city, portraying the time when God's salvation shall take the place of walls and bulwarks; when the gates shall stand open; when men shall go in and out without question; when there shall be no alarm by night or by day, but, trusting in Jehovah's guard alone, all shall be kept in perfect peace. It was a dream never before realized in the history of the Israelitic nation, save during the short reign of Solomon, the transient type of the messianic kingdom of peace. Today, in its desolation, that land, as we wander over its hills and valleys, tell the story of its past history. Every hill-top, or "tell," as it is called, is crowned with a grass-grown desolate heap from which ragged stores protrude, or are scattered over its surface. What are these? If we dig into them, we find that they are all the ruins of walls which once encompassed the old cities of Israel and Judah, now laid low even to the ground.—brought even to the dust, and trodden down by the feet of the poor and needy. No less than 2,770 names of ancient sites have been recovered, and laid down in the maps of the Palestine Exploration Fund, the greater part of them being those of ancient walled towns now laid low.—H. B. Tristram, D. D., LL. D., F. R. S., Canon of Durham.

THE TEACHER AS A PERSONAL FORCE.

[From the Rev. Dr. W. W. Newton's Life of Dr. Mühlberg.] The distinguishing vice of educators has always been an overweening confidence in the efficacy of some theoretical method of instruction. The assumption has been that the perfect method would insure the perfect school and the perfect education. The great Comenius was a conspicuous offender in this regard, and even the exquisite treatise of Milton betrays its author's lack of practical experience in the teaching art by its perpetual lapses into this besetting sin; while the overrated work of Rousseau is little more than the impracticable dream of a conceited enthusiast. It is the characteristic of Dr. Mühlberg that he thought little and wrote less about methods of instruction, while attaching absolute importance to the living spirit of the teacher. Education was not the impartation of knowledge, but the communication of a spirit; not the training of an intelligence, but the development and inspiration of a soul; not the discipline of powers, but the formation of a character; not familiarity with principles, but the perfection of manhood. This is a demand which no method can satisfy,—a task for which no method can ever be adequate. Had this great educator's ideal of education been less exalted and noble, he doubtless might have followed in the beaten path of the hundred school-teachers. From his own inner consciousness in this case it would have happened that the perfect theory of education—method and all complete—would have been infallibly evolved and given to the world with the glib phraseology of the soul satisfied vender in educational wares. Another "system" would have been tabulated in the history of pedagogics; another system-maker would have claimed a niche in the temple of the literary and educational bureau. But this was never his way. Instead of describing the model system of education, as Plato described the modern republic, he set about in the most matter of fact manner to evolve his model school. Instead of expending his power in building into symmetry a beautiful and elaborate theory of culture, he set to work to produce the results of true education in the shape of thoroughly developed men.

We have seen how much the experiment cost. From the threshold of a life of assured success, and of national if not world-wide fame in his profession, he deliberately consigned himself to years of obscurity and monotonous drudgery, with the grave prospect of very possible failure as his hope of reward in this world. Yet this is the only true method in education. No science of teaching can ever make a school; no theory of method in teaching can ever develop a character and train a soul, any more than the classifications and analyses of the botanist can construct a flower. Mühlberg knew that what is wanted first and always is a teacher. And the true teacher will find his own method, which will infallibly be the right one for him. The real teaching force resides in the individuality of the teacher, which the Lord has made and not man, and which is worth more than all the

man-made methods in the books. The only stimulating force in the realm of spirit is spirit; the one creative and inspiring agency in the domain of character is character; just as the indispensable condition prerequisite to the development of mind is the presence of other minds. The "method" of Dr. Mühlberg, in so far as he can be said to have possessed one, was the personal method,—the method of love, of individual interest and personal contact as the moral and spiritual force essential to that rounding of the manhood which is the test of all true education.

"It is the plain duty of projectors and conductors of the many plans for furthering Christian and benevolent work to bear in mind three things—

"1. No effort is much avail that does not point those who labor and those who patronize to the object beyond the effort.

"2. We should avoid everything that nourishes pride, personal vanity in presentment, envious pushing of individual preferences, or any other unchristian spirit.

"3. That which is not in itself healthful for body, soul and mind, can never be healthful merely because it is used as an instrument to further a cause of the church."

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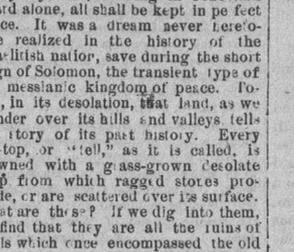
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Correspondence.

"A FRANK WORD."

KEUKA COLLEGE, N. Y., Dec. 21.

MY DEAR "STAR":—I am surprised and grieved over statements and arguments contained in an editorial of Dec. 17, under the above head. First, because of the reproach cast upon the memory of one of our most manly and broad-minded ministers, now in heaven. Rev. S. D. Bates, who led the work of founding Ridgeville College, should not be accused, even by implication, of the folly imputed to him. He was a man of sound judgment, broad views, and honest purpose. He found certain local interests centered at Ridgeville, and thought it wise to utilize them. He repeatedly told me that the money invested in Ridgeville College could not be diverted from that locality; that nearly all of it had to be used there or nowhere. He knew the facts better than anyone else, and it is not becoming to question the correctness of his judgment. The lament, therefore, over \$40,000 loss to us in the Ridgeville College undertaking, as the *Free Baptist* and the *STAR* put it, is not justified by the facts. The school did a good work for years,—a work that no other school would have done. Who shall decide that the investment was a loss to the Free Baptists or to the world?

There was Geauga Seminary founded as a denominational school, by funds widely collected from other churches. It flourished and did a grand work for many years, declined and was sold out, a very small percentage of the investments going to Hillsdale College. Was that a loss to the denomination? Was it unwise to found it? Would it be just to reproach the founders and managers for mistaken zeal? There are just as good reasons for it as for the inference drawn from the sale of Ridgeville College; and better reasons, for the funds invested at Geauga were not local, and beyond the reach of our general work, as at Ridgeville.

But the most serious point in the article is the attack made upon Parker College and Keuka College. The article says, "The moral may be not only drawn from the Ridgeville failure, but also anticipated in connection with other ventures now making with possibly no better reasons for being than had Ridgeville College as a Free Baptist institution." The aim of this language is obvious. The "ventures now making" are condemned, and failure "anticipated." Is such a criticism fair or just? "It is but a continuance of public and private criticisms which have been going on for months. For the *STAR* says truly that "more than one article contributed to these columns of late has called attention to two classes of failures that have injured our denominational work in recent years."

Now, to make clear the injustice of this criticism on the endeavor of the Central Association to found Keuka College and Assembly, I beg leave, in the briefest possible way, to state a few facts. Our first college began at Ann Arbor, Mich. It was afterwards moved to Hillsdale. Dark days, strife among leaders, despair came, and deliverances also attended the effort. About the same time a theological school was started in New England which, by act of General Conference, was soon located at Whitestown, N. Y. Then Bates College came, with serious objections from leaders in Hillsdale and active men in New England. In the meantime the Education Society, controlled by New England men, determined to annul the act of General Conference, locating the theological school at Whitestown, and to remove it to New Hampshire. The New York Yearly Meetings protested against this movement, and appealed to the General Conference soon to meet.

The case was argued before Conference. We urged that one theological school, centrally located, with a college in Michigan and another in the East, was the wisest and most economical plan of education among us that we could adopt. The Hillsdale interest and the New England interest united and voted us down; the theological school was moved to New England. Another theological school was started at Hillsdale; Whitestown Seminary and New York educational interests were crushed. By these moves the loss to our denominational work has been very great. I felt then, and feel now, that a very serious mistake was made. Yet we, in the central portion of the denomination, kept on contributing to educational work East and West, and neglected the work in our own territory, because we did not feel that the denomination was then able to do more than was being attempted East and West. From this central district more than \$50,000 has been contributed to those undertakings.

The time finally came when the Central Association felt that the neglect of its local educational work should not longer continue; that the great loss sustained by the removal of the theological school and consequent failure of Whitestown Seminary should be repaired. In this endeavor we have not met with that kindly sympathy and encouragement that we had reason to expect. But in spite of prophecies of failure, in spite of unfriendly criticism, in spite of active sympathy with our enemies who were seeking to destroy us, in spite of active agencies to take from us funds which properly belonged to this enterprise, we have gone forward and now have a property worth at least \$200,000, without a mortgage or lien upon it. We have a school of one hundred and fifty young men and women. We have not failed, and do not expect to fail. We feel the warmest sympathy for educational work East and West, and desire confidence and sympathy in return. If we can recover to a degree the great loss which came to us, and to the whole denomination, by the removal of the theological school from New York, and the failure of Whitestown Seminary, and a general paralysis of courage and hope among us, why should we be hindered? Why should anyone East or West find fault with us? Why should obstacles be thrown in our way? Is it not better that we help rather than hinder one another? Having not in the Central Association waited long enough for interest East and West to grow, before attempting to repair the great damages we suffered, from what seemed to us the unwise and wasteful action of Gen-

eral Conference referred to? Though my words are "frank" they are not unkind. I do not, and will not, believe that the *STAR*, and the authors of articles heretofore published by the *STAR*, intend to injure the young institutions named, but they are injuring them by words and arguments which are contrary to facts and tend to division and discouragement.

Yours very truly,
GEORGE H. BALL.

Now really, Bro. Ball, this is all "too bad!"

When we received the foregoing and began to read it, we were surprised. As we continued reading, surprise became amazement. Then, as it is said that by a single step one may pass from the sublime to the ridiculous, amazement yielded to a sense of the ludicrous and we had to laugh! But the serious aspect of the case immediately reasserted itself and we also felt somewhat "grieved" as well as "surprised." Now as Bro. Ball and ourselves are both "surprised and grieved," let us see if we cannot say some things that, if rightly received, will tend to restore us both to our ordinary states of thought and feeling.

We certainly hope to be believed when we declare that in writing the editorial referred to we had no definite thought of Keuka College in mind. Nor did we have any educational institution especially in mind save Ridgeville College. And even that we thought of only as it was presented by *The Free Baptist* from which we quoted. And the alleged "failure" of that enterprise served us simply as an occasion for making again the point that our denomination is not likely to sustain decently more than two denominational newspapers. We referred, indeed, to two classes of failures in the past—educational and journalistic, and said that the moral drawn by *The Free Baptist* may be "also anticipated in connection with other ventures now making with possibly no better reasons for being than had Ridgeville College as a Free Baptist institution;" but our thought, as the tenor of our whole article shows, had special reference to newspaper rather than educational ventures.

In assuming that we were making an attack on Keuka and Parker Colleges, Dr. Ball puts up a man of straw and then assails him, with lance set, as vehemently (will the Doctor forgive us?) as Don Quixote assailed the windmill. To one of these institutions we have made a contribution of money, all articles advocating their claims have been freely admitted to the *STAR*, and toward neither of them do we have any but the kindest feelings. There have been times when we doubted the wisdom of starting them, but now that they are what they are, may our pen refuse to write before we "attack" them with any hostile spirit or purpose! We make the expression thus emphatic because we mean what we say. Some one or more of our present educational ventures may be doomed to failure, like others before them. We have not, however, the slightest wish or purpose to do anything to bring on such failure. The optimistic view presented by Dr. Ball, which enables one to see success in a failure, has something quite attractive to us; nevertheless we prefer the kind of success that does not take the form of a failure, and we are strongly persuaded that any other kind is not very beneficial to our denominational work in the long run.

