

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

9-8-1892

The Morning Star - volume 67 number 36 - September 8, 1892

Freewill Baptist printers

Follow this and additional works at: https://scarab.bates.edu/morning_star

Recommended Citation

Freewill Baptist printers, "The Morning Star - volume 67 number 36 - September 8, 1892" (1892). *The Morning Star*. 1344.

https://scarab.bates.edu/morning_star/1344

This Newspaper is brought to you for free and open access by the Muskie Archives and Special Collections Library at SCARAB. It has been accepted for inclusion in The Morning Star by an authorized administrator of SCARAB. For more information, please contact batesscarab@bates.edu.

The Morning Star.

VOL. LXVII.

BOSTON, MASS., THURSDAY, SEPTEMBER 8, 1892.

NO. 36.

THE MORNING STAR is a Weekly Religious Newspaper issued by the Free Will Baptist Printing Establishment, at 457 Shawmut Ave., South End, Boston, Mass., A. L. FREEMAN, Publisher, to whom all letters on business should be addressed.

Rev. ARTHUR GRAY, Treasurer, to whom all remittances of money should be sent.

All communications designed for publication should be addressed, Editor, THE MORNING STAR.

Terms:—\$2.00 per year, if paid in advance; and \$2.25 if not. The paper is sent to subscribers until it is ordered discontinued.

[Entered at the Post-Office at Boston as second-class matter.]

Advertising Rates for each insertion 10 cents per line for ordinary advertisements. 15 cents per line for business notices. 15 cents per line for reading notices. Advertisements set in type, fourteen lines to the inch. Large advertisements inserted on special terms.

The Morning Star.

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

All communications designed for publication should be directed, Editor, THE MORNING STAR, 457 Shawmut Ave., South End, Boston, Mass. Contributors please write on one side only of their paper, and send full name and address with their communications. Manuscripts cannot be returned unless stamps are enclosed. Articles are not paid for unless an understanding to that effect has been reached.

CONTENTS.

EDITORIAL:—Star Points—A Great Need—Home for Aged Ministers—A Word on Business—Notes	251
CONTRIBUTIONS:—To a Shell (poetry).—Ho edit! Parham—Lessons of the Age in Church Work.—Prof. Ransom Dunn, D. D.—Shall We Shut Up the Church?—The Rev. Geo. B. Hopkins—Beecher and "Uncle Tom's Cabin"—Greeley, Seward, and Lincoln—Value of Hard Work—Chips Picked Up—Young Wits	251
DEVOTIONAL:—The Time for Prayer (poetry)—Systematic Benediction—A Sermon by the Rev. Charles S. Robinson, D. D.—Prayer-Meeting Topic.—The Rev. G. L. White—Hints and Anecdotes—Precious Legacy—Chips Picked Up	252
CRITICISMS:—Missions—Home and Foreign	253
THE SUNDAY-SCHOOL	253
CORRESPONDENCE:—Christian Making, J. C. Steele—Lessons from History, Mrs. M. P. A. Foster—Sins of Temperance, J. B. Green—Mountain Sermons—To Maine Free Baptists, Alfred W. Anthony—To a Young Man Studying for the Ministry—Echoes from Press and Platform	254
Bargains in Books	254
From the Field	255
Schools and Colleges	255
Quarterly Meetings	255
Notices, etc.	255
Publisher's Notes	255
YOUNG PEOPLE:—In Michigan, Harry S. Myers—A. F. C. E. from Another St. Vincent, Endeavor—Union Prayer Meeting Topic.—The Rev. G. B. Hopkins—"I Am the Way"—La Valle D. London—In Search of Cardinal Filarete—Green Mountain Sermons—The Young Girl as a Wage-earner—How to Begin Christian Life—Bargains for Scholars (poetry)—A Sip of Coffee and Repartee—An Umbrella Story—New Treatment for Drowning Cases	256
MISCELLANY	257
FARM AND HOME	257
NEWS SUMMARY:—At Home—Abroad—Briefs—Green Mountain Sermons—The Religious World	258
Hub Notes	258

STAR POINTS.

"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."

Mr. Moody's evangelistic work in Ireland will extend over six weeks. He will be assisted by Mr. Sankey.

Oct. 21, "Columbus Day," is certain to be very widely and somewhat elaborately celebrated, especially in connection with our public schools.

There is said to be an increased regard for the Sabbath at the national capital, due not to legislation but to a change in popular sentiment.

Woman is either coming to the ballot-box or one of the greatest movements in history is nothing but an air-bubble. Gen. Bidwell, the Prohibition candidate for President, says, not without reason, that if this country delays too long England will take the lead in "the emancipation of women."

Prompt and thorough efforts are being made by national and state authorities to prevent the appearance of the cholera in this country. The condition of things in New York city is highly encouraging. There are said to be over twenty steamers now making for that port, carrying over 10,000 people—returning tourists and immigrants.

George William Curtis was perhaps the finest instance of the literary man in politics that this country has seen. He was a Christian gentleman of high type, and an orator of remarkable ability and grace. We cannot repress the regret that the author of "The Potiphar Papers" and "Nile Notes" gave us no later productions in similar veins.

What connection has the World's Fair with Romanism in America? Perhaps nothing, and perhaps much. Dr. E. B. Hulbert, of the Chicago Theological Seminary, says, "I am against Romanism; and if the World's Fair people are pandering to Rome it is time to call a halt." Amen to that! Because Columbus was a Roman Catholic the papal authorities and newspapers are making vast assumptions, and it is evident that if the Columbian Exposition is not made to appear a Catholic celebration it will not be the fault of the said authorities and newspapers.

For the first time after more than a century of British rule in India, an Indian, by action of the Finsbury electors, has entered the House of Commons. His

name is Dadabhai Naoroji. He says that there are certain reforms needed in India, and that his election to the Commons will greatly further these. He is the man referred to in Lord Salisbury's sneer—"a black man." Speaking of Mr. Naoroji, a few years ago, Lord Ripon, a former governor-general of India, said he was a specimen of the men who should be called upon for advice; he was a very worthy product of the English system of government in India, and one of whom they were proud; he was well entitled to represent the culture, intelligence, and public spirit of India.

A GREAT NEED.

One part of Christ's prayer in John 17 is often quoted in these days: "That they [his followers] may be one even as we [God and Christ] are one." Some persons regard this as immediately destructive of the various sects or denominations. Others, more correctly, regard it as having reference to spirit and ultimate purpose. It will be well for both of these classes of interpreters to unite on the fact that this prayer includes in its meaning practical co-operation on the part of all Christian bodies.

It seems to us that no greater need is now manifest than a confederation of Protestant denominations. Before the threatening fronts of Röm, Romanism, and Infidelity, there is no greater need on either side of the Atlantic. Each denomination may keep its own special form, and doubtless should do so until such time as it is no longer of service; but what hinders that co-operative confederation which is suggested no less by the best instincts of our nature than by the presence of common perils against which there is little or no safety except in some form of union that will give strength?

Where a great need exists there will be a growing recognition of it. It is so in this case. A great Protestant confederation is coming. They may reach it in England before we do here; but what God seems intending he will yet accomplish. It was heralded by the Young Men's Christian Association and the Evangelical Alliance. It is brought nearer by the Christian Endeavor movement. It is hastened by an increasing number of publications that advocate it. And when it comes the world will witness the completest development of Christianity that has been seen. No one can study the signs of the times without anticipating the great event.

HOME FOR AGED MINISTERS.

We have the courage to refer to this subject again.

Having made the suggestion that, as the Reformed Episcopalians (a smaller body than Free Baptists) have done, our people provide a "Home" for superannuated and disabled ministers and their wives, we now venture to add that there ought to be one such "Home" at Ocean Park and another at Keuka Lake; and these institutions should be so located and fitted up as to be comfortable all the year round. There is a plenty of land at each of these two places. We assume that the authorities at each place would give good large lots for such "Homes," and as to the cost of erecting suitable buildings—that need not exceed the ability and benevolence of our churches and men of means.

Instead of raising money to be distributed as the fund for needy ministers has necessarily been distributed (to the best ability of a competent committee) during the past three years, let us raise money to put into two such "Homes" as are now indicated. Ministers could do something toward founding such "Homes." They could stir up their congregations to do very much more. Perhaps some one of them would feel impelled to do among us such a work as Dr. J. Benson Hamilton is doing among the Methodists toward creditable provision for the support and comfort of superannuated, disabled, and impecunious ministers—men who have done faithful service on small salaries, much of which they have used unselfishly in advancing the cause of the kingdom and the work of the denomination.

We have not many ministers who need such assistance as these "Homes" would give; but those who do need such assistance ought to have it. Two "Homes," fairly commodious—containing accommodations for ten or a dozen occupants (with their wives if they have wives) would be sufficient.

It need not be assumed that the cost of maintaining these institutions would fall wholly on the churches. Probably the most of those admitted to residence in them would bring something with them toward defraying expenses, albeit not enough to maintain them wholly elsewhere.

This subject is respectfully and earnestly commended to the attention of the coming General Conference—a list of the delegates to which will be found in the next issue of this paper.

A WORD ON BUSINESS.

The mails recently brought us the following:

We have been printing our minutes at a home publishing house. Notwithstanding the distance, we are resolved to have them printed by our denominational Publishing House. We expect to have 300 printed, with twenty pages. What are your terms?

This communication is quoted because it fitly introduces a subject on which we desire to have a word with our people.

The Morning Star Publishing House is the property of the F. Baptist denomination, whose interests it exists to advance, and to which it must look for almost its entire support. One form of patronage which surely we have a right to expect from our people is indicated by the letter quoted above. The House is equipped for first-class job printing of every description. For various reasons it has not been doing as well in this department as it must do in order to make its investment in presses, etc., at all profitable. One of these reasons may be that our own people have not sufficiently patronized the Publishing House in respect to such jobs of printing as can be done here just as well as anywhere else. Church manuals, reports of all kinds, programs, cards, etc., should be printed here to a very much greater extent than at present.

The publisher, Mr. Freeman, is in direct charge of the mechanical departments of the Publishing House, and a large share of his time and attention is to be devoted to settling the question whether the job work department can be made to pay. Very much depends upon the result of the experiment that is now renewed. Mr. Freeman is placing in the columns of the STAR new advertisements and solicitations for the promotion of the job work. Read these advertisements, and notice also what he may have to say from week to week under "Publisher's Notes." And not only read, but resolve to co-operate in the interests of the Publishing House and the general cause.

Let the publisher receive, this fall, hundreds of communications something like the one quoted above. At least give our House the chance to present figures on pieces of work in the printing line wanted for your churches, Sunday-schools, and yourselves personally. If the Publishing House is to prosper it must receive the patronage of its natural supporters. Please do not forget this.

NOTES.

Our various denominational organizations must not expect the STAR to publish programs in full. A moment's thought will convince anybody that this is impracticable. Consider how many Yearly and Quarterly Meetings, how many Ministers' Conferences, how many Young People's societies, how many miscellaneous assemblies and conventions, big and little, East and West, and throughout the year, we have! Send us your announcements, with at most but a few of the leading items on each program, and then give us brief, solid reports of the meetings after they are held. Do this, and everybody can be treated alike.

So few churches have accepted the offer of Miss Bickford and Miss Jennings to increase the income of the Foreign Mission Board that it seems necessary to do nothing about it. Three reasons are given by the pastors: 1. September is too early to succeed with such an entertainment. 2. This way of raising money is not "healthy" for a church. 3. We are opposed to special appeals. Those to whom the offer was made wish to thank the ladies again for their generous offer, and also those few brethren who said yes. Those answering yes are so few and so widely scattered that the expenses would be too high.

The church at Candia, N. H., is added to the dollar list for missions. Bro. Prescott writes, "The Candia church will give during the present year for foreign missions at least two dollars a member, for the entire membership, and will pay on or before Jan. 1, 1893." Good! Now let us hear from a lot of churches before the Anniversaries.

The India Report (Annual Report of the American Free Baptist Mission in Southern Bengal, for the year ending March 31, 1892) can be had by sending a one-cent stamp for each report to Rev. T. H. Stacy, Auburn, Me. Rev. Arthur Given, at this office, 457 Shawmut Ave., Boston, has also a supply of the report.

We trust that the brethren in Vermont will have a good session of the Yearly Meeting at West Derby, beginning on Thursday. Among the important matters to be determined is the relation of the denomination to the future of Green Mountain Seminary.

Treasurer Given is en route to New York at this writing to see our missionaries off to India. They sail the 7th—one week earlier than was anticipated. Let all pray for their safe passage to the foreign field.

Over \$5,000 worth of building lots have been sold at Ocean Park during the summer to persons who, presumably, are intending to build cottages. The Park has a future.

Rev. S. P. Morrill of Farmington Falls, Me., passed to the heavenly home on the 4th ult. An obituary article will appear next week.

Another contribution to the discussion of the young people's union will be found on the sixth page. It is excellent.

Considerable matter intended for "From the Field" this week is unavoidably held over. See next issue.

Contributions.

TO A SHELL.

BY HOPESTILL PARNHAM.

Deep in thy delicate chambers
Lie murmurous echoes of sound,
Mightier far than the portals
In which their pulsations are bound.

Strange that an instrument fragile
As flower of the sea can express
The peace of its tender cadence,
The power of its passionate stress.

Until we interpret the meaning
Of infinite music as well,
That mutely sweeps through us, we should
not
Enshrine thee in song, little shell!
Edgemoor, Ocean Park, August, 1892.

LESSONS OF THE AGE IN CHURCH WORK.

BY PROF. RANSOM DUNN, D. D.

Methodists, Baptists, Disciples, and the Salvation Army have been successful beyond all other religious denominations for a hundred years. That their success is due to superior ability, learning, or piety, will not be assumed. Neither is it the result of church polity, for some of them adopt the Episcopal type, and about the same number with equal success are Independents in church government. It cannot be attributed to the peculiarities of their respective fields, for they occupy the same fields, and are successful in all fields. This phenomenal growth in numbers must be attributed to special divine decrees or to methods and measures adopted. But God "is without partiality," and his presence and help are promised alike to all who call upon him. There must be something in their methods of work worthy of special consideration.

1. They have very generally secured the co-operation of private members, specially utilizing the influence and labors of women and young people.

2. They have all been doctrinal, even dogmatic upon certain points, but not generally sectarian. They believe something, and preach what they believe with positiveness. Whether Arminians or Calvinists, Baptists or Pedobaptists, with bishops or radical Independents, upon which subjects they are about equally divided, their apparent truthfulness and evident sincerity commands respect as hesitating hypothetical statements cannot. They believe in denominational courtesy, and church union—with themselves.

3. The success of all churches depends largely upon their ministry. There are three kinds or degrees of learning,—the common, as derived from intuition, reason, perception, and the common facts and experiences of society; classical as given in the higher schools; and professional with reference to specific callings. All believe in some degree of ministerial education; and the Roman Catholics, Episcopalians, Presbyterians, and Congregationalists assume or require that in addition to a common education ten years be devoted to classical and professional studies as a preparation for the ministry. No body objects to the higher learning, but the four successful denominations mentioned seem to assume that the call of God as indicated by natural gifts, the judgment of the church, and spiritual convictions of the candidate, implies the common education furnished by books, papers, lectures, common schools, business pursuits, political discussions, Sabbath-schools, moral enterprises, Christian worship, and the Holy Spirit. Leaving the classical studies somewhat optional, they require a professional preparation for their work.

The Methodists, after learning something of a man's ability as an exhorter and licentiate, require four years of study in connection with actual pastoral work before ordination as an elder. This probably includes less than two years of student work in scholastic learning, but more than two years of real theological, homiletical, and pastoral education. They have many good scholars, but they would no more think of supplying their churches and fields with college graduates than a Western farmer would think of watering his prairie with a china pitcher.

And even in the Salvation Army their corporals, captains, and majors have a preparatory, professional course of education before entering upon their public work.

The Baptists and Disciples have always approved of scholarship and honored such men as Robert Hall and Alexander Campbell, but have appreciated natural ability and professional education of such men as John Bunyan if unlearned. Probably upon an average their ministers have had about the education of the Methodists of America and of the students in Spurgeon's "Pastors' College" in England. This college, if such it may be called with a two years' course, was opened with one

student fifteen years after the F. Baptists and Methodists instituted their theological institutions, the Methodists until that time having depended upon their conference course of four years for theological education. Within thirty-three years that "Pastors' College" sent out six hundred ministers, and these ministers with their two years' of theological training had baptized forty thousand converts. Mr. Spurgeon's church of six thousand members, with its hundreds of lay preachers and personal workers, indicates his success and its conditions; but that college is a much greater work and more important lesson for Christian workers.

Let us imagine, if possible, what would have been the result if Mr. Spurgeon had ordained immediately the "good men" who "felt called" to labor in public, instead of exercising judgment respecting the call, and refusing many, and then requiring the two years of preparation. And what would the Methodists have been without their preparatory course? Upon the other hand, suppose Mr. Spurgeon had adopted the Andover course of three years, with the prerequisite requirement of a "college course of four years or its equivalent, which required three years of preparation—two years in all? And with that requirement would the Methodists have secured in one hundred years five times as many members as the Congregationalists in two hundred and fifty years? What lessons of instruction may F. Baptists derive from these facts and their own experience?

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

SHALL WE SHUT UP THE CHURCH?

BY THE REV. GEO. B. HOPKINS.

Very rarely is it proper, or Christian even, to ask this question. Sometimes because of a diminished population it may be for the glory of God to consolidate two or more churches. Then it may be justifiable to close a house as a church edifice. Sometimes a house of worship may have been built not for the glory of God but out of spite or to gratify secular feeling. It may then be in order to close it. Ordinarily, however, there is no excuse for "shutting up the church."

That sufficient means cannot be secured to pay a pastor is not a good reason for discontinuing the services. The church is to be a light in the community whether it has a pastor or not. As well might a village that cannot afford to have electric lights do without any kind of lights as for a church without a pastor to become dark. A church can live and do good without pastor, choir, or deacon. Of course such a church, other things being equal, will not be the most efficient church. But any genuine Christian can pray or speak for Christ. The word of God can be publicly read without a minister, and often some one can read a sermon to those who assemble.

But what is lacking in preaching should be made up in praying. Dr. W. W. Patton tells of an aged Christian woman who when others were discouraged went to the place of prayer alone and communed with God. The result was a great revival. So long as there is a Christian in a place where a church is needed that Christian is under obligation to his Lord to see that the house of worship is regularly open for divine services and that they are maintained. In the days of the apostles every Christian was a missionary for Christ. No one then thought of hiring a minister to do the praying and religious work of the community. Our early Free Baptist churches were often without preaching for months, but they always kept up religious services and souls were converted.

Can a real Christian see his church closed? Will not his love for Zion and Zion's Lord constrain him to enter that house, even if he must do it alone, and worship God?

Lincoln, N. Y.

BEECHER AND "UNCLE TOM'S CABIN."

When the story was first published in *The National Era*, in chapters, all our family, excepting Mr. Beecher, looked impatiently for its appearance each week. But, try as we might, we could not persuade Mr. Beecher to read it, or let us tell him anything about it.

"It's folly for you to be kept in constant excitement week after week," he would say; "I shall wait till the work is completed, and take it all at one dose."

When the work was finished the book came to Mr. Beecher on the morning of a day when he had a meeting on hand for the afternoon and a speech to make in the evening. The book was quietly laid aside, for he always scrupulously avoided everything that could interfere with or retard work he was expected to do. But the next day was a free day. Mr. Beecher rose even earlier than usual, and as soon as dressed began to read "Uncle Tom's Cabin." When breakfast was ready he took his book with him to the table, and reading and eating went on together; but speaking never a word. After morning prayers he threw himself on the sofa, forgot everything but his book, and read uninterruptedly till dinner-time. Though evidently beginning to be intensely interested, for a long time he controlled any marked indication of it; but before noon I knew the storm was gathering that would conquer his self-control, as it had done with us all. He frequently "gave way to his pocket-handkerchief"—to use one of his old humorous remarks—in a most vigorous manner. I could not refrain, in return for his teasing me for reading the

work weekly, from saying demurely, as I passed him once: "You seem to have taken it?" But what did I gain? Not even a half-annoyed shake of the head or the semblance of a smile. I might as well have spoken to the Sphinx.

When reminded that the dinner-bell had rung, he rose and went to the table, still with his book in his hand. He asked the blessing with a tremor in his voice, which showed the intense excitement under which he was laboring. We were alone at the table, and nothing to distract his thoughts. He drank his coffee, ate but little, and returned to his reading, with no thought of indulging in his usual afternoon nap. Evidences of almost uncontrollable excitement in the form of half-suppressed sobs were frequent.

Mr. Beecher was never a rapid reader. I was getting uneasy over the marks of great feeling and excitement, and longed to have him finish the book. I could see that he entered into the whole story, every scene, as if it was being acted right before him and he himself was the sufferer. He had always been a pronounced abolitionist, and the story he was reading roused all he had felt on that subject intensely.

The night came on. It was growing late, and I felt impelled to urge him to retire. Without raising his eyes from the book he replied:

"Soon; soon; you go; I'll come soon." Closing the house I went to our room, but not to sleep. The clock struck 12, 1, 2, 3; and then, to my great relief, I heard Mr. Beecher coming up stairs. As he entered he threw "Uncle Tom's Cabin" on the table, exclaiming, "There, I've done it! But if Hattie Stowe ever writes anything more like that, I'll—Well, she has nearly killed me, anyhow!"

And he never picked up the book from that day.—Mrs. Beecher.

GREELEY, SEWARD, AND LINCOLN.

"In Colonel Alexander McClure's 'Lincoln and Men of War Times' I see," said aged Charles Wister of Germantown, yesterday, "that the colonel gives Andrew Curtin a great deal of credit for Lincoln's nomination at Chicago in '60. I sat in a chair beside Colonel McClure at that convention, and I think Curtin and all others were totally overshadowed by Horace Greeley. Greeley bore Seward a bitter grudge. He said he had made Seward governor, and he thought him ungrateful."

