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The Morning Star.

VOL. LXVII.

BOSTON, MASS., THURSDAY, OCTOBER 27, 1892.

NO. 43.

THE MORNING STAR is a Weekly Religious Newspaper issued by the Free Will Baptist Printing Establishment, at 47 Shawmut Ave., South End, Boston, Mass., A. L. FREEMAN, Publisher, to whom all letters on business should be addressed.

REV. ARTHUR GIVEN, 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 square type, 1000 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, 47 Shawmut Ave., South End, Boston, Mass. Contributors please write on one side only of their paper, and send it by mail, enclosing postage. Full name and address must be given, not necessarily for publication. Manuscripts cannot be returned unless stamps are enclosed. Articles are not paid for unless an understanding to that effect is had beforehand.

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"Deep this truth impressed my mind—
Thro' all his works abroad
The heart benevolent and kind
The most resembles God."

There are only three newspapers in China.

Is the prayer-meeting growing more interesting in your church?

The "coming man" in the church seems to be the deaconess. She is needed.

It appears that the percentage of venal voters in this country is alarmingly large.

On high spiritual planes can a true Christian ever dwell in an unhappy solitude?

One of the notable accessions to the Prohibitory party of late is Prof. Luther T. Townsend of Boston University.

Six days indeed at the White House. Mrs. Harrison died this (Tuesday) morning. The nation sympathizes with the bereaved President and his family.

It is doubtless true that among the Negroes in the South there is a growing recognition of the fact that religion means good morals, and in this fact is the assurance that a better state of things is coming.

A former editor of the N. Y. World excuses sensational journalism in the pages of the current Cosmopolitan by attributing it to the demands of the average man. The gilded bar-room might as well be excused on the same ground.

The only immediate remedy for the state of things in the South, as regards the Negro vote, is an educational qualification for the suffrage impartially and rigidly enforced. A bill to secure this would be the right kind of a "force bill."

No man ought to be denied the privilege of coming to this country because he wishes to earn a little money and then return to his fatherland; but a good ground of exclusion is presented touching immigrants from cholera-infected districts.

There is an important distinction between truth and truthfulness. A fact is not truthfully told if it conveys a wrong impression. Herbert Spencer declares that complete truthfulness is the rarest of virtues. Has he learned this from any handling by himself of the facts of science and of history?

The editor of The Ram's Horn, so much quoted, is Rev. Elijah P. Brown. He was once a blatant infidel, but was converted and ordained as a Methodist preacher. He rode an Indiana circuit in 1867-8. Believing journalism to be his proper field of work he is now devoting himself to it with much zeal and success.

The great need of society is primarily not more Christians but better Christians. It is of more importance that the church keep herself unspotted from the world than that her courts be filled with the curious and the insincere. Cowper's couplet is worth an occasional recall:

"When nations are to perish in their sins
'Tis in the church the leprosy begins."

The history of the church in the past discovers everywhere the supremacy of

creed. Hence creedal preaching has been the chief function of the ministry. But the church of the future will make not creeds, but deeds, supreme. There will still be preaching, and much of it, but the minister will talk less about creed and more about life. Indeed, he is doing that already. The new day is dawning.

Prosperity is full of perils. Vice, in its worst if not in its most repulsive forms, exists amid plenty rather than amid poverty. And such is the ingratitude of man that God is probably oftener forgotten by those who are exempt from pain and grief than by those who suffer.

"Man is frail and can but ill sustain
A long immunity from grief and pain,
And after all the joys that plenty leads,
With tripe steps vice silently succeeds."

It would be well if some persons could never approach a child. They are unfit for such companionship as the thistle is to associate with the white lily, as the great bloody pokeberry is to be near the little white violet. They appropriate to their great selfish selves the strength of soil which should be given to the tender human plant at their side, rob it of sunshine, pierce it with needles, and stain its purity. May God himself nourish and give light to the child that withers near their roots and beneath their shadows!

Dr. John Bascom very sensibly says that "the way to vanquish revolution [socialistic, etc.] is not blind resistance, but quick anticipation of just claims, and early concession to them." And he adds, "Destructive revolution is always the product of unjust denial of rights." We have confidence enough in human nature to believe that the universal practice of the Golden Rule would rid the world of wars and private contentions. Our profession of the Christian religion is seen to be miserably defective when tested by the doctrine of human brotherhood.

GENERAL CONFERENCE.

Saturday evening Rev. C. R. Calkins leads in prayer. Rev. O. D. Patch of Ohio reads a timely and suggestive paper on "Home Mission Organization."

The triumph of Christ in all the earth depends very much upon the success of Protestant Christianity in America. What is the promise of such success? A crisis is impending. Another factor is corruption. Another factor is Romanism. Already the crafty Jesuit touches the scepter of our government. Another factor is socialism. Witness the sharp conflicts between capital and labor. Another factor is infidelity. Add also the drink habit, the greatest of all curses. Our standards of religion and morals are being lowered. But Protestantism in America must not be defeated. The importance of our denominational home mission work is stated and enforced at considerable length. The receipts of the Home Mission Society are crippled by the state of things connected with the independent State organizations. These detached wheels must be brought into more intimate relation, must be so geared together as to constitute one complete machine, and be so attached to the great central wheel as to move in unison with it and subservient to it. Instead of abolishing the societies already formed it were better to encourage the formation of others. Let the denomination be mapped out into districts or Associations. It would certainly not be an unwise thing for the Home Mission Board to have at least an advisory voice in establishing the boundaries of these districts. The Yearly Meeting and Association boards should also forward a definite proportion of the home mission funds received to the treasurer of the Home Mission Society. The establishment of a State agency system was also recommended, that the work of the churches might have supervision. In the early days of our denominational life our fathers had a class of officials known as "ruling elders." This office should be revived. We want ruling elders to-day, and, though we may call them by another name, yet they should be men of such strength of intellect and force of character as will give them an influence wherever they move. Of course these agents are not to labor exclusively for home missions, nor for any other one branch of our work, but for all. They should come together once a year with the Conference Board, at which time each agent should present a complete report of all money raised, missions opened, churches organized, pastors settled, houses built,—in short, of all the work accomplished during the year. At the annual meeting also these agents should compare notes, exchange views, discuss methods of work, receive counsel from the Board, lay their plans together, and see that in all the districts or associations throughout the whole field the work is being prosecuted on the same general plan. Finally, there should be a general secretary or field agent who should have general supervision over the whole work. Now such a type of organization as this is certainly simple, practicable, and not difficult to obtain; and with it I certainly believe that a higher degree of efficiency may be reached by our people than has ever hitherto been obtained.

Mrs. Frances Mosher follows with a scholarly paper on "University Extension." She makes an able plea for itinerant teaching. She wishes that our pastors would engage the professors in our colleges to give lectures in their communities on various subjects of knowledge. President Mosher of Hillsdale College is called upon to read a paper on

"Our Educational Policy." Instead of a paper he makes some excellent remarks on a resolution which he offers, as follows:

Resolved, That our educational work represents one of our most important denominational activities, and that in pursuing it we should seek the strength and efficiency of our institutions of learning rather than numbers of them.

Our educational movement is important because it is touched by and is in the atmosphere of such a wave of educational interest as is now in progress. This great interest is noticed not only in the Chautauqua movement, the university extension movement, but in the increased attendance in our schools and colleges. This work is important as related to our progress. We need men—men qualified to be successful preachers and lay workers. The educational work is important as it relates to the future. The most promising way in which you can perpetuate yourself in the future is to help the cause of education. If you wish your views of the truth of God perpetuated, what better way than to endow a professorship of biblical knowledge in one of our institutions? Benjamin Bates is known because he founded a college. Few could say whether or not he ever held any office in the State. In regard to the educational policy of the denomination it seems to the speaker that it should be one of concentration. He has read in Congregational and Methodist papers that they were urging fewer denominational colleges and better ones. The movement to-day along these denominational lines is to concentrate in making the very best institutions. Unless we also concentrate our efforts and our means for education we cannot stand. The speaker believes that this would be the policy and that a sweeping progress would follow. We need educational institutions enough to do the work we have to do, and no more. Any more than that is weakness. Possibly we have sent out some ministers who were not worth sending out. We want to send out men fully equipped for the work. The speaker believes that we should found no more schools, but thoroughly furnish those that we have.

Earnestness and good sense characterize this speech.

After some business the Conference adjourns till Monday, after prayer by Rev. A. E. Wilson of New York.

SUNDAY.

During the Lord's day many of the city pulpits are supplied by members of the Conference. At the Paige St. church, in the forenoon, a powerful sermon is preached by Prof. Ransom Dunn of Hillsdale. At 2.30 p. m. the committee on necrology, Rev. S. Curtis, R. Dunn, and G. C. Waterman, report, after some additions, the decease of 77 ministers during the past three years. The average age of 72 of these were almost 80 years. The Lord's Supper is administered, Rev. E. W. Porter, J. S. Manning, and N. W. Bixby officiating. In the evening, after a praise service, a collection of over \$34 is taken for needy ministers. Prayer is offered by Rev. J. C. Newman, and Rev. Dr. Penney preaches a sermon rich in practical truth, from Heb. 6: 19.

MONDAY, OCT. 10.

The new Conference comes to order at 8.30 o'clock and Rev. C. C. Wainwright offers prayer. Miscellaneous items of business are attended to. Among other resolutions one is introduced (and referred to the committee on foreign missions) looking to inviting the General Eldership of the Church of God to unite with Free Baptists in mission work in India. The report of the committee on participating in the religious exhibit at the World's Fair is referred to the Conference Board. A resolution is passed recognizing the efficiency of the laity in this Conference and recommending that a due proportion of the delegates be always chosen from the laity. The new Conference then adjourned until Tuesday morning, and the old Conference is called to order.

The matter of transferring the property of this Conference and any funds that may be bequeathed to it to the new Conference Board as trustees is discussed at some length by Dunn, Peden, Porter, Cole, and others.

Rev. E. Crowell of Nova Scotia addresses the Conference as he is about to leave. He attributes the increase of missionary interest in his province largely to the visit of Mrs. Burkholder. He wishes correspondence to be continued, and especially that missionaries visit them. They are looking forward to the time when they could unite more with us in educational work. He trusts that we shall all so live that we may meet where there are no distinctions of nationality and denominations.

Dr. Howe expresses the appreciation of the Conference of Bro. Crowell's presence, and states that we know no distinctions.

It is voted that the Conference Board of the new Conference be the Conference Board of the old Conference. G. F. Mosher is elected treasurer. Mr. Mosher then reports the receipts and expenditures of the needy ministers' fund. The total receipts have been \$573.92. Of this, \$527.70 has been ex-

pended. After some further items of business Conference adjourns and the Education Society is called to order. Dr. Howe says he wishes every minister were compelled to present the cause of education as he presents the cause of missions. If we want our ministry to be respected outside of the denomination they must be educated. Many ministers are suffering for the want of an education. He pitied the wives of the married men who were trying to get an education, because of the lack of funds. Our pastors should make an earnest effort to secure means for this work. Dr. Ball calls attention to the neglect of working the card system. He wishes that our people might learn to regard the system adopted by the Conference, and not be swayed so much by special appeals. R. Deering says that there are people who are hunting for places to give money, but the benevolent causes are not presented in many churches. Rev. Burgess and Dunn advocate the appointment of particular days for the presentation of the different objects. Bro. Wade thinks that our pastors do not present these objects as they should.

At 11 o'clock Conference reassembles. A resolution offered by G. A. Burgess, after some discussion, is adopted. It provides that four days shall be appointed by the Conference Board in which (as far as practicable) the home and foreign work, the State work, and education shall be presented in the churches, collections taken, etc. On church polity a resolution is adopted declaring that in our view our polity is the best in existence and that our pastors and others should do their best to enforce it. Many resolutions are introduced and referred. The matter of a school in North Dakota is referred to the Conference Board.

At 11.40 A. M., a service of prayer and praise is led by Rev. J. D. McCall of Michigan.

MONDAY AFTERNOON.

At the opening of the afternoon session A. W. Gates offered prayer. After some routine business several speakers address the Conference on "State Agency Work."

President Burgess reports the work of Agent Tracy of Minnesota. He began with the weakest churches. In the first twelve churches which he visited there were revivals in ten. In the spring he began to work up the young people's movement. The Minnesota Home Mission Board is at the head of the agency in that State. This work is very unselfish, the stronger churches helping the weaker.

Rev. D. D. Mitchell of Iowa reports the work of State Agent Reeves. Revivals have been generally held in the Wapishinon Co. M., and there has been a general awakening in that part of the State. In other parts scattered churches have been brought together in better locations, churches erected, and pastors secured. Prosperity has taken the place of languishment and discouragement in many places. Waterloo and Le Mars are important places which have been greatly helped, and the Yearly Meeting has been solidified. Rev. T. H. Drake reports for Ohio. There has not been the success desired. The first agent's health failed. During the past year Rev. Alvah Crabtree, as agent, has located a number of pastors and organized some young people's societies. Ohio has a growing confidence in the work of State agency. The field is broad, taking in Western Pennsylvania, Kentucky, and West Virginia as well as Ohio. They are looking for the right man to carry on the work the coming year.

Rev. H. M. Ford reports for Michigan. The agency work has been carried on for five years. It is the conviction of all in the State that this is the very best method for the present. Over \$5,000 has been raised the past year and five churches dedicated. More than a score of churches and ministers have been brought together. The agency is a kind of bureau giving all sorts of advice. Michigan people like to give an impulse. In this they can beat the world. It will take patience to get them into steady work. They generally have good church buildings but need more personages. The average salary in Michigan is \$305. Pastors' salaries should be increased. There are 500,000 people north of Saginaw practically without religious services of any kind. There are more people practically without the gospel in northern Michigan than in any ten States in the West.