Some of the best men that ever lived made mistakes. Does any one suppose that Dr. Bates, in what he did for Ridgeville College, anticipated and expected what has now befallen it? Not even Dr. Ball holds the memory of Bro. Bates in higher and tenderer esteem than do we. We came to know him and to love him before he died, and when any one accuses us of "casting a reproach" upon his memory, he knows not what he says! All the facts relating to Ridgeville College we do not pretend to know. Our impressions as to that school have been received from brethren who have known much more about it than we. We sincerely wish it could have become what Bro. Bates fondly hoped and believed it might become to us as a denomination. For the good it has done, and may yet do, God be praised. Whatever lesson there may be in its loss to us as a people, let us fully learn that we may grow wiser.

The special point and scope of Dr. Ball's assumption against us appears in the following: "Now, to make clear the injustice of this criticism on the endeavor of the Central Association to found Keuka College and Assembly," etc. This is—well—astounding! In leaping to the conclusion which appears in the words which we have italicized the Doctor performs a feat in mental athletics which is more creditable to his agility than to his charity. We are amazed almost beyond expression to know that in the editorial referred to we attacked the whole Central Association and Keuka Assembly! Really, Bro. Ball, this is "too bad." Just hear us! We believe in the Central Association; we believe in Keuka Assembly; we do not disbelieve in Keuka College; and notwithstanding the above communication, we believe in the kindness and good intentions of Bro. Ball.

THE NEW HAMPSHIRE YEARLY MEETING.

The next session of the New Hampshire Yearly Meeting will be held with the New Durham church. It is the centennial year of the Yearly Meeting, and appropriate exercises will be held in connection with the usual program of the annual meeting. The members of the mother church are anxious to entertain the hundredth session on the ground where the denomination had its birth. The unanimous invitation of the church to have this meeting held with them shows a spirit of enthusiasm akin to that which fired the hearts of the fathers of the first church.

The committee on program will in due time publish a list of historical subjects to be presented, which will doubtless be of great interest to all who are engaged in our denominational work. It is hoped that a very large number will attend the centennial Yearly Meeting on the historic ground of New Durham next June.
E. H. PRESSOTT, Sec.
Concord, N. H.

THREE CLASSES OF THEOLOGICAL STUDENTS.

1. Some are professional. They study, pray, and plan with reference to sermons and salaries, professional success and reputation, pleasantness of work and worship. They assume that the people need and will support such a profession, as they support lawyers, physicians, and teachers, and upon the same general principles, valued according to the supply and demand, and bought and sold like other labor.

2. Others, mistaking utility for benevolence, are only anxious to "do the most good." They thus reverse the order of heaven, that "godliness is profitable unto all things," affirming that whatever is profitable is godliness, that the end sanctifies the means. That right will ultimately result in the greatest good to the universe, and that consequences long continued sometimes indicate the will of God and man's duty, is true. But man's obligation depends upon his moral nature and relations, and the law of God is his rule of life. To make the supposed consequences of actions the rule of duty would justify the pastor in using arsenic for the relief of the sick who are incurable, the brigands of Italy in the robbery of money for the poor, the man who neglects his own family if he can do more good elsewhere, the robbery of the rich when their money can be more useful in other hands, and the murderer who kills a man who is an injury to society. This theory of success as evidence of righteousness may appear plausible to some who, regardless of the voice of conscience in the relations of life, the moral judgments of mankind, and the claims of truth and the law of God, imagine themselves supremely benevolent in ignoring Biblical doctrine and ecclesiastical consistency for utilitarian policy. This theory offers no encouragement to the waiting prophet who asks: "The cities are wasted without inhabitants," asks, "Who hath believed our report?" or the weeping Jeremiah who seemed to accomplish so little with such a terrible loss and suffering, and risk of life. Some of the most unpromising efforts have been most successful even in this life, and many of the fairest prospects for "doing the most good" have utterly failed. How little the mother of John Wesley thought or knew of the ultimate consequences while with a mother's love she was watching that little wasting child whose life thus saved will undoubtedly yet influence hundreds of thousands in the way of eternal life. How little one knows or can know what will do the most good only as he is true to God and truth, knowing that in so a way, at some time, success is as sure as the promise of the Almighty. This is the only sure ground of hope. The sailor in the storm without a compass won, by his own flickering lights, steers his vessel by the looks of the waves in is no more danger than the minister who shapes his course by utilitarian policy.

3. There is another class of theological students deserving of more attention in this connection than the limits of this paper will permit. They are Apollitic, "sent of God," not by official succession, but in spirit and fact; not sent to fill out a professional program, nor work out a successful policy from their own narrow views of utility, but having concluded in the light of revelation, the indications of Providence, and the influence of the spirit that God requires them to preach the Gospel, they make this the question of life, "What wilt thou have me to do?" As Christ was not called for nor provided for by the world, so his ministers are not made such "by the will of man" but by the spirit of God. Their obligation in this respect arises from relations to Christ. And although all the members of his body are equally and mutually bound to promote his Gospel, yet his ministers are to do his work as best they can even though others fail in their duty in sustaining the cause. They are his "witnesses" and must testify to his doctrines and claims. They are his "preachers" and must proclaim his call of mercy. They are his "friends" and must show their identity with him. They are his "laborers" and must work by his direction. They are his "stewards" and must guard, improve, and use the ability and means in their hands, though in earthen vessels. They are his "ambassadors" and must plead in his name

for reconciliation to God. These men have a special call to a special work for special purposes, and secular laws of labor and trade will not exactly apply in their case. We have many such theological students who have more regard for principle than policy, for convictions than conveniences, for truth than taste, for the call of God than the call of men. They may for awhile weep with Jeremiah, "suffer want" with Paul, but when God makes up his jewels they will be there, and when he calls the roll of his friends these faithful ones will answer, "Here am I."

RANSOM DUNN.

Hillsdale, Mich.

SOMETHING ABOUT CORRESPONDENTS.

IV. THEIR RELATION TO EDITORS.

Sometimes there is friction between the writers for periodicals and their immediate managers. Articles furnished for them are sometimes altered, or mangled, as their authors would say. Sometimes, on account of length, the sentiments they contain, certain deficiencies in general style, or modes of expression, they are consigned to the waste basket, that dismal sepulcher of many a lost hope and blasted expectation. This is wont to grieve, if it does not irritate, their authors more than one would think.

Now it should be borne in mind that all periodicals that appeal to the public for support have certain definite principles to be maintained, and certain specific objects and ends to be secured. These are made known, sometimes by formal announcement in the periodicals themselves, at others by the general and accustomed features with which they are characterized. Editors differ somewhat with respect to their responsibility. Some are employed by companies, or associations, to which they are answerable for the ability they put into their work and for the character it maintains. In other cases the editors themselves may be the proprietors and sole managers. They are directly responsible to the subscribers who take their paper for the objects and ends set forth directly or indirectly as named above. There is in this an implied contract by which each party is morally bound. Should the editors or managers in any way contravene the principles thus announced, or persistently cause to be published what manifestly defeats the end for which the paper is furnished, the contract is violated, and its patrons may justly complain, and demand that their paper be stopped.

It will be seen, then, that editors are amenable for the subject matter they furnish the public. I know they sometimes disavow responsibility for the sentiments of their correspondents, but they are so held, unless they specifically so state with respect to individual articles containing objectionable sentiments, either by denying the truth of them or refuting them by argument.

It is well to bear in mind that the managers of periodicals have in many respects the advantage of us. Editors are, from experience and otherwise, better judges of what is suitable for the "make-up" of a paper for a certain number, and at a certain period of time, than we can well be. They have before them piles of the ablest and best conducted periodicals in the land, and may from them be able to judge of the general features of a paper, best suited for the objects it proposes to itself, and, of course, for its highest success. Besides, they have other piles of manuscripts waiting to be used, and they are under obligation to make such selection as is best suited to the present needs. The trouble is that everybody seems to know how to run a paper except the editor himself, who of all men ought to know.

In respect to condemned manuscript, probably we are all in the same class, if we have written much for the public press. The writer of this article has been a regular (paid) correspondent of *THE MORNING STAR*, for instance, fifty-two years, and has escaped a quarrel with it thus far. During that time, as near as I can conjecture, I have furnished for its columns a thousand articles of an average length. Two brief notes, casually thrown off at the writing, have gone to the shades of that dismal receptacle before mentioned. It happens that both of them were rejected by the late Bro. Burk of sacred and loving memory. And what is quite worthy of mention, both of them had a real or supposed bearing on the interests of the *STAR*. Touch that, and you were sure to touch the apple of his eye. I never knew a man of greater singleness of devotion to an interest than he to that of this paper. In one of the articles in question, I recommended a secular paper for family use. Upon my inquiring why it was not published, he simply asked this question: "Would you think it wise to encourage a competitor to our own paper?" I did not quite see the point then, not having learned, as he had, that there are Free Baptists—let us hope a few and far between—who would discontinue the *STAR*, their own paper, for another. In the other article, I complained of certain features of the *STAR* which I supposed might be im-

proved. His answer to an inquiry of mine was sharp and stinging, viz., "What would you think of a merchant who should go about the streets decrying his own goods?" I did not quite feel the force of the point, and so took refuge in silence, sometimes the safest and always the surest retreat from an impending conflict.

Leviston, Me.

J. F.

RELATIVE GROWTH OF RELIGIOUS BODIES.

Religious bodies, like men, differ in height, breadth, and thickness. The reasons are not always clear, as are not the reasons why one man, in spite of himself, is a dwarf, while another is uncomfortably overgrown. Some reasons for denominational distinctions seem apparent, and may be contemplated with profit. One and another of these bodies took their rise under widespread favorable conditions. Every where a feeling prevailed and grew intense that reform or advance was imperative. The denominations rising just then and answering to this prevalent feeling struck the high tide and gained decisive advantage. So Lutheranism, Presbyterianism, Methodism, began. Much earlier or later Luther had not been Luther, nor Calvin nor Wesley the lights they were.

The demand was not so much for a new doctrine as for a new life. The spiritual life of the great body of Christendom had departed. Aroused to thought men came to feel at once, and intensely, that the spiritual life of the soul, of the Church, is the supreme thing. No example of such uprising as that of the Reformation has ever occurred for merely doctrinal issues.

Again, the personality of the founder or founders of sects has seemed to enter largely into the denominational growth. The founder was a great man naturally,—a genius of intellect, of culture, of skill, and a natural born leader. He at once attracted and commanded men. He drew men like himself, every man a magnet of power. The multitudes all but irresistibly were drawn into their wake.

So powerful have been such personal traits in the leader that we could all but know the denomination by the man, or the man by the people who have admired him. Wesley is seen in every successive leader in Methodism.

Another denomination took its rise in doctrinal issues chiefly. But upon these men were divided, and only a part could go in any one way. The issues were local and limited. As a result, the growth of the sect has been less. If, besides, the founder or founders were tame men, however good,—not personally great, not great in acquired abilities, not ambitious, to be great, not contemplating great ends nor making great plans,—the results will correspond. Small men do not easily attract and command great agencies nor reach great results. Some outside tributary must rise and flow into such, or an Amazon or a Mississippi will not be reached.

Again, boldness of issues and boldness of propagation and defense have seemed the chief elements in the growth of some bodies. The issues, doctrinal and practical, were made vital, and emphasized as though they were.

The founder and followers knew well that they would antagonize other bodies and be antagonized, and prepared for the contest. This started and drew general attention. Some of the issues were possibly well taken and well supported. Men fell in with these, and accepted or endured others. They were vigorously opposed; and this was interpreted by them into persecution, and won sympathy. These elements beget zeal, persistence, aggressiveness. The membership partook of the spirit of their leaders, and seconded their efforts. Find one of these where you may and you find him with his armor on and sword drawn. He has his proof texts and no lack of assertion. He knows he is right and means you shall know it. Such elements will win numbers,—would for even a bad cause. They would make a sect if nothing better.