"On Seward's refusal to act as he wished Greeley declared, 'My time will come at last!' When the convention time arrived we all saw what seemed to be a band of soldiers marching up the street. What was it but old Horace Greeley, in his famous plug hat and white coat, stalking along after a brass band at the head of the New York delegation. They were the pick and flower of the State, too. They were given a rousing reception in the convention hall. Greeley had corresponded with the ablest Republicans throughout the Union, and for two years had been planning against Seward's ambition. When the battle was fought and Lincoln nominated, Greeley came downstairs from his room in the hotel with his carpet-bag in his hand. As he bade good-by, his words were, 'My mission is accomplished.'—Philadelphia Record.

VALUE OF HARD WORK.

Hard work, mental or physical, rarely ever kills. If a mild amount of physical exercise be taken and a judicious amount of food be furnished, the bowels kept open in the proper manner, the surface protected with proper clothing, and the individual cultivates a philosophical nature and absolutely resolves to permit nothing to annoy or fret him, the chances are that he can do an almost unlimited amount of work for an indefinite length of time, bearing in mind always that when weariness comes he must rest, and not take stimulants and work upon false capital. The tired, worn-out slave should not be scourged to additional labor. Under such stimulus the slave may do the task, but he soon becomes crippled and unfit for work. The secret of successful work lies in the direction of selecting good, nutritious, digestible food, taken in proper quantities, the adopting of regular methods of work, the rule of resting when pronounced fatigue presents itself, determining absolutely not to permit friction, worry, or fretting to enter into his life, and the cultivation of the Christian graces, charity, patience, and philosophy.—Medical Mirror.

CHIPS PICKED UP.

—One-third of the population of Canada are adherents of the Methodist Episcopal church.

—Cleanliness and healthful surroundings will remove half the incentives to crime. Men and women who keep themselves clean have a certain virtue and sanctity as the natural result.

—There are said to be nearly 200 ways of spelling Chicago, according to the supercriptions on envelopes. Some of them are Jagajo, Hipaho, Jajjio, Schechacho, Hizago, Chachicho, and Zizago.

—The soul that cannot entirely trust God, whether man be pleased or displeased, can never long be true to him, for while you are eyeing man you are losing God and stabbing religion at the very heart.

YOUNG WITS.

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

—Fogg is very near-sighted. He left his glasses at home the other day, and wishing to know the time of day, and having no watch, he asked a street boy, at the same time pointing upward to the Old South clock.

"Sunny, what time is it?"
The lad looked at Fogg in wide-eyed astonishment, and finally said, "I can't tell time, neither."—New York Observer.

Devotional.

THE TIME FOR PRAYER.

When is the time for prayer?
With the first beams that light the morning sky,
Ere for the toils of day thou dost prepare,
Lift up thy thoughts on high;
Commend thy loved ones to His watchful care—
Morn is the time for prayer!

And in the noontide hour,
If worn by toil or by sad care oppress,
Then unto God thy spirit's sorrows pour,
And he will give thee rest;
Thy voice shall reach Him through the fields of air—
Noon is the time for prayer!

When the bright sun hath set,
Whilst yet eve's glowing colors deck the skies;
When with the loved at home again thou'st met,
Then let thy prayer arise
For those who in thy joys and sorrows share—
Even is the time for prayer!

And when the stars come forth—
When to the trusting heart sweet hopes are given,
And the deep stillness of the hour gives birth
To pure, bright dreams of heaven—
Kneel to thy God, ask strength life's ills to bear—
Night is the time for prayer!

When is the time for prayer?
In every hour, while life is spared to thee—
In crowds or solitude, in joy or care—
Thy thoughts should heavenward flee.
At home, at morn and eve, with loved ones there,
Bend thou the knees in prayer!
—Selected.

SERMON.

SYSTEMATIC BENEVOLENCE.

(Preached by the Rev. Charles S. Robinson, D.D.)
"And of all that thou shalt give me, I will surely give the tenth unto thee."—GEN. 28: 22.

It would be worth while, if there were any hope of success, to search out the reason why some persons shrink back with such utter recoil from circulating a subscription paper. They tremble under their errand when they pull a Christian's door-bell. They stammer when they try to tell him what they want. And when at last the detestable duty is done, and they have reached the free air on the street, they feel as happy as a fugitive slave safely arrived within Canadian borders.

Now this reluctance is really unworthy of a manly follower of Christ. If any one of your brethren makes a visit of this sort awkward for himself or for you, on him be the responsibility. God loves a cheerful giver; if this man prefers not to be a giver, or to be a grudging giver, then let him have his preference.

Prayer and almsgiving are put exactly alongside in the Sermon on the Mount. And if any one claiming to be religious makes it hard for another to collect his contribution he simply lowers confidence in his own covenant. We have no more reason to feel humiliated than if we had asked him to lead in prayer and he declined. We can stand up just as unfrightened as if we had been talking to him about the millennium, and he had remarked, in view of some operations, he hoped it would come slowly; or as if we had been speaking of the river of life, and he had expressed a distaste for the water of it. It is a shame on us that we are ever afraid to discuss this theme. Why cannot we talk out about giving money just as we do about every thing else?

The two important matters of notice, in this text I have chosen, are the early purpose of this young patriarch to give a portion of his wealth to religious ends, and the establishment of a fixed system in presenting it. It seems to be in Scripture the exact beginning of all that custom of tithing the people which meets us everywhere in the Old Testament. It has arrested my attention, because it is the act of a young man just starting in the new life. It furnishes me with this for a topic: Systematic Benevolence, Its Principle and Its Measure.

I. The principle may be stated in one compact sentence; a Christian is to contribute not on impulse, but by plan. Jacob seems to have understood in the outset that this was to be the practical side of his life.

1. This duty should be taken up early by every young Christian as a matter of study. It is the New Testament rule: "Every man, according as he purposeth in his heart, so let him give." It is just as much his duty to purpose what he will give as to give what he has proposed. The amount and direction of all our contributions should be predetermined, not capricious. Every one should seek to be intelligent. It is not a Christian thing to do to interrupt the solicitor explaining the object with the impatient words, "Well, well, I have no doubt it is all right; but how much is my share?" It is an unmanly shirk of duty to leave investigation to others. There are some who give liberally; but they trust to the opinion of those who call upon them. They pay any amount at which they are rated, charge it to profit and loss, and tranquilly wait a new attack from another quarter. There may be gracefulness in this acquiescence; but there is no grace in it.

2. It will not do to discharge this work all at once. There is no record the name of one church which made a calculation of what they had done during ten years of all benevolent enterprises; disgusted at appeals, they raised as much more, and then bade the minister announce no new cause for ten years thereafter. To his honor, be it said, he consented only on condition that they would have a fortnight's

steady preaching, a week for prayer, and a month for singing; then shut up the church. Now what a congregation cannot do no man by himself can do. A settled habit of giving is promoted only by a settled exercise of giving.

3. It will not do to leave this duty to a mere impulse of excitement. Christians ought never to wait for fervid appeals or ardent addresses to sympathy. That man who is influenced only by the power of eloquence, who does his giving only under the tearfulness wrought by vivid pictures of need or thrilling descriptions of suffering and pain, would have equal right to decline giving when the request was tamely put. If his purse cannot open except when some tremendous oration of a master has flung him all at once into a spasm of generosity, then it is proof he has not even so much as commenced the study of the logic of benevolence. For this duty is not grounded upon the power of human speech to either move or disgust him; but on his relations to God and God's work. That man bestows alms to little benefit who has to be inveigled into it by strategem. He may find his resemblance in the unwhistful fish, which Simon Peter caught at our Lord's command when they fell behindhand in their call to pay taxes. It was good for nothing in itself and would never have heard of but for a piece of money taken from its mouth. And even that the Lord miraculously placed there before-hand.

4. It will not do to perform this duty as a mere mechanical form. We are told, in one familiar verse of the New Testament that "he which soweth sparingly shall reap also sparingly." This singular word "sparingly" occurs nowhere else in the Scriptures. It means grievously, regretfully; "hold back after the gift," if such an expression may be allowed. There are in all our congregations those who are led to contribute by a mere flash of pride. Others are doing so, and they dare not keep out of sight. But the following feeling is hardly safe under analysis. It consists of a mixture of indignation and grief resulting in a sort of provoked state of mind. They call hard names. They say they hate begging sermons. They are inclined to resolve they will not be found amid such perils again. Now any man who gives in this way, and contemplates the giving in this mood has just committed two sins; one of omission and one of commission. He has not given his alms, as he ought; and he has shown his temper, as he ought not. "So let him give, not grudgingly, or of necessity; for God loveth a cheerful giver." Giving gold and silver you know not and care not how much, to you know not and care not what society, for a purpose you know not and care not what, is not doing the work of our Divine Redeemer at all. The cup of cold water which any one of us gives to a disciple in the name of a disciple is not to be dripped off from the end of an icicle.

5. This duty is to be discharged only with a diligent comparison of means with ends. Before he had anything Jacob settled that he would give at least one-tenth of what should come to him. System in giving is the secret of all success. Our stream of benevolence ought to flow clearly and constantly, as the brook followed the uplifted staff of Moses in the desert. But we are not carry the simile any further. It is no pattern of ours, that cold rock in the cliffside full of crystal springs but stubbornly waiting to be struck before it would start them. A definite and large-hearted calculation should be made by each individual in the beginning of his Christian career. Percentage is the readiest rule; for it is elastic in each direction. In some quiet, unexcited hour, let each young man prayerfully strike his balance of income. He can easily obtain a list of all the ten or twelve causes of benevolence sure during a given year to come before him. Then let him calculate how much per cent on his income he can give; and this should be divided in a proper apportionment among the calls. On his journal, at regular dates, let him enter these monthly sums as he would any other covenant notes at hand; so be ready to meet him.

II. Of course, this leads on directly to our second matter of consideration, the measure of Christian benevolence. If any one asks for a general rule by which to fix his calculation, I feel very certain I should answer, Give tithes to start with.

1. That is to say, begin with ten per cent. There must have been some worthy wisdom lying at the base of that Old Testament rule, or it never would have been adopted. All the ancient people of God brought their tithes into the storehouse. And when they began to they were a simple nation of slaves. The Israelites were among the poorest creatures that ever wrought out a starving existence. But they consecrated, from the earliest annals of their history, one-tenth part out of all their gains from harvests and from toil. Animals, money, grain, and first-fruits; these they conscientiously divided and tithed for God's service.

Now it has not fallen in your way hitherto to waste much admiration upon this man Jacob. He is a fugitive and a vagabond, for reason. He exhibits a most penurious and grasping spirit. We

have even occasion once to call him the typical Jew. Of all the close, tight men of the Scriptures he seems to have a fair lead. But while you are studying the points of his character, you surely ought to be careful lest his example rebuke you. If the meanest man in his history gave ten per cent to God's service, I cannot see how we can give less.

2. So that leads me to say that tithes just to start with will in many cases force a Christian on to increase as he grows in fortune. Ten per cent was the Jewish rule; the New Testament regulation is thus announced: "Give, and it shall be given unto you; good treasure, pressed down, and shaken together and running over, shall men give unto your bosom: for with the same measure that ye mete withal it shall be measured to you again." This intimates that when life grows easier and gains more plentiful the good Lord whose stewards we are raises his rates of loan and expects more liberal returns.

Now it is the business of all to help each other the most we can in difficult decisions. Life is short, and the cool of the day will be upon us soon, when we are to look for the Lord God coming down to talk with us in the twilight. No one man can say for another how much, or when, or to what, he should give money. But possibly we can all grow clearer if we quietly note the prominent considerations which enter into the reckoning.

It is well for us, in the first place, to think of what has been done in our behalf by God, our Maker and Redeemer. A simple principle of just account, a balance of debt and credit, would throw great light upon our primary calculation. What shall we render unto God for all his benefits. That question is one of the most searching and reaching that human lips ever raised. When King David remembered how God had succeeded and honored him, he planned to build the most glorious temple the world ever knew. When Zaccheus, that man of little stature and great heart, had received the Lord Jesus under his roof, he felt he was distinguished and blessed forever; his first remark was most business-like. He said, "I am going to increase my contributions. Hitherto I have given tithes; now I want to bestow half my goods on the poor!" We should measure our gifts in money by our receipts in grace. When the cause of Christ comes up for help we should think of what we owe to Christ. It should be the very hand which takes the communion-bread that drops the coin in the plate; the very lip which the communion wine touches that should lift the prayer for success.

In the second place, we should do well in taking up the calculation to remember whence the prosperity came out of which we give money. It is much more flattering to business men to assert that those rich are the shrewdest, the most industrious, and the most frugally honest. But it must be admitted, in a history like ours, that most of the men who are opulent have become so by striking providences in their career. So true is this, especially in our own land, that no American Christian will act wisely who refuses to take it into account. Discovery of mines, sudden fluctuation of stocks, growth of city lots, rise in price of what was apparently worthless inheritance—these so-called chances in life have made more men wealthy than anything else in this present generation.

Nor is this all: it is well for us to consider the extent of the work which is to be accomplished. Let an intelligent proportion be set apart for each branch of Christian effort. It costs more to evangelize a nation than to stock a mission-school or support a poor family. To many men a collection is a collection, no matter what its object may be. Now Christians should be as shrewd in definite calculations of necessities and expenses when church business comes in for aid as when other business. It is high time the ancient reproach was ended: "The children of this world are wiser in their generation than the children of light." That was true when the people of God gave only tithes of their substance. It is short-sighted, puerile, unmanly, to meet the great cause with niggardly pittance. Such an act is not giving to a cause, it is a mere giving to a contribution. It is folly and thoughtlessness to talk about foreign missions in India, and then exhaust one's benevolence on a mere stamp for the letter, which would fall half-way to Hindustan.

Then there is a fourth consideration which ought to be noted while we reckon on our percentage: think of the promises which reward the free giver. There is a kind of holy and lawful appeal made even in the Bible to one's sense of thrift and permitted cupidity. "The liberal soul shall be made fat." In all time it is observable that those Christians succeed the best who devise most generous things. Hence it is that the poor are summoned to bestow their goods out of their property. The mistake is positively fatal to any laboring man's piety for him to say he can do nothing for God. He might as well declare that, being a man of few words, he cannot spare even a sentence for secret prayer. No one should ever run in debt—not even for religious contribution. But any true Christian may cer-

tainly assume that God will help him out.

It is well, in the fifth place, for one who is making up his mind about his percentage to think of the exigencies arising under the favoring providences of God. I have already called your attention to the sudden prosperities that often befall men of foresight nowadays. Has it never occurred to you that the church of Christ has often to double its outlay, simply because capital was wanting to it to enter its field at the nick of time? Indeed, the reproach is sometimes at those who manage, that they are most awkward and unsuccessful financiers. They need a site for an edifice; and men say, "Oh, why did you not purchase ground two years ago?" Then at the West railways sweep through an unopened tract of country; villages are gathered; and capitalists exclaim, "Why was this ruinous delay?"

Then you all laugh because the blundering ministers and unbusiness-like secretaries come pleading for quadruple contributions! Alas, why is it that Christian enterprise is stupid? Not for want of sharpness, I tell you frankly, but for want of funds. God opens the door, and everything goes in but God's people! In my college days we used to say, "Bis dat, qui cito dat"—he gives twice who gives quickly. Shall Divine mercy urge up the opportunities while our backwardness gives them all away through lack of enterprise; and then by and by, slow and solemn as destiny, shall we be summoned to take up our burden at a prodigious disadvantage, grown to twice its weight, and only solace ourselves with recrimination while we redeem the time!

So I close this sermon by coming around to its start. I desire to leave the picture of this patriarch clear and conspicuous before your minds. He was high seventy years of age, but his life was before him, and to all intents and purposes he was a young man. I can find no better evidence that the root of piety was planted in his heart than this calm consecration of a portion of his possessions to God. What he had, or should have, he said he would divide.

The main point of all the counsel is found in the calculation at the outset. He began right. If our young men just starting in life would only make some definite plan the great end would be gained. It seems impossible to persuade elderly men to take up systematic benevolence. If it be not adopted in early life it never is heartily afterwards. There is a mysterious result wrought out by prosperity. It deludes and betrays, always with some ingenuity particularly its own.

He who gives tithes at the start, will grow himself as his fortune grows. He that delays will harden. And it should never be forgotten that money is only the measure of manhood when consecrated to Christ. It is ourselves we give to him, ourselves he demands.

PRAYER-MEETING TOPIC.

For the week beginning Sept. 11.

CONSECRATION MEETING.—Exod. 32: 29; 1 Chron. 29: 5; Rom. 12: 1.

1. Let the Bible meaning of this word be sought out and applied. Coming home from vacations ministers and laymen alike need to review the significance of this word and get down into the profoundest depths of its meaning.

2. "Self-sacrifice may be scantied in two ways. We may give our possessions instead of giving ourselves; or we may give ourselves to God's service instead of to God himself. . . . There must be self-surrender to Him who surrendered himself for us before Christ can be 'all and in all.' Have we not found persons giving their money to charity under the idea that their gift would in some way sanctify the giver and make him acceptable to the Lord? But God requires our persons before he asks our purses. We are to 'present our bodies' unto Him, and that will carry our possessions. . . . The Macedonians 'first gave their own selves to the Lord and unto us by the will of God.'" (A. J. Gordon.)

3. "When the bishop laid his hands upon my head, if my evil heart doth not deceive me, I offered up my whole spirit, soul, and body, to the service of God's sanctuary. Let come what will, life or death, depth or height, I shall henceforth live like one who this day, in the presence of men and angels, took the holy sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church. I can call heaven and earth to witness that, when the bishop laid his hand upon me, I gave myself up to be a martyr for Him who hung upon the cross for me." Such is the experience of George Whitefield, who produced by his preaching impressions such as men of learning and eloquence, like Bossuet, Robert Hall, Thomas Chalmers, Henry Ward Beecher, never were able to do. It is only the power of God which can lay bare men's hearts to their own gaze. This Whitefield could do because he was consecrated to that kind of work. It was not his "graceful oratory," so much admired by Franklin and Chesterfield, which did it, but the power of the Holy Spirit in consequence of the self-surrender of his consecration.

4. "Consecration is not wrapping one's self in a holy web in the sanctuary, and then coming forth after prayer and twilight meditation, and saying, 'There, I am consecrated.' Consecration is going out into the world where God Almighty is, and using every power for his glory. It is taking all advantages as trust funds—as confidential debts owed to God. It is simply dedicating one's life, in its entire flow, to God's service." (Beecher.)

5. Full consecration may in one sense be the act of a moment and in another the work of a life-time. It must be complete to be real, and yet if real it is always incomplete; a point of rest, and yet a perpetual progression. Suppose you make over a piece of ground to another person. From the moment of giving the title-deed it is no longer your possession; it is entirely his. But his practical occupation of it may not appear all at once. There may be waste land which he will take into cultivation only by degrees. Just so it is with our lives. The transaction of, so to speak, making them over to God is definite and complete. But then begins the practical development of consecration." (Frances Ridley Havergal.)

6. "When a man has consecrated anything to God he cannot of himself take it away." (Selden.)

7. In 1478 Louis XI., king of France, caused a solemn deed to be drawn up, signed and sealed and recorded, in which he conveyed to the Virgin Mary the whole county of Boulogne, but reserved for his own use all the revenue thereof. He deluded himself into the idea that he was doing a very generous and pious thing for the Virgin, when he was in reality doing nothing. This king had a long line of followers who professedly gave all to God, but actually gave him nothing. Beware of allowing your profession of consecration to be in "word only" when they should also be "in power and in the Holy Ghost and in much assurance." G. L. WHITE.

HINTS AND ANECDOTES.

OPPORTUNITY.—It is related that a famous sculptor once showed a visitor the treasures of his studio. In it were many mythical gods. One particularly attracted the visitor's attention. The face was concealed by being covered with hair, and there were wings to each foot.

"What is his name?" said the spectator.

"Opportunity," was the reply.

"Why is his face hidden?"

"Because men seldom know him when he comes to them."

"Why has he wings upon his feet?"

"Because he is soon gone, and once gone he cannot be overtaken."

DANGER.—I once heard a Scotch divine say that Satan does not act as if he believed in the final perseverance of the saints. He comes back again; he knows the way; he has the latch-key in his pocket; he knows the avenues of entrance; he comes seeking admission, and if he finds within our citadel a place for him he always takes possession of the unoccupied spaces. He may return transformed as an angel of light, but an unclean spirit still. Is there no danger of such things? I believe there is; I believe there was never more danger than there is in the days in which we live. "Let him that thinketh he standeth take heed lest he fall." What is the preventive of a danger so alarming? I only know of one—it is to be God-possessed. It is to let the flag of Calvary float from the floor to the roof, and from the turret to the dungeon of the castle of your being; it is to let God be in possession. Light expels darkness; health expels disease; God turns out Satan.—Rev. E. W. More.

POWER OF SIMPLE CONFIDENCE.—A young man distressed about his soul had confided his difficulties to a friend, who discerned very quickly that he was trying to obtain everlasting life by great effort. He spoke of "sincere prayers" and "heartfelt desires" after salvation, but continually lamented that he did not "feel any differently in spite of all."

His friend did not answer him at first, but presently interrupted him with the inquiry, "Well, did you ever learn to float?"

"Yes, I did," was the surprised reply. "And did you find it easy to learn?"

"Not at first," he answered. "What was the difficulty?" his friend pursued.

"Well, the fact was, I could not lie still, I could not realize that the water would hold me up without any effort on my own; so I always began to struggle, and of course down I went at once."

"And then?"

"Then I found out that I must give up all the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's word more worthy of your trust than the changeable sea?" He does not bid you wait for your feelings; he commands you just to rest in him, to believe his word, and accept his gift. His message of life reaches down to you in your place of ruin and death, and his word to you now is, 'The gift of God is eternal life through Jesus Christ our Lord.'—Occident.

PRECIOUS LEGACY.