Rufus Deering reports for Maine. One-third of the money raised there was given to general home missions. They have made an effort to introduce and push the card system. They intend to get every church to use this system. They generally have the pastor set two of his young people over this work. The speaker explained the system. "There is no good thing done without

labor. It needs somebody to look after the details." During the past year one minister and one layman were employed in the agency work. The expenses had been about \$2,000. For the year to come they were going to do their State work and pay more for the general work than heretofore. A definite amount had been pledged for the general work the coming year. Rev. J. J. Hull, for the committee on the New West, reports a resolution urging the completion of "the 200 links" in order to carry forward the work. Bro. Hull explains the origin of this movement. As a rule it is useless for one man to endeavor to build alone. Two hundred men that would give \$10 a year would make a fund of \$2,000. With this they could send one of the "links" into an important city and start a church that would afford a revenue every year. He illustrates this by the success at Sioux Falls. Some discussion follows the remarks of Bro. Hull. The report is finally adopted. Following a report of the committee on requests, through Rev. A. E. Wilson, a discussion is held relative to the location of the next Conference. Winnebago City, Minn., is the place finally determined upon. The committee on the ministry reports through Dr. Summerbell a series of resolutions which, after some discussion, are adopted. Dr. Cheney reports for the committee on foreign missions, and Mrs. Phillips for the committee on Sunday-schools. Following the latter report words of approval and commendation are spoken of our *Quarterlies* by various members. Rev. A. J. Eastman reports for the committee on the denomination, advising that the amount of \$100,000 be apportioned to the Yearly Meetings to be raised for benevolences. Adopted.

At 4.30 p. m. the president leads in prayer and Conference adjourns till evening.

MONDAY EVENING.

Rev. J. M. Davis calls the Conference to order and Rev. T. Peden offers prayer. A quartet, consisting of Revs. G. R. Holt, J. D. McCall, E. Newell, and E. P. Moulton, sings a selection. An excellent paper on "Young People in the Local Church" is read by Mrs. Thera B. True of Iowa. She showed the fallacy of thinking that young people must sow wild oats. The people are learning through their societies to do a more elevating kind of church work than merely to attend to fairs and sociables. These societies should always be made conducive to the interests of the church. Young people and old people must exercise patience and charity in their relations to each other.

Mr. F. H. Young of N. H. then addresses the audience on "Young People and the Press."

He says we are here to find how we can do better work. The force which all denominations have been looking for has come—the young people's movement. Its object is to win this world to Christ. How are we to reach our associates who are not Christians? What can help us better than a paper coming often enough and having the right matter to keep its readers in touch with the movement? It should especially set forth ways of doing things. Relations of experience are wanted. Leaders of meetings should be prepared by doing something more than reading the articles in *Our Daypring*. We want to get the people to read, and we can't get them to read anything that is not interesting. We should take hold of this work of scattering a young people's paper with the push exercised by the publishers of daily papers. If we are to have an organ we want a good one. The more difficulties there are the harder we must work. If we will put our hands to the wheel we can make our publications pay. The speaker, after relating the story of Geo. H. Stuart and the countersign, pointed to the new countersign, the motto "IN THE NAME OF CHRIST, FORWARD," which was placed on the organ, and appeals to his comrades to act in keeping with this countersign.

At the close of this address the Conference adjourns for a half-hour to allow the A. C. F. to conduct a meeting, the Hillsdale meeting having been adjourned to this place. Rev. C. S. Pendleton takes the chair. Rev. C. Mason of Maine offers prayer. The committee of five appointed to meet with Keuka Park and Ocean Park committees report through Rev. T. Spooner. The committee of fifteen unanimously voted to recommend the Hillsdale plan of broadening the A. C. F. constitution so as to admit representatives of societies of other names. Various amendments of the Constitution are suggested. In regard to *Our Daypring* it is said that we need the paper, that we leave its publication where it is, and that a committee consider the matter of providing for the deficiency. On a motion to accept this report Revs. E. G. Wesley and G. N. Howard make stirring addresses. Dr. R. Dunn follows with an eloquent speech. He thinks that young people are much the same as sixty years ago. While young people love fun there is a serious vein of thought beneath it. He

pictures with remarkable realism the thoughts of children. He pleads for all the efforts of the young for Christ. The report of the committee is unanimously adopted and the society adjourns.

At 9.15 p. m. the Conference is again called, and the committee on young people's societies report through Williams of R. I. This report, which is quite lengthy, urges that the young people's movement be pushed; recommends the A. C. F. name for the general organization but at the same time fellowship with all young people's societies in our churches of whatever name, not questioning the loyalty of those who do not bear the A. C. F. name but recognizing the importance of a denominational organization; urges the young people to take an interest in education as well as in missions; and requests the continuance of *Our Daypring* by the Printing Establishment. Earnest speeches are made by Revs. A. E. Wilson, E. P. Moulton, E. G. Wesley, and J. Nason. The report is adopted. Prayer is offered by Rev. J. W. Scribner of N. H., and the Conference adjourns.

TUESDAY MORNING.

The last day of the 28th General Conference has dawned. The weather is delightful. The early part of the morning session is given to the new Conference. Prayer is offered by Rev. S. Cole. Various items of business are transacted. It is voted that a liberal supply of copies of the charter, constitution, and by-laws be printed for general distribution under the direction of the president and assistant secretary. Some slight amendments are passed, and various questions connected with the relations of the old and new Conferences are discussed at some length by many members. It is voted to authorize the Conference Board to borrow money not to exceed \$500 to carry on its work. Prayer was offered by Rev. J. W. Martin.

The old Conference reassembles at 10.15.

Rev. Miss Hale presents the greetings of the Christian connection.

Rev. Luther Farnham, of the General Theological Library in Boston, addresses the Conference. He describes the Theological Library as for all denominations, unique in character, there being no other like it in the world. It circulates its books in all States. Works of all kinds on moral and religious subjects are in the library. It contains 16,000 volumes. The speaker desires our people to use this library.

Rev. Hugh Montgomery of the People's M. E. church of Lowell is then introduced. He presents the subject of temperance, representing the Anti Saloon League. Every minister should be in the true sense a politician, and he ought to bring his entire membership into the caucus to vote for men who would respect their oaths. In two years 2,900 women have come to their death in this country through intemperate husbands. The speaker has been able to aid in bringing 4,000 liquor dealers to judgment. He wished he could place every liquor seller behind the bar. There would then be a chance of getting some of them to heaven.

Rev. G. A. Burgess reports for the committee on education, recommending that no person be ordained without a special course of study, approving of the Correspondence School for those who cannot be resident students at a college, and commending the Literary Guild.

A letter of fraternal greeting is received from Rev. E. E. Hale for the Unitarian denomination, and the clerk was instructed to write a reply of appreciation.

A vote of appreciation of the assistance received from the members of the legal profession represented here, H. Knowlton, J. W. Williams, H. J. Preble, and L. M. Webb, is passed.

Rev. J. D. McCall, C. S. Pendleton, and J. Nason are elected a committee on ministerial record.

A resolution of sympathy is extended to Rev. Silas Curtis in his feeble health and in appreciation of past valuable services.

A resolution is passed recommending that capable persons of the laity be sought out and encouraged to hold meetings in destitute places.

Rev. G. H. Jones of Arkansas speaks of the work in the Mississippi Valley.

The home mission committee reports through Rev. H. M. Ford. This report is discussed favorably by Dr. Summerbell, Rev. J. S. Manning, and Rev. M. A. Shepard. Bro. M. speaks in high terms of Rev. G. H. Jones as a competent man for work in the Mississippi Valley. Rev. J. Coleman of Louisiana speaks of the improvement that has been made in the South. The colored people have a property in the city of Natchez worth \$3,000. His people are now wanting nice churches. The report in part may be thus indicated: 1. This Conference has profound rea-

(Continued on fourth page.)

Devotional.

PEACE.

What is peace?

Close to the bright flames sitting,
Wrinkled and old and gray,
Grandmother, bent o'er her knitting,
Answered my question this way:
"To lie, with the daylight dying,
And watch the faint, dim lights glow;
To dream, with a soft wind sighing,
And hear the dark river flow;
To fold your weak hands and listen
To strains from some old, sweet song
That makes your poor, dim eyes glisten
With tears that seemed dried so long;
To know that all care and sorrow,
All pain and all bitter woe,
Will pass from your life to-morrow,
When joyfully home you go."

"To rest while the nurse still lingers,
And watch her sweet, gentle face;
To feel the cool touch of fingers
That move with a wondrous grace,
And then, of your childhood dreaming,
To see the green fields of old,
And smile at gay sunbeams gleaming
And waves all sprinkled with gold;
To know you are quietly dying,
To hear angel voices so sweet;
To feel there is no more sighing,
Just peace at the Master's feet."
—M. C. D., in the Transcript.

CONFERENCE SERMON.

(Preached before the Free Baptist General Conference at Lowell, Mass., Wednesday, Oct. 5, by President J. M. Davis of Rio Grande College, Ohio.)

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Pet. 1:8.

We meet to-day to begin the work of our twenty-eighth General Conference.

We have behind us one hundred and twelve years of denominational history. While this history does not record all the advancement and all the triumphs that may have been possible, it is yet so inspiring and instructive that we may well be anxious lest we fail to learn aright all its lessons. It is a record of personal consecration and heroism, of conquering faith and far-reaching wisdom, of freedom in opinion and action coupled with union in principle and work, of fidelity to the word of God and the dictates of conscience, of loving and successful labor for the welfare of man. This is what we have behind us.

We have around us those conditions that have resulted from the work of the past, our own work, the work of all other Christian bodies, the work of civilized society, of free government, of all the constructive and progressive agencies of modern civilization. What a grand time we are living in! What a multitude of transforming forces are at work! How rapidly the mass of mankind are being hurried forward to new forms of individual and social life! At every moment new problems are presented for solution, new tasks for accomplishment, new rewards for enjoyment. There never was a time that offered greater scope to consecrated effort or greater hope to earnest minds, and we rejoice to know that, as an organized body of Christian workers, we hold an important and unequivocal position in the midst of these things. This is what we have around us.

We have before us the beacon-fires of God, blazing on the summits of the future and lighting our way to richer and ampler things than can be found even in the glorious records of the past or the condition and achievements of the present.

Meeting thus, we have it as our first duty to thank God for what he has done for us and through us in the past, and to seek his gracious presence and the enlightening influence of his Spirit, and then to address ourselves to the consideration of the principles and measures that shall mark our coming work in all our borders and in all its departments.

Standing here to deliver the opening address of the Conference, I feel sure that these delegates and this congregation will see that it is a legitimate use of the text which has been read to use it as suggestive of the characteristic, controlling qualities of a strong and useful Christian denomination. It is very evident that the language of the text, primarily and literally, applies to individuals. It refers to the foundation principles of personal character and personal power. But the spirit, the character, and the form of activity that belong to individuals are infallibly decisive of the spirit, the breadth of aim, and the effective capacity of those organizations which they form to represent their central principles and to carry out their predominant purposes.

An individual who desires to be a power for good among men must seek the sources of personal power. If he neglects this or misses it the reach of all his effort is shortened and its result is meager and unsatisfactory. If he attains it, how expansive, how forceful, how fruitful his life may be, let the shining records of all the Christian ages before us, and the mighty works of those who in our own generation are walking with God and sharing his power, bear witness.

In like manner a Christian society or denomination, in order to accomplish those results which demand or justify its existence, must make itself the owner of the elements of power requisite to those results.

The first of these that I shall mention is a body of doctrine that shall be satisfactory to the intellects and consciences of its members.

No intelligent person can work with all his might, through all his life, along one line, toward one end, unless he is inspired and impelled by some teaching of whose truth and vital importance

he is firmly convinced. No body of people can work together in a manner and with a spirit that will utilize their powers and satisfy their legitimate aspirations for visible, ascertainable results unless they are substantially agreed upon some such controlling system of doctrine.

With unhesitating assurance we can say that this requisite of denominational unity and power is ours. The things that our church holds and teaches in regard to the character and purposes of God, the condition and needs of men, the free redemption purchased for man by the Son of God, the work of the Holy Spirit in the hearts of men, the blessings and duties and hopes of the individual Christian life, the nature of the ordinances and of the organization and work of the church, are so clearly in harmony with the word of God that they not only satisfy our minds and secure for us a strong bond of union, but they also commend themselves to liberal minds in other churches and to the more earnest spirits of the secular world.

These consistent, and soul-satisfying doctrines are the doctrines upon which our denominational life and work were based, having been rescued by our denominational fathers from the accumulated rubbish heaped upon them by ages of error and formalism. They have been held without material change throughout our denominational history, and they outline the goal toward which every movement dictated by growing liberality and spirituality in all denominations have tended and are tending.

The richest word in our vocabulary is *freedom*—freedom from scriptural interpretations and confessional statements and traditional methods that limit the love of God, the hopes of the human heart, or the consecrated activities of any class of God's children. We have ever had a freedom for which bodies of our fellow-Christians older and larger than we are struggling as they struggle for almost nothing else. When the happy object of these struggles is secured, as these grand Christian organizations, standing together on that higher plane of liberty and unity to which God is leading his people, shall wipe the sweat of the long conflict from their faces, and say, "With a great sum obtained we this freedom," we know which one of the sisterhood of sects can say, "But I was free born."