Another element of denominational growth may be defined as ingenious accommodation to popular sentiment. It may be sanctified or it may not. The leaders keep a sharp eye upon the trend of popular thought and feeling, and shape measures and direct agencies accordingly. The pope of Rome has always been characterized by this wisdom. Herein lies his tremendous power. An example of this accommodation is found in our own country. Some religious bodies from the first condemned slavery and refused to receive slaveholders to church fellowship. This, of course, shut them out of the South wholly until since the war, and does still, virtually; only the lowest classes are yet wholly free of the old prejudice. The embarrassment in the North was little less. But the larger bodies, while pronouncing slavery wrong, saw no way out of it, and accommodated themselves to it, receiving slaveholders as others into their fellowship. Pursuing this policy they grew prodigiously in the South, and with the advantage of political prejudice and popular favor had their larger growth in the North. The larger proportions once gained have been easily held to the present. Pride of numbers and superiority, not always

nor necessarily unsanctified, have tended strongly to turn the popular current of religious society in the direction of these larger bodies. Little doubt that so it is to be.

On the same principle pedobaptist bodies have had advantage. Assigning to baptism whatever mode people desire it, and obligating children to themselves by so-called infant baptism, they pave the way for larger accessions, by many. The Baptist body, it is true, has kept pace with the pedobaptist; but they are among the earliest, have had strong leaders, and have made baptism a bold issue, and won by advantage of argument. Had they kept baptism in the background, apologized for bringing it forward at any time, tacitly recognized the common validity of pedobaptism by a mixed church polity, they would never have attained their present proportions. Their pronounced baptism, with the manifest Scripture support, is the chief element of their strength. We may add their pronounced denominationalism, a natural product of their pronounced issues with pronounced defense.

O. E. BAKER.

Lincoln, Neb.

JERUSALEM REVIVING.

GROWTH AND IMPROVEMENT.

"Is not the rapid improvement of Jerusalem marvelous? It seems almost supernatural. No water, no products, nothing to make a city, and yet one is springing up as if by magic!"

Such were the animated remarks uttered by my friend H. Gillman, Esq., late United States consul in Jerusalem, on meeting him in the street shortly before his recent departure. He had been several years in the holy city, witnessing its expansion and extension, its rapid improvements, its growth in population, mainly of Jews, and the rising up of comparatively stately structures on every side.

Time was, and that not long since, when the streets of Jerusalem used to become a slough of despond after every heavy shower. Now they are stone paved and there are scavengers to keep them tolerably clean. New Jerusalem—the extension of the town beyond the old city walls covering the prophetic ground described in that weighty chapter of Jer. 31: 38—40—has stone foot-pavements too; rather rough, it is true, but still a great improvement on the past. And now a plot of valuable ground is being surrounded by low walls and iron railings to inclose a public garden; while in the center a pretty structure is rising up, intended for a reading room for Turkish officials! Is it not marvelous?

There are post-offices and telegraph office, by which messages can be flashed to remote lands; and one building at least, a mill belonging to a Hebrew Christian banker, is nightly illumined by the electric light! And the railway, that mighty civilization,—the "highway and a way" of Isa. 35: 8,—is progressing and advancing, too slowly for impatient Europeans but with wonderful rapidity in the estimation of the lazy natives; and by April next, it is asserted, the engine's whistle—engines from the United States—will resound and re-echo over the walls of Jerusalem! Is it not marvelous?

In Isa. 62: 10 we read, "Go through, go through the gates,"—"the narrow defiles in the mountains?"—"prepare ye the way of the people,"—"the persecuted, the exiled Jews from Russia, Rumania, Ionian Islands, etc."—"cast up, cast up the highway; gather out the stones." And every time I go down to Jaffa and come up to Jerusalem I watch the process of gathering up stones into wagons on a side line of rails for casting up the highway, forming the railroad embankment yonder, with intense interest.

Are not the "Kircaroth" of Isa. 66: 20 the railway cars, carts, rather than the "swift beasts" of the Authorized Version or the marginal "dromedaries" of the Revised Version? The primary significations of the word, to whatever root it be referred, are rolling, circling round, dancing, conveying the idea of swift motion; and in common parlance we speak of the rolling stock of railways. The prophet names "horses and chariots, coaches and mules," culminating in what may possibly be intended to represent the swift dromedary but more probably the swifter railway cars.

"And there shall be a highway for the remnant of his people" (Isa. 11: 16); and it is accordingly being cast up and made just when persecution is driving thousands from Russia to the land of their forefathers and stirring up the hearts of the Jews everywhere and turning their wistful eyes toward their patrimony,—His holy hill of Zion. And then will come the "highway out of Egypt to Assyria;" and it is already on the tapis to make a branch to Port Said in Egypt, and another to Damascus, eventually to extend to the Euphrates valley and thence to India.

Is it not marvelous? Oh, yes; and wonders greater far are looming on the political horizon, big with the destinies of the people—God's ancient people—and their land, to confound skeptics, make the higher criticism now in vogue blush at its presumptuous theories, and confirm the faith of the saints in the Book—God's written, inspired word.

BUILDINGS.

"And the city shall be built from the tower of Hananeel unto the gate of the corner" (Jer. 21: 38). And it is so being built. During our first months in Jerusalem in the autumn of last year, we were constantly startled—morning, noon, and evening—by artillery-like sounds, as if a bombardment were in progress. It was the blasting of stones right and left for building purposes. Now we have got accustomed to it, as also to seeing long strings of camels fetching wrought stones from distant places. Building goes on incessantly and houses great and small keep rising up on every side.

The Armenians are one of the smallest—I may say the smallest—religious communities in Jerusalem, but yet they possess valuable properties and building plots of land. Their convent, the residence of their patriarch, with its gorgeous church, covers the most prominent site on Mount Zion, most probably the very site of David's palace. Parallel with it they have a garden, at the southern end of which is David's tomb, now inclosed within a mosque with a tall minaret; and if David's, then also those of most of the kings of Judah. Over the tomb or tombs situated in a vault is a large "upper room,"—the Cenaculum, where tradition asserts the Lord's Supper was instituted; a very unlikely spot. To the west of the Jaffa road they—this small body of Armenians—own a large tract of land which they are covering with buildings to let; and among these, over rows of shops and stores, they are constructing a two-story hotel of over one hundred rooms. It will be the largest building outside the walls; the Russian barrack-like buildings alone surpassing it.

Near it and this mission house the French sisters of charity are building a solid, large hospital; and yet there is another French hospital not long finished. Not far from it the Russians are rearing up another extensive building. And the race goes on constantly between Latins and Greeks, Russians, Armenians, Copts, etc. In fact, to describe the various multifarious ecclesiastical buildings of the several Christian sects in Jerusalem would fill up a volume of considerable size.

Go to Bethlehem, Beit Jala, Ram Allah, or Ain Karim,—all peopled almost exclusively by native Christians,—and the same spectacle presents itself. The largest and best structures—old, new, or in course of construction—belong to ecclesiastical bodies,—Latins, Greeks, Russians, etc. Large sumptuous convents for men and women, some looking more like fortresses than the abode of so-called self-denying devotees; churches, gorgeous and spacious enough for far larger numbers than really adhere to the schools; from both sexes, internal and external; pensionaries; hospitals, richly endowed and larger far than need be; episcopal and patriarchal palaces on a grand scale,—and so forth.

Where does all the money—immense sums in the aggregate—come from? Those erring, hell-tossed sects seem to be lavish in providing for these religious establishments in the Holy Land and above all in the holy city. Their ecclesiastics are in no way stinted for means; they get all they want and more than they really need. Our Episcopal and Lutheran brethren in Jerusalem have properties of their own,—churches, parsonages, schools, hospitals, etc., of considerable value and extent. Even the German Hoffmannites—a heterodox, small, modern sect—have no difficulty in procuring what they want.

And would it be believed that up to this hour the non-Episcopal churches and people of evangelical Christendom have not an inch of ground they can call their own for any religious purpose in Jerusalem! The "upper room" of this mission, in which Presbyterians and Wesleyans, Baptists and Congregationalists, Quakers and Brethren, have met to worship God during last traveling season, and when they will meet again this season, and unitedly sit at the Lord's table, is still but a hired room! Would it be creditable to them,—to their missionary spirit, their zeal, their liberality, their "heart's desire and prayer to God" for the salvation of the Jews, for whose spiritual welfare this mission exists and of whom there are about, or may be over, 40,000 now in Jerusalem,—would it be creditable to them that it should be so much longer? I am persuaded in the Lord that the response of thousands of God's people of all denominations will be an emphatic "No!" But some may say, "Tell us how our freewill offerings unto the Lord for providing Jerusalem with an evangelical, non-sectarian hall and mission premises can reach you safely whether large or small?"

I reply, I have this day, Nov. 13, opened a "Mission-building Fund" at the Jerusalem Bankers, Messrs J. Frutiger & Co., who will send receipts to all contributors sending by banker's checks (on London, New York, Paris, Berlin, or any other city), bank notes, greenbacks, and postal orders. But as I cannot ask them to do more than sign the receipts, all communications and remittances had better be addressed to

me,—letters of importance registered; and generous donors will receive prompt acknowledgments.

Address: Rev. Ben Ollie, Presbyterian Alliance Mission House, Jerusalem, Palestine, Turkey in Asia.

A dear Christian lady working for the Lord at Bethany, the home of Lazarus, Martha, and Mary, who worships with us, has most generously offered me land freehold for building a convalescent hospital for poor Jews, and perhaps also for children; but Jerusalem itself should be provided first with "an house of prayer for all people" (Isa. 56: 7).

My prayer and hope and heart's desire is now before the Lord and before his people; and he will move the hearts of many of his stewards, to whom he has confided the silver and gold which are his, to contribute of their substance; and others of his children to collect for this great and noble purpose to his own glory and praise in the city of the great King, the Lord our righteousness.

To be continued with mission notices a fortnight hence, D. V.

A. BEN OLLIE, Jerusalem, Nov. 13, 1891.

From the Field.

Will pastors and others send promptly brief news communications for this department? Write plainly and on only one side of the paper. The names of writers must be given, though not necessarily for publication. Matter should reach this office not later than Monday forenoon in order to insure insertion in the next issue. Communications will be condensed only so far as space and propriety may require.

NEW ENGLAND.

MADISON.—Six persons were baptized by Rev. C. G. Mosher, Sunday Dec. 20. There are others who will soon follow their Saviour in this ordinance. "We have had additions by baptism nearly every month this fall. Still the good work continues."

PERU.—Rev's Gammon and Roy's closed a meeting of five evenings in No. 7, Peru, Saturday, Dec. 19, during which five young men enlisted in the army of the Lord. Bro. Roy held an all-day meeting in No. 4, Peru, Dec. 20. Eight arose for prayers, making their first start during the day. Meetings will be continued there through the week.

OCEAN PARK.—Rev. Z. J. Wheeler has so far received his health as to be ready to respond to the call of any of our churches that may desire his services as occasional or stated supply. He may be addressed, for the present, at Ocean Park, Old Orchard, Me.

ABERN.—Six were received into the Court St. Free Baptist church, Sunday, the 20th. Others will go forward in baptism soon. The work of the church is prospering.

WEST LEBANON.—"A three days' meeting was held in our church, beginning Tuesday (the 15th). Rev's D. H. Adams of Gonic, N. H., and R. J. Russell of Nottingham, N. H., were the visiting brethren. The meetings opened in the midst of a severe snow storm, yet notwithstanding this, enough came out both afternoon and evening to afford a good meeting. Wednesday the travelling was bad and Thursday the funeral of an aged member took place; still a fair number were out these two days, especially in the evening. Although circumstances were so unfavorable, yet we rejoice in the fact that the church was quickened and we trust the good seed that was sown will in due time spring up and bear fruit. The above named brethren who labored with us have the heartfelt thanks of all."