In the gallery of the Vatican at Rome, said to contain of art more genuine treasures than any on the earth, there hangs a work which stands not only foremost among those others there but, by the consenting judgment of three centuries and a half, at the head of all the oil paintings in the world—the Transfiguration by Raphael. It was in the noonday of his life that he began it, and the sublimest conceptions of that peerless spirit are here displayed. A genius of transcendent brilliancy in imagination never yet surpassed, but tender, sensitive, and reverential, was portraying that single scene when the Saviour was manifested to the disciples in a true celestial light, the only time that earthly eyes ever saw him in his glory. And as the artist bent his might upon it the splendid

vision rose, in drawing, grouping, and dramatic power a work unequalled. It is the grandest picture that ever human wrought. But, as the last lines were almost done, God called Raphael; and above his shadowy bier they hung his picture, its colors still wet upon the canvas, the last work of the lifeless hand. And what a funeral was this! That graceful figure covered with a painter's cloak; the throng of mourners kneeling weeping there; and above all the living, breathing forms and immortal splendors of the Transfiguration scene. For the priceless legacy remained though Raphael was gone.

And even then, when you have gone "beyond the gates," behind you a radiance shall linger still, if of your life, as of Raphael's, the supreme work has been to show the glories of the transfigured Christ.—Rev. H. C. Stanton.

CHIPS PICKED UP.

—Live and learn; not first learn and then live.—Browning.

—Gladstone says that "precept freezes" while example warms."

—Don't speak lightly of the college boy; he knows a great deal that you have forgotten.—*Elmira Gazette.*

—I find the great thing in this world is not so much where we stand as in what direction we are moving.—O. W. Holmes.

—As Lowell expressed it, when men realize that right living is "the natural way of living" there will be only one yard stick.

—"Every man," remarked Uncle Zeb, "has er bright future if he could only lib long 'nuff ter ketch up to it."—*Washington Star.*

—The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth leading.—Paley.

—If people would only stop talking where they stop knowing, half the evils of life would come to an end.—*Edward Everett Hale.*

—When the 4,000,000 Christian voters in the country apply their principles of the Gospel to their voting, the saloons will be a thing of the past.—*Traveller.*

—It is said that a snail in the British Museum that had been glued to a card for four years came to life when dipped in warm water. What a possibility of hope this opens up with reference to a large class of church members who have not manifested signs of vitality for several years! Let us hope for the warming influences of grace.

Obituaries.

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

Bodge. Capt. John Bodge died at home in Jefferson, Me., Aug. 6, aged 91 years, 9 months, and 15 days. He was converted about fifty years ago and was baptized in the Kennebec River. Some twenty years ago he united with the North Whitefield and Jefferson church, receiving the right hand of fellowship from the writer. He was a true and faithful Christian to the end, passing quietly away in the triumphs of faith. In early life he followed the sea. By close application to business and strict economy he accumulated quite a fortune, and left a wife and two daughters to mourn their loss. F. COOPER.

Bradbury.—Died in New Sharon, Me., July 12, 1892, Sister Mary H. Bradbury, in the 94th year of her age. Sister B. was born in Georgetown, Me. Her father, Mr. B. was a devoted Christian, and she was baptized by Elder Stinson; united with the F. B. church in 1822. She moved to New Sharon, Me. When settled in her new home she, with her parents, brothers, and others, joined the first F. B. church in Starks; of which she remained a worthy Christian until called to join the church above. Sister Bradbury was always seen at conference, prayer, and sabbath meetings, was a most devoted and faithful worker, and had raised a family of ten children, to whom she gave much wise counsel. The father and seven children passed over the river of death to the spirit world a number of years ago. She was kind, helpful, and cheerful all through her journey. She had been a reader of THE MORNING STAR for over fifty years. She had won the high esteem of all that knew her. This was manifest in her sickness and death. She leaves three children and many grand-children that deeply feel their loss, while she has gained the brighter home in heaven. Remarks on the occasion from Job 14: 14, by the writer. JOHN SPENNEY.

Ricker.—Henry A. Ricker of Oakland, Me., died March 13, 1892. Brother Ricker was born in Oakland (formerly West Waterville) May 17, 1837. He was the eldest son of Dea. Levi and Mary Ann Ricker. Of a family of nine children only two, H. A. G. Ricker and Mrs. C. F. Stevens of Oakland, are left to mourn their loss. Brother Ricker was converted in 1854, under the ministry of Rev. G. W. Bean, and united with the F. B. church at Oak. When about twenty-one he went South and resided in the States of Alabama and Texas most of the time for thirteen years, being engaged in railroading. He was for a long time conductor on the Mobile & Ohio Railroad, and served in that capacity until stricken with disease. Being obliged to resign his position on account of ill health, he returned to Oakland and took up his residence with his brother, where he remained until his death. What his disease was primarily was never ascertained to his own satisfaction, but he was gradually consumed, which caused his death. Enduring a sickness of almost twenty years, he patiently waited the Father's will that he might be released. His acquaintance and association with Brother Ricker for more than twenty years pastorate in Oakland enabled me to judge something of his heart and life. He was interested in all that pertained to the kingdom of Christ. Whenever health and circumstances permitted he was in his place in the house of worship. He was helpful to the pastor and the church by his prayers, his counsel, and his purse. Kind and obliging to a fault, he sometimes suffered financial loss; but his heavenly rewards will be more than his earthly losses. Many will rise up to call him blessed. His interest in the church and the kingdom of God was not confined to the few years of his earthly life, but extended to the end of the gospel dispensation. Thus he was led to leave five hundred dollars to the Home Mission society, the interest to go to the F. B. church of Oakland as long as a church organization exists. Truthful and resigned during his long illness, he was ready and waiting when the Master called him home. Of him may be appropriately said, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." He labored much through others by giving and loaning of his money that they might be better able to do the Master's work. Such service was not open to the public, but the all-seeing eye of the Father did not overlook it. Especially as he has probably heard the Master say, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Funeral services were conducted by the pastor, Rev. E. W. Churchhill, assisted by Rev. E. G. F. J. H. ROBERTS.

Missions, HOME AND FOREIGN.

(Conducted by REV. CLARENCE A. VINCENT, General Secretary of the F. Baptist Benevolent Societies.)

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

MONTHLY MISSIONARY CONCERT.

TOPICS FOR THE YEAR.
January, The World; February, China; March, Mexico; April, India and Burma; May, Malaysia; June, Africa; July, United States; August, Italy and Bulgaria; September, Japan and Korea; October, Scandinavia, Germany, and Switzerland; November, South America; December, United States.

A DOLLAR PER MEMBER.

The following is a list of the churches pledged to raise during 1892 a dollar per member for foreign missions in addition to contributions to all other causes. This list will be kept standing, and additions be made to it as they are presented during the year. Understand that this pledge means (1) that the church will raise a total of at least \$1.00 per member (total membership, resident and non-resident, according to the "Register" for 1892) for foreign missions; (2) that it will do so for the year beginning Jan. 1, 1892; (3) that it will do this in addition to the usual contributions for home missions, education, and all other causes; (4) that every dollar raised exclusively for foreign missions by whatever means or agency in connection with the church work shall be counted in fulfillment of the pledge.

MAINE.—Lewiston (Main St.), Lewiston (Pine St.), Houlton (First Church), Portland, Brunswick Village, Auburn, No. Berwick (2d), Augusta, Middlefield Plains—9.
NEW HAMPSHIRE.—Danville, Epsom, Rochester, Great Falls, Northwood, New Hampton, Alton, Goffe, Walnut Grove, East Rochester, Barrington—11.
VERMONT.—Enosburg Falls—1.
MASSACHUSETTS.—Boston, Chelsea, Lawrence, Somerville, Brockton, Lowell (the Market St.), Lowell (Mt. Vernon), Whitman, Taunton—9.
RHODE ISLAND.—Pawtucket, Pawtucket, Pawtucket—3.
NEW YORK.—Buffalo, Cherry Creek—2.
WISCONSIN.—Honey Creek, Johnson—2.
MICHIGAN.—Lansing—1.
MINNESOTA.—Minneapolis (First Church)—1.
INDIANA.—Ft. Wayne, Franklin, Hawspatch—3.
NEBRASKA.—Salina—1.
FLORIDA.—Putnam Co. Q. M.—3.

THE GAUGE OF CHURCH LIFE.

How can we know what the spiritual life of a church is? Every church needs to take frequently an inventory. How much life have we? Are we a religious or literary club, a hospital, or a church? are questions that need often be asked and carefully answered. Churches may not turn to pillars of salt, but they do often congeal—what an iceberg!—and do not know it.

How can we measure our life? Not by the number on the church roll, for every pastor and deacon has learned with aching heart that the roll is marred by the names of the indifferent, and sometimes by the unbelieving, deserters, and traitors. Not by the education or wealth, or the lack of these, of its members; for these are not straws that indicate surely the direction of the wind. The attendance and interest in the services is a good indication, but how much of it is cold custom or interest in the pastor, or ambition to make our church strong and popular, is difficult to decide.

But "the prayer-meeting is the thermometer of the church," it is often said. Yes, and no. It certainly is a hopeful indication, yet it may be little more than the indicator of the feelings. I have seen those who always attend prayer-meeting, whose feelings were stirred in the contemplation of God and his truth and by the testimony of his people, but their spiritual power was weak, they rather hindered than helped, though not intentionally, in the work of their churches. It takes something beside prayer-meeting visions and emotional volcansoes to prove that a Christian or a church has life. A prayer-meeting is a generator of power, but it may or may not be a sure gauge of power.

Is there any way we can measure and ascertain? Yes. What is the church desiring to do, and what is it doing, to bring Christ to the world and the world to Christ?

A Christian is one in whom Christ lives. One in whom Christ lives is alive; one who is alive with this fullness of life is active. This action aims to bring Christ to the world and the world to Christ. A church, then, is a band of Christians in whom Christ lives, that is unitedly planning and executing to bring Christ to the world and the world to Christ. There can be no such thing as a church in repose. It may be eating at the table of the Word, it may be consulting the Leader in prayer, or thinking out his messages and commands, but it is only preparation for conflict. A church in repose is a dead church, though, like some reptiles, there may be muscular movements until the sun goes down.

Then to measure the life of a church take the gauge of missions. What is its purpose and action? Has it a holy enthusiasm to win the disloyal in its own community to Christ and to carry the message of life to the whole world? Every church can apply the measure and know its condition. Is your church alive or dead?

AN OPPORTUNITY FOR OUR STRONG CHURCHES.

We have a goodly number of churches strong in numbers and financial power, but we have only one or two churches that are organized to reach the people.

"What! do we not have a Sunday-school, a young people's society, and a missionary society?" Yes, and that is well. But are these active evangelistic agencies? Are you reaching out through

your Sunday-school to secure the families, non-church-goers, whose children attend your school?

Have you a plan by which your young people are reaching the people? But this is not all. Our strongest churches should have one or two helpers. The Sunday-school should have a consecrated, skillful man or woman whose whole work is to reach the members of the school and their families. The pastor should have an efficient helper to assist in executing plans and in visiting. No pastor of a large church has the time or strength to do much more than study as he ought and visit the members of the church, the sick, and afflicted. But what of the strangers? There should be preaching upon the streets, a work among the young men and boys and girls.

But some one shudders at the greatness of these suggestions. There are twenty churches that could do this now if they would and their pastors would urge it. One thousand dollars per year will supply the two extra helpers. But I do not expect it will all be done at one jump. Such a work has to grow. But set your faces toward this wider work and take the first step.

There are many such churches all about us; why cannot we do this blessed work? We must if we are true to our opportunities.

THE MINISTER'S SCRAP-BOOK.

The chief occupation of the people in India is agriculture. Their implements are clumsy, and, lacking any moral motive, the people are lazy. Irrigation is necessary. Muslin and silk fabrics, gold, silver ware, and brass ware are manufactured, but always by hand.

Each village is governed by an efficient communal government, the object being to make each village dependent upon itself and perfect in itself.

Poetry, philosophy, mathematics, and astronomy have been cultivated. They have no historic bump, and their effort at sculpture has been confined to the formation of idols and images. Shrines and gods are of all shapes and sizes, decent and obscene, plain and ornamental.

Their instrumental music is as harmonious as the tin-pan brigade of boys in America, and their singing has a nasal twang reminding one of the melodious snore of a Yankee. Yet the music is often pleasing in tone. Christian hymns are being placed to Hindu melodies with good effect.

Certain classes of the people are speculative and keen of mind, but the great majority cannot read and are dull. Their greatest ambition is to secure a good meal. Alas, has not America some like these!

GENERAL MISSIONARY NEWS.

PART II. IN YOUR SCRAP-BOOK.

AFRICA.—The people of Basutoland have increased one-third during the last sixteen years. At Lake Nyassa fifty-eight natives and six Europeans partook of the Lord's Supper on a recent Sabbath day. The Congo Valley contains 1,300,000 square miles (one-tenth of Africa), with an estimated population of thirty-nine millions, all open to missionary operations. Seven of the directors of the British East African Company have started a new mission to be called the East African Scottish Mission, and have personally subscribed for that purpose the sum of \$50,000.

JAPAN.—The Japanese are coming to San Francisco at the rate of about one hundred a month. A proposal to hold a general conference of missionaries in Japan is now under consideration. The Japanese have such an aversion to red hair that missionaries with auburn locks cannot influence them so well as others. An orphan asylum for girls under six years of age is being established at Tokyo, by a native Christian teacher, who devotes to it all his own property. In Japan there are now 527 Protestant missionaries, 274 churches (of which 25 were organized last year), and 29,663 members (of whom 5,000 were received last year). The first of these churches was organized by eighteen years ago.

CHINA.—The latest statistics give the population of the Chinese empire as 404,180,000. There are now in China 1,295 missionaries, 1,649 native helpers, 520 churches, and 47,357 communicants. It is proposed to establish at Peking a "Minister of Religion," as there is a Minister of War. China now contains 109 medical missionaries, 38 being women, and of these 36 are Americans. Medical missions have been established in all but four of the Chinese provinces. The Chinese language contains many words which take from three to six different meanings according to their intonation. The native Christians of Shanghai, according to recent information, are moving for a church organization wholly independent of foreigners. At Kalevan, Formosa, 500 idolaters recently cleared their houses of idols in the presence of the missionary, and gave him, as a place of worship, one of their idol temples.

INDIA.—India contains 25,000,000 widows. Leprosy is believed to be rapidly declining. Indian scholars who study English are now set down as numbering 353,515. Only one man in 42 and one woman in 856 in all India knows how to read. There are now 71 Baptist churches among the Telugus with a membership of 47,458. The population of India has increased during the last ten years by 31,000,000. If the Hindus were to take hold of hands the line would reach three times round the world. The Hindu women alone would form a column sixteen abreast reaching from New York to San Francisco. The Baptists of New Zealand have recently established an Aborigine mission for Eastern Bengal, with a station in the district of Brahman-daria, northeast of Calcutta. There are 2,250,000 "Christians" in India.

There are now 1,588 missionaries, 16,173 native helpers, 1,855 churches, and 222,283 members (20,850 of whom were added last year; 5,664 being brought in through the missionaries of the American Baptist Missionary Union).

Sunday-School.

LESSONS FOR THIRD QUARTER.
July 3. The Ascension of Christ. Acts 1:1-12.
10. The Descent of the Spirit. Acts 2:1-12.
17. The First Christian Church. Acts 2:37-47.
24. The Lame Man Healed. Acts 3:1-16.
31. Peter and John before the Council. Acts 4:1-18.
Aug. 7. The Apostles' Confidence in God. Acts 4:19-31.
14. Ananias and Sapphira. Acts 5:1-11.
21. The Apostles Persecuted. Acts 5:25-41.
28. The First Christian Martyr. Acts 7:54-60.
Sept. 4. Philip Preaching at Samaria. Acts 8:5-25.
11. Philip and the Eunuch. Acts 8:26-40.
18. Review Exercises.
25. The Lord's Supper Profaned. 1 Cor. 11:20-34.

REVIEW LESSON.

"Growth of the Christian Church" has been the general subject under which the lessons are grouped for this quarter. The lessons so far studied trace the growth but a little way, and in the next quarter there will be a fuller development of the church's growth.

Instead of any review of our own we present from *The Sunday School Times* the summary of Cunningham Geikie, D. D., LL. D.

REVIEW LESSON STORY.

The ascension of our Lord was the crowning evidence, in the eyes of the evangelists and apostles, that the mediatorial work of his life and death had been accepted by the Eternal Father as in every way complete. Exalted to the right hand of the Majesty in the heavens, the seat of highest honor, he is represented as throned there forevermore; clothed with all power in heaven and in earth; far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come; all things being put under his feet. The realms of death and sin, to which for a time he stooped that he might raise us above both, lie forever immeasurably afar from the pure regions where he reigns henceforth for ever and ever. He is no longer subject to human weakness, though his having shared the lot of man secures his sympathy with him in all his trials and temptations. His exaltation from the tomb to the skies is held forth as proclaiming him the first fruit of them that sleep in the dust; the pledge that, as he rose, they also will rise through him. He himself has told us that he has gone to prepare a place for us, that where he is we may be also, and that the sending of the blessed Spirit to mankind was possible only through his return to the Father.

The gift at Pentecost, due, as we thus know, to the Ascension, was the true birth of the Church. Without it, even apostles could do nothing. Neither their "orders," though conferred by the imposition of the hands of the Son of God, now throned in glory; nor their training and teaching from his lips and the daily experience of his life; nor their loyalty to him as their Master and matchless Friend; nor their hereditary knowledge as Jews of the Holy Scriptures; nor their zeal for the souls of men, were enough for the duties of their office, the living force of which would only come on them when they were endowed with power from on high. This is Christ's idea of ministerial qualification. All that they could boast of knowledge, all that they could claim from authoritative ordination or from religious instincts or natural benevolence, was only the machinery which lay dark and idle till the heavenly fire set it in swift and quivering motion to cleave the waves of a thousand opposing influences, and bear them on with a triumphant victoriousness.

The feeble and simple beginnings of the Christian society, and its amazing success, seem to give ground for reflection on the comparative barrenness of results from the costly and complicated apparatus of the modern church. They had miracles, of course, to help them; but miracles supply only a certificate that those who work them are accredited by higher than human powers, and the claims of the teaching that may follow must rest on the merits of the truths taught; for intelligent belief can only follow conviction, and, in moral truth, that depends on the response of the heart, quite apart from any outward wonder or other form of evidence. But the evidence supplied by the truths of our religion, their lofty tone, their sublime morality, and their divine spirit of love, make them their own witness, appealing to the heart with a force all their own. Every one recognizes goodness when he meets it. It is said even of Satan, "Abashed the devil stood, and felt how awful goodness is." And the same spiritual instinct is common to all humanity. There is no reason, therefore, why the gospel should not spread far and wide, and yet how feeble is its hold even in Christian countries! The fault must lie in us who represent it. Intense sincerity, like that which marked the church in its first enthusiasm, would, believe me, soon reproduce more than the advance of its first victories.

See, for example, the bearing of Peter and John, or of Stephen before the Sanhedrin. The dignity, self-possession, and brave loyalty to Christ, shown by each alike, would be striking in any; but in men of humble position arraigned before the high dignitaries of the nation and the representatives of its learning and canonical authority it shows an elevation above the level of their former lives which is well-nigh amazing. Yet it was in reality only what intense sincerity has often wrought in men and even women. Fearing God greatly, they lost all fear besides, and were more than conquerors, even when apparently most helpless. It is this divine enthusiasm we need if the church is to rival in our age the triumphs of its first days. I sometimes fear, however, that religious movements, in their progress through the ages, are too much like what I have seen in the lava streams of a burning mountain, glowing and swift in their onrush when they first

issue from their central fountain, but ere long cooling into a sluggish heaviness, and, after a time, hardening into stone. That the apostles "had been with Jesus" was rightly held the source of their lofty manhood and devotion to their convictions; but we too may be with him if we study his character, emulate his life, and catch the flame of his infinite love.

It would be very unwise to think that, because the first developments of church life recorded in the Acts have thus a place in the New Testament, we are bound to reproduce them in our own day, though the spirit that led to them is perennially worthy of imitation. The equal division of property, for instance, was experience of the Jerusalem church only, but the law of generous interest in the welfare of every one round us is binding forever. Nor are we to think that we have done our duty by the mere gift of money, for there may be no real kindness in making our coin a substitute for personal service; love worthy the name of Christian makes men apply to him who truly exhibits it the words used of our divine Lord: "Himself took our infirmities and bare our diseases." To feel for another; to make his interests one's own; to think, by a law of our nature, of others rather than of ourselves,—is the true Christian socialism, coming to us in direct descent from that of Christ and his apostles, or of the first band of Christians.

The fate of Ananias and Sapphira shows how hopeless it is, however, to expect any number of men to maintain for any length of time an ideal of moral worth, and teaches the need of watchfulness in our own case; lest in some way temptation may overtake us and wreck our spiritual career. Lying takes a million forms, some of which, like fine dust, can scarcely be kept out, even where all crevices seem to have been most carefully stopped. The form in which Ananias lied is not a whit worse than a business lie; in fact, it was a business lie. Nothing untrue was said, not a word; but the silence was as great a lie as speech could have been. The religion of a man who is not instinctively truthful is only a mask of profession over a body of moral rottenness. Dare to be absolutely true, even when it spoils a bargain or is not conventional. Stand at the side of truth even at Pilate's bar, rather than lie on couches of ivory padded with unvarnished truth. The North Star used to guide the poor slave through the thousand difficulties of his way to the land of freedom. Truth is the North Star that leads the soul to the face of the eternal Father.

Stephen seems, like many other good men, to have done more by his death than he had done by his life; for his martyrdom appears to have stirred the heart of St. Paul with those doubts respecting the Judaism for which he was so cruelly zealous, which pricked his conscience, like goads, till he finally surrendered to Christ on the way to Damascus. The breadth of view of Stephen seems also to give us the key to that of Paul.

That Samaria should have received gospel when Jerusalem had rejected it is a striking proof of the blinding effect of religious self-sufficiency. Spiritual pride closes the ears to truth; humility listens, and is blessed.

Philip, through the conversion of the eunuch, scattered the good seed to regions almost unknown to him even by name. A convert won for Christ may lead to immeasurably great results. Dr. Doddridge was led to be a Christian by his mother teaching him from the Bible pictures with which the tiles at the sides of her chimney-piece were ornamented. His "Rise and Progress of Religion in the Soul" led to the conversion of William Wilberforce, and his "Practical Christianity" brought Legh Richmond to Christ; and who can tell how much good his "Dairymen's Daughter" and "Young Cottager" have done? Charles Spurgeon was won at a small meeting on a snowy night, when a poor Methodist local preacher was the speaker. The preacher might have thought the audience so small that no good could have been done; but his words were like a great stone cast into wide waters, the circling waves of Spurgeon's influence spreading from the small center farther and farther, till they broke on the utmost banks of every land.