With the possession of such a basis and bond of doctrine written in our confession of faith, and fittingly set forth in our literature and preaching, there should be a sufficient degree of doctrinal intelligence on the part of the people of the church. Our doctrines must be so taught, and so studied as to become the intelligent mental possession of the mass of our membership. So taught and so learned they deeply affect the inner life, they control the ruling powers of the individual soul, they move the whole body of the church with a clearly felt and joyful unity of mind along the line of its divinely appointed work. Held in any other way the truest doctrines become a mere shibboleth, they lose their proper meaning and value to those who assume to accept them, and their only use sometimes is to furnish battle-cries to contentious bigots. Let us determine upon this, that henceforth we shall do more, if possible, than ever before to make all of our membership acquainted with our doctrines and with their scriptural and rational basis.

I shall next speak of the need of creating and maintaining a high standard of character and consecration and spirituality among the members of a church. Christian character is that for which all the provisions of the gospel exist and all the work of the church is done. The value to the world of any religious organization is accurately measured by the actual spiritual condition of its members. This spiritual condition is largely dependent upon the teachings and lives of its ablest and most prominent members, and it is always profoundly influenced by the spirit and wisdom manifested by the ruling or representative gatherings of the church.

Not long ago the representative body of a sister denomination, while sitting in a Western city, received a proposal to relax the requirements of the church in regard to personal behavior. When that conference refused to remove the ban from amusements proved by unvarying experience to be unfriendly to spiritual life it did much to enforce through all the borders of that church the apostolic command, "Be not conformed to the fashion of this passing world, but be transformed by the renewing of your mind, that by an unerring test ye may discern the will of God, even that which is good and acceptable and perfect."

We shall not do all that should be done in this session of the Conference if we do not accomplish something that shall make our people a more consecrated and self-denying and Christ-like people.

Let us not doubt that in some way there shall be opportunity to do this. The opportunity may come in a call to greater liberality in giving, in the necessity of changing some custom dear by habit and association but unfitted for new and more trying conditions, in the demand that our personal and local

freedom shall freely accept new restraints for the sake of greater denominational power, or in some way that we do not now foresee.

One way in which we know beforehand that this opportunity shall come to us will be in our unitedly presenting ourselves at the throne of grace for pentecostal outpourings of the Spirit. For years we have worked apart. Many of us to-day see each other's faces for the first time in life, although we have known each other's names, have been consecrated to the same work, have shared in heart the same anxieties and hopes and triumphs. And now, while we are here together for a few days, it shall be ours not only to plan for a more perfect organization and more systematic and business-like activity, but also to drink together from the fountain of spiritual life, to gather up into our souls such rich and permanent increase of grace and strength as shall send us back into all our borders to help our members more fully to put on Christ Jesus in all his renewing and transforming power, and thus lift the level of our denominational life to higher and grander planes.

In the progress of our history it has not been our lot to have a great numerical growth. In some conspicuous instances, as when we refused to give the hand of fellowship to those who claimed the right to hold their fellowmen in bondage, we know that numbers were held of less importance than loyalty to God; and we know that by this means our power to affect public sentiment and hasten the day of freedom was increased. It may be that the future will deny us the increase in numbers that we hope for; but, oh! let it not find us lacking in that high and unselfish and heroic spiritual life that is of tenfold more value to the world than large numbers without it. To the possession of such a high standard faithfully maintained is due the fact that the Vauds, the Moravian church, and the Society of Friends have exerted in the world an influence far more potent and extended and enduring than other religious bodies much more numerous; and there is a lesson for us and for all churches in all such history.

Coming now to that subject which is clearly next in order, I have it to say that undoubtedly the most valuable quality of a church as a working organization—a quality growing out of the one just discussed, or rather being the practical phase of that quality—is its evangelistic and missionary zeal and power, its love for men and women and children and its success in leading them to know and accept Christ. The work of the church is to fulfill the last command of Christ. The gospel is to be proclaimed to every creature. The whole earth is to be filled with that glory of God which will come when all men shall be brought to God.

The most observable and undoubted and important fact in regard to man is his sinfulness, his alienation from God and his fellow-man and his own best self by following selfishness as the controlling sentiment of his life instead of love. The whole world lieth in this wickedness. This is the source of the world's evil and sorrow. Through this the soul is blinded, perverted, dwarfed, ruined. Through this the sacred bonds of the family are broken and those precincts which may show on earth the fittest type of heaven become the scene of impurity and mutual dislike and utter, hopeless wretchedness. Through this every social circle becomes a broken circle of hostile fragments. The life of the nation, instead of fulfilling the ordinance of God in the establishment of righteousness, is a life of over-leaping ambition, of unfeeling pride in high places, of discontent and envy and hate in low places.

For all these evils the gospel is the only and all-sufficient remedy. And what this sinful, unhappy world supremely needs is a church and a ministry that can bring the gospel to it with the greatest love and plainness and persuasiveness and power. We as a people need more of the pure evangelistic spirit because the primary need of those for whom we labor is to be evangelized.

We hear it continually said that our church should enlarge its borders, should plant itself in new places, in the centers of population and influence. To every utterance of this kind, I say, Amen! But an indispensable condition to our successful and permanent occupation of new fields is the more thorough cultivation of the fields already occupied in part.

When a church has been organized, a house of worship built, a pastor and some kind of a support for him secured, a Sunday-school and congregation just large enough to be considered respectable gathered and held, there is too much of a tendency to be content; or at least to lose a portion of the aggressive revival spirit of the pioneers in the work. Thus churches may and do go on for years, while all around them is an element of population as thoroughly alienated from the spirit and hopes of the gospel, as thoroughly unevangelized, as if they lived entirely beyond the borders of Christendom.

This is not quite a satisfactory way of occupying territory. It gives us a foot-hold, it is true, but unless eye and

brain and heart and hand can conspire to know and to love, to till and fertilize and harvest every available inch of the soil, it is poor planting merely to plant the feet upon it.

Writers on political economy direct our attention to the two systems of agriculture, now fully developed and distinguished in Western Europe and soon to be in America, known as the extensive and the intensive systems. In the extensive system the amount of land used is large and the amount of labor and fertilizers moderate. In the intensive system a small amount of land is used, but it is fertilized heavily, receives much labor, and produces almost incredible crops.

The highest development of the agricultural interests of the world will be gained by a proper adjustment of these two systems according to soil, density of population, and other considerations. The greatest present lack is the absence of the intensive system in places that demand it.

Now, the increased evangelistic and missionary zeal and power which we need, and which God will give us if we seek it aright, must work itself out along the two lines suggested by the illustration just given. We should set our stakes more broadly. We should go westward to the Pacific and southward to the Gulf. That portion of India which has been left for us to occupy should be more fully occupied. If there should be opened for us a door of entrance into the Dark Continent we should promptly and boldly cross its threshold, not doubting that God will give us power to plant his church and spread his truth in some portions of that dismal land. But we must not neglect the needy, brier-grown portions of our older field.

Some of our churches occupy territory in which the old native population is diminishing, and foreign elements, either entirely irreligious or attached to error and to lifeless forms, with low ideals of personal character and low types of social life, are crowding in. As a consequence many such churches have grown weaker, some are becoming extinct.

May it not be possible to check and reverse this tendency? May we not gain a power of adaptation to strange people and new conditions that will enable us to bring many of these newcomers to our standard, the standard of a converted and spiritual church-membership?

One phase of evangelistic power is the power to harken the whole body of society with the sentiments that produce a practical Christian morality, indeed, with the very spirit of Christ. It is our clear duty to assist and encourage the development and activity of those individuals in our membership who are endowed with ability to become powerful thinkers and writers to be leaders of thought and molders of public opinion.

This age needs more men and women who shall have the three following qualifications:

(1) A thorough knowledge of the central principles of practical Christianity.

(2) A thorough knowledge of the exact scientific truth in regard to the social, industrial, and political conditions, and the educational and reformatory movements of the age.

(3) A thorough mastery of the most effective and popular ways of teaching the sublime truth that the contents of the gospel afford the only yet all-sufficient solution of the great problems now demanding solution. We should thankfully recognize the fact that the age furnishes a goodly number of such men and women. But may their number and strength increase, may we see a still greater development of such minds in our own fellowship, and may we studiously and teachably avail ourselves of the guidance furnished by their consecrated talents and attainments.

The last topic which I shall present is that the right kind of organization is essential to the greatest efficiency. A church is not a mob but an army, and to accomplish its purposes must have a suitable organization with appropriate relation of the parts of the system to each other.

As far as the fundamental principles of church organization are concerned, saying nothing as yet of their practical application, we feel sure of the biblical authority and practical soundness of our system.

That system is based upon the following doctrine: that the express precepts of the New Testament and the New Testament record of the practice of the apostles and apostolic churches show that the two vital and controlling principles of church life are: first, the independence and self-government of the local church; and, secondly, their duty to unite in fellowship and to co-operate in all forms of Christian work. The whole doctrine is summed up in the two words, *Liberty and Union*.

These two principles provide all the requisites for permanence and growth and usefulness. In our denominational history we have not applied these principles fully or equally. Local independence has been exalted at the expense of union and co-operation. This

has been caused by a misconception of what true freedom is. In its individual aspect it is not freedom to do as we please, to follow impulse and unconstrained propensity. To do this is to make one's self the slave of caprice or of merely personal motives. Real freedom is in the assertion and development and activity of our best self, of our true personality. This is impossible in a wilful, unrestrained life. It is realized in a life of duty and love; a life in which we voluntarily subject our individual impulses to the requirements of wider interests.

All of the plans for more compact organization and more effective work which shall be proposed or adopted at this Conference should be in the application of these principles. But the very fact of our coming together for the purposes now in mind testifies to our conviction that it is and ever will be the duty of the church studiously to lift itself, in the light of its controlling aims and ideas, to the varied events that mark its historical career and development. While the teachings of the Bible and the interests of the church demand conservatism and forbid us to aim at revolution we know that the imperfection of our past attainments and the enlarging tasks and opportunities of the present call for evolution.

One mistake, to which human nature in general and ecclesiastical human nature in particular is very prone, is to believe that things which originated in accident or in a necessary conformity to transient conditions, and which have become established by habit, are the only things that are conformable to unchanging, everlasting truth. But, in a course of evolution in which there appear first the blade, then the ear, then the full corn in the ear, external forms must alter with the progressive activity of the one enduring vital principle.

This fact is enough to make us doubt the validity of the objections which a conservative spirit is apt to make almost instinctively to proposals for anything new. Such objections are just as likely to grow out of a merely sentimental attachment to the things of the past as out of a large comprehension of the needs of the present and future. When any body of Christian workers are well aware that their effective value in the world has been smaller than the love and sincerity of their hearts and the intrinsic truth and practical range of their underlying doctrines would naturally make possible, it is their right, it is their duty, to consider how the defect shall be remedied, and to remedy it just as fast and just as far as God shall give them wisdom and strength.

That most honored citizen of this commonwealth, a man who was at once scholar, poet, orator, statesman, champion of man's rights and God's truth, Lowell, has told us that often institutions and arrangements which seem most firmly based and enduring yet become fragile as the tents of a night when the angel of progress puts the silver trumpet to his lips and sounds the signal for the onward march.

That mighty angel is now sounding the signal as the representatives of our people meet again to devise new agencies and improve old agencies by which the love, the zeal, the intelligence, the contributions, and the activities of tens of thousands of faithful men and women shall be employed in carrying on their proper part of God's work in the world. We cannot well over-estimate the responsibility that shall soon rest upon these delegates, neither can we have too large a faith in the results to be reached. A study of the work of past Conferences is highly encouraging. The Divine guidance has been evident in the formulation of our doctrines, the development of our polity, and in the liberal, progressive spirit of former representatives and leaders. Now, there never was a time when our people were more anxious to see forward steps taken, or when it was more important that they be taken. There is no reason to doubt that now, as in the past, sincere efforts to devise plans that shall enable us more nearly to realize our reasonable aspirations shall not altogether fail of their end. The ability, the piety, the experience, the learning, that exist among us will be well represented here. Men engaged in the pastoral work of the churches and in the official work of our benevolent societies; men from the editor's chair and the teacher's class-room; consecrated and progressive laymen; faithful women, an element of our churches of every church unsurpassed in zeal and wisdom, and of whose priceless services we avail ourselves with gladness and gratitude; young people with their abounding energy and ardor—all will be here, each prepared to make some valuable contribution either to our counsels or to that high spirit in which the mind of the counselor finds suggestion and inspiration.

And lastly, we feel sure, and have joy and hope in the assurance, that these delegates meet with no disposition to bicker, to hold individual views with obstinacy or illiberality, but with broad ideas, high purposes, and generous sentiments, with a sober estimate of the importance of their work, and a confident faith that

When there's a task to do,
Man's honest will must heaven's good grace command.

PRAYER-MEETING TOPIC.

For the week beginning Oct. 30.
HIDING GOD'S WORD IN THE HEART.—Ps. 119:11.

1. Whatever we love best is most securely hidden in the heart. We do not promenade our strongest and sacred affections. Gala days do not stir that which is best and truest in us. We are like the crustacea in our methods of shielding ourselves from the roughnesses of an outside world. But one man has one thing for the center of his life, another has some other thing. David hid God's word in his heart. His love centered about the revealed will of God.

2. The word of God is what we know of him by express revelation. Nature is a sphinx. Or, if she speaks, her language is that of the Delphic oracle. She is susceptible of more than one interpretation. But God has revealed himself through his word. He has spoken so plainly on all matters pertaining to duty that the wayfaring man, though a fool, need not err therein. Man needs a plain path; he needs a clear light. So many and so strong temptations assail him that he should have powerful incentives to resistance of evil. These he finds in the word of God.