NEW HAMPSHIRE.

DOVER (Broadway).—A valuable present has been given to this church by one of its members, R. V. William H. Watson, a gift of five hundred dollars cash. Part of this will be applied to the debt and part to the pastor's salary for the current year. A large chorus choir of young people has been recently organized and put to service. The religious outlook is growing more and more hopeful day by day, and the pastor (Rev. C. S. Perkins) and wife feel encouraged.

FARMINGTON.—Roll-call has been postponed to Jan. 28, owing to an unusual prevalence of sickness. The Christmas Supper for children was a decided success. Food was provided bountifully, as is usual for this place. The children came out in great numbers notwithstanding the rain, and the next morning a large lot of food was sent to various families on the outskirts. Some of these children can take satisfaction in having eaten at least one good square meal for the year. Mrs. G. L. White was presented with an elegant silk quilt and table scarf. Judging from the amount of labor represented in these two articles, one might think nothing else had been done by the ladies of this society this fall except to work on the two. An album with names of donors neatly inscribed accompanied this quilt.

NORTHWOOD.—Rev. R. L. Howard is sick with the grip, his pulpit being supplied Sunday, Dec. 20, by Rev. W. N. Goodwin.

MASSACHUSETTS.

BOSTON.—There was a baptism at the Shawmut Ave. church last Sunday evening.

LYNN.—Bro. Twort occupied the pulpit again after his late illness, on the 20th inst.

VERMONT.

WEST DERRY.—By invitation of the pastor and church, Bro. J. A. Heath, the evangelist, has been holding a series of revival meetings here. The Holy Spirit has been present in mighty power during the entire four weeks. Meetings were held, and as a result the church has been quickened, backsliders have been reclaimed, and many of those who are advanced in years as well as of those who are younger have been led to embrace the religion of Jesus. Sunday, Dec. 13, was a day long to be remembered by the people of this community, for on that day thirty-seven, many of whom were heads of families, followed their Lord in the ordinance of baptism. On the evening of the same date the pastor administered the communion to a large congregation of believers, and then gave the hand of fellowship to thirty-six persons. Others are expecting to go forward in the ordinance of baptism in the near future. Bro. Heath expects to hold a series of revival meetings with the Newport Center and North Denville churches some time next month.

RHODE ISLAND.

PROVIDENCE (Greenwich Street).—Rev. G. W. Alderman, pastor. "During the past summer

the city has been engaged in widening and improving Greenwell Street, and this has made it necessary to move our church back about twenty-seven feet. The church decided to take advantage of the opportunity to make several greatly needed changes and improvements in the house and its fixtures. A cellar has been dug under the whole building, a solid foundation built, and the church raised about eighteen inches above its former level. In this cellar a first-class steam-heating apparatus has been placed, sufficient in its capacity to heat all the rooms in the building in the coldest weather. In addition to this, two furnaces have been put in for heating either of the vestries by itself when it is not necessary to heat the audience-room. The roof has been shingled and the painters are now at work upon the outside of the church. The inside has been carefully renovated and put in attractive condition. A new carpet will soon be laid on the floor of the audience-room, and other minor improvements will be made. A few years ago Mrs. Phoebe Swarts, wife of Dea. Jacob Swarts, presented to the church a fine pipe organ from one of the best factories in Boston, and when the congregation assembled for worship on the anniversary of the opening of the organ for use, on the 1st Sunday in September last, it was found that the same generous and thoughtful sister had caused the old windows of the audience-room, never very handsome, to be removed and new ones of the finest cathedral glass, made up in modern style, to be put in their place. All these improvements combined have increased the value of the church property several thousand dollars, and have put the church in better position than ever before to do effective service for the Master; and it is earnestly hoped that pastor and people will recognize and appreciate these evidences of divine favor, accept the responsibility that comes with improved facilities for Christian work and rise to the level of their opportunities. It may be added that no debt has been incurred in making these improvements. The Sunday-school met in the church for its Christmas festival at four o'clock, Friday afternoon, Dec. 25th, when an interesting program of music and recitations was rendered by the choir and children of the primary department, now under the care of the pastor's wife, Mrs. M. S. Waterman. After these exercises, presented provided by the school, were given to the primary and intermediate departments. The entire school then went to the vestry, where ice-cream and cake were served to all. Later in the evening about seventy-five members of the church and congregation visited the pastor's residence, and before leaving, presented to him and his wife an elegant chair, a handsome carved oak case, and a very fine rug of a unique style, known as a "Mohammedan prayer rug." It is expected that it will be thoroughly converted to Christian usages in its present surroundings. The church is praying and working for spiritual blessing."

PAWTUCKET.—The pastor, Rev. J. B. Jordan, has presented the members of his congregation with a pretty little calendar as a Christmas token. The interest with the church is good. The evening lectures are being attended by congregations which fill the church, and best of all some are seeking the Lord. The Sunday-school attendance is also steadily increasing.

MIDDLE STATES.

NEW YORK.

OLEBUET.—"The church will soon be in need of a pastor. This church is in the Otsego Co., N. H., and was formerly called the Franklin Church. I have been pastor of this church two different times, near eight years in all. But on account of poor health I feel that I must give up regular pastoral work for a time. Any minister desiring a field of labor can correspond with the present pastor, Rev. F. H. Butler, Olebuet, N. Y., or E. Pierce, Oneonta, N. Y."

GILBERT'S MILLS.—"We are having a fair degree of prosperity, far below our desires, but we hope for better things." Bro. Scooby, the pastor, has a printing-press (chase 6 by 9) with a good assortment of type, sufficient for a small church paper, and ob work type, cabinet etc., which will sell for less than half price. All in first-class order. Address Rev. Geo. J. Scooby, Gilbert's Mills, N. Y.

ELMIRA.—The work prospers. The church has presented the pastor, R. V. O. H. Denney, with a costly portrait (life size) of himself, and a handsome leather satchel. Bro. Denney says: "I will send a list of subscribers next week to the grand old MORNING STAR."

MARYLAND.

HAGERSTOWN.—Rev. P. A. Boswell has just raised, by great effort, \$100 toward paying for the church, leaving now due about \$300. The location is one of the best in the growing city, and a small house that will do for the present is already completed. One hundred and thirty-four dollars more must be paid by April 1."

THE WEST.

LITCHFIELD.—"It has been some time since any thing appeared from this church in the STAR. But we are not dead! We have been going steadily on in our work for the Master. In the early fall four were baptized by the pastor. On the 11th and 12th of December the Quarterly Meeting Sunday-school Convention was held at this church. There was a good interest. The Sabbath school is preparing for a Christmas entertainment on Christmas Eve. We are now holding special services, assisted by Rev. C. H. Jackson of Hillsdale. Six have united to Christ, and many others are seriously thinking. May God bless the work to the salvation of many souls!" From Rev. G. A. Jackson.

WIXOM.—The revival meetings in the Free Baptist church have been suspended for the present. Thirty were converted during the meetings which lasted over four weeks. The church is greatly revived. The Christmas exercises were grand. Our organist received as a token from the church and Sunday-school a piano lamp, the pastor and wife received presents to the value of about \$30. The A. C. F. society recently organized numbers twenty-one active members. Its members have chosen Schuyler Johnson president." From Rev. J. W. Haerly.

IOWA.

FAIRBANK.—"It is prospering under the efficient labors of Rev. D. A. Shaw. The balance on the parsonage debt has just been paid, of nearly \$300. The Sabbath school, missions, and all departments of church work are receiving their proper attention. Christmas was properly observed by an entertainment and a tree for the Sabbath school. It is intended to hold some revival meetings, beginning soon after the holidays."

OHIO.

CHESTER X ROADS.—"This church and the North Russell church, three miles apart, are very desirous of procuring a pastor. They can pay a good salary to the right man. Any pastor who desires a pastorate can correspond with R. King, Chester X Roads."

Waterloo (Iowa).—Convened with the latter church, D. C. Simpson, pastor, considering the improvement of the washer. Delegates were present from the Fairbank, Leos or Gelvino, Bryanburg, and Maple Grove churches. Rev. Reeves, the State mission agent, and Mrs. Reeves

Indiana.

TIPPECANOE.—"On Sunday, Dec. 6, we held a public meeting at Tippecanoe, and succeeded in organizing a lively mission society, of auxiliary, and raised quite a sum of money before we left the house. Although the church is small and weak in numbers they are blessed with some noble women workers, who will, I am sure, make a success of the work and raise quite a sum of money. Pray for the success of the Tippecanoe Auxiliary."

WOLF LAKE.—"Sunday, Dec. 13, was a happy day for us. It was previously announced that we would have an old folks' song service, in which the songs of our boyhood days would be sung, and sung without the use of organ. On Saturday night Father Vaughn, of the La Grange Q. M., an old veteran of the cross seventy-two years old, a former pastor of this church, was present and preached an able sermon. Sunday morning was warm and pleasant. At 10:30 the church was filled to overflowing. There were eighty persons over fifty years old occupying the front seats. Many of them were very feeble and some had not been to church for many months before. Surely, it was a grand sight to see these old fathers and mothers in Israel and hear them sing those old songs. Elder Atchison, a other old soldier, seventy-eight years old, a member of the Christian church, and the present pastor of the Christian chapel near there, conducted the song service. Bro. Vaughn preached an able discourse. The evening service was one long to be remembered. A half-hour or more was spent in singing old songs, followed by another sermon by Bro. Vaughn, on "Counting the Cost." Elder Nickerson, a pioneer minister of the M. E. church, who came here when the country was new, ably assisted in these services. These good old fathers and mothers have been meeting at private houses for a number of times previous, practicing and recalling old times. They desire to have another meeting in the near future. May God bless these veterans, strengthen and encourage them. The troubles, cares, and sorrows of life have a telling effect upon them, but by coming together in worship their souls are carried by faith to the bright realm above where they can lay their armor by."

BUER OAK.—"Nothing has been said about this point for some time, yet R. V. F. M. Watkins has been preaching regularly every two weeks on Sunday afternoon or Saturday night ever since April. A good and growing interest is manifested in the Sunday-school. We have just received an invitation to hold revival services which will begin on Monday night. This seems to be a very promising center. Pray for us that this may develop into a grand field."

Schools and Colleges.

HILLSDALE COLLEGE.

Anyone having had experience in preparing catalogues of literary institutions cannot fail to see the amount of able work put into the catalogue of Hillsdale College, Hillsdale, Mich., for 1891-92. The college has five departments and twelve courses, and to arrange them to secure the least possible conflict is a Herculean task; yet the catalogue not only indicates the excellent work that Hillsdale is doing, but it is a guide for a student. Its "Table of Studies" is full, prepared evidently with the greatest care. We are pleased to notice that the college is a little chary in bestowing honorary degrees. The summary gives 372 in the academic department, 83 in the theological department, 152 in the music department, 45 in the art department. During the year 515 separate names were enrolled, 14 more than in the previous year. Of these 59 per cent are gentlemen and 41 per cent ladies. The commercial and telegraphic departments are not reported in the catalogue, they being advertised by themselves.

Quarterly Meetings.

Wapsipinicon (Iowa).—Held its December session with the Pleasant Hill church, Jones Co., Elder D. C. Curtis was chosen moderator. The work was arranged by Elders Bullock and Murdock; Elder Battered being pastor of the church, declined to preach during the sessions. The work was most successful, and the church is making considerable advancement; thank God for it. We had a harmonious session; the Spirit of the Master was present in power. On Sunday night the sisters held a very interesting mission meeting and raised some money for Mrs. Miner, their old missionary in India. On Saturday night a communion service was held. The Quarterly Meeting session will be held with the Providence church.