THE WORK OF CHRIST'S DISCIPLES.

I. HOW THE DISCIPLES WERE HELPED TO THEIR WORK.
By the going away of Christ. Lesson 1.
By the coming of the Spirit. Lesson 2.
By their arrest and imprisonment. Lesson 3.
By their persecution and scourging. Lesson 4.
By the martyrdom of one of their number. Lesson 5.

II. WHAT WORK THEY WERE HELPED TO.
To successful preaching. Lesson 3.
To miraculous healing. Lesson 4.
To testifying before rulers. Lesson 6.
To rebuking by crisis. Lesson 7.
To missionary evangelizing. Lesson 10.
To individual work for souls. Lesson 11.
A practical teaching of these lessons is the truth that the things that seem hardest for us to bear are often the very things that help us most in the work God has for us to do. And the range of our work is no less important than the range of work of the early disciples, and it includes many of the same things.—*The Sunday School Times.*

A Veteran's Story

Mr. Joseph Hemmerich, an old soldier, 529 E. 140th St., N. Y. City, writes us voluntarily. In 1862, at the battle of Fair Oaks, he was stricken with typhoid fever, and after a long struggle in hospitals, lasting several years, was discharged as incurable with Consumption.

Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

Hood's Sarsaparilla

as a general blood purifier and tonic medicine, especially to his comrades in the U. S. A. HOOD'S PILLS are hand made, and are perfect in composition, proportion and appearance.



INKHAM'S. PROVERBIAL. PHILOSOPHY.

A Defective Link Weakens a Strong Chain.

The female organization is a series of links, so to speak. Note the nervous irritability of one, the restlessness of another the inability to sleep, and perhaps secret suffering. It means

that a link of a chain is weakened. Those ailments are promptly overcome by the use of Lydia E. Pinkham's Vegetable Compound; it conquers all those weaknesses and ailments so prevalent among our women.

DEAR FRIEND OF WOMEN.—I have derived so great benefit from the use of your Vegetable Compound that I recommend it in the strongest terms. I consider it superior to any other preparation for Female Complaints.—Mrs. E. A. BECK, 18 Willoughby Ave., Brooklyn, N.Y.

Druggists sell it as a standard article, or sent by mail, in form of Pills or Lozenges, on receipt of \$1.00. An illustrated book, entitled "Guide to Health and Etiquette," by Lydia E. Pinkham, is of great value to ladies. We will present a copy to anyone addressing us with two-cent stamps. LYDIA E. PINKHAM MED. CO., Lynn, Mass.

TRUE'S OLD STANDARD FAMILY MEDICINE

PINK WORM ELIXIR

IT REGULATES the bowels, assists digestion, and cures those diseases arising from a disordered stomach or liver, such as: CONSTIPATION, BILIOUSNESS, INDIGESTION, LOSS OF APPETITE, HEADACHES, etc.

BEST REMEDY FOR WORMS KNOWN

Price, 35c., 50c., and \$1.00. At all Druggists, or of the Proprietor, Dr. JOHN F. TRUE & CO., Auburn, Maine.

COUGHS, COLDS

Asthma.

What Adamson's Balsam Does.

It breaks up a cold and stops a cough more speedily, cures it fully and thoroughly than any other medicine.

It spares mothers much painful anxiety about their children, and saves the little ones' lives.

It cures all lung and throat diseases that can be reached by human aid.

It alleviates even the most desperate cases of pulmonary diseases, and affords to the patient a last and only chance for restoration to health.

For sale by Druggists and Dealers everywhere at 10c., 25c., and 75c.

The large bottles are cheaper, as they hold more in proportion.

Beware of counterfeits and imitations.

Ask for

ADAMSON'S Botanic Balsam,

And take no other.

Made by F. W. KINSMAN & CO., Druggists, New York City and Augusta, Me.

Adamson's Pills Cure Sick Headache.

WORTH A GUIN'A A BOX.

STILL ROLLING

St. Helena, England, is the seat of a great business.

BEECHAM'S PILLS

are made there. They are a specific for Bilious Disorders arising from Weak Stomach, Impaired Digestion, Liver and all Female Ailments.

They are covered with a TASTELESS and SOLUBLE COATING.

Of all druggists. Price 25 cents a box. New York Depot, 47 Canal St.

A Tonic and A Pleasure:

That's the happy combination found in

Hires' Root Beer

You drink it for pleasure, and get physical benefit. A wholesome, refreshing, appetizing, thirst quenching drink.

One package makes five gallons.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—it's false. No imitation is as good as the genuine Hires'.

PATENTS

Caveats, and Trade-Marks obtained, and all Patent business conducted for MODERATE FEES.

Our OFFICE IS OPPOSITE U. S. PATENT OFFICE and we can secure patent in less time than those remote from Washington.

Send model, drawing or photo., with description. We advise if "patentable" or not, free of charge. Our fee not due till patent is secured.

A PAMPHLET, "How to Obtain Patents," with cost of same in the U. S. and foreign countries sent free. Address

C. A. SNOW & CO.

OPP. PATENT OFFICE, WASHINGTON, D. C.

DROPSY

TREATED FREE

Positively CURED with Vegetable Remedies. Have cured many thousands of cases called Dropsy, who were hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

THE GREAT Providence-Line FOR NEW YORK.

Express Train leaves Park Square Station at 6.30 P. M. (with Parlor Cars), direct to wharf at Providence, connecting with Steamers Massachusetts and Connecticut. A FEATURE OF THESE STEAMERS IS THE DINING ROOM ON THE MAIN DECK. Tickets and State Rooms secured at 207 Washington St., and at Park Square Station. Telephone 2588.

CHAS. F. CONN, Agent,
J. W. MILLER, O. H. BRIGGS,
President. Gen. Pass. Agt.
19-201

THE SECRET OF SUCCESS:

OR,
Finger Posts on the Highway of Life.

By JOHN T. DALE.

Introduction by Hon. John V. Farwell, 416 pages, quarto, full cloth, \$3.50. A book for the aspiring. Written in a fascinating style and full of incidents and illustrations which hold the interest of the reader spell-bound.

"It may be true, as has been said, that 'books are sold, not bought'; but this at any rate, is a book which, if brought to one's attention, he will wish to own."

"Many a young man and young woman will bless the day when this book fell into their hands."—*Prof. Frank Gosselin, D. D.*

THE MORNING STAR PUBLISHING HOUSE,
457 Shawmut Ave., Boston.
[Send for Catalogue of S. S. Libraries.]

THE STORY OF JESUS.

For Little Children.

By Mrs. G. E. MORTON.

12mo, 316 pages, cloth, printed in colors, \$1.00.

"Told in simple words, and a very handsome book. How wonderful that the biography of the Son of the Highest is better adapted than any other to be told to the little children. Angels study it; divines dive into it; babes love it. Blessed be the Story of Jesus."—C. H. SPURGEON.

THE MORNING STAR PUBLISHING HOUSE,
457 Shawmut Ave., Boston.
[Send for Catalogue of S. S. Libraries.]

"A Thing of Beauty is Joy Forever."

SACRED WORDS FOR THE YOUNG.

This is a very beautiful Scripture wall roll. It is printed in various colors of inks, and no two pages give the same effect. We have them with the A. C. F. pledge, with the S. C. E. pledge, and without either pledge. We know it will please you. The lot has been purchased so that we can reduce the price from \$1.25 to \$0.75.

LONGFELLOW IN HIS LIBRARY.

We offer this choice engraving, securely packed and postage paid, for the low price of 75 cents. Order before they are all sold.

THE MORNING STAR PUBLISHING HOUSE,
457 Shawmut Ave., Boston.
[Send for Catalogue of S. S. Libraries.]

THE ISSUES

By O. E. BAKER of Lincoln, Neb., discussing:

1. Apostolic Baptism.
2. Open Communion from a Baptist Standpoint.
3. Campbellism.

Showing the difference between Free Baptist teaching and polity, and Pseudo-Baptism, whose communion and Campbellism.

Price reduced: per single copy, 15 cents; by the dozen, or more, 13-15 cents. One from MORNING STAR office, or address Rev. O. E. Baker, Lincoln, Neb.

Correspondence.

CHRISTIAN MAKING.

"To-morrow the church is to make a Christian of me; so I cannot come to your Sabbath-school any more."

"How will they make a Christian of you?" asked the teacher of the mission school.

"O, confirm me, you know. All that sort of thing they do when they take a feller into the church. Pa and ma and the preacher man—they done it all. They had me sprinkled when a baby, and they catechised me all summer."

"Do you expect to be a better boy, Willie?"

"O, I don't know. Pa, he drinks and swears lots when he is mad, and ma she drinks and scolds, and the preacher he drinks too—I seed him; he drinks wine, though, while pa drinks whisky, cause he can't afford wine; and the preacher says pa's wicked cause he drinks whisky; and pa says if one is wicked 't'other is. O, say, is it to make a man good he gets confirmed? I thought it was to save him, to keep him out of hell, you know, and to get him into heaven when he dies. The preacher says I was baptized when a baby to die the old Adam in me and make alive the new Adam. So he says I've been a child of grace ever since, and ought to join the church, now I'm old enough. But ma says I'm a wicked brat, the worst in town. And pa says if I lie like I do, and steal, I'll go to hell—church or no church. Do you think it is real wicked to steal apples, and melons, and grapes, and such?"

"O Willie, I hope you don't lie and steal."

"But I do, Miss W. I always did, since I was a little shaver. I've been licked lots for it, but it don't seem to do any good. What's a feller going to do whose pa and ma drink up all the money and get their grub at the free lunch counters? If you had to shirk as I do for a living, I guess you'd steal and lie too, cause you'd be so hungry that you couldn't help it."

I cannot stop to detail all the talk between Miss W. and Willie, but it is substantially true; and it was enough to set the pastor thinking seriously upon the aftermath of infant baptism and confirmation.

He recalled that years ago the one inveterate thief he knew had taken his babies, one by one, miles away to a town to have them sprinkled; that in the town where Willie resided, and in fact Willie's own teacher in the church he was to join, was a bloated and drunken brewer; that the pastor of his church advocated the use of wine and beer, and that the priest of another church was an advocate of wine; that the members of these churches arrayed themselves with the rum party in the town elections, and that nearly all the young people of these churches were following in the steps of the older ones in frequenting the saloons. Upon taking a wider view of the situation he saw that that which was true in part was true in the whole country. Everywhere there is demoralization upon the liquor and the Sabbath questions, and it comes from those who were ritually regenerated if regenerated at all.

He also remembered that Joseph Cook, upon one occasion, ascribed both Unitarianism and latitudinarianism to infant baptism and the "half-way covenant," saying in substance that it filled the churches with unconverted people who could not believe in the divinity of Christ through lack of regeneration. Then he thought of the complaint made by the keepers of jails, prisons, and reformatory institutions, about the number there who had received a Christian education and training, and the sneers of the infidel owing to this fact, and of the statement that the number of the vicious in the foreign population is larger in proportion than in the American; also that the most of the foreign population are only ritually regenerated. And he thought of the remark of a close observer: "Your religion must be better than ours, for our people drink and break the Sabbath, while yours are sober and keep the Sabbath holy." He also thought that Henry Ward Beecher must have been mistaken in thinking infant baptism a Divine institution, "even as an ox-yoke is a Divine institution, because it is a good thing;" that in fact this matter may be classed with other matters that "are after the doctrines and commandments of men."

As a matter of fact, the churches that now demand spiritual religion as a thing preceding church membership are not confined to Baptist denominations, so that the evils of infant baptism have lessened as the churches have lost faith in its ritual value. It is probable there is no denomination that really believes that the baptismal ceremony can do for the baby what the older creeds declare it does; but it is capable of proof that in proportion to the faith in the efficacy of this ordinance is the lack of spiritual life in the churches. Surely, in about the proportion of faith will be found the strength of the influence that leads to Sabbath-breaking and of habits of drinking in priest and people. "If a man has not got anything in his religion he must get something somewhere," said a backslider;

and the things they do get who have no religion save in form are usually found in the debatable ground of dancing, card playing, moderate drinking, and pleasure seeking on the afternoon of the Sabbath. If the time ever comes when the influence of infant baptism is thoroughly traced in the history of the church, it will be found by the historian that the so-called "small matter" was a Pandora box of evils, the fruitful source of a thousand ills that have made possible the backslidings of the church from century to century.

Winneconne, Wis.

LESSONS FROM HISTORY.

England was ahead of us in cutting the shackles from the slave. It was a long struggle with the powers of darkness, in which such men as Clarkson, Sharp, Wilberforce, Pitt, Fox, and Lord Mansfield immortalized themselves as champions of freedom,—a struggle covering all the years from as early as 1769 to 1838. But justice conquered at last.

The first prohibition did not prohibit. The slave-trade went on as before, but under false flags. More complete and thorough work was needed; and on a grand 31st of August, 1834, gradual emancipation in the West Indies went into effect. But this was not enough; and on the grander 1st of August, 1838, the work was made complete. There was no longer a legal slave beneath the British flag. This kind of prohibition that made no compromise with wrong accomplished its purpose, and English civilization mounted to a higher plane.

In what I think was a speech delivered by Lord Brougham are some grand words, which with a little change might apply to the liquor traffic of to-day, and be effective and eloquent language against it:

I trust at length the time is come when Parliament will no longer bear to be told that slave owners are the best law-givers on slavery.

When will the time come that we shall believe that legislators whose interests are bound up with the whiskey power are not those to make laws to suppress it?

Tell me not of rights [says Brougham]; talk not of the property of the planter in his slaves. I deny the right; I acknowledge not the property. The principles, the feelings, of our common nature rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same that rejects it. In vain you tell me of the laws that sanction such a crime. There is a law above all the enactments of human codes—the same throughout the world, the same in all times. . . . It is the law written by the finger of God on the heart of man; and by that law unchangeable and eternal, while men despise brand and loathe rapine and abhor blood, they will reject with indignation the wild and guilty fantasy that man can hold property in man.

Do not these bold words come through half a century to us who have another battle to fight with wrong, admonishing us that a law higher than human license laws says to us, "Thou shalt not steal thy brother's manhood for gain to private pockets or public treasuries; thou shalt love thy neighbor as thyself?"

Speaking of the destruction of the slave traffic, Brougham says: "How came this change to pass? Not assuredly by Parliament leading the way; but the country at length awoke, the indignation of the people was kindled; it descended in thunder and smote the traffic and scattered the guilty profits to the wind. Now, then, let the planters beware; let their assemblies beware; let the government at home beware; let the Parliament beware. The same country is once more awake—awake to the condition of Negro slavery; the same indignation kindles in the bosom of the same people; the same cloud is gathering that annihilated the slave trade; and if it shall descend again, they on whom its crash may fall will not be destroyed before I have warned them; but I pray that their destruction may turn away from us the more terrible judgments of God."

Are there no lessons for us in these words? No lessons for those who are building themselves up by iniquity—to states or communities deriving revenue from wrong? Do they not see the heat-lightnings flashing along the horizon that portend the coming storm? Do they not know the meaning of this wondrous throbbing of hearts, of this fever-fire burning along the veins of the body politic? Do they not know that God has not "forgotten the world," and that his judgments, though suspended in mercy, may yet fall with terrible power on those who are waylaying their weak brethren and alluring them to destruction, selling their own souls and selling the country that has given them birth?

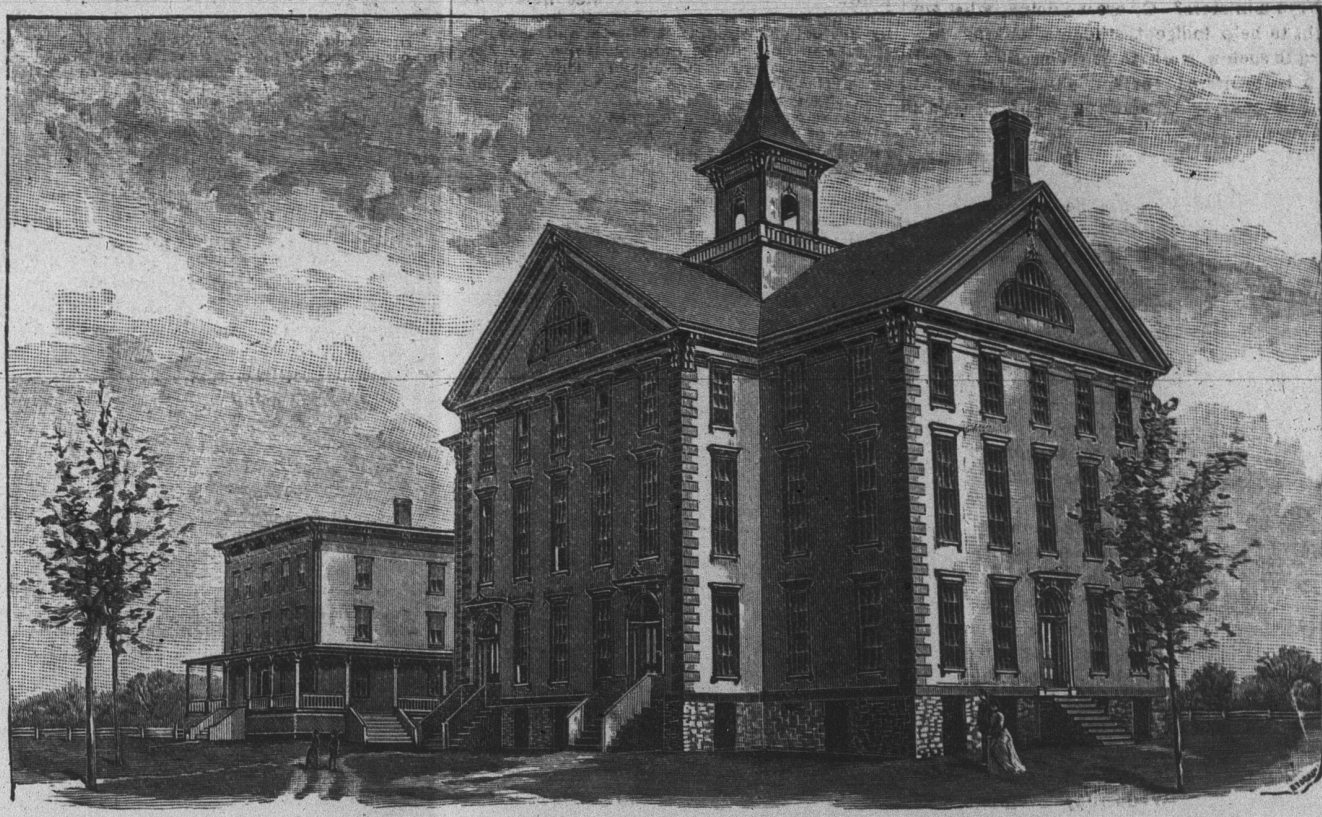
"The mills of God grind slowly, But they grind exceeding small."

The words of Anne of Austria to Cardinal Richelieu may well be remembered:

My lord cardinal, there is one fact which you seem to have entirely forgotten. God is a sure paymaster. He may not pay at the end of the week, month, or year; but, I charge you, remember that he pays in the end.

Things look dark sometimes. Right seems in the minority; a little handful here are struggling to maintain it, and another little handful there. It is not strange that with the clouds hanging so low, with the fogs around us, we forget that the sun is bright above all. Charles Sumner said:

Aloft on the throne of God, and not



below in the footprints of a trampling multitude, are the sacred rules of right, which no majorities can displace or overturn.

And following these rules we shall reach the mountain-top sometime and the everlasting shining.

Intemperance is not a new sin. Temperance fanatics are not a new people. License is not a new patent medicine offered for the dreadful disease which afflicts our country. Dr. Young wrote long ago:

"In our world Death deutes Intemperance to do the work of Age; And hanging up the quiver Nature gave him, As slow of execution, for dispatch, Sends forth his licensed butchers; bids them slay Their sheep (the ally when they fleeced before), Drink and be mad, then, 'tis your country's bide; Oh, what a heap of slain Cry [cries] out for vengeance on us!"

And Cowper—the sad Cowper—wrote lines which too well fit our times:

"Pass where we may, through city or through town, Village or hamlet of this merry land, Though lean and beggared, every twentieth soul Conflicts the unguarded nose to such a whiff Of staid delirious fumes issuing from the sties That few have licenced as makes Temperance reel."

The excise has licenced with the rich result Of all this riot, and ten thousand casks For verdrubbing out his [her] base content, Touched by the Midas finger of the state, Bleed gold for ministers to sport away. Drink and be mad, then, 'tis your country's bide; Gloriously drunk, obey the important call. Her cause demands the assistance of your throats; 'Tis all she asks, and she asks no more."

The cause we work for is a just cause. Not all the sophistry of philosophers or of politicians can make error truth, or wrong right. "A lie on the throne is a lie still," and "truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory."

"Science moves but slowly, slowly Creeping on from point to point;"

but science has come up to help us, and the "Standards of the people plunging through the thunder-storm"

are moving on towards the heights of prohibition. True, many of our temperance people are too much like Lowell's northern or New England spring:

"Half our May's so awfully like Mayn't;"

but the grand army of temperance people is growing grander in numbers and more grand still in enthusiasm and noble purpose.

"O ye who cower and tremble at the terrors Rebuking memory conjure where you wait, Rise a-against the put with a li's errors With no indignation saving the iron gate."

Rise in the golden now and open the iron port. The doorway which to-morrow never opens; Worthy your manhood and your God immortal, Go forward to the harvest of your hopes."

Mrs. M. P. A. CROZIER.

SONS OF TEMPERANCE JUBILEE.