3. It is not enough to have the Bible in the house. Many people would be shocked to have it said of them that they did not keep a Bible in their home. They are willing at great cost to put the Word on their marble-topped center table, Morocco bound, gold-clasped, gilt-edged, India paper-leaved; but they never read it. It is a sealed book to them. If dust were allowed to accumulate in such a well kept home the elegant covers of this Book would furnish a good autographic tablet on which to inscribe one's name. Others have the Bible and read it. They read it too with a purpose. They desire to store up its treasures in their retentive memory. But it never gets down into the heart. Such people treasure it in the memory in order to repeat it on occasion, to become voluble in sacred lore, to become matchless in Bible controversy. That is not hiding the word of God in the heart. When we take Scripture as our safeguard; when we use it in rebuking Satan, and thus send him fleeing with a red-hot text of Scripture hurtling after him; when some promise stays us up in the hour of sorrow and affliction; when faith is consciously nourished at the fountain of the word, and hope and love go there too for secret strength,—then the Bible goes down deep into the heart. We love it with all the affection of which we are capable.

4. David's reason for hiding God's word in his heart is similar to what has already been said: "That I might not sin against Thee." Such a course, if it does not keep us free, will yet restrain us from sin. It is wonderful how the word abiding in the heart will prove a valuable weapon against the enemy. Christ availed himself of that help when he suffered the supreme temptation of his life. How it will silence our murmurings in the day of affliction, how it will keep us from despairing in the period of desertion, and amidst the heaviest trials how it will lead us to the exercise of confidence in our Heavenly Father. In the storm of life, with the word securely hidden in our hearts, we shall resemble the affrighted bird on some lofty tree in the midst of the howling wind and storm; though her pleasing notes are for a season checked, yet she fixes herself more firmly on the shaking bough.

"Thy heavenly words my heart engage,
And well employ my tongue."
G. L. WHITE.

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 each will accompany the copy at the rate of four cents per line of eight words. Verses are inadmissible.

Stokes.—Major John H. Stokes was born in Osprey, N. H., April 6, 1827, and died at Epsom, N. H., Aug. 31, 1892, aged 65 years. He was converted at the age of fifteen, was baptized by Rev. James Emory of Tanworth in 1843, and united with one of the Free Will Baptist churches in Osprey. He resided in Dover from 1845 to 1850; in Concord from 1850 to 1857; in Epsom from 1857 till death. He united with the Free Will Baptist church in Concord, was clerk of the church and superintendent of the Sunday-school. Bro. Stokes was in the employ of the Abbot-Downing Carriage Co. twenty-five years, and was a member of the State of New Hampshire. In 1861 he enlisted in the Eleventh N. H. Regiment, in which he was promoted three times; which proves his faithfulness as a soldier. He was married three times: first on Dec. 8, 1849, to Sarah Jane Jones of Dover; second on Dec. 8, 1854, to Louie Mosher of Concord; and again, Nov. 18, 1885, to Cora A. Edmunds of Epsom. A daughter, Mrs. A. M. Lord of Boston, and a son, Frank E. Stokes, survive him. An affectionate wife mourns her loss. Major Stokes was one of the best men I ever knew. He was loved by all who knew him. He was a faithful member of the church in Epsom, a careful reader of the Bible, a safe counselor, was generous and noble-hearted, a man of great kindness. It was a pleasure to work with him. No one could have been taken from our number who would be more greatly missed than he. The suddenness of his death was a shock to us. He fell from his carriage with a stroke of paralysis, and the next morning was dead. We rejoice in his Christian record and the full confidence we have that with him all is well.

Davidson.—Died in Hillsboro, Iowa, Sept. 24, 1892, Mrs. Rachel Jane (Jordan) Davidson. Sister D. was born in Fayette County, Penn., March 3, 1833. She was converted under the labors of Rev. J. Newbold in 1851, and united with the F. Baptist church in Belle Vernon, Penn. She was married to Mr. Jas. R. Davidson Oct. 7, 1852. A few days more of life would have brought her to the fortieth anniversary of her marriage, to which she and her friends were looking forward in anticipation of a family reunion. No doubt but that she has found a reunion of greater joy than she anticipated, while husband and friends are here to mourn the separation. Mrs. Davidson, with her family, came to the vicinity of Hillsboro, Iowa, in 1858, where she resided until her death, with the exception of four years spent in Mt. Pleasant, county-seat of Henry County, while her husband was sheriff of the county. Sister D. was the mother of six children, two of whom had preceded her to the better world. She had the joy of seeing them all converted and united with the church. She died in that faith in Jesus which had cheered her in life's labors and sufferings. For a time past she had felt that her time on earth was short; and had expressed a readiness to meet the change when it should come. She was faithful to the church meetings, and interested in the spiritual welfare of the church and of her family. The community loses a good citizen; society one of its safeguards; the church a faithful member; her friends a counselor; her children a loving mother; and her husband a helpmeet indeed. But our loss is her gain. A large sympathizing congregation attended the funeral held at the Hillsboro church Sept. 27, which was conducted by the writer. Text, John 11: 25, 26. E. THIBERTS.

Missions,

HOME AND FOREIGN.

[Conducted by REV. CLARENCE A. VINCENT, General Secretary of the P. 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, Malay; 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.), Portland (First Church), Portland, Brunswick Village, Auburn, No. Berwick (3d), Augusta, Litchfield Plains—0.
NEW HAMPSHIRE.—Danville, Epsom, Rochester, Gr. at Falls, Northwood, New Hampton, Alton, Goffe, Walnut Grove, East Rochester, Bertrig on, Candia (\$2 per member)—12.
VERMONT.—Keenburgh Falls—1.
MASSACHUSETTS.—Boston, Chelsea, Lawrence, Somerville, Brockton, Lowell (Chesford St.), Lowell (Mt. Vernon), Waltham, Taunton—9.
RHODE ISLAND.—Pascoag, Georgetown, Ar. lington—3.
NEW YORK.—Buffalo, Cherry Creek—2.
WISCONSIN.—Horton, Creek, Johnston, Rosend, Gr. Fairwater—4.
MICHIGAN.—Linton—1.
MINNESOTA.—Minneapolis (First Church)—1.
INDIANA.—Troyville, Franklin, Hawspatch—3.
NEBRASKA.—Salem—1.
FLORIDA.—Putnam Co. Q. M.—3.

WHAT ARE THE CHILDREN SAYING?

I hear the voices of children
Calling from over the seas:
The wall of their pleading accents
Comes borne upon every breeze.

And what are the children saying,
Away in those heathen lands,
As they plaintively lift their voices,
And eagerly stretch their hands?

"O, Buddha is cold and distant,
He does not regard our tears:
We pray, but he never answers;
We call, but he never hears."

"O, Brahms in all the Shasters
No comforting word has given,
No help in our earthly journey,
No promise nor hope for heaven."

"O, vain is the Moslem Prophet,
And bitter his creed of 'Fate';
It lightens no ill to tell us
That Allah is only great."

"We have heard of a God whose mercy
Is tenderer far than these;
We are told of a kinder Saviour
By Sabits from over the seas."

"They tell us that when you offer
Your worship, He always fears;
Our Brahms is deaf to pleading,
Our Buddha is blind to tears!"

"We grope in the midst of darkness—
With none who can guide a light!
O, share with us, Christian children,
A spark of your living light!"

This, this is the plaintive burden
Borne hitherward on the breeze;
These, these are the words they are saying,
Those children beyond the seas!

Margaret J. Preston, in *Children's Work for Children*.

THE HANDFUL OF CORN.

The psalmist in one of his prophetic songs likened the work which Christ would do to a handful of corn upon the mountain, which, though the place be bare and the seed small, should shake like Lebanon and make life glad.

How wonderfully true was the figure to the work of the Master. Certainly the world to which he came was a hard and difficult field. The work which he did seemed to those of his day small, and the results how many and beneficent! The work of each Christian is only an added illustration of the truth of the figure. There has never been an "easy field" to a faithful worker, for present duty is more than equal to present self-strength. A hard field was Paul's, covered as it was by all the noxious weeds of heathenism. No easy task the Pilgrims', to tempt an unknown ocean and build a home upon "a bare and rocky coast." And small seemed Paul and his fellow apostles and disciples as they went out to meet the pagan multitudes. The Pilgrims were not a multitude when they bade farewell to friends and stepped upon the Mayflower.

But the seed! God had given it them—and Paul and Pilgrims are planting that which has in it divine power, and so promise of life; and, if life, then growth. Paul counts his spiritual children by the thousands, and the Pilgrims give to the world a government that is founded upon the principle of civil and religious liberty. Not one so weak that he cannot drop into the ground the seed. Not one that cannot water it with his tears, and from it shall come the blade, the ear, and the full corn in the ear.

BULGARIA.

The principality of Bulgaria (including South Bulgaria or Eastern Roumelia) has an area of 37,860 square miles, and a population, according to the cen-

sus of Jan. 1, 1888, of 3,154,375. Of the total population 2,326,250 are Bulgars, 607,319 Turks, 58,338 Greeks, 23,546 Jews, 50,291 Gypsies, 1,069 Russians, 4,699 Servians and other Slavs, 2,245 Germans. Of the population 2,432,154 belong to the Orthodox Greek Church, which is the state religion; 668,173 are Mohammedans, 18,530 Roman Catholics, 24,352 Jews.

The present capital is the city of Sofia, with a population of 30,428. The population of the other principal towns is: Philippopolis, 33,442; Varna, 25,256; Shumla, 23,161; Ruschuk, 27,198; Silivro, 20,893; Stara-Zagora, 16,039; Tatar-Bazari, 15,659; Sisto, 12,482; Plevna, 14,307; Silistria, 11,414; Tirnova, 11,314; Vinn, 14,772.

The great majority of the population live by the cultivation of the soil and the produce of their flocks and herds. The principal agricultural product is wheat, which is largely exported. Wine, tobacco, and silk are also produced and articles of roses largely manufactured. The principal mineral productions are iron and coal. The principal article of trade is wheat. The other exports consist of wool, tallow, butter, cheese, hides, flax, and lumber.

The Congress of the Great Powers which met in Berlin, June, 1878, decided, "Bulgaria shall be constituted an autonomous and tributary principality, under the suzerainty of his imperial majesty the sultan. It will have a Christian government and a national militia." "The Prince of Bulgaria shall be freely elected by the population and confirmed by the Sublime Porte with the consent of the Powers. No member of any of the reigning houses of the great European powers can be elected Prince of Bulgaria."

Ferdinand, Duke of Saxony, born Feb. 26, 1861, was elected Prince of Bulgaria by the National Assembly July 7, 1887, and assumed the government Aug. 14, 1887, but his election has never been confirmed by the Porte and the Great Powers.

The Orthodox Greek Church is the national church. This church teaches that "regeneration is offered by the word of God and in the sacraments, which, under visible signs, communicate God's invisible grace to Christians, when administered *cum intentione*."

"Baptism entirely destroys original sin."

"In the eucharist the true body and blood of Christ are substantially present, and the elements are changed into the substance of Christ, whose body and blood are corporeally partaken of by communicants. The eucharist is also an expiatory sacrifice."

"The new birth when lost may be restored through repentance, which is not merely sincere sorrow, but also confession of each individual sin to the priest, and discharge of penances imposed by the priest for the removal of the temporal punishment which may have been imposed by God and the church."

"The Church of Christ is the fellowship of all those who accept and profess all the articles of faith transmitted by the apostles and approved by General Synods. Without this visible church there is no salvation. It is under the abiding influence of the Holy Ghost, and therefore cannot err in matters of faith."

"Specially appointed persons are necessary in the service of the church, and they form a threefold order, distinct *jure divino* from other Christians, of bishops, priests, and deacons."

"Ecclesiastical ceremonies are part of the divine service; most of them have apostolic origin, and those connected with the sacrament must not be omitted by priests under pain of mortal sin."

"Besides the triune God there is no other object of divine worship, but homage may be paid to the Virgin Mary and reverence to the saints and to their pictures and relics."

The American Board of Foreign Missions reports in Southern Bulgaria several missionaries and a membership of 940. The Methodist Episcopal Church has in Bulgaria 10 missionaries, 43 probationers, and 128 members.

MINISTER'S SCRAP BOOK.

BALASORE.

Missionaries.—Rev. Z. F. Griffin, Pastor, 1884; Mrs. Griffin, 1873; Mrs. H. C. Phillips, 1840; Dr. N. M. Phillips, 1881; Miss Jessie B. Hooper, 1878.

Superintendent of Boys' Orphanage.—Mrs. C. J. Buyer, 1887.

Superintendent of Sinclair Girls' Orphanage.—Miss L. C. Coombs, 1883.

In America.—Mrs. D. F. Smith, 1852; Miss H. P. Phillips, 1878.

Assistant Missionaries.—J. B. Rae, 1888; Mrs. Rae, 1891.

Native Pastor.—Rev. Joseph Fullerton, 1873.

Native Preacher.—Rev. Kamal Nayak, 1857.

Lay Preachers.—Daniel Nayak; Lakhan Chandra Panda, 1891.

This is the oldest and largest church in the mission, as well as the largest Christian community. The mission owns in the station two residences, a large, substantial meeting-house, a school house, and a large, substantial building, recently purchased for the use of the English High School. All the ordinary lines of missionary work are successfully carried on. In addition to the property mentioned the Woman's Missionary Society owns in Balasore one of the best properties in the mission. This is known as the Sinclair Girls' Orphanage. Balasore is the site of the government for the district, and had a population in 1891 of 20,773.