M. D. MURDOCK, Clerk.

Lawrence (N. Y.).—Held with the Dickinson church. We were favored with the most beautiful weather ever experienced in December in this section. The churches were all represented by letter and delegation (except one). Rev. T. A. Sever of Keuka College was with us, which added very much to the interest of our meeting. Preaching by Rev's E. A. Stevens, R. Park, and N. Ramsdell. Friday evening was devoted to the singing of hymns, and the churches and individuals renewed their parts in a manner that interested the large congregation present. All of the meetings were most successful, and the services were a revival, and the good spirit was manifested in a marked manner. This Q. M. is at present in great need of past care. The church is full of spiritual life, and the members are all with teams that come to us. They have a mind to work, yet need a pastor's care. The conference voted, Rev. A. L. Mason a letter of commendation, and he was removed to the church at Q. M. Con. at least three days, and the next week winter and lay delegates to attend from the other churches. The church was filled with attentive hearers during the entire session, and the work was most successful. We trust the abundance of good seed sown will bear much precious fruit.

D. S. SMITH, Clerk.

Farmington (Me.).—Held with the Vienna church, Dec. 9, 10.—The weather was beautiful and the attendance was good. The churches were all represented. The courses were well represented. The letters gave good news. All were hopeful. All in several churches revivals are in progress. We had no messengers from our sister Q. M.'s, an unusual occurrence. The services were very spiritual and very profitable. Sermons were given by Rev's C. E. Jones, David Lawrence, C. E. Toiford, E. N. Berry, H. E. Simpson, and W. W. Carter. The Q. M. sessions on the union of the West Freeman and Avon churches as a branch of the Phillips church. Rev. J. Elcomb, one of the oldest ministers in the State, presided at this quarterly session, the first one he has attended for years. Father Elcomb gave a clear testimony for the Master, and his words of warning and advice will long be remembered. Since our last session a Rev. A. Proctor, pastor of the Weld church, has been in the city on secretary reported the following resolutions, which were unanimously adopted.

Resolved, That in the faith of Rev. R. A. Proctor the Q. M. sees one of its godly and useful ministers; his church, a faithful pastor; his family, a devoted husband and father.

Resolved, That we express by our clerk the sympathies of this body to Bro. Proctor's bereaved family, and publish the same in THE MORNING STAR.

E. A. HALL, Clerk.

Waterloo (Iowa).—Convened with the latter church, D. C. Simpson, pastor, considering the improvement of the washer. Delegates were present from the Fairbank, Leos or Gelvino, Bryanburg, and Maple Grove churches. Rev. Reeves, the State mission agent, and Mrs. Reeves

were present, and Rev. R. Sumner of Horton, and R. D. A. Shaw of Fairbank were the ministers present. In the absence of the clerk, Bro. G. B. Morley was elected clerk pro tem, and Rev. Reeves moderator. Business was transacted with harmony. Upon vote of Quarterly Meeting from the report of the committee on the proposed location into the thriving village of Dunkerton, some three miles distant, which will be done in the near future.

Next session with the Fairbank church, beginning the second Friday in February.

I. C. METERS, Clerk.

Chautauqua (N. Y.).—Met Dec. 11, with the Clinton church. The weather was fine, and we found them in the midst of their revival meetings. Friday evening the regular revival meetings were continued. Saturday morning was a lively prayer-meeting; sermon at 11 A. M. by Rev. G. B. Jones of Cottage. Conference was called at 2 P. M. and the business hastily done, then one of those old-fashioned prayer and conference meetings, and the Spirit seemed to be on the people. At 3:30 preaching by Rev. Geo. Southwick of Cherry Creek. Saturday evening the usual revival meetings were continued. Sabbath morning praise and conference meeting; preaching at 10 A. M. by Bro. Jones. This sermon was very strong and full of the spirit of the Lord, so much so that he was requested to preach again at 2:30 P. M., which he did, taking a very peculiar interest in the first chapter of Ezekiel and the last verse of the sixteenth verse, and his application to the young of the wheels was beautiful. Testimonies from all of the churches seemed full of hope and earnest work except Dayton, which was not reported either by letter or delegate.

EMMET BLAIR, Clerk.

Notices.

Post-Office Addresses.

Rev. Arthur Given, Treasurer Free Baptist Foreign Mission, Home and Education Societies, 437 Shawmut Avenue, Boston, Mass.

Rev. E. D. Nevel, Burnham Depot, Me., P. O. Call, 27 Mt. Vernon St., Charlestown, Mass.

Rev. D. A. Tucker, State Evangelist of Indiana, and Mrs. J. H. Durkee, Batavia, N. Y., Treasurer of the Central Association.

Quarterly Meetings.

Chemung (N. Y.), with the church in Elmira, Jan. 7-9.

Branch (Mich.), has changed the time of holding its meetings from the 3d Saturday of Jan. to May, Aug., and Oct. 20, on or before the full moon of the months mentioned.

Van Buren (Iowa) at Agency City, Iowa, Friday 3 P. M. before the 4th Sunday in January, Oakland (Mich.), with the Green Oak church, Jan. 8-10.

Enosburgh (P. Q.), with the East Farnham (P. Q.) church Jan. 16, 17.

Whitesboro (N. Y.), with the church at Unadilla Forks Jan. 8-10.

Genesee (N. Y.), at Batavia, commencing Feb. 15, 2 P. M.

Berknap Association (N. H.), with the South church, Laconia, Jan. 28-29, beginning at 3 o'clock Tuesday afternoon.

Rockwell (N. H.), with the North Rockwell church, Jan. 5-10, commencing on the 5th, at 2 P. M., with S. S. Institute. All persons coming from the southwest, on main line of the L. S. and M. S. will change cars at Hudson, taking the C. J. and M. to Mantion Beach, where they will be met with a car to take them to the evening of the 8th. Those coming from Jackson, change cars at Hanover, and take the C. J. and M. for Devils Lake, where they will be met at noon and evening of the 8th. Any who desire to be met on train on Saturday, please address Rev. W. P. Wentworth, N. H., Box 376.

Springfield (Me.), with the church in Lee, at the Crocker schoolhouse, Jan. 1, 4-2 P. M.

H. H. GAVES, Clerk.

Genesee (Mich.), with the Columbus church, Jan. 15-17.

Branch (Mich.), with the Batavia church, Feb. 15-17, Jan. 18. It is hoped that a large delegation will be present.

Rockingham (N. H.), with the church at New Market, Jan. 19-21.

W. J. DUDLEY, Clerk.

Sandwich (N. H.), with the church at Ashland, Jan. 19-21. Ministers' conference Tuesday 2 P. M. Opening sermon Tuesday evening by Rev. J. McKee.

Wentworth (N. H.), with the church at Lowell Hill, Jan. 8-10. The new church at Lowell Hill will be dedicated Saturday at 2 P. M. Any persons wishing to attend can come by rail to Wentworth and will be met at the depot with team, with attending in season, Rev. C. W. Nelson, Plymouth, N. H., Box 376.

Corinth (Vt.), with the West Topsham church G. H. DAVIS, Clerk.

Ministers' Meeting.

At Rochester, N. H., Jan. 4, at 11 A. M. and 1:30 P. M. Assignments: "Expository Sermon," Rom. 8. Rev. R. L. Howard; "Present Dangers to the Church," Rev. P. E. Briggs; "What is Modern Science to say in regard to Natural Immortality," Rev. L. E. Hall; "The Endowment of Churches," Rev. J. M. Lester.

LEWIS DEXTER, Sec.

Married.

Chafee-Mason—At the residence of the bride, Gilbert's Mills, N. Y., Dec. 19, by the Rev. Geo. J. Scooby, Mr. Charles W. Chafee and Miss Mary E. Mason, both of Gilbert's Mills.

Lightbody-Blake—In Bath, Me., Dec. 31, by the Rev. H. F. Wood, Mr. Frank Lightbody and Miss Mary A. Blake, both of Bath.

Carroll-Lyman—In Lyman, Me., Dec. 24, by the Rev. A. F. Hutchinson, Mr. Willis Coffin and Miss Mary E. Carroll, both of Lyman.

Ludd-Pillsbury—In Springfield, Me., Oct. 14, by the Rev. J. D. Waldron, Mr. Harry L. Ludd and Miss Mary Pillsbury, both of Springfield.

Houston-Ferguson—Nov. 4, by the Rev. F. J. Houston and Miss Janet S. Ferguson, both of Sanford.

Hilbert-Ham—Nov. 25, by the same, Herbert Hilbert and Cynthia Ham, both of Stapleth, Me.

Parsons-Dee—Dec. 23, by the same, Edwin Goodwin of S. North and Carrie L. Parsons of Stapleth.

Davidson—At Rockwell City, Iowa, Dec. 10, by the Rev. A. N. Woodward of Rockwell City, at the residence of the bride's father, Rev. Freeman H. Davidson, Mr. L. Robinson and Miss Millie Davidson, both of Rockwell City.

Coates-Bulmer—At Sand Hill, P. Q., Dec. 22, by the Rev. John Vance, Mr. James Coates and Miss Annie Bulmer, both of Eaton.

Sherman-Booker—In Apponaug, R. I., Nov. 25, by the Rev. A. W. Braden, Mr. John B. Sherman and Miss Susan E. Booker, both of Nat. Ct. R. I.

Card-Howard—In Apponaug, R. I., Dec. 17, by the Rev. A. W. Braden, Mr. John Card and Miss Nellie Howard, both of Warwick, R. I.

Briggs—In Apponaug, R. I., Dec. 19, by the Rev. A. W. Braden, Mr. George Briggs and Miss Louie Briggs, both of Hill's Grove, R. I.

Green—In Apponaug, R. I., Dec. 24, by the Rev. A. W. Braden, Mr. George Cook and Miss Susan M. Green, both of Crompton, R. I.

McKown-Gilpatrick—In Boothby, Me., Dec. 15, by the Rev. E. Owen, at the parsonage, Miss W. McKown and Miss Nellie P. Gilpatrick, both of Boothby.

Waldron-Carr—In Dover, N. H., Dec. 15, by the Rev. C. S. Ferguson, Rev. William H. Waldron and Miss Sarah E. Carr, both of Dover.

Howe-Hilton—In Lewiston, Me., Dec. 21, by the Rev. M. Sumner, D. D., assisted by Rev. J. A. Howe, D. D., Mr. Perry H. Howe and Miss Rose A. Hilton, all of Lewiston.

Smith—In Lewiston, Me., Dec. 24, by the Rev. M. Sumner, D. D., Mr. Ulysses G. Wheeler and Miss Mary L. Smith, all of Lewiston.

Clark-Rose—In Whitman, Dec. 24, by the Rev. A. L. Gerrish, Mr. James Clark and Miss Abbie B. Rose, all of Whitman.

Parker-Lindsay—In Providence, R. I., Dec. 24, by the Rev. G. C. Waterman, Henry C. Parker and Mary A. Lindsay of that city.



Recommended as the Best. Dr. L. M. MANN, FLYMOUTH CO., LA., May, 1889.

I suffered from temporary sleeplessness from overwork for two years, for which I used Pastor Koenig's Nerve Tonic, and can recommend same as the best medicine for similar troubles.

F. BORNHOBT. A Great Blessing.

CLEVELAND, O., Sept. 1, 1887. I can most truthfully testify to the fact that here in Cleveland several cases of epilepsy which were cured by the medicine of Rev. Koenig's Nerve Tonic, have come under my personal observation. In other similar cases great relief was given even up to this time they have not been entirely cured. It would certainly be a great blessing if the tide of misery which is deluged that many could be cured by this medicine.