The fiftieth Anniversary of the Order of Sons of Temperance will be celebrated in the Metropolitan Opera House, New York city, Thursday evening, Sept. 29, 1892. Extensive arrangements are being made by the Grand Division of Eastern New York to make the occasion one of great interest. The National Division of North America, with several hundred representatives, will hold its session in the concert hall connected with the Opera House, which has been engaged for its three days' session, and it will attend the celebration in a body on the evening of the 29th. The jubilee meeting will be under the auspices of the Special Committee of the Grand Division, J. N. Stearns, P. M. W. P., presiding. An address of welcome will be delivered by Rev. Stephen Merritt, G. W. P., with a response on behalf of the National Division by Edward Crumney, M. W. P. This will be followed by an address by Rev. Dr. Theodore L. Cuyler, P. G. W. P. Other addresses are expected from P. M. W. Patriarchs ex-Geo. Sir Leonard Tilley, New Brunswick, Canada; Gen. S. F. Carey, Ohio; Gen. Louis Wagner, Pennsylvania; B. R. Jewell of New Hampshire; and P. M. W. Associate Edward Carswell of Canada.

The celebrated Silver Lake Quartette will furnish music for the occasion. The admission will be free, the galleries open to the public. The orchestra is reserved for members of the Order in full regalia. The boxes will be sold at reasonable prices to aid in part in defraying expenses. The Broadway Central Hotel, the largest hotel in the city, has been secured for headquarters of the National Division. Room and board can be secured from \$2.50 to \$3.50 per day; and for room only \$1.00 to \$2.00 per day. Other accommodations can be secured on application to the Committee. It is expected an excursion will be tendered to the members of the National Division on Saturday, Oct. 1, in one of the great iron steamboats. Further particulars can be obtained of J. N. Stearns, Chairman of Committee, 58 Reade St., New York.

GREEN MOUNTAIN SEMINARY.

The Green Mountain Seminary was incorporated in 1862. The original incorporators were D. S. Frost, F. H. Lyford, J. L. Sinclair, Ziba Sprague, Lyman Sargent, T. P. Moulton, Jonathan Woodman, L. T. Harris, M. C. Henderson, S. W. Cowell, Obadiah Hall, and J. Coffin.

In 1888 the act of incorporation was so amended as to include the following names: Ezra B. Fuller, David H. Adams, R. N. Milard, Hawley W. Judson, and David Pratt.

Rev. J. L. Sinclair, of blessed memory, was the first president of the corporation; Rev. Lyman Sargent, the second.

Several years passed before the corporation settled upon a permanent location for the school. Finally by recommendations of Rev. L. D. Stewart, D. S. Smith, Austin M. Hill, Hawley W. Judson, Ezra Stevens, and Rev. R. Parks, who had been appointed a committee to visit different localities and to advise in regard to the matter, Waterbury Center was selected as the most favorable location. Rev. E. B. Fuller was chosen business agent of the corporation.

In July, 1888, the corner-stone was laid with appropriate ceremonies by President Angell, then of the University of Vermont; the address was given by Hon. Charles W. Willard of Montpelier.

The building was completed in the summer of 1889, at a cost of about \$30,000, and was dedicated Sept. 1. The dedicatory address was delivered by Rev. Ransom Dunn of Hillsdale College, Mich.

The two men most prominent in carrying forward the enterprise were Revs. D. S. Frost and E. B. Fuller. Rev. D. S. Frost, regardless of personal interest, devoted much time and energy, and planned the literary work of the institution with a breadth and a liberality far in advance of the times.

Rev. E. B. Fuller, with untiring zeal, sacrificed time, money, and health.

Chester Ross, Sylvanus Hill, Harry Ross, Ezra Stevens, Dea. John Buttle, Dea. David Pratt, Rev. Lyman Sargent, Dea. True Hill, Austin Hill, Hawley W. Judson, Dea. John White, Dea. Ichabod Cummings and his son William O., Dea. True Colby, all bore heavy burdens and made great sacrifices for men of moderate means. May their names ever be honored by every student of the Green Mountain Seminary.

The school opened Sept. 1, 1889, with A. J. Sanborn, A. M., as principal, and Mrs. E. C. Jenness, preceptress, assisted by Miss Viola J. Cole, Miss Alice Sargent, E. C. Smith, and James M. Hunt. The teachers during the second year were, C. A. Mooers, A. B., principal; Mrs. E. C. Jenness, preceptress; assistants, Miss Mary E. Rowe, Miss Mary Morrison, E. C. Smith, and Geo. A. Stockwell. Third year: C. A. Mooers, A. B., principal; Elizabeth Colley, preceptress part of the year; Miss Mary Morey, Miss Bixby, E. C. Smith, Geo. A. Stockwell, and Miss Kate McClary, assistants. Fourth year: C. A. Mooers, A. B., principal; Mrs. E. C. Smith, preceptress; Miss Mary E. Prentiss, and Geo. A. Stockwell, assistants. Fifth year: Rev. R. N. Tozer, A. M., principal; assistants, Mrs. E. C. Smith, Miss Sarah Elliott, and Miss Mary E. Prentiss.

During the sixth year from its opening the school was closed. It was re-opened on the first of September, 1892, by Miss Elizabeth Colley, who has since been its principal with the exception of one year. Melville A. Marsh was principal of the Minard Commercial School during eight years, and helped greatly in advancing the interests of the school and in establishing its reputation.

Through the generosity of R. M. Minard, M. D., the Minard Commercial School was opened in the fall of 1881. In the spring of 1882 it became evident that a boarding-house was indispensable to the further progress of the school; therefore its friends rallied to the rescue in their usual hearty manner, and so vigorously was the enterprise carried forward that on the first Monday of September of that year the Green Mountain Lodge was opened to students.

Although there were many generous helpers, the chief contributors to this enterprise were J. M. Matthews, Esq., of Burlington, and Hon. Walter S. Hobart of San Francisco.

Mrs. Mary A. Livermore says of the Green Mountain Lodge, "No lovelier location exists in the world. It is paradisaical."

Rev. D. S. Frost, now an old man seventy-seven years of age, writes from Washington, N. J., "I have not command of words by which to tell you how glad I should be to visit the Seminary and see how you are prospering. There is one thing more I wish to do; that is, to go, if I am alive, to Waterbury Center, and be there on the first day of September, 1894, and help celebrate the twenty-fifth anniversary of the opening of the school in the Green Mountain Seminary. If I can do that, I will then say, 'Let me depart in peace.'"

God grant that wish may be gratified; and may we all live to help celebrate that day, and may we then see the Green Mountain Seminary fully endowed and in every respect fulfilling the ideal which so inspired its noble founders.

It is said that statisticians have proved the average height of women to be two inches greater than that of their mothers of twenty-five years ago.

TO MAINE FREE BAPTISTS.

The Maine Free Baptist Association will hold its fourth annual meeting Sept. 20, 21, and 22 at Pittsfield. The program is out and presents an attractive array of important services. The opening exercises occur Tuesday evening and the closing exercises occur Thursday evening. It is earnestly hoped that all who attend will come to the first and stay to the close of the last session. The reports to be presented will show decided advancement in all departments of our State work; and business of importance must be transacted. A large attendance should bless the meetings. It should be remembered that all pastors in good standing in the quarterly meetings are members of the Association; the quarterly meetings have elected delegates; any person may become an annual member upon payment of two dollars; and every Free Baptist young people's society in the State, of whatever name, has the right to send at least one delegate.

ALFRED W. ANTHONY, Cor. Sec.

TO A YOUNG MAN STUDYING FOR THE MINISTRY.

MY DEAR BROTHER:—You ask, "What preparation is desirable in order that I may make the most of the brief life which I am permitted to dedicate to this blessed ministry?"

I reply: A general education equivalent to that conferred in our best American colleges, and a professional education equivalent to that imparted in a first-class theological seminary. Nothing short of the former can produce a liberally educated man; nothing short of the latter can fit even a liberally educated man for the most effective discharge of the duties of the Christian ministry.

If, therefore, you wish "to make the most" of the powers and capacities entrusted to you, give yourself the benefit of both the collegiate and theological courses of training.

Centuries of experience enforce this exhortation. Every great branch of the Christian Church has made special provision for the training of her ministry. With only rare exceptions, and these the fruit of uncontrollable circumstances, these provisions have proceeded upon the supposition that the future minister needs at least seven years of scholastic drill and instruction beyond that of the common people. If, therefore, the wisdom of ages has any weight, determine, by God's help, to secure that amount of education which this wisdom prescribes.

In nearly every American church the standard of ministerial education is as high as above indicated. In every village and town and city in which you may hereafter be appointed, you will have to associate with ministerial brethren of these different denominations. If you wish to associate with them on terms of equality, to labor with them under no sense of disability, to stand up before the public alongside of them as peers, determine to secure the same educational advantages.

In our own church scores of ministers are plodding through their appointed years under a crushing load of vain regrets. And why? Because at the very commencement of their ministerial life they were betrayed into the blunder of entering upon the pastorate without proper preparation. I am receiving letters almost every week from such men, and many of them make my heart ache. For them it is too late to retrieve the mistake. The most they can do is to toll on under the old sense of disadvantage. You, however, can yet rescue yourself from so sad and disastrous an experience. If you wish to do so, avoid their mistake.

Another thought, which I hope you will note well: You are young. Twenty-five or thirty years are yet to elapse before you reach the full meridian of your powers. By that time the conditions of general acceptability in our pulpits will be widely different from what they now are. A mighty revolution is in progress in our church, touching the demands to be made of the ministry. Few of your advisers have any just idea of the breadth and scope and power of this silent but mighty movement. Our laity are themselves rapidly becoming educated. In all our older States they have already reached a point where they will not much longer tolerate a standard of ministerial culture inferior to that of any other church. The best minds among our young men are getting to appreciate the heightened demands which they will have to meet, and are making thorough preparation for them. The rest will soon follow in ever larger numbers. The institutions of the Church are ready to receive them; public sentiment is unconsciously crowding them forward. In a few years, long before your life's full harvest-time shall come, the chances of success for an uneducated or a half-educated man in our ministry will be next to worthless. Unless, then, you desire to see yourself superseded long before your time—superseded by men of no greater natural ability and of less experience than yourself—in Christ's name go

to work and secure a thorough ministerial education.

About the time you are ready to graduate from college, interested friends, backed up, it may be, by still more interested presiding elders, will congratulate you upon "the completion of your education," calling you a "most talented and promising young minister." If you have had experience enough in preaching to mature three or four taking discourses, offers will be made you of attractive pulpits; and you will imagine, from the urgency with which you are pressed to go at once into the Conference, that you are about the greatest man it was ever the good fortune of the Conference to secure. If your head is still steady enough to hint at the desirableness of first studying theology, your anxious elder will perhaps assure you, with the most flattering emphasis, that for "an educated man" like yourself, that is entirely unnecessary. Indeed, he may say that it would probably be a great detriment to you. You have already been secluded too long, if anything, from the study of men and of life. You will become "too bookish," will lose the power of speaking so that the common people will hear you gladly. Then will come the offer of such a "splendid appointment," and a hint of the "delightful parsonage," he well knowing that your impatient heart will best fill up all the remaining details.

This will be one of the greatest crises of your life. On it will hinge all the higher possibilities of your ministry. If you weakly yield to the tempting proffer you will commit as serious and irretrievable a blunder as did the young ministers of ten, fifteen, and twenty years ago, when, fully prepared for college, turned aside to enter upon the active duties of their calling and—matrimony. Within five years you will deplore the mistake with tears, and in the end almost certainly enter upon the ministry to secular pursuits, or prosecute it through a dreary life without enthusiasm, enjoyment, or true success. Time was when a college education would have made you in preparation the peer of any member of your Conference; but this is so no longer. Before you reach your best years the collegian destitute of theological training will be laboring under as serious disadvantages as does the non-collegian of to-day. Unless, therefore, you covet such a position and such disadvantages, stop nowhere short of a complete professional equipment.

One other earnest caution. Our time is distinguished above all preceding ones by expedients for popularizing knowledge. Schemes for home study and home reading, so far as they reach unprivileged or idle youth, are to be commended. But, so far as they profess to accomplish anything capable of substitution for the proper work of an academy or college or theological seminary, they are a delusion and a snare. No amount of private home reading can ever be an equivalent for the personal training of master minds, for the inspirations and stimulations of the true student life. The public religious teacher must be something more than a rustic who has read a few "primers" on this and that, and got a certificate to the fact. Cheat not yourself with any such idea.

But you say, "I am poor; I cannot accomplish a collegiate and theological education."

"Poor?" That is something to be thankful for. You are no poorer than were at your age many of the most distinguished scholars of our generation. Out of their toils and struggles and prayers and self-denials were born their self-reliance, their character, their success. Push ahead! These difficulties all yield before a resolute purpose. The poorest young man, if only possessed of health, good talents, and a consecrated ambition, can achieve the best education the country affords. The difficulties diminish as you proceed. As a rule, young men pay for their college course more easily than for their academic one, and for their professional one easier than for the collegiate. Your resources for earning money are constantly on the increase. Aids and friends are all the time multiplying.—Pres. W. F. Warren of Boston University.

ECHOES FROM PRESS AND PLATFORM.

THE CHOLERA.—The steady advance of the cholera into Western Europe, in spite of the quarantine regulations, almost does away with the hope that it will not cross the Atlantic. The sanitary conditions of the great cities west of the Russian frontier have so greatly improved during the last twenty years that it hardly seems possible that the plague can gain a strong foothold in them; and the cold weather, near at hand, will probably put a stop at once to its ravages. But the real danger will arise next summer. European and American authorities, and especially those of the city of Chicago, to which all the world will flock next year, have no time to lose this winter in adopting the most efficient sanitary improvements.—Watchman.

SUPERSTITION.—"If a student of medieval superstitions were to read in the book of a German antiquarian that once upon a time a murdered man sent a spiritual communication to an unknown woman, in which he gave the details of his death and the description of the assassin, and that thereupon the authorities of the town endeavored to trace the footsteps of the alleged murderer, would he not wonder at the credulity of that day? And yet an instance that is parallel to this hypothesis is recorded in the newspapers, and the town is Fall River."—Journal.

BARGAINS IN BOOKS.

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

"Doubting Castle," A Religious Novel. By John Smith. Pp. 340. .40
"A Missing Million." By Oliver Optic. Pp. 327. .125 .60
"Stendhal: The Story of a Saint and a Sinner." By Rose Terry Cooke. Pp. 426. .80
"History of the U. S. A. during the First Administration of Jefferson" (in two volumes). By Henry Adams. .500 1.50
"Nature and Culture." By Harvey Rice. Pp. 238. .150 .60
Address: Editor "The Morning Star," 457 Shawmut Ave., Boston, Mass.

Young People.

This department is especially devoted to the work 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 practical ways to make this department in the highest degree interesting and profitable.

"Say well is good, but do well is better;
Do well seems spirit, say well the letter.
Say well is good and helpeth to please,
But do well lives godly, and gives the world
ease.
Say well to silence sometimes is bound,
But do well is to see on every ground.
Say well has friends, some here, some there,
But do well is welcome everywhere.
By say well to many God's Word cleaves,
But for lack of do well it often leaves.
If say well and do well were bound in one
frame,
Then all were done, all were won, and all
were gain."

"Wherewith shall a young man
cleanse his way? By taking heed thereto
according to thy word, O God."

Should it appear that the publication of
Our Dayspring had better be discontinued
until the consolidated young people's so-
cieties can take it and the Printing Estab-
lishment be better able than now to
help them, this department in the
STAR will be enlarged and all done
that can be to make it fully adequate
to the needs of the young people.

Is your society, through some officer, in
correspondence with the STAR reporter for
your Yearly Meeting or Association? If
not, please see that steps are taken to this
end without needless delay. The list of
STAR reporters is as follows:

For the Maine Association.....
Mrs. Nellie Wade Whitcomb, Dover, Me.
For the New Hampshire Yearly Meeting.....
.....Fred A. Young, Laconia, N.H.
For the Minnesota Yearly Meeting.....
.....E. G. Russell, 183 Middlesex St., Lowell,
Mass.
For the Vermont Yearly Meeting.....
.....Emma G. Smalley, Irasburgh, Vt.
For the Rhode Island Association.....
J. B. Jordan, 12 Brook St., Pawtucket, R. I.
For the Central Association.....
.....Ida E. Baldwin, Murray, N. Y.
For the Ohio and Pennsylvania Yearly Meeting.....
.....Rev. T. C. Lawrence, Cleveland, O.
For the Central Ohio Yearly Meeting.....
.....Rev. W. F. Cranston, Rochester, O.
For the Michigan Association.....
.....Harry S. Myers, Holland, Mich.
For the Indiana Association.....
.....Rev. T. J. Mawhorter, Wawaka, Ind.
For the Iowa Yearly Meeting.....
.....Rev. D. D. Mitchell, Central City, Iowa.

FROM OUR CORRESPONDENTS.

IN MICHIGAN.

Friday and Saturday, the 19th and 20th, I
attended the Q. M. A. C. F. convention
which met at Arlington. Papers were pre-
sented upon the following subjects: "Redeem-
ing the Time," "Useless Words," "A. F. M.
C. E.," "Local Option" (this county votes
Sept. 5 on the question of continuing the
prohibition of the liquor traffic), "Sabbath
Desecration," "Partial Knowledge," "The Social
Meeting." A resolution requesting delegates
from this Q. M. to work for A. F. in C. E. at
Hillsdale was passed. The local A. C. F. so-
ciety was strengthened and the visitors were
all pleased that they were permitted to attend
so interesting a session.

We must now be preparing for Hillsdale.
It is with much regret that I am obliged to
write that our efforts to secure a program for
the young people's rally have failed. We
had hoped to make a success, but cannot. So
few of those who were requested to take part
have given affirmative answers that we do not
deem it best to go on. But, realizing that a
splendid, inspiring time to secure an impetus
for God's work is coming, we say, "Let us all
meet at Hillsdale Sept. 13."

Yours in the work,

HARRY S. MYERS.

South Haven, Mich.

A. F. C. E. FROM ANOTHER STANDPOINT.

In a recent article the subject of the
union of our young people's societies
was very fairly presented from one
standpoint. Perhaps, however, on
closer examination, some of the objec-
tions against the name A. F. C. E. may
appear less formidable than at first
sight. It would not be strange if each
of us were prejudiced in favor of the
name of the organization through
which we have in the past been striv-
ing to serve Christ, but should we not
be willing to make some sacrifice for
the sake of union? Especially when the
sacrifice asked is simply that we add
the letters A. F. or C. E. as the
case may be, without changing one ar-
ticle of our constitution, surrendering
any of our privileges, or assuming any
new responsibilities unless we wish to
do so.

Shall we not, then, for a moment lay
aside our prejudices and consider the
two words "fidelity" and "endeavor."
At first sight they do not seem to bear
any family resemblance, but let us
trace their genealogy. Fidelity be-
longs to a Roman family; *fidelis*,
faithful. Endeavor is of French de-
scendant; *en deo*, in duty. Are they not
distant relatives after all? For there is
surely a connection between Christian
faithfulness and Christian duty (done),
as the name Christian Endeavor has
come to mean to thousands of young
people. And if united do not grow both
richer in meaning as they read, "Advo-
cates of Faithfulness in Christian
Duty?" That the proposed name could
mean faithfulness to the C. E. organ-
ization is well nigh impossible, for that
organization asks no allegiance from
any society; it does imperatively de-
mand that each society be strictly loyal
to its own church, pastor, and denom-
ination. And if any society is not thus
loyal it is unworthy to bear the name
"Christian Endeavor."

As to the bearing of such a change
upon our denominational publications,
its tendency ought to be to increase
rather than diminish their circulation.

Those young people who could take
but one paper would, if obedient to
true C. E. principles, still choose the
organ of their own denomination, and
would find themselves censured by
those same principles if they substituted
any other. Then, too, when the tariff
of prejudice is removed, so that Chris-
tian Endeavor articles can be more
freely admitted to the columns of
our own papers free from the tax of
adverse criticism, I believe that suf-
ficient Christian Endeavor information
can be furnished in the way to satisfy
those who cannot have the *Golden
Rule* as well as the representative organs
of our denomination. Further, with
the adoption of the name A. F. C. E., I
suppose that each local society would
be allowed to adopt such C. E. meth-
ods as its pastor felt would be helpful;
and doubtless many societies would
add a "good literature committee"
(for which provision is made in the C.
E. constitution in case a society de-
sires it), a part of whose work is to ex-
tend the circulation of its own denom-
inational literature among its mem-
bers.

Of course those young people who
could attend but few conventions
should still choose to attend our own
denominational gatherings, and no ef-
fort would ever be put forth in true
C. E. spirit to induce them to do other-
wise. But the few who could also at-
tend the C. E. gatherings would cer-
tainly bring back enough enthusiasm
and inspiration to infuse new life into
their own societies and into the ses-
sions of Quarterly Meetings and Yearly
Meetings as well. The C. E. work in
the several States is generally so well
organized that the societies in rural
districts would quite often, per-
haps, have the privilege of attending a
county or district C. E. con-
vention held at or very near their
own home, and gain new courage as
well as obtain new ideas and methods
from meeting with other young people.
In conclusion I wish to cite an instance
of denominational loyalty which oc-
curred last year. At the Maine State
Convention, which was held at the same
time that the Cumberland B. B. Q. M.
was in session, the president in his
opening remarks said, "It is sometimes
said that Endeavorers are not loyal to
their own denomination. I wish to say
that the largest society in the State (a
Free Baptist society) is to-day repre-
sented by only one delegate, who is
here because her name is on the pro-
gramme and she had to come. The reason
for this is because the young people
are attending their own denomina-
tional gathering, which is in session at
this time." ENDEAVORER.

UNION PRAYER-MEETING TOPIC.

For the week beginning Sept. 18.

THE TRUE MOTIVE FOR LABOR.

REFERENCES: 2 Cor. 5: 13-15; Job 14: 15;
15: 8-14; Mat. 26: 40; Rom. 8: 3-5; 2 Cor. 5:
20; 1 John 2: 3-6; 3: 16, 17; Robinson's sermon
on 2 Cor. 5: 14.