Rev. Z. F. Griffin reports:—

The past year has not been as fruitful as we could have desired. A year ago it was thought necessary to take Mrs. Griffin to the hills for a long rest and change. I accompanied her, remaining three weeks. After I came back it was found that Mrs. Griffin was not improving, but, on the other hand, getting worse; and the doctors said it was a question either of her going to America or my going to her. The latter was thought the most advisable by the committee, so after remaining at home two months I returned to the hills. The death of our dear Brother Boyer, the anxiety for my own family, and trying to do extra work while at home told on my own health; so that a few days after arriving at the hills I

was taken down with fever. Afflictions came upon us thick and fast, which it is not the province of this report to set forth; but suffice it to say, "Out of them all the Lord delivered us." I could not pass by unnoticed the untiring attention and kindness of Dr. Condon. We returned home on Christmas Day, glad to get back to our beloved work. Could we have remained at our post possibly the year's work might have been more satisfactory. During the year I have baptized but four from the ranks of the Hindus. There are, however, at present, candidates awaiting baptism. While we can hardly report individual cases there was one so interesting we must briefly mention it. A few weeks ago a young man came to us, brought by our old preacher, Kamal Nayak. He was from a village near by and said he wanted baptism. I questioned him closely, and he seemed, so far as his knowledge went, to be a sincere believer. Accordingly we baptized him. The same day his friends got word of the affair and came to our house. His brother bitterly chided him, while his poor old mother and sisters wept for him as one dead. He stayed with us three weeks, when he was induced to go home on the plea that his brother was very ill. What influences were thrown about him while at home we do not know, but he decided not to come back. We can only trust the instruction he received is not lost. We hear he wants to come back. We have also had some trouble during the year with some of our young men, but at this writing we are in the midst of a gracious revival, conducted by Brothers Hallam and Sachie, and many have confessed their sins and turned to the Lord, amongst whom are some of the young men in question. Sinners have also been converted and believers quickened, so we enter upon the year with fair prospects of a better year of church work than the one just closed.—*India Report.*

Sunday-School.

LESSONS FOR FOURTH QUARTER.

- Oct. 2. Saul of Tarsus Converted. Acts 9:1-20.
3. Dorcas Raised to Life. Acts 9:32-43.
4. Peter's Vision. Acts 10:1-48.
5. Peter at Caesarea. Acts 10:30-48.
6. The Gospel Preached at Antioch. Acts 11:19-30.
Nov. 6. Peter Delivered from Prison. Acts 12:1-17.
13. The First Christian Missionaries. Acts 13:1-15.
20. Paul's First Missionary Sermon. Acts 13:26-43.
27. The Apostles Turning to the Gentiles. Acts 13:44-52; 14:1-7.
Dec. 4. Work among the Gentiles. Acts 14:8-23.
11. The Apostolic Council. Acts 15:12-29.
18. Review Exercises.
25. The Birth of Christ. Luke 2:8-20.

PETER DELIVERED FROM PRISON.

Sunday-school lesson for Nov. 6, 1892. See Acts 12:1-17.

I. LESSON INTRODUCTION.

Once more the storm of persecution broke upon the church at Jerusalem. The time was not far from the going of Paul and Barnabas to Jerusalem from Antioch, or probably in the year A. D. 44.

II. EXPLANATORY NOTES.

1. Now about that time Herod the king put forth his hands to smite certain of the church.

2. And he killed James the brother of John with the sword.

The more closely the door is shut against the Christians in Jerusalem the more widely it is opened toward the Greeks. Now about that time: The period shortly before the death of Herod, who was called Herod Agrippa I. He was son of Aristobolus and grandson of Herod the Great. He was a strict observer of the Jewish law, and sought with success the favor of the Jews. His sudden death, A. D. 44, in the fourth year of his reign over the whole of Judea, interrupted his ambitious projects. James the brother of John: The first of the apostles, as far as it is known, to die. He is the only one of whose death there is any account in the Scripture. He was doubtless beheaded.

3. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four cohorts of soldiers to guard him, intending after the Passover to bring him forth to the people.

When Herod saw that the martyrdom of James pleased the Jews—a great object with him—he endeavored to gain greater favor with them by seizing and destroying Peter. The time was that of the passover feast, March or April of the year indicated. Herod would not proceed farther against Peter until the festival of the passover had gone by. "Not during the feast, lest haply there should be a tumult of the people." Four quarters of soldiers: A quaternion was a set of four men. The sixteen would be needed for the four watches of the night. Two soldiers were chained to the prisoner and two kept guard outside. To bring him forth to the people: In order to pronounce the sentence of death publicly. He would have the people take notice of his zeal for Judaism.

4. Peter therefore was kept in the prison: but prayer was made earnestly for him by the church unto the Lord.

5. Peter therefore was kept in the prison: but prayer was made earnestly for him by the church unto the Lord. And he said unto the angel, "I am bound with two chains; and guard before the door kept the prison."

6. Peter therefore was kept in the prison: but prayer was made earnestly for him by the church unto the Lord. And he said unto the angel, "I am bound with two chains; and guard before the door kept the prison." The light was due to the presence of the angel who came with the glory of God. *Gird thyself:* The binding up of the loose Oriental robe so as to be fit for expedition; movement. *Garment:* Outer dress, as distinguished from the under tunic.

ward they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

The wonderful character of what was happening and Peter's surprise on being awakened led him to regard it as a vision rather than a reality. The story in its parts conveys the fact that it was not simply something that passed before Peter's mind. The first and second ward: Sentinels; one at the door of the prison, the other at the iron gate. The iron gate belonged not to the prison, but to the inclosure. The angel continued far enough to give assurance of security and then retired.

11. And when Peter came to himself, he said, Now I know of a truth, that the Lord hath set forth to me all that he said to me by the voice of the angel. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda: And when she knew Peter's voice, she opened the gate for him, but ran in, and told that Peter stood before the gate.

As soon as Peter found himself alone in the street he awoke to the consciousness of what had happened. He knew that there had been a divine interposition in his behalf. All the expectation: "That is, that expectation which the Jews, who had been so satisfied with the execution of James, had that with the death of Peter and of her leaders the heresy might be brought to an end." Door of the gate: Probably a small door in the large gate which closed the entrance into the courtyard of the house. Mary: Says Bishop J. A. Olson, "The context seems to imply that she was a widow. Col. 4:10 does not warrant the regarding her as sister of Barnabas. The relationhip between him and Mark is correctly expressed by *cousin* in Wycliffe." John Mark was doubtless the evangelist. He may have been in his mother's house at the time, and have supplied Luke with the particulars. The maid-servant, a disciple, was so overjoyed at the recognition of Peter's voice that she could not wait to give him admission before she carried the news to those within the house.

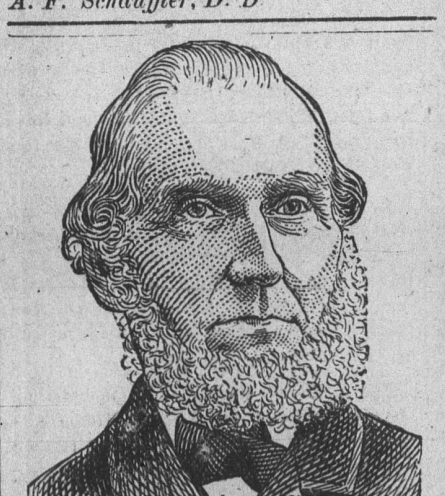
15. And they said unto her, Thou art mad. But she continually affirmed that it was even so. And they said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

His angel: The Jewish belief was that each person had a guardian angel assigned to him. Possibly they thought Peter already slain, and that his disembodied spirit was there. Unto James: The pastor of the church at Jerusalem. Peter went into a place of greater security than he could have in Jerusalem at that time. "In the light of what he had experienced the death of Herod, which followed soon afterwards, must have been deeply impressive."

III. DOCTRINAL AND PRACTICAL INFERENCES.

That's right. Bang away! If Christians won't bestir themselves at your first call, hammer at them until they do. There is nothing like persistency for overcoming the sluggishness and sloth of half-hearted faith. The preacher, or the teacher, or the parent, or the Christian worker in any sphere, who turns away from the door of a heart he wants to enter, simply because it isn't opened at his first call, isn't really deserving of success in his mission. "Knock, and it shall be opened unto you." If it isn't opened the first time, knock again. If it isn't opened after ten times knocking—continue knocking until it is opened. When the door is opened you can enter in. But until it is opened your duty is to keep up a knocking.—H. Clay Trumbull, D. D.

Another lesson for us is this: Exercise greater expectancy in prayer. Even these early disciples were amazed when they saw that God had answered their prayer for Peter. They ought not to have been astonished, but they were. Would you be surprised if all your prayers were to be answered? I fear we pray for many things which we have not the slightest idea we shall ever get. For this reason we do not receive what we ask for. More faith in prayer would bring more answers. Pray, then, believingly; and then, if you do not receive, be sure that there is some good reason why God denies your petition.—A. F. Schaeffer, D. D.



Mr. David M. Jordan of Edmeston, N. Y.

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Coming events cast their shadows before.

The feeling of utter listlessness, lack of energy, desire to be alone, or the "don't care" feeling, are all shadows of coming events. No woman should permit those symptoms to gain ground, for, being forewarned, she should be forearmed. Lydia E. Pinkham's Vegetable Compound will disperse all those shadows. It goes to the very root of all female complaints, renews the waning vitality, and invigorates the entire system. Surely such letters as this will support our claims:

DEAR MADAM.—... I think your Vegetable Compound saved my life; it is the best medicine for kidney and female troubles I ever saw. I induced my friends to use it, and it has never failed.—Mrs. H. E. FOSKETT, West Rutland, Vt.

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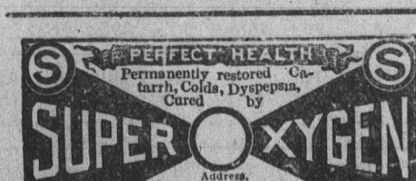
PATENTS.

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By O. E. BAKER of Lincoln, Neb., discussing 1. Apostolic Baptism. 2. Open Communion from a Baptist Standpoint. 3. Campbellism.

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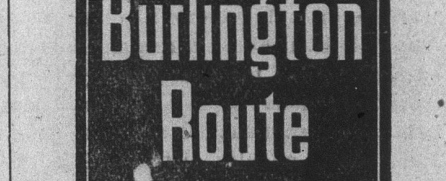
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PATENTS.

(Continued from first page.)

son for gratitude to God for his help in the past and for the encouragement he has given us for the last year in that the home mission receipts were \$800 in excess of the year before. 2. Regret is expressed that the consolidation was not fully effected. Pushing forward is, however, urged. 3. State agencies and the support of a general agent are approved. 4. A better system of collecting money is recommended, especially the use of the card system. 5. The publishing of a hand-book setting forth the duties of pastors in regard to mission work is recommended. 6. Pastors are urged to notify the pastors of churches where their members have removed of such persons coming to their neighborhoods. 7. "Strike for the cities" is the gist of this resolution. Other resolutions recommend Rev. G. H. Jones for work in the Mississippi Valley, that the Board consider the matter of providing for the educational training of the ministry in the Cairo mission, and that \$40,000 be raised this year for home mission purposes including the "200 links."

At 11.45 A. M. a testimony meeting is held by Rev. E. Newell of N. Y.

After this meeting the home mission report is adopted, and Prof. Howe pronounces the benediction.

TUESDAY AFTERNOON.

At 2 P. M. prayer is offered by Rev. J. S. Dinsmore of Nebraska. The reading of the Yearly Meeting and Association letters consumes considerable time. A pleasant episode is the presentation for exhibition, by President Cheney of Bates College, of the watch which was carried by Benjamin Randall, the founder of the denomination. The watch is the property of Bates College. The West Texas Association is received to membership on petition. The committee on the country makes its report through Rev. J. D. McColl. In it attention is called to the record of the fathers, who were loud in their denunciation of slavery. We now desire that the colored people have the privilege of franchise, which they have had nominally but not in reality. We oppose the opening of the Columbian Exposition on Sunday and the passage of the Chinese exclusion bill, which violates our compact. We would advise pastors and churches to a more careful observance of the Sabbath, and that they oppose any desecration of the Lord's day. We express our gratitude to the President and postmaster-general for the suppression of the lottery system. We believe in a press that dares to express itself aright and criticizes Protestant and Catholic churches alike.

The committee on doctrine submits its report through Rev. G. A. Gordon, which is adopted. It protests against laxity of practice respecting baptism among some of our people. The committee on publications reports through Rev. T. H. Drake. It recommends that the pastors of the churches try to put denominational papers in every home; that the specimen copies of those papers be more widely distributed in the church and Sunday-school; that the publication of *Our Dayspring* be continued. Adopted. Other committees report—the committee on correspondence through Rev. B. F. Zell, the committee on the denomination through Rev. A. J. Eastman, and the committee on the Bible cause. Rev. C. A. Bickford resigns his position on the Conference Board, expressing the wish that one of the lawyers belonging to the Conference be chosen in his stead; but his resignation was not accepted. Various other items of business are attended to during this afternoon.

TUESDAY EVENING.

Prayer is offered by Rev. H. C. Lowden of Maine. Rev. F. L. Hayes is elected corresponding messenger to the National Council of Congregationalists at Minneapolis.

The report of the committee on the denomination is finally disposed of by voting to apportion for the year beginning September, 1893, to the Yearly Meetings through the Conference Board \$50,000 to be raised for missions and education, \$75,000 for the next year, and \$100,000 for the third year. Previous actions are amended to agree with this.

Mrs. L. Fenner speaks for the Connecticut and Western R. I. Association, which had failed to send a letter.