REV. ALABRUS ANDRESCHICK. A Valuable Book on Negroes. Free. This medicine is free of charge, and poor patients can also obtain it. This medicine is free of charge, and poor patients can also obtain it.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1872 and known

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 cooperate with us in all practicable ways to make this department in the highest degree interesting and profitable.

"Lord, for to-morrow and its needs I do not pray; But guide me, keep me, love me, Lord, Just for to-day."

"The Lord is thy keeper." Have you a Bible in which you have marked the passages that are especially helpful to you?

Let no ambition to do "great" things interfere with the cheerful performance of the least duty.

Do you understand the Apostle's feeling when he wrote, "I can do all things through Christ who strengtheneth me"?

Some one has impressively said that we ought to be often alone with God in anticipation of the hour when he will be alone with us.

Bro. Myers's letter this week touches a question that our young people need to consider in a spirit that will insure increased co-operation and union. Bro. Myers perhaps does not quite understand the views and feelings of some of our denominational C. E. societies, but his plea for a common name is well meant and will surely be received in excellent spirit. A common name is doubtless desirable, but the thing of greatest importance is a common spirit. In Michigan the State Society is A. C. F. In Minnesota it is a Young People's Union. In both States our young people seem to be united, earnest, aggressive, and loyal to our denominational work. God bless them all! Bro. Myers's article which, reprinted from Our Dayspring, follows Bro. Myers's communication, is interesting and suggestive. A pastor at our elbow says that it is an "eminently sensible article."

FROM OUR CORRESPONDENTS. IN INDIANA.

WAWAKA, IND. Good news from the field as far as heard from—an upward look. "Give us your sympathy and prayers," say the weak ones. "Bear ye one another's burdens, and so fulfill the law of Christ," saith the Scriptures.

He that does not sympathize with, and is not interested in, the success of the movement among the young people is behind the times and does not realize that it is the greatest religious movement since the Reformation. Let us all have a ready hand and a willing heart consecrated to the work.

"Zion will commence a new campaign soon," writes the worthy Q. M. president, Miss Fannie Tucker, and we are expecting, very soon, a good report. The Bear Creek A. C. F. "is in good shape, interest very good," as reported by the Q. M. president, H. A. Huey. "At every meeting, beside the devotional exercises we have a paper and a talk on the subject. Not too much literary matter, but some, so as to develop good, round, active members. We have had no accessions since our organization last April, but we have been strengthened spiritually, and led to a higher plane of life and to greater activity in church work. I presented the mission work to our society and received a hearty response. Ten pledged five cents a week payable monthly, and some contributed without pledging themselves to any amount. In all there was pledged and contributed \$27.51, of which two-fifths are for foreign missions, two-fifths for the State work, and one-fifth for expenses."

Good! And with only twenty-two active members! Very good! And we are sure that in accord with the active, energetic spirit of this society the sum will be increased. This is the first report of the A. C. F. mission work. Let such reports come thick and fast. "I repeat it, let them come."

Send all moneys to Sister A. L. Kennan, Wawaka, Ind., who is our A. C. F. treasurer, stating the purpose to which you desire it applied, and in what proportions. T. J. MAWHORTER.

IN THE CENTRAL ASSOCIATION.

MURRAY, N. Y., Dec. 21. The fifteenth quarterly session of the A. C. F. convention of the Rochester Quarterly Meeting met with the Murray church Dec. 10. After the opening exercises, the welcome given by W. H. Baldwin was heartily responded to by L. W. Raymond of Fairport.

The six societies reported as follows: N. Parma. Oral report by Jennie Fuller. Good attendance, much freedom in prayer, much work to be done, a general desire to be useful.—E. Hamlin. Rev. B. Nesbitt reported the interest shown, advancement in the work, readiness to take part in the meetings, hopeful outlook for the future.—E. Penfield. "No additions since last quarter. One member called home by death, the first from our midst. The interest in our social meetings is good, though our numbers are few (average nine). A literary program in connection with our business meetings has greatly increased the interest."—Walworth has thirty-seven members. Some have been added recently. "Although we increase in membership slowly, we hope and pray our little band is gaining rapidly in strength and grace. What we need is more light, more strength, more grace. For these we are praying and hoping."—Fairport tells us of the addition of two active and one associate members during the quarter. Total, ninety-two. Leaders have taken their places in order; none have failed to do their duty. Interest good. Copies of the Dayspring taken both in the Sunday-school and the A. C. F. society. Total, fifty-five. The society has raised funds for painting the parsonage. Contributed \$20 for Bro. Stiles, and is planning to do more the coming year.—Murray is progressing spiritually. One associate member requested prayers Sunday evening, expressing a wish to lead a different life. One active member has joined since last session. Our motto is, Win souls to Christ. Our section leaders work faithfully to have their sections present at the meetings. Total membership, fifty-eight. Copies of the Dayspring taken, twenty-one.

IDA E. BALDWIN, Asso. Sec., A. C. F.

IN MAINE.

DOVER, ME., Dec. 22. It is not too early to begin to plan to send delegates to that very important meeting, the "Convention of Free Baptist Young People in the State of Maine" to be held at the Maine State Free Baptist church in Lewiston, Wednesday evening, Jan. 20, and all day Thursday. Let us make a great effort to have all of our societies represented. It is not too early to begin to pray that the convention may be full of the Spirit that makes us one, that its officers may be wisely chosen, its plans for future work thoughtfully matured, and that all may be far-seeing in regard to most practical ways of developing heart and head in our work together. "More things are wrought by prayer than this world dreams of."

Quarterly Meeting time with its wide-reaching inspiration is just past. The full-fledged organization of A. C. F.'s in the Bowdoin Q. M. has already been reported. At their evening meeting Dec. 17 a healthful bill of fare was offered, as my program testifies. Dec. 19 was the date of the young people's meeting in the Sebce Q. M. In paper and sermon the Guild was warmly recommended to the attention of all. The following is the report received from the Exeter Q. M.: "At the December session an organization was formed under the name of United Societies of Young People of Exeter Q. M. The name adopted was made comprehensive enough to include all the societies of young people, the Guild as well as the one of a more strictly devotional character. The young people had Saturday evening of the session and Mrs. Kurlingame addressed them in her happy and helpful manner. Not very many were present from other churches, but with this perfected union of local societies and a better understanding of the work, we confidently anticipate a large and enthusiastic representation at the next session of the Q. M."

A private letter adds this: "We are getting well aroused and the future is very hopeful. The denomination will bear worthy things of the Christian young people of the Exeter Q. M. by and by." I hear indirectly that there are several new and promising A. C. F. societies in the State. Please let me hear from the secretary of each. An enthusiastic report from the Portland society of Christian Endeavor and several interesting items from local Guilds must await another letter.

NELLIE WADE WHITCOMB.

THE Y. P. C. U. OF THE WHEELOCK QUARTERLY MEETING.

WHEELOCK, VT. At the October session of the Wheelock Quarterly Meeting, Saturday afternoon was devoted to the work of the young people's societies. Interesting and encouraging words were heard from the essays and addresses. At the close of the exercises it was voted to organize a society for quarterly meetings to be called "The Young People's Christian Union of the Wheelock Quarterly Meeting." The reason for this Union is this: we have two societies in our Quarterly Meeting, namely the A. C. F. and the C. E. We wished to bring the members of these different societies together in our quarterly session.

The Union elected the following officers: President, Rev. John Nason, Lyndon Center; Vice-President, Herbert Davidson, West Derby; Secretary and Treasurer, F. M. Baker, Wheelock; Executive Committee, Rev. A. L. Davis, St. Johnsbury; Mrs. F. M. Baker, Wheelock; W. J. Heath, Fairbairn. It was voted to invite each A. C. F. and C. E. society in our churches to send as many delegates as possible to the January session of the Quarterly Meeting, which will be held at the church at St. Johnsbury; also to set apart Saturday forenoon as the time to be occupied by the young people. We pray that God will bring the efforts of the young people, thus bringing many workers into his vineyard. F. M. BAKER.

UNITED PRAYER-MEETING TOPIC.

CHRIST'S CALL FOR PRESENT ACTIVITY. Topic for Jan. 3.

State Free Baptist church in Lewiston, Wednesday evening, Jan. 20, and all day Thursday. Let us make a great effort to have all of our societies represented. It is not too early to begin to pray that the convention may be full of the Spirit that makes us one, that its officers may be wisely chosen, its plans for future work thoughtfully matured, and that all may be far-seeing in regard to most practical ways of developing heart and head in our work together. "More things are wrought by prayer than this world dreams of."

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REFERENCES: Matt. 21: 23; 9: 37; Jn. 4: 35; Mark. 4: 13-23; Mark. 5: 19; Luke. 14: 17; Jn. 9: 4; 2 T. 3: 13; 2 Tim. 4: 2; Heb. 3: 13-15; J. 4: 13-17; Exod. 9: 10; Prov. 27: 1; Ps. 98: 2.

1. We need present exercise in Christian work. Exercise is just as necessary to spiritual health and strength as to physical. By inactivity our own spiritual life is weakened. "Satan finds some mischief still for idle hands to do."

2. The work needs us now. The people we may save to-day may be dead to-morrow, or they may be so hardened by delay that nothing will move them. Can we bear to think of our friends dying un saved while we have done nothing to save them?

3. The earlier efforts are put forth in behalf of others the more likely they will be to be successful. The longer one remains in sin the more difficult it is to break with old habits and old companions. It is easier to influence the young to become Christians than people advanced in life. Therefore earnest efforts should be put forth to win the youth to Christ now. If they become Christians now they will be saved from many dangers and sins.

4. Present work and success open the way for greater success. As converts are won the force of workers is increased. New avenues of influence are prepared as the work goes on. If your society is weak that is a special reason for immediate activity.

5. To-morrow never comes. It will always be to-morrow. How can you expect any other time to be better for Christian activity than the present? "Work, for the night is coming."

6. That is not strict obedience which waits. There is no command to do anything by and by. If we are keeping the Master's words we will enter his vineyard to-day. If all Christians were as active as Christ intended, all the world would very soon have the Gospel.

Questions: (1) Did the antediluvians gain anything by delay? (2) What did Jonah make by evasion of duty? (3) Do you remember any friend, now dead, to whom you never spoke of Jesus? (4) When you ask help from Christ would you like him to wait? (5) What is the effect on your happiness and usefulness of inactivity in Christ's work? G. B. HOPKINS.

THE NAME.

HILLSDALE, MICH., Dec. 11. Of late there has been much talk through our papers with regard to a name under which all our young people might unite. And the STAR of the 10th inst. has a call from a committee of the Maine young people for a convention to formulate a name "sufficiently liberal" to include the A. C. F., the C. E., and the Guild, "without discriminating against any."

Now it seems, from my point of view, that as much as we have a united society by name, viz., "Advocates of Christian Fidelity," under which a large number of our churches have already organized, a society which already has a membership of more than 10,000 young people, with several State Associations already in the field ready for business and working under that name, we already have a title sufficiently liberal to include every young people's society in the Free Baptist organization. Why not be uniform and adopt the name of State Association of A. C. F., and then provide either in constitution or by-laws that all young people's societies connected with Free Baptist churches shall be equally represented by delegates? We have adopted this in Michigan and it works well. We have a child, and the child has a name, and the named child is about six years old and has grown wonderfully and is a strong, healthy youngster to-day. Now let's feed him and take care of him and make him good and useful. What do you say?