Our first text should read as in the
Revised Version. Even in that there is
an ambiguity in the expression "love of
Christ." It may mean "Christ's love for
us" or "our love for Christ." The
former is, however, the primary cause
as "we love, because he first loved us."
Christ's love showed itself in his dying
for all, including ourselves. His love
begets a like love, though a feeble one,
in us. We, too, partake of the self-sac-
rificing spirit and devote ourselves to
labor for humanity and the extension of
the Redeemer's kingdom. Christ died
"that in his sacrifice we might become
each a sacrifice to God." "Therefore
all died." Love is the essence of self-
sacrifice that has in it life and warmth.
Christ's love touches our hearts and in-
cites us to love and gratitude which ac-
tuate us to labor for him. This is the
secret of joyous service for our Lord.
When we think of Christ's love for us
we delight to do his will, and labor for
him no longer seems a duty to be dread-
ed, but a privilege to be gladly accepted.
We can do anything for those we love—
for father and mother who have first
loved us. So, too, for our Saviour who
can labor earnestly and persistently
when our hearts are fired with love. To
work for Christ should not seem an irks-
ome task, and it will not seem such to
those who realize the love of Christ.

Too often the worthy motives prompt
us to activity for the society or the
church. A desire to excel others in
numbers and popularity, a love of the
commendations of friends, a liking for
prominence, and a selfish sectarianism
are not the true motives for labor. The
love of Christ, however, may constrain
us to seek numbers of converts for his
glory, to take a position to be used for
him, and to aid a church because we be-
lieve it to best set forth the teachings
of our Lord.

"Oh, let Thy love my soul inflame,
And to Thy service sweetly bind;
Diffuse it through my inmost frame,
And mold me wholly to Thy mind."
G. B. HOPKINS.

It is said that Rose Terry Cooke,
with all her ability and recognition as a
writer, was not able to make much
money than her pen money out of her
literary work. And Louise M. Alcott's
fertile pen, too, was not able to earn
enough money to pay the expenses of
her sister's last illness, until the sweet-
hearted "Beth," beloved of all readers
of "Little Women," had been dead a
score of years.

"I AM THE WAY."

BY LA VILLE D. LONDON.

Some will tell thee to take this road,
And some will tell thee to take another.
If thou wouldst reach the Lord's abode;
But that's no proof of the right, my
brother.

Trust not thy path to any hand,
Unless thou find that the human telling
Points thee on toward the "better land"
In Christ's own way to the Father's
dwelling.

Trust not what some one else may think
A road that ends in the world of beauty
Go to the Word of God thyself,
Wouldst thou be sure thou hast found
thy duty.

IN SEARCH OF CARDINAL FLOW- ERS.

BY CLINTON MONTAGUE.

The queenly goldenrod was nodding
its graceful head to us over the garden
wall, and the clematis trailed its feath-
ery festoons along the fences and among
the hazel bushes by the roadside, as we
set out on a mild September day after
our favorite *lobelia cardinalis*.

The previous night had been chilly,
making the first blaze in our sitting-
room alike a decided comfort and a
cheerful sight. In the morning there
was a frost on the lowlands, but as the
sun came up and the mists cleared
away one of the most beautiful of
autumnal days was ushered in. A soft
violet haze rested on the hills, and a
light breeze just stirred the foliage be-
ginning to be tinted with nature's first
heralding of the gaudy hues of a New
England autumn.

The old farmhouse stands dreamily
still under the shadow of its protecting
elms, the only sign of life a thin
wreath of smoke curling up from one
of the tall chimneys and almost imper-
ceptibly melting into the blue ether.
We go out past the great barn, whose
wide doors are open, for Uncle John
and his hired man are cutting the after-
math in the upper lot; past the row of
bee-hives in the pear orchard, and
strike a narrow wagon path that leads
through a small field with a southern
slope. The track is carpeted with short
grass and ruck-weed, and along the
sides are ranks of bitter-weed, which
leaves a yellow dust upon our gaiters at
the merest contact.

A gate with a high and narrow arch
painted white opens upon a railroad
crossing. The morning sun shines
down, shimmering and hot, upon the
gleaming steel rails that run straight as
a ramrod for a quarter of a mile either
way. Here the goldenrod flourishes
in unequalled splendor. Long lines of
golden radiance border both sides of the
track, overtopping the fences in many
instances. It runs riot everywhere, in
every variety, from little delicate sprays
and modest knee-high specimens, to tall,
stately, wand-like stems, wearing regal
crowns seven feet in the air; and from
simple, solitary plumes, modestly top-
ping the stalk, to those many-branched,
of majestic breadth and amplitude.
Crowding up close to the rails, they
shook their plumed heads in the very face
of the steaming locomotive without
fear. The long, vanishing line had a
gold border as far as the eye could
reach.

A pair of bars let us into the meadow-
lot, which is as freshly green as in
spring. A row of choke-cherry trees
by the side of a low stone wall offers a
tempting display of fruit; and close be-
side them stand half a dozen butternut
trees whose leaves are already begin-
ning to fall, along with occasional
green, long, oval nuts. Blackbirds
and chickadees were flying about from
bush to bush and tree to tree. Robins
and crows were equally common, and
we saw a marsh hawk and an indigo
bird, and we heard the strange voice of
the vireo, which is a shy bird, and usu-
ally keeps out of sight, even in the
woods which he prefers.

A brook, deep, broad and still, bor-
dered by beeches, poplars, hemlocks,
and ranks of hazel bushes, flows through
this low, green interval. Masses of
clematis, or virgin's bower, are involved
in all the low shrubbery, reminding us
of the lines,

"To later summer's fragrant breath
Clematis' feathery garlands dance,
And graceful there her fillets weave."

But we are in quest of cardinal flow-
ers, and are approaching the haunts
of this lovely flower. Ah, there is one
just beyond, gleaming like a royal scepter
where it rises from the low border
of the brook, "Lobelia attired like a
queen in her pride." Yes, and there is
another close beside it, its bright scarlet
blooms suggesting the gay colors of a
carnival time. But to get any quantity
of them we must go farther on. The
cardinal flower loves to hide its splen-
dor in the deeper recesses, and is not
by any means casually gathered. So
we went down deeper into the swamp,
picking our way along through long
grass and sedge, moist bogs showing
black, peaty soil, and a wealth of wild
undergrowth.

The brook bisects the meadow, and
running transversely across the inter-
vale are two or three deep ditches full
of muddy water and intricate with
tangled vines and all kinds of wayward
stems. We followed one of the ditches
through the lower part of the swamp,
for there we knew that we should find
handfuls of the gaudy "king's fingers."

The waters of the ditch sometimes sank
nearly a foot below the surface, and,
shadowed by the overhanging bushes,
had a forbidding, sinister blackness.
The place was also the very habitat of
mosquitoes. These annoying insects
swarmed in the air, and assailed us on
every side with maddening pertinacity.

From all this rank luxuriance the
cardinal flowers garner their unequalled
splendor. Nature does a curious thing
when it creates this unrivaled flower,
for it brings from the blackest and most
unpromising mud the brightest, richest
blossom that a stalk ever upheld. Out of
densest, rankest soil this stately beauty
ascends, showing how great are the
possibilities that a fine purpose may
bring to pass. It is the most noticeable
of all our wild-flowers. The stems
sometimes rise to the height of three or
four feet, the upper part of which is
flower bearing, forming a one-sided ra-
ceme a foot or more long of large flow-
ers which are unrivaled in the intensity
of their scarlet color. Specimens have
been found, however, in which the flow-
ers are rose-colored or even white.

Several rods along we found numer-
ous stalks of them "flashing among the
sedges." In their secret solitude they
seemed to have gathered an intense
flame, if possible, than in less inacces-
sible localities. Nothing can exceed
their grace of form or delicacy of tex-
ture, but these qualities are subordinate
to their matchless splendor of hue. No
conclave of cardinals on a Roman hol-
iday ever made a more gorgeous display
than the rich, fervid magnificence of
these full, many-flowered stems.

These flowers lose very little of their
glory when carried into the house. They
shine almost as brilliantly in the parlor
as by the dark, sluggish streams when
they grow. Our stems drooped somewhat
on our way home, but water quickly
restored their freshness, and for several
days their superb beauty held intact,
well repaying us for all our trouble in
going after cardinal flowers.

THE YOUNG GIRL AS A WAGE- EARNER.

The young girl, in her several rela-
tions to the home as daughter, sister,
ornament, charm, attraction, chief de-
light, is interesting from babyhood to
her wedding-day. If she does not
marry, but instead, leaving girlhood be-
hind her, chooses the life of a single
woman, she remains still useful, beauti-
ful, and in many eyes enviable, in her
independent estate of the spinster.

The girl who does not marry must in
many cases earn her own support, or
help those who are dependent upon her.
She then becomes a wage-earner. If one
accept wages she pledges herself to
render an equivalent in service. If she
cannot return the equivalent she has
no right to the wages, and, receiving
them, becomes either a mendicant or a
beneficiary. No self-respecting Ameri-
can wage-earning girl has the desire to
be considered an object of charity. She
wants and claims only what her fairly
rendered efforts have entitled her to
ask. If she is ill-paid for honest work
it is her duty to seek a place where her
work will be more highly valued; but
in the long run the best work is gener-
ally sure of winning the best wages.
For either sex there is always room at
the top.

What are the requisites which a girl
needs in order that she may be success-
ful?

First, Ability.

Second, Thoroughness.

Third, Self-respect.

Fourth, Promptness in fulfilling en-
gagements.

Fifth, Genuine love of work for the
work's sake.

Returning to our premises. The
wage-earning girl needs ability in her
chosen line. Every girl should be edu-
cated so that if the need arises she can
become a bread-winner. The rich man's
daughter, equally with the poor man's,
ought to be mistress of some one trade,
profession, or art, by means of which
she can earn her own support. So
rapid are the fluctuations of fortune that
nobody can be sure of retaining it, and
it is a part of wisdom, therefore, to be
armed against the incursions of want
by a knowledge of something which the
world requires and is willing to pay for.
Every girl should have a specialty.
And, whatever her specialty is, she
should be so proficient in it that she can
command the highest prices for her
skill. This implies patient, laborious
training, the serving of a faithful ap-
prenticeship, the diligent study which
insures the deft hand, the facility, and
freedom from blundering which come
only after faithful practice. We all
know how the best dressmaker is sought
and waited for, and how royally she
dictates her terms and makes her ap-
pointments; but she is only one of a
great number who might dictate terms
if they possessed true ability. To the
wage-earning girl I would say, Select
your trade, your art, your profession,
and determine to learn it thoroughly.
Employers assert that men are more
thorough than women.

Which brings me to my second point.
The weakness of our sex is in contrast
with our quickness to grasp a situation,
so marked as to be a vice. We lack
thoroughness. We often forget to
finish off our work; the wrong side looks

rough and seamy, it has loose ends;
there is a weak spot in the middle; it
won't stand wear and tear. I overheard
two gentlemen in conversation not long
ago in a street-car in New York. Said
one to the other, "We have stopped
employing young women in our office
as stenographers." A man costs more,
it is true, but the girls make so many
mistakes, and are so often absent, that
they are expensive in the end, and it's
better economy to hire a man and pay
him twice as much." Now our standing
grievance, as we all know, is that the
rate of payment for men is higher than
the corresponding rate for women in
employments in which both engage,
and which a man is not by nature fitted
to do better than a woman. Suppose
we stop complaining and look around
for reasons why there is cause for
complaint. Must we not confess that a
girl sometimes fails in her thorough-
ness or that she excuses herself on the
plea of her sex from doing her work as
well as she can and as she ought?
When it is with difficulty, for instance,
that I find myself waited on in a New
York dry-goods shop where women
clerks are employed, because the sales-
women are occupied in gossip of their
own, and when in another I am
promptly and punctiliously served by
men, I am fain to conclude that, were I
an employer, my wages would go to
those who would serve me best. Yet
who should handle ribbons and laces so
well, and wait on a woman so perfectly,
as a sister-woman? I beg our girls to
be thorough. Never, as Charles Dickens
said, do anything with one hand when
you ought to do it with two hands.
"Whatever thy hand findeth to do
do it with thy might."

Third, Our wage-earning girl should
cultivate self-respect, holding herself
far above all silly flirtation or familiarity
with the other sex when encountering
men in business relations. Employers
and fellow-clerks, men with whom she
has business engagements, stand
toward her precisely as other women
do in similar situations. Glances of
admiration or the reverse should be
ignored. On her way to and from busi-
ness, and during the hours of business,
the wage-earning girl should be intent
on one thing only, her duty. No fool-
ish sentimentality should be encour-
aged in her thought. She has no time
for it and it is inexpedient, as is the
light repartee and the gay badinage
which are appropriate in society. "I
am very much annoyed," said the em-
ployer of a number of young women,
"by two propensities of your sex.
They gabble, gabble, gabble, when they
ought to be at work, and when they are
reproved they cry, 'I hate to see women
cry, and I wish they knew how unbusi-
ness-like crying is.' Keep your tem-
per, dear, and keep your self-respect.
A girl who respects herself truly will
always be respected." — Mrs. M. E.
Sanger, in *The Christian Intelligencer*.

HOW TO BEGIN THE CHRISTIAN LIFE.

Now, were I to begin the Christian
life to-day, the first thing would be the
decision, deciding to begin a life of
obedience to God and to duty, yielding
to the promptings of the Spirit; the
next, to begin to shape my course ac-
cordingly. I should take up the first
duty which presented itself, no matter
what, and do it faithfully as unto the
Lord. Then I should take up the next
and the next, and so on, doing all with
the same fidelity as if Christ himself
personally had laid the responsibility
upon me. It might be to settle some
difficulty with some one; to forgive
some offending one. It might be to
get my lessons better at school, which
I have been accustomed to neglect. It
might be to give up some evil compan-
ionship, or break off some bad habit, or
to take up my dusty Bible and read it
again, or to begin to pray, or to visit
some one in need, or to be more faith-
ful to my employer, or more upright,
honest, and conscientious in my busi-
ness transactions. Whatever is made
known to me clearly as duty, whether
from my providential relations in life,
or as it is suggested by the Spirit, or
through reading the divine Word—
whatever is duty, that I am now to do.
I am to live up to my honest convic-
tions of right, constantly seeking more
light and God's help, through prayer
and the study of his Word, and to con-
tinue thus through life.

Thus I would enter upon Christian
life; thus I would live it from day to
day. Continuing to do so, I should find
it a sweet and satisfactory life to live.
Conscience would no longer disturb;
God would no longer condemn. My
inmost spirit would be in sympathy
with him. Christ would be my Saviour,
my friend, my Lord. All my hope
would center upon him. The past
would be forgiven; the present, with all
its self-denials, which, prompted by
love, would be full of satisfaction, and
the future, would be radiant with glory.
Is it not all very simple? And need
any one who really desires to enter
upon the Christian life hesitate for a
moment? And if one does delay, puts
it off, pleads this reason or that, is it not
primarily because he is not willing?
The invitation is pressing, and now
is the accepted time; now when God is
so urgently calling in his providence;

now, while the power of the Spirit is
manifest; now, when you feel, as I am
sure you must, that you ought to do so,
and perhaps as never before. "Come,"
says Christ, "Come unto me, all ye
that labor and are heavy laden, and I
will give you rest." Come, for "the
that cometh to Me, I will in no wise
cast out." Come, "for the Son of man
is come to seek and to save that which
was lost." Come, for "there is joy in
the presence of the angels over one sin-
ner that repenteth." Come, for "the
Spirit and the bride say, Come. And
let him that heareth say, Come. And
let him that is athirst come. And who-
soever will, let him take of the water of
life freely." — Rev. F. T. Lee.

BARGAINS FOR SCHOLARS.

A queer little man kept an alibi shop,
And out from his counter, hipity hop,
He danced until he was ready to drop,
Singing and shouting with never a stop:
"Come in, little scholars,
With bright silver dollars;
Or if you've not any,
Come in with a penny.
I have bumble Bs
And marrowfat Ps,
Some Chinese Qs
And Japanese Ts,
A flock of Js
And lots of Es,
And perfectly beautiful dark blue Cs.
This is the place to buy your knowledge,
At cheaper rates than are given at college!"
Then he'd draw a long breath and splat like a
top,
This queer little man in an alibi shop.
— St. Nicholas.

A SIP OF "COFFEE AND REP- ARTEE."

"Ingenious, but vicious," said the
Schoolmaster, who does not smoke.
"Again thanks. How is this for a
sonnet?" said the Idiot:
"When to the seasons of sweet silent thought
I summon up remembrance of things past,
I sigh the last of many a thing I sought,
And with old woes now wail my dear time's
waste:
Then can I drown an eye unused to flow
For precious friends hid in death's dateless
night,
And weep afresh love's long since cancelled woe,
And moan the expense of many a vanished
sight:
Then can I arrive at grievances foregone,
And heavily from woe to woe tell all,
The sad account of fore-bemoaned moan,
Which I now pay as if not paid before,
But if the while I think of thee, dear friend,
All losses are restored and sorrows end."
"It is bosh!" said the Schoolmaster.
The Poet smiled quietly.
"Perfect bosh!" repeated the School-
master, "and only shows how in weak
hands so beautiful a thing as the sonnet
can be made ridiculous."
"What's wrong with it?" asked the
Idiot.
"It doesn't contain any thought—or
if it does no one can tell what the thought
is. Your rhymes are atrocious. Your
phrases are ridiculous. The whole
thing is bad. You'll never get anybody
to print it."
"I do not intend to try," said the
Idiot, meekly.
"You are wise," said the Schoolmas-
ter, "to take my advice for once."
"No, it is not your advice that re-
strains me," said the Idiot, dryly. "It
is the fact that this sonnet has already
been printed."
"In the name of letters, where?"
cried the Schoolmaster.
"In the collected works of William
Shakespeare," replied the Idiot, quietly.
The Poet laughed; Mrs. Smith's
eyes filled with tears, and the School-
master for once had absolutely nothing
to say. — Harper's Bazaar.

AN UMBRELLA STORY.

"What a queer picture!" said Char-
lie. "Look, mamma, a man holding an
umbrella over a horse; in the barn, too!"
"The story is true, though," answered
mamma. "A gentleman owned a pretty
horse, gentle and spirited, good in
every way except that she was afraid of
an umbrella. He was not willing to
whip the horse; besides, he had sense
enough to know that it would only
make her more afraid and unruly.
He tried very hard to contrive some
way to get her over her fear. She was
very fond of potatoes. He went into
her stall one morning, carrying an um-
brella closed, with a potato on the top.
At first she shied away from it, but
with waiting and coaxing, she came
nearer, looked wistfully at the potato,
and finally snatched it off."
"The next day he did the same thing,
and she took the potato with less fear."
"So he kept on, and in a few days he
opened the umbrella a little way; then
more and more, as she grew used to it,
till she would stand still with it open
over her head.
"But he was not yet sure what she
would do out-doors. The first rainy day
he tried driving on the road. Of course,
he had not gone far before he met a
young man with an open umbrella.
"Instead of shying, she crossed the
road towards it, expecting to get a po-
tato. She had one when she came home,
and never afterwards showed any fear
of an umbrella.
"Kindness and patience are wisest
always." — Mrs. Johnson, in *Our Little
Ones*.

NEW TREATMENT FOR DROWN- ING CASES.

Dr. Laborde of Paris has devised a
new method of restoring drowned people
by pulling the tongue well out and
letting it go back suddenly. The papers
tell wonderful stories of his success, the
following being a specimen: A young
man was taken out of the sea on the
coast of Normandy and pronounced
dead by the doctors. Dr. Laborde ex-
amined the body and found the extremi-
ties were cold and the heart had stopped
beating. Then taking hold of the root
of the tongue he drew it violently for-
ward, giving it a succession of jerks in
order to excite the reflex action of the
breathing apparatus, which is always
extremely sensitive. At the end of a
few minutes a slight hicough showed
that the patient was saved. In addition
to the general restorative means Dr. La-
borde, in extreme cases, rubs the chest
with towels soaked in nearly boiling
water.

An organist says that a cow moos
in a perfect fifth, octave, or tenth; a
dog barks in fifth or fourth; a donkey
brays in a perfect octave; and a horse
neighs in a descent on the chromatic
scale.

Miscellany.

TOO LATE.

Could ye come back to me, Douglas, Douglas,
In the old likeness that I knew,
I would be so faithful, so loving, Douglas,
Douglas, Douglas, tender and true.

Never a scornful word should grieve ye,
I'd smile on ye sweet as the angels do;
Sweet as your smile on me shone ever,
Douglas, Douglas, tender and true.

O to call back the days that are not!
My eyes were blinded, your words were few,
Do you know the truth now up in heaven,
Douglas, Douglas, tender and true?

I never was worthy of you, Douglas;
Not half worthy the like of you;
Now all men beside seem to me like shadows—
I love you, Douglas, tender and true.

Stretch out your hand to me, Douglas, Douglas,
Drop forgiveness from heaven, like dew;
As I lay my heart on your dead breast,
Douglas, Douglas, tender and true.

—Dinah Mulock Craik.

WATER VS. ALCOHOL.