Mrs. E. M. B. Cheney presents the report of the committee on temperance. Rev. E. Newell of N. Y. does not want anybody to vote for the resolutions who does not intend to carry them out. If delegates do not intend to go home and vote for prohibition they would better not vote for these resolutions. Rev. E. P. Moulton of Mass. says that these resolutions do not necessarily mean "third party" if you can find men in other parties who are pledged for prohibition. Rev. G. A. Gordon of Illinois cannot see how any member of this Conference can vote wrong on this question. He cannot vote the same ticket with the liquor seller. Rev. T. J. Mawhorter says that every one of our ministers in Indiana will vote the prohibition ticket. Rev. C. R. Calkins says that it is the same in Illinois. Rev. E. P. Moulton declares that he is "red-hot" on this question. "Vote prohibition somehow." He does not see how any man that prays can vote for any party that has anything to do with

license. Rev. J. Coleman (colored) of Louisiana says that most of his people are not allowed to vote, but that they will not baptize anybody who will not stand for prohibition. Rev. J. J. Hull says that prohibition in both South Dakota and North Dakota is due to God and the Republican party. There they are prohibition Republicans, and that is where they mean to stay so long as the Republicans stay their way. He has seen a great advance in So. Dakota since the prohibition law was enacted. He lives in the hardest town in the State except Deadwood, and he has not seen a man drunk in six months. In Lowell he has seen many drunk since coming here.

The report, which is adopted, is as follows:

Believing that the liquor drinking habit and the liquor selling business are most serious obstacles to the progress of Christianity, therefore,

Resolved, 1. That we again emphatically pronounce ourselves in favor of total abstinence for the individual as the only consistent Christian position. 2. That, as the saloon cannot be legalized without sin, it follows that all persons giving their influence, either directly or indirectly, in favor of license share in sin; we therefore commit ourselves unequivocally in favor of the prohibition of the liquor traffic. 3. As the use of the ballot involves great moral responsibility we pledge ourselves to seek Divine guidance in its use and to aid in electing to office such men only as represent us in aiding to secure the prohibition of the liquor traffic. 4. That we hereby give our endorsement to the World's Petition of the W. C. T. U., asking the governmental powers of the world to unite in prohibiting the manufacture and sale of intoxicating liquors. 5. That in consideration of the alarming extent of the use of cigars and cigarettes by the youth of the nation, and believing the use of tobacco in any form to be injurious to body and soul, and recognizing the great responsibility of professed Christians in giving their influence to its use, we hereby pledge ourselves to use our prayerful efforts against its use by members of our churches.

Rev. J. D. McColl and Rev. J. J. Hull speak in favor of the Keeley cure, which to their knowledge has saved many.

A quartet, consisting of Rev's Holt, McColl, Newell, and Moulton, renders a fine selection.

Resolutions of appreciation of the entertainment furnished by the Lowell churches, of the work of the officers of the Conference, etc., are unanimously passed.

Prof. A. W. Anthony gives some account of what the Conference Board has already done.

President Howe speaks in well chosen words of the harmony that has prevailed and of the work accomplished.

Prayer is offered by Rev. J. S. Manning, and Conference adjourns *sine die*.

Conference Notes.

—Six college presidents were in attendance at the Conference.

—The presence of lawyers and business men was an almost indispensable factor in the workings of the Conference.

—It was good to hear the expressions of many brethren on the floor and in conversation in approval and commendation of the STAR.

—Partly in the language of one of the speakers at Conference, by the "grace of God and a little freewill turned toward progress," under the charter we may expect better days.

—Prof. Howe enjoys the double honor of having been moderator of the 28th General Conference and of being president of the first General Conference of Free Baptists. His place in our denominational history is therefore a high one.

—The proceedings were characterized by considerable "mixedness" in consequence of the existence and intermingling of the two conferences, but things in general, and on the whole to a remarkable degree, were done "decently and in order."

—No one could witness the proceedings at Lowell without being impressed by the fact that Free Baptists have much strength and promise in the younger men who are now "at the front" in our denominational work. We could put down here a score of names that would do credit to any list of ecclesiastical delegates or representatives in the land.

—In accordance with a motion by the Conference clerk, Mr. Mosher, the addresses before the young men's congress are to be printed in permanent form. The motion was made immediately after the addresses were concluded. The high degree of enthusiasm begotten by the speeches was well indicated by the energy and eloquence of the remarks with which the esteemed clerk supported his motion.

—There were four lawyers in the Conference, Messrs. Knowlton, Webb, and Preble of Maine, and Mr. Williams of Rhode Island. Their services on the floor in the committee rooms were remarkably helpful to the Conference and the cause represented. Especial recognition should be made of the service rendered by Messrs. Knowlton and Webb in connection with the charter and constitution of the new body. Give us such men, and more of them, as these four lawyers in the work of future Conferences!

—The delegates doubtless went home pretty well tired out; but Conference comes only once in three years. A story is told that a visitor in a jail said to a convict, "I suppose you find your life very tiresome here, my friend." The convict answered, "Oh, no; I've worked hard and conscientiously at burglary for many years and as I am here for only three years I feel that the rest is doing me good." The delegates worked hard and conscientiously. Now let them rest. Some of them, at least, will be in the next Conference.

—The Lowell Mail, in an editorial on the work of the Conference, says, "The denomination has in it many elements of strength and should become one of the greatest in the nation, with a corresponding influence for good." The movement toward a closer union of interests, a more central directory of the work of the denomination, has been well

started, and has appeared to meet the approval of the great majority of the delegates. It will take time to fully accomplish the changes that are apparently conceded to be necessary for the future success of the denomination, but a movement so well begun cannot fail to secure a warm recognition after it becomes understood."

NOTES.

By action of the Rhode Island Association, at its last session, Rev. E. G. Wesley of Providence was appointed Association general agent in the interests of our publications. Our list of special canvassers for the State is now as follows: Rev's E. G. Wesley, W. E. Donnet, John Malvern, G. B. Cutler, W. G. Miller, and Miss Mabel Chandler. With the co-operation of the general agent we hope soon to increase this list so as to cover the whole State—which surely ought not to be a very hard thing to do! Rhode Island is behind our other New England States in support of the STAR, and we trust that the brethren are not disposed to let this remain so. We purpose issuing before long a special Rhode Island issue of the STAR. Will all pastors in the State having out of their churches please send them to Bro. Wesley at 29 Jewett St., Providence, who is to co-operate with us in preparing the Rhode Island special. We want also a short historical sketch of each church in the State, not to exceed three hundred words.

The Religious Intelligencer publishes full and interesting reports of the New Brunswick F. B. Conference. We learn that the brethren there feel, as many do here, that much more must be done for the home fields than has been done of late. There seems to be little feeling in favor of union with the "regular" Baptists, judging from the report of the committee having the matter in charge, but there is a strong desire for union with the Free Baptists of Nova Scotia.

At the A. C. F. meeting in connection with the session of the Massachusetts Association in Chelsea last week the Lynn young people's society was given to understand that in accordance with its desire it could change its name from A. C. F. to C. E. and be entitled to all privileges in the State A. C. F. organization. This is in accordance with the action at Lowell amending the A. C. F. constitution, and is a move toward union of all the young people's societies.

Letters which we have received require us to say that our reports of the Conference at Lowell do not state that all in attendance were furnished free entertainment. Delegates (we were told) were provided for, and others besides; but it is true that many had to pay board bills, as it was plainly made known beforehand that they would have to do. There was much of old-time hospitality and free entertainment in Lowell, but it was not unlimited.

The following refers to the letter from Maine which appeared under "Young People" last week:

DEAR EDITOR:—In my Maine news the student to whom I referred as reporting the A. C. F. societies of Carleton, Dexter, etc., was not Mr. Hunko, as the types say, but another person entirely. I would like to have it corrected, but you may not think it worth while. Probably my MS. was at fault in the matter. Yours truly, IDA FULLERTON.

Our columns last week contained an account of an attempt to form in California a "Pacific Coast Union" of open communion Baptists. Success to it! All correspondence should be sent to Prof. S. P. Meads, Oakland, Cal. California stands all right on the STAR circulation. See report elsewhere. But we are promised more subscribers yet from El Dorado.

The Massachusetts Association has acted promptly and unanimously (on the 19th) in approving the charter and constitution of the new Free Baptist Conference. The Connecticut and W. Rhode Island Association has also unanimously approved. Michigan comes next. May we not anticipate similar action and unanimity there?

The Conference reports have compelled the holding over of considerable matter that has been accumulating. Some of it is already in type. The report of the Indiana Association which appears this week was received some time since. Let our friends have patience. "All things come to him who waits."

The World's Fair is now open. Will it be open on Sundays? Monitor petitions to that end are being gotten ready for the attention of Congress. The friends of the Sabbath must not be idle. See again the communication from Rev. W. F. Cranston on the fourth page of the STAR of Oct. 13.

By an inadvertence we stated in a recent note that the sermon which was preached before the Vermont Yearly Meeting was by Rev. E. W. Churchill. Instead of E. W., read R. W. Bro. C. was delegate to General Conference instead of H. A. Blake as stated last week.

There is, we understand, an omission in the fourth by-law of the new General Conference as printed in our columns last week. Among the standing committees there is one on the "Bible Cause." All interested will please take note.

Attention is called to the notice of the Rhode Island Ministers' Meeting. A correspondent says, "We hope for a most profitable meeting from the somewhat new departure."

Mrs. D. F. Smith, the missionary, sails for the foreign field again next Saturday, on this port.

The church at Philadelphia, N. Y., is to be added to the dollar list for foreign missions.

President Davis's Conference sermon will be found in this issue.

"The town that does not need any temperance work done in it is probably something like the girl's room which was clean enough until some one raised the curtain and let the nasty sunlight in." The above is a fair sample of the many good hits and points in "Suggestions for Organizing Temperance Covenant Bands," which will be mailed to any applicant entirely free by W. H. Brearley, of Detroit Mich.

Would that we all might be like the friend of whom George William Curtis wrote to a mutual friend, "He was so true that his impressions were like moral judgments. He was an additional conscience to his friends."

Correspondence.

ENGLISH CORRESPONDENCE.

BY DAWSON BURNS, D. D.

The past week was an eventful one. The Baptist Union met in London; the Church (of England) Congress at Folkestone; and Lord Tennyson died at his house on the heights of Haslemere on the morning of Oct. 6.

The autumnal session of the Baptist Union is generally held in some large provincial town, but as it was deemed desirable to celebrate the centenary of the Baptist Missionary Society in London (a local celebration having been lately held at Kettering, where the Society was formed)—it was decided to connect the Union gathering with the missionary commemoration. Accordingly the Union met on Monday, 3d inst., to hear the president's address and transact business. A large missionary meeting was held the same evening in the Metropolitan Tabernacle. On Tuesday, the 4th, Rev. Alexander MacLaren, D. D., of Manchester, delivered the Centenary Missionary sermon in Exeter Hall, the service commencing at 11 o'clock. About ten or fifteen years ago Henry Ward Beecher was reported to have expressed great surprise at discovering Dr. MacLaren's preaching powers by having become possessed of a volume of his sermons. Dr. MacLaren seems to have been up to that time entirely unknown to Mr. Beecher, and possibly American Christians may not be aware that in any short list of the principal English preachers the name of Dr. MacLaren would be certainly found and not the lowest on such a list. It was an honor which he no doubt sincerely appreciated to have been asked to deliver his sermon on an occasion the like of which will not return till another hundred years have passed. His text was verses 6-8 of St. John's Epistle to Galatians, and having wisely adopted the rendering of the Revised Version, Dr. MacLaren delivered a discourse eminently fitted to further that missionary enterprise and zeal the revival of which in 1793 originated the Baptist Missionary Society. Not a few in the audience which crowded every seat of the largest hall may have expected some vivid picturesque descriptions of the state of the heathen world a century back, but Dr. MacLaren's object was practical, not pictorial, to impress the conscience rather than to gratify the imagination; and if he did not succeed he was not to blame. The nature of the work as defined by the "Name" to be proclaimed, and its sublime character as worthy of God, were set forth in impressive words, rendered more impressive by the earnest tones and ringing voice of the preacher. In the evening Exeter Hall was again filled out by a public meeting over which the Governor of the Punjab presided, and which was addressed by missionaries from India, China, the Congo, and West Indies. Next day the missionary gatherings were continued. I hope the Centenary Fund, which was put at £100,000 (\$500,000), will be completed as one result of these jubilant assemblies. On Thursday the Baptist Union resumed and finished its business proceedings, happily without any attempt at such as that at the spring session to purge itself of a suspicion of heterodoxy in which no one believed whom it was either necessary or possible to enlighten.

The Church Congress is an annual conference of members of the Church of England, and was held this year at Folkestone, a fashionable watering place in Kent. The Archbishop of Canterbury presided, but even his authority was insufficient to avert the warm war of words which sometimes broke in upon the discussion of "burning questions." This was most conspicuously the case in a debate on the topic of vivisection, opposition to which many good people conduct in a vehement, not to say violent, manner. Some hard things were said of scientific men by Bishop Barry, who was supported by Bishop Morehouse; and the defence of the doctors was led by a very able young medical man of rising distinction, Professor Victor Horsely, who attacked the clerical opponents in a vivisectionary style that called forth a temporary tumult. An Act of Parliament regulates the practice of vivisection in this country; and I cannot see how the objection to it can be upheld except on the ground that no possible benefit to man can justify the infliction of pain on the lower animals. By the use of anesthetics the amount of pain is reduced to a minimum. How far Continental experimentalists have been careful, or careless, as to the infliction of suffering on animals, I am not prepared to say; and it is not unlikely that there have been some cases of gross cruelty. At the Church Congress the temperance subject, when discussed, caused a "scene," but not equal to the vivisection outbreak. The prime mover of this display was the Dean of Rochester, Dr. Hole, who is an authority on roses, but whose acquaintance with the morals and methods of temperance reform is such as ought to make a parish beadle blush. We still have, as you have in America, a number of men who on the temperance question cannot be described so much as survivors of the prejudices of sixty years ago, as revivals of a spirit which was not excusable even then. To say that such men are sincere is all that can be conceded in their favor.