I sincerely hope that the Maine committee will adopt the name A. C. F. for their State Association and thus be in unity with the united society and the other State Associations already formed. The Guilds are, so far as I know, already working with us. They are our young people. The C. E. societies are quite largely—where connected with our churches—coming to see the benefit of becoming A. C. F., where the matter has been placed before them. Who would think of going to a Methodist church and asking them to name their young people's society A. C. F., or even C. E.? Or who would think of going to a Congregational church and asking them to call their young people's society E. L. or A. C. F.? And yet this is just what both those bodies have done and are doing with our young people's societies. Isn't it time for us to adopt our own name and stand by it?

Yours for the right, C. H. MYERS.

ADVOCATES OF FIDELITY IN CHRISTIAN ENDEAVOR.

I am going to make response to Our Dayspring's request for a contribution to the Christmas number by frankly suggesting what, it seems to me, would be an especially appropriate and timely Christmas gift for Free Baptist young people to give to the church, to the kingdom, and to Christ.

I have no doubt that God's hand is in the present combination of young people's societies of various denominations that sent such inspiration into the Christian world from its great meeting in Minneapolis last summer. It is seeming to many among us an unquestionable advantage to have a part in such a mighty movement, and to share the inspiration that goes out from State and national conventions where Christians of all names join heart and hand.

But I am equally confident that God's hand is no less in the movement for denominational union of young people's societies. The A. C. F., the Epworth League, and the Baptist Young People's Union have had an influence in shaping the trend of the Christian Endeavor Union that was indispensable to its complete usefulness.

In the present condition of Christ's kingdom the combination of societies within their own denomination seems to many as essential to proper endeavor as any interdenominational combination. For one, I find myself unable to agree with those who have thought that the organization of the A. C. F. movement was a mistake. It has given us Our Dayspring; and we need it. It has given us "our missionaries"; and indeed we need them. It has given us among our young people an interest in denominational gatherings and denominational enterprises never before known. It has brought Free Baptist young people together, and given them an esprit de corps. Such a denominational union of young people not only has been necessary, but still is as necessary as the denomination itself. The kingdom of Christ needs interdenominational union; but, as much as it needs denominations at all, it needs also intra-denominational union.

But the world and the kingdom move forward very much as men do—one foot at a time. Now, dear fellow-Advocates and fellow-Endeavorers,—for I take pride in belonging to both societies,—all my plea is that at last we get both feet to moving in unison, and then comes real progress. Why can we not have both the union among ourselves and the union with the societies of other denominations; and as members of the Free Baptist denomination be Advocates of Fidelity, and at the same time, as members of the great interdenominational fellowship of young people, be Christian Endeavorers?

There is a powerful movement on foot among the Methodists to effect such a double combination under the name of "The Epworth League of Christian Endeavor." A parallel union of name in our case would lack both euphony and sense; but use the word "Christian" but once, and change "of" to "in," and we have not only a euphonic but a strikingly apt and appropriate name: "Advocates of Fidelity in Christian Endeavor."

Isn't that precisely what we are? We believe in an endeavor that is so faithful to Christ and the Church that it shall be more than an undertaking, even a success. Of course I cannot say with authority that it was because of our use of the word "fidelity" that President Clark made such prominent use of it at the last annual C. E. convention; but fidelity to denomination is a special feature of our society, and fidelity to denomination was emphasized by him as one important thing for which Christian Endeavor now stands, so that the combination of word and thought in the proposed name is eminently fitting.

Do you say it is a long name? It is no longer than "The Epworth League of Christian Endeavor" or "The Baptist Union of, etc.," and it is not necessary to use the whole of it in local announcements. Under such a name, the present local C. E. society can remain C. E., and the present local A. C. F. society can remain A. C. F.; but when we come together in union conventions where both societies are represented we can come as members of the union known as Advocates of Fidelity in Christian Endeavor.

It is for the Christmas gift of such a young people's union that I plead.

Think of it, friends.—Rev. F. L. Hayes, in Our Dayspring.

A SONG OF THE OLD YEAR.

Good-bye, Old Year! Far of the bells are ringing— Not chiming of gladness, but a dying knell; Such gifts as thine no other year is bringing. Farewell, farewell!

Thou goest from among us, only leaving The memory of joys that blessed our lot; One gift of grace to keep our hearts from grieving Remaneth not.

The year is dead. Its beauty was a shadow, A faint, sweet picture of what might have been; But now no more in garden-path or meadow Shall that be seen.

The year is dead. Its promise hath been curbed By hearts untold, and not by ours alone. How soon, how utterly, its hopes have perished, To each its own.

The New Year dawns. O let its days be crowded With useful work such visions to dispel! The Old Year's gladness and its grief are shrouded. Farewell, farewell!

TALKS WITH YOUNG PEOPLE.

BY MAY PRESTON SLOSSON.

Let us sit around the winter fire, and in its half-illumination, speak what perhaps we could not in the full light of the lamps. Dear boys and girls, I wonder what thoughts are behind the dreamy eyes that are looking at the fire! I wonder if I cannot guess.

You are thinking of the future. Perhaps you would blush to confess all of your dreams; but most of them, I imagine, could be summed up in one word, Success! Shall we discuss that interesting subject in our firelight talks?

No wonder you dream of it! Yours is pre-eminently the land of promise. The present is but the bud whose folded petals are possibilities, and whose expanding will disclose the wondrous flower for which the world has waited. The blossom of the centuries is a just and generous government of a free and happy people. Is a helping hand in that result the success of which you dream, boys? Or is it a more purely personal one?

We have been accused, as Americans, of an overmastering desire for wealth; our worship of money as an end has passed into a proverb which is a national reproach. Yet I seriously doubt whether we do "worship the mighty dollar" with all the devotion with which we have been charged. What we really prostrate ourselves before is success,—an idolatry not less dangerous, perhaps, but capable of nobler uses.

The flitting, unsubstantial figure we are chasing with such agonized eagerness is that of a cruel and fickle goddess,—a Protean shape, changeable as the prismatic colors that play hide-and-seek among the dewdrops; almost as evanescent as they. Yet, ambition, youth, years of toil,—manhood itself,—are flung at her feet. Is she worthy of so many gifts, such royal service? Let us see.

It is like an example in continued multiplication; success is not a simple product, but the result of combining many factors. In treating a subject so wide it will be necessary to limit our view to a portion only of the vast field, and, among the well-nigh innumerable conditions, to narrow our choice to the essentials simply. Not that others are not worthy of a place in our talk, nor that they are not interesting in themselves; but they are not of paramount importance. I have selected the four essentials, as they seem to me, of any true success.

And let me assure you that, in right and innocent occupations, success is not an ignoble ideal; in worthy work it may prove the strongest stimulus to even better results. The hope of success in some unselfish plan for the elevation of humanity is often the highest motive possible to man. Let us not decry this mighty power. Never scorn results so wonderful. Let it be granted that the motive is a sufficient one, the cause worthy, that the success sought implies some improvement of existing things,—what are its essential conditions?

FIRST FACTOR OF SUCCESS.

As its very foundation let us place a broad masonry of Faith. Not in a doctrinal sense. Use its widest meaning. Faith is the foundation of success in the business world. It takes three aspects necessary to its power as the inspiration of work. They are these: faith in yourself, faith in those around you, and faith in your work. Love for the work is not enough. It may, it does, bring pleasure; but it is not the strong, impelling force that urges a man onward. You must believe that you have a gift to bestow upon the world; you must feel a need somewhere that you alone can supply. Not in a narrow, conceited sense, but as the custodian of a treasure; for so you are. The world wants you. Believe it!

Self-faith first, then faith in others as the second essential. Many think otherwise, I know, the creed of some men being, "An attitude of distrust is the only rational one in so imperfect a world." Yet, although wise discrimination as to whom to trust implicitly is necessary, the man habitually and cynically doubtful of the probity of others is the one least likely to succeed in managing men or winning their confidence in return. A suspicious nature will lose chances; through his very mistrust he will fear to hazard and will often fail where a more generous estimate of others would bring the coveted prize of success. This is not an impractical view. Business could not be carried on for another day on any other basis than that of confidence in the general honesty of men in the financial world. A man's promise is so much more frequently kept than otherwise that whole systems of finance are founded upon the essential fact of mutual good faith. Confidence in others is so often beautifully repaid in the golden coin of gratitude that we would do well to forget the exceptional instances to the contrary.

Read these living books carefully,—that may be necessary; but do not make the mistake of thinking every unread volume an evil thing with defaced and blackened pages. Every bottle upon a chemist's shelves does not contain poison, even though you may not be able to decipher the formula upon the label! Don't distrust.

Faith in one's work is the third form of confidence which insures success. Otherwise failure is inevitable. A strong belief in the importance of what you are doing, the feeling that it is a real addition to what has been done before, is the greatest incentive possible; and the best work cannot be done without it. I always feel hopefully about the future of any young man who has an exalted idea of his own profession; not looking at it in the light of a useful machine, the skillful manipulation of which shall grind out unlimited "bread and butter," but who has a genuine enthusiasm for his chosen work.

I will remember the flushed cheeks and flashing eyes of a boyish medical student, as he warmly contended that "the profession of medicine is the noblest one in the world." He would not subordinate its usefulness to that of the ministry even. "My work is sacred to me," he said reverently. That was not many years ago, but I am not surprised to learn that he has already reached success as a physician, that his practice is the largest in the city, and that, among as he is, he is in the front rank among the medical leaders of thought and scientific research.

The most successful teacher I ever knew used to stoutly assert that his was the one profession that took deepest root in his own time and would bear most fruit in the future. He honored his work. He was enthusiastic about it. Teaching was "sacred" to him. Of course he succeeded. Let such earnest enthusiasm be true in your calling, whatever it may be; and remember the three sides of the prism which will fill all the world around you with rainbow hues are: self-reverence, wise confidence in others, and belief in the dignity of your work.

A HANDSOME SOUL.

One day a boy, who was taking his first lesson in the art of sliding down hill, found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled, and, cap in hand, commenced an apology. "I beg your pardon, ma'am; I am very sorry."

"Never mind that," exclaimed the lady; "there is no great harm done, and you feel worse about it than I do." "But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no," she replied; "better to have a soiled dress than a ruffled temper." "Oh, what a beauty!" exclaimed the lad, as the lady passed on. "Who, that lady?" returned his comrade. "If you call her a beauty, you shan't choose for me. Why, she is old and her face is wrinkled!"

"I don't care if her face is wrinkled," replied the other; "her soul is handsome, anyhow."

A shout of laughter followed, from which he was glad to escape. Relating the incident to his mother, he said, "O mother, that lady did me good. I shall never forget it; and when I am tempted to get mad, I will think of what she said. 'Better to have a soiled dress than a ruffled temper.'"—Southwestern Christian Advocate.

THE YOUNG PEOPLE'S SOCIETIES.

Our list up to date, of the young people's societies connected with F. 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, Blue Hill, W. Farmington, New Portland, Brunswick, E. Bangor, Bangor, So. Bangor, Parsonsfield, Topsham, Harrison, Madison, Augusta, Oakland, Dover and Foxcroft, Brunswick, Lewiston (Main St.), Lewiston (Pine St.), Pittsfield, Springvale, West Gardiner, No. Berwick, Dexter, Gardiner, Lisbon Falls, Houlton, Ben's Corner (2d Millon), Lyman, E. Corvallis, E. Farnsworth, E. Gardiner, West Gardiner, Prequele, E. Otisfield, Kittery Point, Georgetown, Mapleton, Bar Mills, No. Shaligon, No. Lewiston.

F. P. S. C. E. Limerick, So. So. Windham, Portland, Boothbay, Bangor, West Fairmount, South Cornish, Gray, Biddeford, Steep Falls, Sebago Lake, Cape Elizabeth, South Deer, Casco-15.