The drink which the Creator provided for man and beast as suitable for the requirements of both was water, but there occurred in the history of mankind a period when there was a diversion from that. We do not know the exact time it occurred, or in what age, but it must have been in some period of early Grecian or Hebrew history, when men began to find that there were certain fluids which, admixed with water, after fermentation produced what they thought was a distinct fluid, to which finally was given the name of wine. Now this fluid was originally believed to be quite distinct from water. We know now it was not so. We know there is always in alcoholic drinks a large percentage of water, and that, in fact, they are nothing more than water containing a substance now called alcohol. Then it was ascertained by further use of this admixture (for such it was), that certain peculiar effects were produced. Men were made hilarious; they became intoxicated, and they considered it from the very first something that was poisonous in its character, for we derive the word "intoxication" from *toxi*—the bow which carried the poisoned arrow; so that the word meant something that was injurious. For ages men have gone on modifying this mode of adding something to water. The question came scientifically to be considered mainly in our own day (although we had a few predecessors) in this way: Was this substance which was put into water, first accidentally and afterward more by intention—was this alcohol a good or a bad addition to this fluid which was intended by nature for the assimilation of all the food man and animals live upon? Meanwhile all creation went on drinking water except man, and only a limited portion of mankind as far as we can see. All the living worlds of the creation below us have gone on increasing and multiplying and remaining as beautiful and active as ever. They have not deteriorated in any way or gone down, because they have been given to water. Neither can we believe that the men who all through the ages have kept to water (and there have been vast generations of them) have deteriorated physically or in any way gone down from those who have varied from that original plan. But still it might turn out that those who began to drink this luxurious fluid, this "drink of the gods," as some have called it, that there might be some common sense in it, and certainly the opinion of the world by constant habit came to this, that there was something important in this addition to water. Even after we knew that this water was nothing more than water containing alcohol and other liquors the same, still it was held that this foreign substance was of use. Now it was toward the investigation of this great question, which has now become of national moment, that my labors were first directed when I became associated with the temperance movement, and it is toward that I would direct your attention to-night. There [holding up a glass of water] is a specimen of simple water which I have tasted, and which in every way is suitable to my palate, and, as I believe, sufficient for my wants. Now what if I put a few drachms or ounces of alcohol to that water, how will it be benefited? Will it be beneficial or harmful to me? What will it do? This is what it will do. If I, unaccustomed to these drinks, were to take that diluted beverage, the first thing that would happen would be that my circulation would go very much faster than now. I should have a quicker circulation. My heart and my pulse would beat more quickly. Is that good or bad? My idea is, from further researches, that it is very bad. In our circulation we have an organ called the heart, which throws the blood all over the body. In the course of a lifetime this heart makes many millions of strokes, carrying the blood over the body, and there is never such a thing as a stroke recalled that has once been made. Therefore that organ going on beating with great rapidity will in time wear itself out according to the rapidity of the beat. If you could make this wonderful organ beat always beyond its natural tone, time, or force, that organ would wear out more quickly than if it went more leisurely to its

work. Just the same as in machinery. If you put a great pressure on a steam-engine and keep the work continuously beyond its endurance, the engine works wear out. So, first with regard to the addition of this substance to this fluid, there is that great danger, that you are wearing out your heart; and the amount of work which the heart does under the water fluid containing alcohol is so enormous that it is almost incredible to think of. It amounts to foot-tons per day which should never be done by the laboring heart at all. When I say a foot-ton I mean the lifting of a ton one foot. Then I find on the circulation that this agent does mischief. But some one will say, "Perhaps it gives power." No, that is not true, because if you take the muscles of the body and examine their power leisurely while they are simply working under water, and examine them again when they are working under water with alcohol added, the power increases. The power is for a little while quickened, and then rapidly declines. Some may say, "Perhaps this fluid added to water helps that part of the food that burns in the body." You may be told there is a glow after you have taken the fluid which produces a sense of warmth. I admit it, but it is in reality a loss of heat. It is not heat made to be applied, but to be lost. Therefore there is risk in that respect in taking water with the admixture of alcohol. How do you know it? Because if we take man or animal and subject him to action until there is a temporary glow of warmth, directly afterward that temperature begins to fall, and then the man becomes colder than before, and the time it takes to get back the natural warmth that we see is no kind of compensation for taking this fluid afterward. Therefore all around, when we come to the action of this additional fluid to the water of life which is necessary for all existences, we find that in the three great vital points, the tripod, in regard to circulation of the blood, the power of the muscles, the generation of animal heat and the application of that heat, it is failure. Failure is induced, not strength, nor any other good quality, by the substances introduced. Then, when we turn and look at the great facts of life in connection with drinking, we find all goes in the same direction. The man who drinks freely of this bad fluid which I contend is unnecessary, becomes prematurely old and indicates great deterioration of all his tissues. Alcohol is the great degenerator of the tissues. When he should be a man in middle life he is an old man. He becomes decrepit in thought and motion, and that love of life which might be perhaps increased as he goes on in his years is rendered hopeless, and then comes despair. So on all these grounds on my side of the question I maintain that every man, as every animal, is safest if he never indulges in that variation of nature from water which was implanted in the whole history of the creative power of the world, and which ordained, not that there should be no drink that is palatable, for you may make water palatable if you think it is not, but that there shall be no addition to the drink which goes to assist in the construction and activity of the body except it have for its sole basis that drink which the great Chemist raises from the ground, from the lakes and the rivers, expands into clouds, allows to distill down from the mountains, back again into the streams, and keeps up for us a current of living water, which, like life itself, it is his blessing to bestow.—Dr. B. W. Richardson.

A NATIONAL WANT.

Prince Bismarck was visited by a singing club of Dresden. In a speech of welcome he used these words: "We have never had Saxon music or Prussian music, but always German music; and when a song was composed which found an echo in German hearts it was all the same whether it came from Weimar, Swabia, or Berlin, for it had no particularist home. Thus German song, in union with the universities and all literature, has fostered the feeling of national unity. Feelings in this matter are stronger than the understanding." The *Pall Mall Gazette* preaches a sermon from this text. It is first of all reminded of the old saw, "Give me the making of the songs of the people; I care not who makes their laws." The quotation is common, but it is a misquotation in text and in spirit. Andrew Fletcher of Saltoun wrote a letter about 1704 to the Marquis of Montrose, in which he said, "I knew a very wise man that believed that if a man were permitted to make all the ballads he need not care who should make the laws of a nation." In the sense of Fletcher the ballad was a "popular song celebrating or scurrilously attacking persons or institutions," and it was often printed as a broad sheet. It was at times a pasquinade, or it was like unto the biting verse that, sung in the streets of Paris by hungry women, bloodied the white necks of the beauties of the court. That songs were sung against him was one of the trials of the man in the land of Uz, whose name was Job. The *Pall Mall Gazette* bewails the fact that the patriotic value of songs is little understood and little cultivated among the English. "Most of the national songs which exist among us are either not native or not patriotic, or are 'particularist.'" There are Scotch, Irish, Welsh, English songs, but there is no one song, as the writer claims, that expresses fully the patriotic sentiment of the British Empire at large. It

is not surprising, then, to find this question considered in the scheme of Mr. Astley Cooper for a Pan-Britannic gathering. But how stands the case with us? England, it is true, shares "God Save the Queen" with Saxony; but the tunes of her army and her navy are in certain instances traditional, in other instances of genuine English birth, and they are thoroughly identified with English feeling. "Hail Columbia," "Yankee Doodle," and "The Star-bangled Banner" are stolen or strayed melodies. There are tunes of later years as far as political significance is concerned, and they recall sectional strife: "Dixie's Land," "John Brown's Body," "Marching through Georgia," and others of like character. Nor is there need of discussing the musical merit of any one of them. The fact remains that there is no great irresistible national hymn of these United States. Nor can such a hymn be brought into existence by legislation, by competition. "Yankee Doodle" and "The Star-bangled Banner" will, perforce, fit the spirit of our people at the Columbian Exposition; they will vie with the "Marseillaise" and with the "Russian Hymn"; for, whatever the musician may say, the Senator in the Dodge Club was not mistaken in his diagnosis of the two melodies. Perhaps as a people we are at present too cosmopolitan. The popular songs in our streets are drawn from sketches of German, Irish, or Negro life. They bristle with dialect. The Yankee hardly exists now as a stage creation. Each foreign nationality is seen in turn in variety show. Our songs are localized. Nothing, for instance, could be more admirable or more graphic than the scenes of New York Irish-American city life as seen and heard by Mr. Dave Abraham. The English national songs have some of the characteristics of the English: bulldog tenacity, rigidity, sublime arrogance. Perhaps it would be necessary in asking for sealed proposals for a modern American national anthem to first describe accurately the modern American.—*Journal*.

LABOR AND CAPITAL.

"Every thoughtful observer of the 'signs of the times' knows that the deepest problem of our age is the amicable solution of the struggle between labor and capital. Some of the ablest work done in literature in our time has been produced out of an earnest desire to abolish the more recent types of this white slavery which has, in one form or another, threatened the masses since the days of old John Bull of early England. Perhaps the strongest portrayal yet of many phases of the question, especially those relating to the city, may be found in Mr. Howells' story, 'A Hazard of New Fortunes.' For the country, if one really wants to see what is behind the great upheaval in the West, which has its outward manifestation in the Farmers' Alliance, he only needs to read Mr. Hamlin Garland's 'Main-Travelled Roads.' In the meantime most of us are asking, 'What is the way out?' As for myself, I confess to being only a student. I have no word of sneer or scoff for any man's honest thinking who is sincerely trying to uplift his brothers and sisters; and yet I must say that as yet I have not been able to become a disciple of any of the new systems that have been presented. I feel something like the man who says, 'There are good things to be said in praise of Socialism or Nationalism, as compared with the crushing and wearing methods of competition; but what the world is waiting for is the thinker who shall either show us how to reconcile the new system with human liberty, or else convince us that we can do without liberty.' In the meantime I believe in God, in his wise purpose in the creation of the world, in his providential care over it, and that under his grace there shall come the triumph of righteousness in the end. Christianity stands to-day very much as it did nearly two thousand years ago, when Jesus hung upon the cross between two thieves. The anarchy which, atheistic and reckless, would destroy all law and all property is one of the thieves, and the devotee of the gold god of our time, who clutches his money-bags and says, 'I have a right to get all the money I can, and do with it what I please,' is the other thief. 'Christianity stands between them; her mission is to change them both and bring them with a regenerated purpose into brotherhood and fellowship.'—Rev. L. A. Banks.

THE SECRET OF HEALTH.

Don't worry. "Too swift arrives as tardy as too slow." "Simplify!" "simplify!" "simplify!" Don't overeat. Don't starve. "Let your moderation be known to all men." Count the fresh air day and night. "Oh, if you knew what was in the air." Sleep and rest abundantly. Sleep is spend less nervous energy each day than you make. Be cheerful. "A light heart lives long." Think only healthful thoughts. "As a man thinketh in his heart, so he is." "Seek peace and pursue it." "Work like a man; but don't be worked to death." Avoid passion and excitement. A moment's anger may be fatal. Associate with healthy people. Health is contagious as well as disease. "Don't carry the whole world on your shoulders, far less the universe. Trust the eternal." Never despair. "Lost hope is a fatal disease." "If you know these things, happy are ye if ye do them."—*Laws of Life*.

It is rather unpleasant, says the *Boston Transcript*, to hear a public speaker remark, "My friends, ur, I wish to say a few words—ur, on this occasion—ur." But then it should be remembered that to ur is human.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail.
50c. E. T. Haseltine, Warren, Pa.

Farm and Home.

THE FUTURE FOOD SUPPLY.

In recent years there have been a class of agricultural writers who predict that the United States has, or will soon reach the limit of its wheat supply; and that, instead of exporting a large amount, all will be required for home consumption. The chief fear of this class of economists is that we are exhausting our available area of arable land. It must be remembered that farming in America has always been conducted on the extensive plan. Large farms have been taken up all through the West, and but small portions of them thoroughly cultivated. Then it must be remembered that the average yield per acre of wheat in the United States is only about twelve bushels, while in France it is seventeen and a half bushels. If by good cultivation five and one-half bushels could be added to our production per acre it would add enormously to the whole production, and we should have, instead of 480,000,000 bushels, 700,000,000 bushels. To show what can be done by improved methods in agriculture we quote the following from *The Country Gentleman*:

A strong illustration of what may be accomplished by the application of scientific methods is furnished by the record of cotton production in South Carolina. In 1859 she grew 553,412 bales, and in 1869 only 224,500. By 1879 there had been a readjustment to the new labor conditions, and the crop was 522,548 bales. In that year the acreage was 1,364,249. Careful observers during the last ten years have believed that there has been but little increase, because of the fact that much area at one time cultivated had been abandoned as worn out. In view of that belief the census return for 1889 showing 1,987,651 acres was a surprise. It is accounted for by a fact heretofore overlooked. Since the discovery of the phosphate beds of the State there has been a gradual reclamation and recultivation of these old fields through the use of this fertilizer. This is only an indication of what may be done when the necessity arises.

To believe in the near approach of a time when we shall fail to be self-supporting implies a belief that we cannot advance from our present shiftless, unscientific methods; that our farmers are less able and less intelligent than those of other countries. If Belgium with but two and a half acres to each inhabitant can practically support herself, there can be no doubt that as our population increases, our production will increase in such ratio that our present liberal ration may be maintained.

CHOLERA AND THE FARMERS.

France and Germany are more or less thrown into a panic because they did not take proper precaution against the coming of the cholera. It has spread quickly from the infected seaports to the capitals of both countries. This seems, in part at least, the direct consequence of trying to hide the existence of the plague from the people of these countries and from other nations. They will pay dearly for such a wicked policy. Holland seems so far to have escaped and to be taking prompt and vigorous measures for her own protection.

Whether the dread plague will reach this country, one cannot say, but the utmost vigilance will be required to prevent its coming. The best way is to get ready for it. Sanitary conditions should be observed; but many a farmer never dreams that anything in the way of sanitary precaution is needed on the farm. It is the unhealthy city that needs to be on guard against disease; but at least one-half of any well regulated city has better sanitary conditions than many a farmer. Decaying vegetable or animal matter often poisons the air, the wells are not always protected against the settling of impure water into the earth near them. The farmer has the conditions, with little expense, of having good drainage, good water, good air, complete ventilation, and healthy food. These, with industry and contentment, go a long way toward avoiding all kinds of disease. We take a part of a paragraph from the *Montreal Witness*, suggested by the prevalence of cholera in Europe:

The people of Germany and France seem obviously panic-stricken; one of the very worst states to get into, especially as fear seems to predispose the system to attacks of cholera. For people to give up drinking water and to take to swilling spirits, wines, and beer, is to jump out of the frying-pan into the fire; as they are beginning to find out. The safest drink is water that has been boiled. About the unsafest is beer,

which is usually taken in large quantities. But any kind of swilling, whether of beer or water, is bad. Eat substantial meals, especially in the morning, clothe in flannels, keep dry as possible, keep your house in a sanitary condition, and deal immediately with any symptoms that may arise. Go about your business, quietly enjoy all usual recreations, and do not work up your feelings by reading long and harrowing accounts of the present and past plagues.

At no time since its establishment has the Department of Agriculture done so effective work for the farmer as to-day. And that section devoted to entomology, under the able superintendence of Prof. C. V. Riley, is among its ablest auxiliaries. The reports on insect life published from time to time are among the best published by the department, as they furnish all that is known of the life history of the insects that prey upon vegetation. This with the methods which are found the best for their destruction are published, and if carefully studied will be found of great value to the farmer and gardener.

The abundant rains of the past few weeks have changed the face of nature very much. The fields and pastures were browned by the intense heat have put on a spring green, and there will be much more aftermath than last year. It is poor policy to turn stock into the fields in autumn. Better far purchase grain for them or feed entirely from the barn.

Farmers make a great mistake in not digging potatoes earlier than is generally the custom. It is far better to dig them as soon as ripe than to let them remain in the ground until the fall rains come.

The apple crop of Maine and New Hampshire promises to be a very good one the present year, and if the crop is as light as is reported in other sections they will bring fair prices.

Double The
Strength
Half The
Price.

Mettall's Compound Concentrated Extract of
Water-White
Vanilla.

Four-ounce bottle (double the size of other extracts) 50 cents. Regular size 25 cents. Either size by mail, carefully packed, 10 cents additional.
THEODORE METTALL CO.
30 Tremont St., Boston.

"A HEALING WONDER."
**Comfort
Powder**

Cures
Skin Affections.

Removes
Pimples, Blackheads,
Roughness, Redness,
Oily Skin, Itching,
Fetid Arm-Pit Perspiration,
Scaly Scalp, Blue Skin,
Burning, Chafing,
Ringworm, Shingles.

ALL DRUGGISTS SELL IT.
SEND POSTAL FOR FREE SAMPLE.
COMFORT POWDER CO., Hartford, Conn.
E. S. SYKES, SECRETARY.

**TO EXPEL
SCROFULA**
from the system,
take

**AYER'S
Sarsaparilla**
the standard
blood-purifier and
tonic. It
Cures Others
will cure you.

BUCKEYE BELL FOUNDRY
Best quality Pure Copper and Tin
CHIMES, PEALS AND BELLS,
most favorably known for over 50 yrs.
THE YANKEE BELL FOUNDRY CO. Cincinnati, O.

Book and
Job Printing
at the
Morning Star Office.

Horsford's
ACID PHOSPHATE.

An agreeable preparation of the phosphates, for Indigestion, Nervousness, Mental and Physical Exhaustion. Recommended and prescribed by Physicians of all schools.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

The smallest Pill in the World!
Tutt's Tiny Pills
SAVES MONEY.
One half of these pills will save many dollars in doctor's bills. They are specially prepared as a family medicine, and supplies a want long felt. They remove unhealthy accumulations from the body without nausea or griping. Adapted to old and young. Price, 25c. Office, 39 Park Place, N. Y.

USE TUTT'S HAIR DYE;
a perfect imitation of nature; impossible to detect it. Price, 50c. per box.

THE BEST HYMN BOOK
FOR EVANGELISTIC SERVICE,
SUNDAY SCHOOLS AND PRAYER MEETING.

Cospel Hymns
Nos. 5 and 6
Combined
400 Pages. 38 Hymns.
Music, \$60 per 100; 70c. ea. by Mail.
Words, \$20 per 100; 25c. ea. by Mail.

THE JOHN CHURCH CO. THE BIGLOW & MAIN CO.
74 W. 4th St., Cincinnati. 75 E. 9th St., New York.
18 E. 10th St., New York. 81 Randolph St., Chicago.

THE TRUE CHRISTIAN RELIGION.

By EMANUEL SWEDENBORG, containing the UNIVERSAL THEOLOGY of the Church of the New Jerusalem. 368 pages (32 by 54 inches), good paper, large type, bound in black cloth. Mailed prepaid for \$1.00 by the AMERICAN SWEDENBORG PUBLISHING & PRINTING SOCIETY, 20 Cooper Union, New York. 10-18100v

Church Carpets
In connection with our wholesale business we are accustomed to sell Carpets for use in Churches at manufacturers' prices. Correspondence Solicited.
JOHN H. PRAY, SONS & CO.,
Wholesale and Retail,
646 to 658 Washington Street.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
PUREST BELL METAL (COPPER AND TIN).
Sent for Free Catalogue.
McNEANE BELL FOUNDRY, BALTIMORE, MD.

VALUABLE BEACH LOT FOR SALE.
At Ocean Park, on seawall, corner lot, 60 x 150. Terms reasonable. Address DR. WM. J. MAYBURY, Springfield, Me.

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O., sole makers of the "Bismarck" Church, School and Fire Alarm Bells. Catalogue with over 200 testimonials.

POWELL'S
ILLUSTRATED RADIAL KEY MAP
OF
Palestine.

This Map is 35x48 inches, printed in four colors on fine, tough Manila paper, with rings for hanging, is made from original Scientific surveys, and is accurate and reliable, and answers nearly every purpose of a \$5.00 map. A system of red circles around Jerusalem as a center, representing twenty miles, and of red lines radiating from the same center towards the eight points of the compass, show at a glance both the distance and the direction from the city of Jerusalem of all the principal points in Palestine. It contains also illustrative cuts of Sychar, Bethany, and the Source of the Jordan, and small maps of Ancient Jerusalem, and Old Testament Countries, with a key to the whole. Its exceedingly low cost places it within the reach of all our Sunday-schools in city or country where an expensive map can not be afforded, and also of any S. S. class, for class use.
Price, postpaid, sixty (60) cts.

457 Shawmut Ave.,
BOSTON. . . . MASS.

THE WORLD'S BENEFACTORS
SERIES.

A series of biographies of eminent men whose work is universally acknowledged as uplifting; and the record of whose lives cannot but be an inspiration.
HENRY M. STANLEY, cloth, . . . \$ 75
JOHN BRIGHT, the Man of the People, cloth, . . . 75
DAVID LIVINGSTONE, cloth, . . . 75

THE MORNING STAR PUBLISHING HOUSE,
457 Shawmut Ave., Boston.
(Send for Catalogue of S. S. Libraries.)

GOOD SAFE INVESTMENTS.

ARE THE Farm Loans negotiated through the Company of Clinton, Trust and Savings. The manager of this paper, and in fact, the F. S. Printing Establishment, has for more than ten years had loans through this Company, and always found them a profitable and prompt paying investment, and would strongly recommend their loans to parties seeking investments.

News Summary.

AT HOME.

WEDNESDAY, AUG. 31.—A valuable bed of terra cotta clay has been discovered in Pottery, Mich. A fire in Brooklyn, N. Y., yesterday, loss \$120,000. A fire in Milwaukee, Wis., yesterday caused a loss of about \$300,000. Yesterday there was a grand coach parade at N. H. Conway, N. H. The New England Fair opened yesterday at Worcester. Cholera reaches New York in the steamer *Moravia*. A man and his wife reach Chicago, having walked all the way from Seattle on a wagon. Iron works at Muncie, Ind., burned. George William Curtis dies at his home on Staten Island. Gunboat *Concord* goes to Venezuela on an important mission.

THURSDAY, SEPT. 1.—The steamer *Western Revere*, bound for Cleveland, O., broke in two off Sauble Banks, Tuesday night, and twenty-six were drowned. The public debt was decreased during August about \$5,000,000.

FRIDAY, SEPT. 2.—News comes on Tuesday morning that Connelly, the county seat of Okanogan Co., Wash., was burned. Nothing remains of the town proper but a school-house, a court-house, and a drug store. The total loss is \$100,000.

SATURDAY, SEPT. 3.—John Greenleaf Whittier becomes critically ill at Hampton Falls, N. H., where he had been improving for seven weeks. Dr. Thomas William Parsons, the well-known poet of Boston, dies. Mrs. Harrison will not resume her duties at the White House this season, but will go South for her health.

MONDAY, SEPT. 5.—The Italian man-of-war *Garigliano* arrived at New York yesterday, having on board the statue of Christopher Columbus. Two more steamers with cholera reach New York. It is said that by an agreement between the Granite Manufacturers' Association and the Granite Cutters' Union the latter will return to work in a few days. There has been a \$100,000 fire in Portland, Ore.

TUESDAY, SEPT. 6.—The revered poet Whittier is in a dying condition. P. Clark, N. H., writes the letter accepting a renomination as the Republican candidate for President is made public. Fifty special physicians are to look after the health of New York City. New Orleans is afflicted with a pugilistic carnage. Vermont holds her state election, using the Australian system of ballot for the first time. Alpine, Texas, was nearly swept away by a cloud-burst yesterday. The *Kearsarge*, now in the West Indies, has been ordered to proceed to Venezuela.