The death of Lord Tennyson has filled our daily and weekly journals with memoirs, critiques, reminiscences, etc. As far as we can foresee he is likely to become a fixed star in our poetic firmament, emitting a light little less than that of stars of the first magnitude. Unlike some of his contemporaries he cultivated a pellucid style, and generally selected subjects appealing to the deeper and purer affections. Even his "Idylls of the King" brought the Arthurian legends into vital contact with the passions that move all hearts and control all lives. The dramatic style did not seem to suit him, though he practised it with great care; and his plays, while abounding in exquisite touches, will more probably derive fame from their author than confer it upon him. He is to be buried in Westminster Abbey, and the obsequies will be of exceeding interest. Who will be his successor as poet laureate is not known, or whether he will have any successor. There is no living poet so comparable to him in genius as to have a claim to succeed him. The stipend of the old laureates was paid in wine, but has been commuted into a money grant. To suppress the office would save little except the bickerings that may spring from the appointment of one out of a dozen aspirants each believed by himself and his friends to be most worthy of the bays.

There has been some trouble at the Metropolitan Tabernacle arising out of the desire of a large body of the members to have Mr. Thomas Spurgeon elected pastor and preach-

er. We may hope that nothing will be done hastily or bitterly, and that when the final decision is come to it will be so practically unanimous as to prevent a separation. The church will be wise to listen to the town clerk of Ephesus, who, being dead, yet speaketh to those who have a mind to hear him. London, Oct. 10, 1892.

MAINE FREE BAPTIST ASSOCIATION.

The fourth annual session of the Maine Association convened in the new and attractive church edifice just erected by the enterprising people of Pittsfield Village, Sept. 20-23, under most favorable circumstances. The weather was delightful. Our people at Pittsfield may well be proud of their coezy, convenient, and inviting church-building which they waited long and patiently for, in order that the Maine Central Institute might receive of their generosity and be fitted for its work. The attendance was large from the opening session to the close, at times testing the capacity of the audience-room and vestry.

After the words of welcome by the pastor, Rev. S. C. Whitcomb, no one could doubt that they were among friends and that the Association had not been invited to Pittsfield as a matter of duty. The president's address presented a favorable outlook for the Association, showing the State to be much better organized for progressive work than ever before. The annual sermon by Rev. C. E. Cate of Portland, from the words, "And the disciples were called Christians first in Antioch," was listened to with close attention throughout. The business of the convention under the direction of President Wade and Vice-president Cheney was conducted with dispatch and thoroughness.

A very interesting point was reached when, following the report of the treasurer, which as usual showed a balance on the right side, it was proposed to take ten minutes and raise two thousand dollars to increase the permanent fund of the society. There was such a demand for this "new stock" that it was not only fully subscribed for, but the money ran over nearly two hundred dollars. This was followed by the Doxology.

The reports of State missionaries B. D. Newell and T. C. Lewis showed that a deal of work had been done during the year, and that these faithful men had employed their time profitably, together with President Wade, visiting Quarterly Meetings, churches, and individuals, supplying pupils, assisting in the settlement of pastors, holding revival meetings and raising funds. It is expected that in addition to the three persons above mentioned—who are hoping to devote their time to the work the coming year—that soon a fourth will be added, who will labor especially in the interests of the young people's societies.

Prof. A. W. Anthony, corresponding secretary, reported the doings of the Executive Board, giving an outline of their work and a summary of the reports received from nearly all of the 226 churches in the State.

The papers and addresses upon missionary and Sabbath-school interests, young people's work, "church finance," "Free Baptists as educators," etc., were strong and progressive in spirit, bringing out the needs of the several departments of our work. It is hoped that the stirring address of Rev. C. A. Vincent of Boston, General Secretary of the Benevolent Societies, will serve to more deeply interest our people in the work of church extension, and in the great need we have, as a denomination, of putting much more money into this too much neglected interest. If we would live—we must grow.

The annual meetings of the Ministers' Conference, Woman's Missionary Society, and A. F. C. E. were held; much business was transacted; officers were elected for the ensuing year; and plans were made looking to greater usefulness than in the past.

The remarks of visiting brethren—Rev's Dr. Dunn (Baptist), H. E. Foss (Methodist), E. C. Brown (Congregationalist), A. C. Thompson of New Brunswick, C. F. Cooper of Nova Scotia, F. D. George of the Massachusetts Association, and W. H. Getchell of New Hampshire—were very hearty and friendly, indicating the common interest of all in the great work of bringing the world to Christ, and that the division walls are not as high as formerly.

Rev. F. E. Freese of Atkinson was selected to preach the next annual sermon. Rev's H. F. Wood, S. C. Whitcomb, and H. C. Lowden were appointed to visit Cobb Divinity School. The following named persons were elected members of the New England Convention for three years: George Goodwin, H. J. Preble, Mrs. Lydia Bridges, Joseph C. Smith, A. D. Dodge, J. E. Gosline, B. D. Newell, Mrs. E. E. Cobb, R. L. Dustin, C. F. Penney, and E. E. Davis. To all vacancies: for one year, Mrs. E. E. Cobb and C. F. Penney; for three years, B. C. Jordan. Committee to visit Maine Central Institute, A. W. Anthony, L. G. Jordan, H. F. Wood. The following were elected to serve on the Interdenominational Commission: for one year, Rev. James Boyd; two years, R. Deering; three years, A. W. Anthony, J. W. Manson, H. J. Preble, Horace Bennett, and M. T. Dodge were elected trustees of Maine Central Institute. Officers of the Association were elected as follows: president, E. D. Wade; vice-presidents, Rev's C. F. Penney, D. D., C. E. Mason, and H. C. Lowden; corresponding secretary, Prof. A. W. Anthony; recording secretary, E. E. Davis; treasurer, R. Deering; auditor, Hon. Hiram Knowlton.

A long list of resolutions was unanimously adopted. One endorsed the W. C. T. U. Another supported our denominational publications. Another strongly favored interdenominational courtesy, comity, and co-operation. The temperance resolutions contained the following: "We declare our unflinching allegiance to the principle and practice of total abstinence." "While we do not attempt to dictate the party affiliations of any member of this Conference, we do affirm our solemn conviction that any political party that fails to declare hostility to the American saloon is unworthy the suffrage of American citizens." The Ocean Park enterprise was warmly endorsed. A resolution in memory of departed ministers was passed.

E. E. DAVIS, Clerk.

The following has also been received for publication: Resolved, That this Association recommends to the Quarterly Meetings of the State, that the examination of candidates for ordination shall be before such committee and under such rules as the Ministers' Conference of the Maine F. B. Association shall prescribe. And we recommend an established policy that Quarterly Meetings in all cases of application for ordination before proceeding with such ordination request the Executive Board of the Ministers' Conference to appoint an ordaining council from the hands of the Quarterly Meeting with such additional members as the Executive Board see fit. By order of the Ministers' Conference, J. E. GOSLINE, Sec.

INDIANA ASSOCIATION.

The Indiana Free Will Baptist Association met with the Prairie church Thursday evening, Sept. 22, 1892. Rev. T. J. Mawhorter preached the conference sermon. Rev. D. A. Tucker was chosen moderator; the delegation was the largest ever enjoyed. All the Q. M.'s were well represented. The reports were on the whole very encouraging. A few churches were reported weak and somewhat backward, but the most of them reported prosperity and progress.

The business of the conference was very harmonious and deeply interesting. All the committees reported strong papers. The report on missions showed no flagging of interest but an increase in both foreign and home work. The committee on education showed deep interest in Hillside College, and urged its patronage and support by all of our people. The committee on publications considered the Free Baptist publications as equal to the best, and, considering their natural adaptation to our wants, they earnestly recommended THE MORNING STAR and Free Baptist for the home, the Dayspring for our young people's societies, and The Myrtle, Our Myrtle Buds, and the Star Quartermen for our Sunday-schools.

The Woman's Missionary Society, which has never been organized except in a part of our Association, has been awaking to greater activity. Two Quarterly Meetings are now well organized and doing good work, and others are doing some work with encouraging prospects of soon organizing.

The past year has been one of interest and development in the A. C. F. movement. The older societies are becoming stronger and several new ones are being organized.

The report of the State home mission board showed that, while the board does not enjoy the deep interest that could be desired, yet it was never in as good condition as now, and the prospects for future aggressive work and prosperity are very encouraging.

The Sunday-school interest throughout the Association is in a very prosperous condition. The STAR supplies are being used by many of our schools. The conference adopted the following on temperance:

Recognizing the fact that the sentiment of the people in favor of temperance has grown so rapidly that it becomes our duty as a Christian body to take advance steps expressive of our position on this great question, therefore we adopt the following resolutions: Whereas the traffic in intoxicating liquors is a great and growing evil and a menace to the church and our government, and whereas our government has fostered and encouraged the same by granting license and receiving revenue therefrom, and whereas the dealers and manufacturers of intoxicating liquors have become a strong factor in controlling the politics of our country, therefore,

Resolved, That it is the voice of this Association that this evil cannot be legalized without sin, and that those who support the license system are held morally responsible for the sin and misery resulting therefrom.

Resolved, That the support of this great evil is paramount to all other issues, and that we will not give our support to any political party that is not uncompromisingly opposed to this traffic.

The next session of the Association is located with the Ripley Quarterly Meeting.

Rev. T. J. Mawhorter was chosen as delegate to General Conference.

The devotional exercises of the session were intellectual, spiritual, and refreshing. The conference sermon on Thursday evening was strong and pointed. On Friday evening Rev. Miss Estella Randall preached a very able and eloquent discourse to a large and appreciative audience. Saturday morning Rev. D. A. Tucker delivered an address in his usual forcible manner; which was telling in its effects, as was manifest by the deep interest of his hearers. Saturday at 2 o'clock the Association covenant meeting was largely attended. Bro. Conda Hill led the services, which were very spiritual. Nearly the whole congregation bore testimony to the saving power of Jesus.

Saturday evening was devoted to the woman's mission work. Addresses were made by Mrs. Jennie Watkins, State president of the Woman's Mission Society, Rev. Miss Estella Randall, and remarks were made by Sisters Carson, Stewart, Ferguson, and others. The meeting was a great success. The collection was \$10.25.

On Sabbath morning, after a deeply interesting session, led by Rev. F. M. Watkins, Rev. C. H. Jackson preached a sermon of great power; after which a collection of \$15 was taken up, and the communion services which were very impressive, were observed, led by Rev. H. W. Vaughn. Sunday evening the A. C. F. society conducted the services. Rev. T. J. Mawhorter, State president of the society, and Rev. Miss Estella Randall, gave interesting addresses. Bro. Conda Hill read an able paper, and others had part on the program. The meeting was stirring and happy in its effects. The collection was \$5.50. This was the closing meeting of this session of the Association. The dear brothers and sisters of the Prairie church, aided by members of the Badger Grove church, with the untiring interest and attention of their faithful pastor, Rev. G. W. Fritz, took deep interest in the meeting and entertained the large delegation grandly. A grand hand-shaking was arranged, led by Rev. B. F. Ferguson. As the large audience passed around to shake hands with the long line of delegates, there were but few, if any, dry eyes in the house. Thus closed one of the happiest and most blessed sessions of our Association.

J. W. RENDEL, Clerk.

THE W. VA., VA., AND MD. ASSOCIATION.

The Virginia, West Virginia, and Maryland Association held its twenty-second annual session at the Winchester church Sept. 15-18; Rev. C. C. Walnwright as president and Rev. W. B. Kirk as vice-president. The brethren from the several churches reported good revival interest and many additions to their churches, especially Rev. C. A. Belt of Baltimore, Md. He is worshiping in a hall, and has just closed his revival with eighteen additions. He has a church only two years old, with between two hundred and fifty and three hundred members. They are striving to buy a church which has been offered to them. If any one has a few hundreds to spare, or five, we would be pleased to have you forward them to Rev. N. C. Brackett, Harper's Ferry, W. Va.

We have a new church at Bedford City, Va., with a membership of forty members; at Bounty Top also, by Rev's W. P. Fisher, C. C. Walnwright, J. E. Burrell, and J. C. Newman. Our churches are all alive, and brethren seemed to be encouraged all along the line.

The session was one of the most successful ever held, and was largely attended. Excursion trains from Martinsburg brought in a good crowd. There were six ministers added to our list. Rev. G. H. Carter of Craigsville was elected missionary for the ensuing year. The Sabbath-schools all reported in good con-

dition, and were urged upon to use our own literature.

A resolution was passed praying for the speedy relief of Mrs. President Harrison. Elected Rev. C. Wainwright of Charleston, Va., and Rev. J. C. Newman of Winchester, Va., as alternate to the General Conference.

A resolution was offered that each minister make himself an agent for the MORNING STAR.

A resolution was passed commending the able work of the president of Storrs College, located at Harpers Ferry, W. Va., and requesting his continuance with us; and also praying for the speedy recovery of his wife, who has done such a grand work for our girls and boys.

Resolutions passed asking all the brothers, sisters, and friends to assist us in raising money to put tombstones at the graves of Rev. J. D. Venev and Rev. W. B. Kirk; all money to be sent to Rev. J. C. Newman, P. O. Box 357, Winchester, Va.

Good meetings were held on the Sabbath. At 11 A. M., Rev. J. E. Burrell of Berryville preached; subject, "Danger of Evil Company." At 3 P. M., Rev. C. A. Belt of Baltimore; subject, "Sabbathness of Christianity to the State of W. Va." At 7.30 Rev. W. P. Fisher of Luray, Va.; subject, "Origin and Progress of Free Baptists."

J. C. NEWMAN, Clerk.

THE REGISTER FOR 1893.