F. P. S. C. U. Portland State, Portland Junior, Lewiston, Bangor, Dover and Foxcroft-15.

New Hampshire. A. C. F. Northwood Ridge, Alton, Littleton, Epsom, Great Falls, Hampton, Canada Water, Village, Wolfboro, New Durham, Madison, Derry, Belmont, Rochester, Coontook, Loudon Center, Farmington, Portsmouth, Whiteford, Gilford, Village, Milton, Dover (Washington St.), Dover (Broadway), Lake Village, Manchester, Bow Lake, South Barrington, Gono, Walnut Grove, Barrington, Laconia-1.

F. P. S. C. E. Concord, Meredith Village, Franklin Falls-3.

F. P. S. C. U. Alexandria-1.

F. P. S. C. U. Guild, Milton Mills-1.

Vermont. A. C. F. E. Albany, Waterbury Center-2.

F. P. S. C. E. St. Johnsbury, So. Stratford, W. Derby, E. Randolph, Enosburgh Falls, West Charleston, E. Ferrisburgh, West Ferrisburgh-1.

F. P. S. C. U. Guild, Milton Mills-1.

Massachusetts. A. C. F. Lawrence, Blackstone, Boston, Amesbury, Ferrisburgh, Lowell (Palge St.), Lowell (Central St.), Lowell (Chalmers St.), Chelsea, Brockton, Somerville, Worcester, Lynn, Haverhill, Whitman-15.

F. P. S. C. U. Guild, Haverhill, Chelsea-2.

Rhode Island. A. C. F. Providence (Park St.), Pascoog, Greenville, Carolina-1.

F. P. S. C. E. Providence (Roger Williams), Oronoke, Pawtucket, Union, E. Killingly, Auburn, Providence (Greenwich St.), Chepachet, Foster-9.

Providence (Pond St.)-1.

New York. A. C. F. New York City, Attica, Cowlesville, Varysburg, Lincolnton, Hamlet, Columbus, Ontario, W. Fall, Depew, W. Ontario, No. Parma, Sherburne, Fowler, Fairport, Springville, Kenos, Empira, Olean, Fredon, Amherst, Conestoga, E. Hamlin, E. Ferrisburgh, Middlesex, Pike, Wellboro, Tupperware, Bates, West Edmeston, Dale, E. Concord, Morton's Corner, So. by, Berlin-3.

F. P. S. C. E. Miller's Mills, McDonough, Otsego, Genesee, Piercy, W. Snyrna, Po. land, Oneonta, Newburgh, Brookville, Norwich, Putnam, W. Bethany, Cherry Creek-16.

Glenns, Hamlet-1.

Fowler, Unadilla Forks, Varysburg-3.

Ohio. A. C. F. Blanchester, So. New Lyme, Beebe-town, Gr. on C. M., Athens-2.

F. P. S. C. E. Marion, Cleveland, La Rue-3.

Christian Association, Beach Grove-1.

Faithful Endeavor, Benit, Pichin-1.

Pennsylvania. A. C. F. E. Troy, Silvers-2.

F. P. S. C. E. Clymer, Liberty-2.

Young Ladies' Circle, West Chester-1.

Reading Circle, E. Granville-1.

West Virginia. A. C. F. Harper's Ferry-1.

F. M. C. A. Flemington-1.

Michigan. A. C. F. Barlett, So. Dover, Jackson, Paw, Fairfield, Gr. Avon, Coo's Prairie, Du-plain, Summerville, No. Howell, Ream, W. Houlton, Ch. E. L. S. on Hillside, Westland, Chester, Kent City, Oak, Carson City, No. United Otis, Cambridge, Sand Creek, Grand Lett, Bushel, South Crystal, Manion, Oshkosh, Farrah, Hesse, Clarendon and Eckford, Dayburg, Litchfield, Brownsville, Porter, Willet, Columbian, Oso, Bath-43.

F. P. S. C. E. Linton, Sparta-1.

F. P. S. C. U. Mission, Kingston-1.

Loyal Temperance Legion, Wiscom-

News Summary.

AT HOME. WEDNESDAY, DEC. 23.—The Maine Cattle Com- missioner establishes a quarantine against Massachusetts cattle. ... A \$200,000 fire in New York; a \$100,000 fire at Quincy, Ill.; a \$150,000 fire at Detroit, Mich.; numerous smaller fires. ... THURSDAY, DEC. 24.—Incidents on the Kennebec are rejoicing at the prospect of the ice leaving the river. ... FRIDAY, DEC. 25.—Sawell, the murderer, in a dying condition. ... SATURDAY, DEC. 26.—Sawell, the murderer, dies at the Concord prison. ... MONDAY, DEC. 28.—Owing to a murder by a Negro there is likely to be a race war at Leesburg, Fla. ... TUESDAY, DEC. 29.—The entire system of the San Antonio and Arkansas Pass Railway tied up by a strike. ... WEDNESDAY, DEC. 30.—The steamship Abyssinia burned at sea in lat. 49 north, long. 29 west. ... THURSDAY, DEC. 31.—The Parcellists win a decisive victory in Waterford City. ... FRIDAY, DEC. 25.—The Scotch Land Court reduces rents in nearly all cases. ... SATURDAY, DEC. 26.—Admiral Jorje Montt is inaugurated president of Chile. ... MONDAY, DEC. 28.—Nine children perish in a theater panic in Gatehead Eng. ... TUESDAY, DEC. 29.—Prince George of Wales was allowed to leave his bedroom for the first time yesterday since he was taken ill with typhoid fever. ... CONGRESS. The Senate in executive session has confirmed the nomination of Stephen B. Elkins to be Secretary of War; also of E. H. Newcker of Indiana to be Treasurer of the United States; William E. Stmonds of Connecticut to be Commissioner of Patents; J. C. Legare, reformer of the United States mint at New Orleans. ... THE WEEK OF PRAYER. The topics suggested for the Week of Prayer by the Evangelical Alliance for the United States are as follows: Sunday, Jan. 3.—Sermons: "I will pour water upon him that is thirsty."—Isa. 44: 1-5. ... CONGREGATIONS. The Senate in executive session has confirmed the nomination of Stephen B. Elkins to be Secretary of War; also of E. H. Newcker of Indiana to be Treasurer of the United States; William E. Stmonds of Connecticut to be Commissioner of Patents; J. C. Legare, reformer of the United States mint at New Orleans. ... BRIEFS. It is to be hoped that the French republic in pulling Russian chestnuts out of the fire may not scatter sparks that will set the continent of Europe on fire.

It is now said that the Nicaragua Canal bids fair to become a success, that such men as Mr. George M. Pullman and other men of large capital are to take hold of the enterprise. ... One of the fortunate things of this year is the discovery of a coal mine near the Straits of Magellan. ... The trustees of the Slater fund have decided to reduce the number of educational institutions in the South which they help, from forty or fifty to about a dozen. ... While Europe has suffered by severe storms and partial crops and Asia has been visited by a fearful natural commotion, the New World has been mainly fortunate the past year. ... Tolstoy opposes the plan of the Russian government in employing the peasants, who are suffering from starvation, on certain needed branches of railroad which it is proposed to build. ... On Saturday, amid great rejoicing Admiral Jorje Montt, was inaugurated president of the Chilean republic at Santiago. ... The Massachusetts Institute of Technology under President F. A. Walker is in a very flourishing condition. ... The Russian people and the Russian government are on trial during this time of destitution. ... The Senate in executive session has confirmed the nomination of Stephen B. Elkins to be Secretary of War; also of E. H. Newcker of Indiana to be Treasurer of the United States; William E. Stmonds of Connecticut to be Commissioner of Patents; J. C. Legare, reformer of the United States mint at New Orleans. ... THE WEEK OF PRAYER. The topics suggested for the Week of Prayer by the Evangelical Alliance for the United States are as follows: Sunday, Jan. 3.—Sermons: "I will pour water upon him that is thirsty."—Isa. 44: 1-5. ... CONGREGATIONS. The Senate in executive session has confirmed the nomination of Stephen B. Elkins to be Secretary of War; also of E. H. Newcker of Indiana to be Treasurer of the United States; William E. Stmonds of Connecticut to be Commissioner of Patents; J. C. Legare, reformer of the United States mint at New Orleans. ... BRIEFS. It is to be hoped that the French republic in pulling Russian chestnuts out of the fire may not scatter sparks that will set the continent of Europe on fire.

Highest of all in Leavening Power.—Latest U. S. Gov't Report. Royal Baking Powder ABSOLUTELY PURE. HUB NOTES. Rev. A. B. Earle the evangelist is sick with pneumonia. ... THE RELIGIOUS WORLD. NEW ENGLAND.—The Andover House at 6 Rollins St. is now being furnished for its use for the home and work of those who are to be resident workers. ... LITERARY NOTES. —The New England Farmer concluded the seventh year of its existence last week. ... Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children with teething with perfect success. ... BSEY. It is the name which we ask you to remember when about to purchase an Organ.

The January number of "St. Nicholas for Young Folks," now ready on every news-stand, is a capital issue to begin with. It is the "New Year's Number," and it contains first chapters of two new serial stories. Price 25 cents. A year's subscription costs \$3.00. ... St. Nicholas is the king of all publications issued for the young on either side of the Atlantic. ... The best of all children's magazines.—LONDON SPECTATOR. ... We could not find our equal in our own periodical literature.—LONDON DAILY NEWS. ... It is not too much to say that it is the very best magazine of the kind which has ever been published.—JOHN BULL, LONDON. ... The one incomparable magazine for young people.—REVIEW OF REVIEWS. ... Place St. Nicholas in your household and you need have no more for your children.—SCHOOL JOURNAL, TORONTO, KANSAS.

IMPERIAL GRANUM FOOD. THE GREAT MEDICAL FOOD. THIS ORIGINAL AND WORLD RENOWNED DIETETIC PREPARATION IS A SUBSTANCE OF UNRIVALLED PURITY AND MEDICAL WORTH. ... EMERSON 55,000 SOLD. FOR OVER FORTY YEARS have enjoyed a high reputation. Brilliant and musical; tone of rare sympathetic quality; beautiful for vocal accompaniment. ... BOSTON PIANOS. 174 TREMONT ST. NEW YORK 32 FIFTH AVE.

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MASS. REAL ESTATE CO. 246 Washington St., Boston. Dividend 7% Per Annum. Authorized Capital \$2,000,000. Capital paid in 1,000,000. Surplus (June 30, 1891) over 100,000. Price Stock to-day 108. ... CHURCH ORGANS. All Styles and Sizes, WARRANTED. Superior workmanship in every respect. ... 500 PARCELS of MAIL FREE. Including Sample Books, Zepherus, Pictures, Magazines, Letters, Papers, etc., each with your address boldly printed on each wrapper. ... A LIGHT EQUAL TO GAS. Everlasting Wick Requires no tending, as it will never burn out. ...

ROCHESTER SEMINARY. A preparatory school accredited at Hillsdale and Withcomb University. The courses are thorough and practical giving those who do not care to go to college a good education. ... MAINE CENTRAL INSTITUTE. Pittsfield, Me. College Preparatory, Normal, Classical, Scientific and Commercial courses of study for both sexes. ... NICHOLS LATIN SCHOOL. Lewiston, Me. Me. I. F. Frisbee, A. M., Principal, with 20 associate teachers. ... AUSTIN ACADEMY. Centre Stratford, N. H. H. A. E. Thomas, A. B., Principal, and competent assistants. ... MAINE CENTRAL INSTITUTE. Pittsfield, Me. College Preparatory, Normal, Classical, Scientific and Commercial courses of study for both sexes. ... ROCHESTER SEMINARY. Hillsdale and Withcomb University. The courses are thorough and practical giving those who do not care to go to college a good education. ...

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