ABROAD.

WEDNESDAY, AUG. 31.—Plague spreads in Russia; 150,000 deaths in Russia since the cholera scourge began. People are fleeing from Belgium on account of the cholera, and nearly all the continent is beleaguered. Speaker of the Manitoba legislature resigns, causing a deadlock.

THURSDAY, SEPT. 1.—The British government demands that the American withdraw the garrison at Wana. Twenty-five lives lost in Belgian coal mine. The leader of the Angerists notifies the Sultan that he will behead the prisoners unless the capture of tribute men is speeded.

FRIDAY, SEPT. 2.—President Harrison's circular relative to the quarantining of vessels carrying immigrants finds general approval in London. The Cork town council intend to call Mr. Gladstone's notice to the prompt anti-cholera precautions taken by the American government, and to request that similar measures be adopted by Great Britain. U. S. Minister Egan sailed from Valparaiso, Chile, on Monday night, on his way to the United States.

SATURDAY, SEPT. 3.—John Morley, Chief Secretary for Ireland, proposes to make certain concessions to the evicted tenants of Ireland. Failures in England have affected financial business.

MONDAY, SEPT. 5.—Ex-President Barillas has been accused of murder before the Guatemalan authorities. British bark *Strathcarr* burned at sea off Chancery Island. Her crew were landed at Huaspo, Chile. An old palace near Naples collapses and buries many persons in the ruins.

TUESDAY, SEPT. 6.—The Czar instructs his commander in the Pamir country not to provoke Russia by his movements. Germany to raise 70,000,000 marks for army purposes by taxing beer and tobacco. Egypt's cotton crop 15 per cent higher than last year. Rebellious Angerists sue the Moorish Sultan for peace. A fire at Dusseldorf, Germany, burns 50 houses. Empress Frederick will spend the first part of the winter with Queen Victoria. The eruption of Mount Etna is abating.

BRIEFS.

Drs. Koch and Roth have traced the origin of the cholera in Hamburg to a Russian immigrant camp, from one of the huts of which some dirty water got into the river Elbe near the Hamburg water works. This view is approved by the Imperial board of health. The Oriental pestilence was not carried to the city in a cargo of bagging from a Russian port as first stated. The immigrants were unable to get shelter within the city limits, and were thus compelled to seek camps for themselves outside of the city. They wandered up the Elbe three miles to Rotherburgort, and there established a settlement, from which the refuse of the cholera-stricken patients forced its way into the river at a point where the waters of the Elbe are pumped into the water works which supply the entire city. The immigrants were ignorant of what they were doing, while the Hamburg health authorities were culpably negligent. In fact, Hamburg in recent years has had great commercial prosperity and a large growth; but two of the important matters for a city—drainage and water-supply—are in the condition in which they were years ago. Good drainage, perfect plumbing, and good water are essential to a city's health. If there is the least suspicion that the water contains the least contamination, let it be boiled before it is used. Many of the springs called pure are far from being so.

The President's prompt visit to Washington, and the means taken to keep the cholera from our shores, have produced a general feeling of confidence throughout the country in the possibility of averting a general visitation of cholera. Of course the President's circular is not an authoritative proclamation commanding twenty days of quarantine, for at present quarantine is under state law. However, the most of the cities are falling into line; Charleston, S. C., being the first to give the general government assurance of co-operation in the emergency. In case there should not be a general compliance with the circular, some recommend that Congress be summoned to give the President the power of enforcing quarantine. The Canadian situation is causing the most uneasiness now, as Canada's quarantine regulations are not as strict as they are in this country. The most of the steamship lines will not for the present bring steerage passengers to our shores.

President Harrison has written a long letter accepting the renomination as the Republican candidate for President, and it is generally

considered a strong one. He reiterates the demand for a free ballot and a fair count, shows the success of the present tariff law and the reciprocity policy, giving a tribute to Mr. Blaine's sagacity, makes a vigorous showing of the mail subsidy plan, shows the folly of removing the tax on State bank issues and of having the insecure bank notes that we had before the establishment of national banks. The President has a hearty word for civil service reform and the public schools. The other matters of the able letter will repay a careful reading. Next week probably we shall give a synopsis of Mr. Cleveland's letter.

Contrary to the general opinion, Lizzie A. Borden was declared last Thursday by Judge Blaisdell of Fall River probably guilty. She has been taken to Taunton jail to await the assembling of the grand jury in November. The decision is binding in this only—that she be held in confinement during the time intervening between the preliminary trial and the meeting of the grand jury. She is entitled to be held innocent until a stronger case is made against her than has yet appeared. At the most the judge should have said that there was a probable cause for her being held; more than that was extra-judicial.

According to a statement just published at Ottawa the revenue of the Dominion for the fiscal year ending June 30 last was \$36,903,262, and the expenditures \$36,629,803, leaving a surplus of \$273,459. The surplus is not as large as that of the past three or four years, owing to reduction by parliament of duties last year, thereby reducing the revenue \$3,000,000 by one stroke.

The word "quarantine" is now of frequent use. It comes from the Italian *quarantina*. The monkish or late Latin term was used by the Anglo-Saxons about Egbert's time. Time was then computed by forties, and a vessel coming from a suspected or diseased port was prohibited any communication with the shore for forty days.

Compulsory Arbitration.

Sociological and economical questions are justly receiving at the present time much attention, and no one of the latter more than the labor question. The welfare of all requires that some regulation should be had, or all corporations will have to be managed by the state; a result that, on the whole, does not seem wise. Corporations are allowed to consolidate great interests. Why should they not be obliged to arbitrate points of difference existing between them and their workmen. If capitalists object to such restrictions there is nobody to compel them to avail themselves of the advantage of incorporation. Hiding behind corporation methods, employers are learning to shirk that personal and individual responsibility that formerly mitigated some of the horrors of industrial conflict.

The demand for compulsory arbitration in the case of large employing corporations is reasonable, and it is necessary for the well-being of the state. Thus wrote Albert Shaw, the able editor of *The Review of Reviews*, in the August number. Such a view the *STAR* has urged. He further says, "Let the working men quit fighting and go peacefully to their places; but let them do some new and hard thinking and some effective voting." He would have them vote for no one who is not willing to establish by law compulsory arbitration. In the September issue of the American edition Mr. Shaw enlarges upon his former utterances. We commend his words to our readers. It is useless to preach to strikers; for a strike is essentially a war, and war is hell, General Sherman was wont to say. Corporations are protected by law, and sometimes by the strong arm of force; and have they no duties to render the state that protects them? "But surely if the state must be at so much trouble and expense to abate the destructive riots which have somehow arisen as a result of the manner in which certain railways deal with their employees, the state might well insist upon going somewhat into the merits of the controversy." The public should be protected from such a calamity as a strike.

George William Curtis.

The well-known author and journalist, George William Curtis, died at his home in West Brighton, S. I., on Wednesday morning, Aug. 31. Last July Mr. Curtis's illness assumed a serious form, but he had not been feeling well since the middle of June. He continued, however, to do his regular work until the fourth of July. The trouble was in the lower part of the stomach, and consisted of a swelling, attended by inflammation. His physicians could not agree as to his disease, some thinking it cancer of the stomach, others denying that the symptoms indicated cancer. Mr. Curtis was born in Providence, R. I., Feb. 24, 1824. His father, a man of considerable property, removed to New York in 1838, and placed his son as a clerk in a mercantile house, but such a life was not agreeable to him. His tastes were literary. In 1842 he went with an elder brother to the Brook Farm, and remained there a year and a half; after which the brothers went upon a farm in Concord, Mass. In 1846 Mr. Curtis started upon a foreign tour. After passing nearly three years in Italy and Germany, he set out for the East, going up the Nile as far as the Cataracts; then visited Syria, the entire absence being about four years. The impressions of this journey were given in the two works, "Nile Notes of a Howadji" (1850), and "The Howadji in Syria" (1852). He joined the editorial staff of the *New York Tribune*. He published a series of graceful letters to that paper under the title of "Lotus-Eating." Mr. Curtis was one of the editors of *Putnam's Monthly*. That magazine fell into the hands of a company of which Mr. Curtis was one. On the failure of the company he felt it duty bound to assume its debts, \$100,000, which he paid off in six years. Soon after the failure of *Putnam's Monthly* Mr. Curtis formed a special connection with the publishing house of Harper and Brothers, which continued uninterrupted until his death. Those who have read "The Editor's Easy Chair" in *Harper's Magazine* know what graceful, helpful papers have come from his pen. He was a regular contributor to *Harper's Weekly* from the time of its establishment in 1857 to the date of his death. He became editor-in-chief of this periodical in 1875. He contributed articles to *Harper's Bazar* from its establishment in 1867 until 1873. For it he wrote "Trump's," his only regular novel. The suddenness of Mr. Curtis's death to the public will make the regret greater that he should be taken away at sixty-eight, when a writer may be in the very fullness of his powers. The following words from the *Providence Journal* are not over-praise:

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

It was to social and political questions that he mainly addressed himself. In discussing the former his touch was infinitely delicate and graceful. In reviewing the latter his ethical sense was remarkably keen and unerring. No man had a fuller appreciation of the virtues as well as the faults of American life. No man understood the privilege no less than the peril of democracy better. Perhaps it would be impossible to draw an absolutely line of demarcation between his exercises of the functions of author and of publicist. His political addresses are literature in the best sense of the word, and his literary essays enter the domain of politics in the highest sense of the word.

Personal.

Hon. E. H. Cheney, United States Consul at Matanzas, Cuba, is on a visit to his home in Lebanon, N. H.

Mrs. Kate Buffington Davis has established the Woman's Publishing Company in Minneapolis. It is to be exclusively a work for women, and will be upon a much higher intellectual plane than anything hitherto attempted. The company consists of a president and the usual officers, with a board of seven directors.

Louis Kossuth told a recent interviewer that he did not believe the Hungarian-Austrian empire would hold together more than one more generation, and that the Magyars would form the nucleus of the new state to be formed out of the wreck. He had faith in the nearness of a republic in Italy, and another on the Iberian peninsula, while the Radicals of Great Britain are sure to shelve the Guelphs eventually.

Miss Talbot of Wellesley College has been engaged by President Harper of Chicago as an assistant to Mrs. Alice Freeman Palmer, who cannot spend over three months at her Western post of duty. Miss Talbot will continue Mrs. Palmer's work in her absence. Her special department, however, will be public health, which will include house sanitation, drainage, ventilation, heating, water supply, food, and kindred topics.

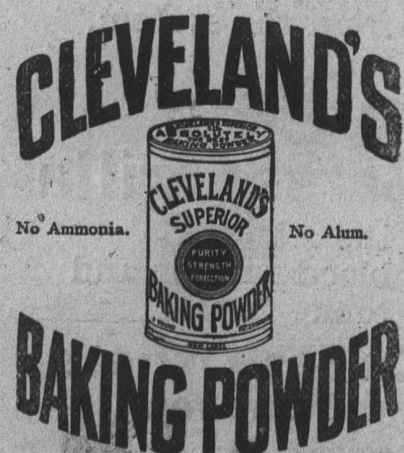
When George William Curtis found himself free from the debt which he voluntarily incurred at the time of the failure of *Putnam's Magazine* he had earned from \$8,000 to \$10,000 a year for fifteen years, but had lived on less than \$4,000—his creditors getting the rest, says the *New York Press*. When, about 1871, he had the sum of money required to pay off the last of the notes he had given he hunted in vain for the holder of the note. He sent letters here and there, but could find no trace either of the man or of his family or heirs. It worried Mr. Curtis a great deal. In some way he heard that Thomas L. James, then a deputy in the Custom House, had some acquaintance with his creditors, and, going to Mr. James to ask about this man, he seemed more like one who was about to receive instead of pay money. General James set him on the track of relatives of the man, and Mr. Curtis finally found heirs who could receipt for the money. Meeting General James afterward he said that when he paid that money he felt as though he had come into a fortune, and justly, because for the first time in fifteen years no man in the world had any claim upon him.

Coming Events.

Maine F. B. Association at Pittsfield Sept. 20-22.
Indiana F. B. Association with the Prairie, Sept. 22.
Discovery Day, a national holiday this year, Oct. 21.

THE RELIGIOUS WORLD.

THE WEST.—Mr. Moody's Bible Institute in Chicago is making great preparations for the coming winter and next year, with especial reference to the need there will be for aggressive Christian work among the vast crowds who will visit the Fair. Two new stories upon the main building are about completed. These will afford accommodations for one hundred additional men. Mr. Moody himself expects to spend a large proportion of the year '93 in Chicago, and is trying to secure leading men from the old country and America to teach the Gospel in English and other languages, and also to give instructions in the Institute, in addition to the regular corps of teachers. Those who enter the school in October, or as soon after that as possible, will have the best opportunities in the work. In accepting applicants preference will be given to those expecting to stay throughout the year. None are admitted but such as are preparing for some form of Christian work. It seems likely that more men will have to be provided for the women's department in order to accept all the promising applicants. Special attention will be paid to the work of the musical department of the Institute. It is proposed to gather and train a large male choir, to sing at the services to be held during the World's Fair, and extra privileges will be granted to pupils having exceptionally good voices who will remain during that period. The musical terms begin the first Tuesdays of October, January, April, and July. All inquiries regarding any of the departments should be addressed to Bible Institute, 80 Institute Place, Chicago, Ill.



A pure cream of tartar powder. Used in the U. S. Army and by bakers of Cookery. Cleveland's is the standard; it never varies, it does the most work, the best work and is perfectly wholesome.

HUB NOTES.

The steamship *Septhia* was the first Cunard to undergo quarantine in Boston Harbor this season, but as she had a clean bill of health she was allowed to come to her wharf the next day. She brought 161 saloon passengers, 176 second cabin, and 523 steerage.

Dr. S. J. Barrows, editor of the *Christian Register* of this city, with his wife and family, sailed on Saturday for a year abroad in England, Scotland, and on the continent. Possibly they will visit Egypt and the Holy Land. Rev. S. W. Bush edits the *Register* in his absence.

The city is cleaning up to avoid any danger from cholera. Terrible as is the visitation of this fell disease, it teaches useful lessons in a sanitary point of view. The sea is the barrier of the scourge to this country; yet, strange to say, the only danger comes from the sea—the immigrant.

Dr. Thomas William Parsons, 3 Beacon Hill Place, Boston, had a fit of apoplexy, as the physicians think, and fell into a well at the home of his sister in St. Louis last Saturday, and was drowned. He was a poet of much merit, though not voluminous; and was the translator of Dante's *Inferno*.

All veterans in the employ of the Charlestown Navy Yard will be allowed, by special favor of the government, to attend the National Encampment at Washington this month without loss of position. The cities and the State are allowing to the veterans in their employment vacations during encampment week; in some cases they not suffering the loss of pay.

Mountain and sea have returned their clerical friends, and the larger part of the pulpits of the city were filled Sunday by the regular occupants. Maine and New Hampshire have given rest and strength to quite a number, Vermont has had some, and some have been across the water. Drs. Lorimer, G. A. Gordon, Griffiths, and Bishop Brooks are still on the other side of the sea.

Labor Day (Monday, Sept. 5), after the early morning rain, was very pleasant though slightly warm. The regattas, etc., passed off satisfactorily. The labor parade was large and made a good appearance. The printers and the journeymen tailors were the best dressed men in the procession, and the tailors enjoyed another distinction—as a body they were the largest men in line.

A Point for You.

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to suppose that it will be of benefit to you? For Scrofula, Salt Rheum, and all other diseases of the blood, for Dyspepsia, Indigestion, Sick Headache, Loss of Appetite, Tired Feeling, Catarrh, Malaria, Rheumatism, Hood's Sarsaparilla is an unequalled remedy.

Hood's Pills cure Sick Headache.

Our Public Schools.
Are the mainstay of our republic. In them are being cultivated the minds which are to be our future law-makers and leaders in every walk in life. How essential it is that the minds should be suited to strong, healthy bodies. So many children suffer from impurities and poisons in the blood that it is a wonder that they ever grow up to be men and women. Many parents cannot find words strong enough to express their gratitude to Hood's Sarsaparilla for its good effect upon their children. Scrofula, salt rheum and other diseases of the blood are effectually and permanently cured by this excellent medicine, and the whole being in great strength to resist attacks of disease.

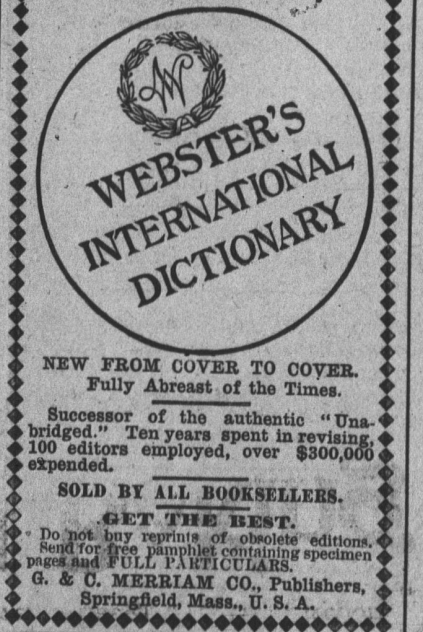
Have BEECHAM'S PILLS ready in the household.



Contains No Alcoholic Liquors. Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the NONE SUCH brand. If you give it, does not keep it, send 25c. (for stamps) for full size package by mail, prepaid. MERRELL & SOUTHERN, Syracuse, N. Y.

Kindness is a duty. Many little ones are slowly starving through improper feeding. Ridge's Food, used by special directions, will ensure health, even to the feeblest child. Test it, mothers. WOODBURY & CO., FAIRBANK, MASS.

A Choice Gift
A Grand Family Educator
A Library in Itself
The Standard Authority



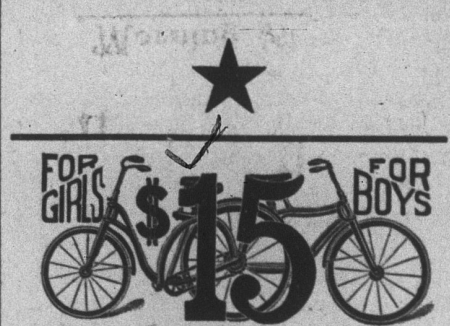
SOLD BY ALL BOOKSELLERS.

Book and Job Printing

Of every description at the
Morning Star
PUBLISHING HOUSE,

457 Shawmut Ave., Boston, Mass.

Special attention given to Church and Sunday School Printing. Send us your orders.



The Young America Long Distance Safety bicycle excels all others in lightness, strength, and durability. It is a triumph of American ingenuity, simple in construction and wonderfully effective. Its beauty attracts the eye, while its general wearing qualities make it the best possible machine for the young people from 6 to 16 years of age, for whom it is constructed.

OUR ART CATALOGUE gives full detailed description of both the Boys' and Girls' patterns, and is sent Free of charge to all applicants. The Young America \$15 Safety bicycle is manufactured and exclusively sold by BRADSHAW MFG. CO. 615 Washington Street, BOSTON, MASS.

NEW FOR THE SUNDAY SCHOOL
CARNERED GEMS

By H. R. PALMER.—A superb collection of new and standard Sunday School songs and hymns, representing nearly 200 Hymn Writers and 100 Composers. Contains the happy faculty of writing songs that please the child, and shows to the best advantage in this latest work in that direction. 160 pp. bound in boards. Price 25 cents postpaid.

CHOIR LEADERS: Send 10 cts for sample of Musical Visitor, containing new anthems each month.

PUBLISHED BY—THE JOHN CHURCH CO., Cincinnati, O. East & Main Music Co., 209 Walnut Ave., Chicago. The John Church Co., 43 E. 16th St., New York.

Clubbing Rates.

The Morning Star

—AND—

The Free Baptist

Will be sent to any address

For one year for \$3.00

In advance, paid at one time.

The Star and

Our Journal

will be sent one year for \$2.25.

The Star and

The Church Watchman

will be sent one year for \$2.25.

Orders may be sent either to the *Morning Star* Office, 457 Shawmut Ave., Boston, Mass., or to either of the other offices, according to which paper is wanted. Address: The Free Baptist, Minneapolis, Minn.; Our Journal, Batavia, N. Y.; and The Church Watchman, Springfield, O.

These papers should be in every F. Baptist home, and their respective managers hope that this clubbing arrangement will prove mutually advantageous to the papers and the people.

SPIRITUAL SONGS.

WITH MUSIC. OUR OWN EDITION. For the Public Congregation, 1,086 Hymns, 500 Tunes. The Hymns have been selected with special reference to their devotional and spiritual character. Many thousands are in use in our churches. Price, For first introduction, \$1.00, Postage, 12 cts. After introduction, \$1.25. "Spiritual Songs," with music, (abridged) 553 Hymns, 330 Tunes. Price, For introduction, \$0.50, Postage, 7 cts. After, \$0.63.

THE MORNING STAR PUBLISHING HOUSE

457 Shawmut Ave., Boston.

Send for Catalogue of S. S. Libraries.

THE ATTENTION OF

SUPERINTENDENTS

—OF—

SUNDAY-SCHOOLS

is called to the excellent line of

SUNDAY-SCHOOL LITERATURE,

published by the

Morning Star

PUBLISHING HOUSE,

BOSTON, MASS.

THE MYRTLE,

A four-page, weekly paper, ably edited, nicely illustrated. (Temperance number once a month.) Just the thing for our girls and boys.

Our Myrtle Buds,

A four-page, handsomely illustrated paper for the primary scholars, published weekly.

Our Dayspring,

An eight-page paper, published for our Young People's Societies. This paper is overflowing with choice and healthful reading matter, besides containing information regarding the work of our Young People's Societies that all the members should be conversant with. Published fortnightly.

Special attention is invited to our

Star Quarterlies.

They are carefully and ably prepared, neatly printed, and are a valuable help in the study of the International Sunday-school Lessons. There are three grades:

SENIOR,
JUNIOR,
PRIMARY.

Before ordering your supplies for next year, send for samples of all our publications, and at the same time ask for our catalogue of

Sunday-school Libraries

Address

A. L. FREEMAN, Publisher,

457 Shawmut Ave.,

Boston, Mass.