The following Quarterly Meetings have not yet reported for the "Register" for 1893:

Adair, Amite City, Arrow Rock, Black River, Boone, Va., Buchtel, Camp Branch, Clearwater, Dallas County, Denton Creek, Asso., Tex., East Fork, Mo., Eastern District, Fond du Lac, Golden Gate (Cal.) Asso., Gosper County, Hennepin, Hickory County, Holt County, Jackson, Johnson, Kanawha, Lewis, Lincoln, Midland, Mt. Moriah Asso., Ala., New Orleans, Northern Missouri Asso., Osceola, Oswego, Phillips and Osborne, Prosperity Asso., Rensselaer, Richmond and Licking, Roan Mountain, Row Valley, Shiloh, Spafford, Union Baptist Asso., Kan., Wabash, Waterloo, Winchester.

Reports should be sent at once to Rev. THOMAS SPOONER, Lawrence, Mass., 10 Albion Street.

ECHOES FROM PRESS AND PLATFORM.

VICE-PRESIDENT MORTON'S SALOON.—Throughout President Harrison's administration the Vice-president of the nation, Levi P. Morton, presiding over United States Senate, and liable in an emergency to occupy the President's chair, has been the proprietor of a resort having a regular bar-room license and dispensing fiery liquors with the facility of an ordinary saloon. The spectacle of the Vice-president of the United States acting the part of a liquor seller through his agent who conducts "The Shoreham," and as an honorary member of an Indiana Liquor Dealer's Association has called forth no word of protest from President Harrison or from the leading Republican journals of the United States, including the New York Tribune, owned and edited by the present Republican candidate for Vice-president.—The Voice.

OUR PENSION LIST.—The Pension List of the United States promises to be famous in the history of armies as the most marvelous reward ever bestowed by a nation. It is true that the people have willingly borne a burden unequalled not merely by the non-effective of a military array after a hard series of campaigns, but exceeding the cost of any army ever organized and maintained. There are now on the pension rolls about 900,000 names, to which are added month by month many out of 500,000 who still claim to be enrolled.—Anglo American Times.

SALOONS VS. SCHOOLS.—At Haarlem many children are kept out of school because there is no room for them in the school buildings. The school officials had selected a well-located site, but the saloon keepers interfered, and through Tammany officials have prevented the erection of the proposed building. This triumph for the saloons means for many of the children of the neighborhood no school, except that which they find in the streets.—Traveler.

From the Field.

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

NEW ENGLAND.

SPRINGFIELD'S MILLS.—"This church is enjoying a fair degree of prosperity. The Sunday services are well attended, and it is the desire of all to do a better work for the Master in the future than before. The October conference meeting was a day long to be remembered, for all seemed to be possessed of the true spirit. It was voted to accept three new members, making five that have recently united with the church, all of whom are good workers and are to be depended upon. An important feature of the church is the excellent Sunday-school under the supervision of Mrs. E. W. Sprague. We have a tasteful little house of worship, nearly free from debt. Measures are now being taken to secure a lot for a parsonage. The pastor (Rev. G. E. Kneeland) and his wife have received nothing but kindness from this people."

ROSS CORNER.—"We are glad to report a revival interest from this church. State Evangelist Lewis commenced labors with us Sept. 29, closing Oct. 16. During that time there were three falls that drew away some from the meetings, but notwithstanding these drawbacks, God honored his word in the salvation of souls. Six (new ones) have decided to live for Christ, three wanderers have come back to their Father's house, and others have taken a more decided stand for the Master. Previous to Bro. Lewis's coming two had decided for the kingdom, so that since the pastor's return from his vacation eight have commenced to live for Jesus; which very much encourages both pastor and people to renewed activity in the service of the Master. Bro. Lewis will take one week's rest, as he is somewhat tired. He will then commence labors with the church at South Linnington. We cheerfully commend him as a faithful and devoted laborer in the Master's vineyard, and our prayers will follow him for success in the future." From the pastor, Rev. B. S. Fife.

NORTH SHAPLEIGH AND ROSS CORNER.—"It is with reluctance and many misgivings on the part of the pastor, Rev. B. S. Fife,

and his wife, that sickness of the latter makes it necessary for the pastor to close his labors with these churches Nov. 13."

WEST PERU.—"Bro. E. D. Wade made us a call on his way from General Conference at Lowell, Mass., stopping over the Sabbath. After talking with some of the friends before, he closed a brief but interesting talk by a contribution for the support of the gospel here amounting to over one hundred dollars. In the afternoon he made the remarks at a funeral, attending the Sunday-night prayer-meeting in the evening. The cheerful manner in which the people responded to Bro. Wade's call shows the old spirit of past times still active. Within the last four years thirty-one have united with this church, and about \$300 has been contributed to its church property in the way of bell, organ, paint, and repairs. This is a people whose gratitude to God and friends who have helped in times of need will not die in a moment. Everything bids fair for a prosperous future. Bro. Wade's kindness and counsels will be remembered. The pastor wishes to express thanks for the many favors he has received. During the last five months more than three hundred dollars in money and considerations have been given him to assist in building his home at West Peru; and, combined with unceasing toil and care on the part of the builder and accompanied by the blessing of God, the results are a valuable home, and excellent financial success is secured. We are now better situated to work in the cause than ever before." From Rev. W. W. Carver.

New Hampshire.

ROCHESTER.—"Two deaths occurring on the week of General Conference have brought sadness to many hearts. One, Larkin B. Moulton, was one of the original members of the church; the other, Mrs. Nellie Parsley Flanders, was the eldest daughter of the efficient Sunday-school superintendent. Rev. Dr. Summerbell of Lewiston, Me., is to deliver his lecture on 'The Bible the Monumental Book,' at the ministers' meeting held with this church Monday, Nov. 7. The meeting will be open to all who may be able to attend from the neighboring churches."

CONTOCOCK.—"Sunday, Oct. 16, was a good day for the church. In the morning H. G. Rice of Boston preached. This was followed by the baptism by the pastor of nine candidates in the new baptistry, which is the gift of brethren from Tremont Temple, Boston. Among the number was a family of three—father, mother, and daughter. At 3.30 P. M. was a praise meeting led by C. P. Buckman of the Temple. In the evening Dea. Jameson of the same church led the prayer service. It was a blessed occasion. Others will go forward in baptism at some future day. Sunday, Oct. 23, there were received into the church, with two others by letter. The prayer-meetings continue interesting. The outlook is hopeful."—"Thirteen new members have been added to the A. C. F. society, thereby nearly doubling its previous membership. We have now a very good working society. Hope it may be a power for good in the village. The hand of fellowship was given to ten new members."

Massachusetts.

WHITMAN.—"The Bethany church in Whitman has been gradually strengthened during the past year. Its additions for that time have averaged more than one a month. Two have found the Saviour within the last two weeks. Faith, courage, and union exist in large measure in the church and are working out grand results. The building fund has reached \$2,077. The work of building their church edifice will be commenced early next spring."

Rhode Island.

PAWTUCKET.—"The Central Avenue Free Baptist mission observed the fifteenth anniversary of its organization Sunday afternoon, Oct. 16. The chapel was very neatly decorated with autumn leaves, ferns, flowers, and mottoes appropriate for the occasion. The exercises consisted of the reading of a historical sketch of the mission class, exercises and recitations by the school, and an address by the pastor, Rev. J. B. Jordan. The chapel was filled to the door with people, and among those present was quite a number of past members of the school. At the close of the pastor's address, Mrs. Elizabeth Brown, mother of the superintendent of the mission, who is nearly ninety-eight years of age, stood up and recited several verses of poetry that she learned ninety years ago. She has been a member of the congregation of the Free Baptist church since its organization in 1822, and is now the oldest member of the church. The mission was organized in 1877 as a Methodist mission by the late John Irving. Two years later it became a union mission, and during the present year it came under the care of the First Free Baptist church and took the name it now bears. There were reported twenty-nine confessions, the most of whom joined the Free Baptist church; five have died, four teachers and one scholar. The mission is doing a good work in that section of the city where it is located. It now has a membership of 114, is free from debt, and has money in the treasury."—"A new mission, to be called 'Bethany Mission,' was established by the first church, Pawtucket, Sunday afternoon, Oct. 23. Their Central Avenue Mission is about one and a half miles northeast from the church, while the new mission is nearly a mile in the opposite direction. Addresses were made by Supt. E. N. Chase and by the pastor, Rev. J. B. Jordan; the male quartette from the church choir furnished music; and a Sunday-school was organized. The following are the officers: superintendent, Thomas F. Butler; secretary and treasurer, George H. Leavens; collector, Samuel Holt; organist, Miss Hatch. This new work is in a pleasant and thriving portion of the city, and the interest already taken in it gives promise of good things."

GREENVILLE.—"The pastor, Geo. N. Musgrove, is soon to leave this pleasant field to take charge of the Biddeford, Me., church. Wednesday evening, Oct. 19, was made very pleasant by a large body of the congregation of the Beth Steers chapel people coming to the parsonage and spending the evening, and leaving not only their good cheer but a nice purse of money—which comes in handy in a minister's family—for which they wish to express thanks."

MIDDLE STATES.

PHENIX.—"Our church work here moves steadily forward. Social meetings well attended. Our societies as auxiliaries are planning for effective aid in the advancement of righteousness. On the last Lord's Day in September two candidates were baptized and united with the church."

ADDISON.—"In a letter from this place we learn that there is here a Sunday-school connected with the Tuscarora church and numbering about sixty pupils. Milo M. Abbe is superintendent. Our *Quarterlies* are used.

Pennsylvania.

From Rev. G. Donnocker: "After leaving Otto I went to Point Peter, where I used to have an out-appointment. I found only three persons that were there thirty-five years ago. I went up on the north side of the Cattaraugus creek to the Rosenberg school-house, where I had a good audience at my lecture. This was also an out-appointment in 1850. From there I went through the south part of Collins, where we once had a flourishing church which did a good work for God in its early history; for many were here converted and several ministers raised up who became useful men. Among them were Rev. A. P. Cook of Wellsburg, Pa., and Rev. F. Wiley of New Hampshire. I visited the cemetery where some are resting from their labors; among them Deacon Sylvanus Bates, formerly deacon of the Collins church, and Bro. Daniel Irish. Bro. Irish was an earnest advocate of Free Will Baptist principles and a reader of the STAR. In him I found a warm friend, who encouraged me in the many trials of my early ministry. Bro. Irish's widow and sons still live about six miles from here, and in spending the Sabbath with them, and preaching, I was rejoiced to find Sister Irish still in earnest for the good cause though unable to get out much. I think the day is not far distant when we shall see a resurrection of our church work through this section. From there I went over the hills to Boston to visit my relatives on the farm where my father settled in 1834, when we came from Germany, and where he died. I was here reminded of the scenes of my boyhood and early manhood. In this old home I commenced learning the English language, began my religious life, was married, and began my preaching. Continuing on my way I went to Boston Center to spend one more Sabbath at that place, made sacred to me by so many memories, and staid with Bro. V. R. Cary, who is a nephew of Elder Richard M. Cary, who did so much for our cause in this country in an early day before he went to Wisconsin. From here I visited the house where our late lamented Deacon Truman Cary spent sixty-five years of his life. He was well-known in our denomination and did good work in a long and active life. His memory is still cherished by all who knew him. I had the privilege of preaching at the Center in the afternoon, and at Boston Corners in the evening to attentive congregations.—Will Rev. G. Donnocker give his P. O. address in the STAR?"

LOOMIS LAKE.—"Between thirty-five and forty present at last covenant-meeting. Hand of fellowship given to seven. Three more received as candidates for baptism and membership."

EAST LENOX.—"Supplied with preaching by Rev. York, M. E."

WEST WINDSOR.—"W. M. S. organized in West Windsor and 2d Windsor churches. Praying band organized in 2d Windsor church, and special meetings begun by pastor, assisted by Rev. J. R. Egan."

THE WEST.

MICHIGAN.—"On invitation of the pastor, Rev. G. P. Linderman began a series of meetings with this church Sept. 25. Farmers were very busy, and the first week a county fair was held only nine miles away; yet three weeks' work has resulted in nineteen baptisms and three more candidates who expect to go forward next Sabbath. Three had been baptized July 31; so including the candidates our net gain for the season so far is twenty-five. Nineteen of these have already received the hand of fellowship, and the others will, with perhaps two exceptions who expect to join elsewhere."

BERRIEN CENTER.—Rev. S. W. Schooner writes, "For many years as pastor having had a great deal to do in church building, repairs on churches, and tending of horses, when I came to this State one year ago last April I firmly resolved to have nothing more to do with that kind of work, but leave it, where it was necessary to be done, to younger men. But after coming to this field, and only finding one row of sheds in connection with the three churches of this parish, I repented, and for the sake of the dear horse, that faithful servant of man, I began to preach in favor of a religion that cared for horses, and for a short time have been making an effort to build sheds at the Berrien church. Eight have been secured, the lumber is on the ground, and we expect to put them up next week."

SUMMERVILLE.—"The church is much encouraged, as another young lady united at the covenant meeting Saturday last, and was baptized on Sunday. The baptismal service was marked by special manifestations of the Holy Spirit's presence. The large assembly was as still as if conscious of God's presence, and as the happy convert came out of the water, with countenance radiant with the glory of God, the fast-falling tears from many unsaved men and women witnessed to the melting and convicting power of the Holy Spirit. We are praying for an increasing number of such interesting occasions."

SCHOOLS AND COLLEGES. **Hillsdale College.** Mr. Herbert C. Roots from New York, one of the College International Secretaries of the Y. M. C. A., spoke in chapel before the students Oct. 18. The Ladies Literary Union and German Society had each a Columbus meeting Monday evening the 17th. These meetings were largely attended and very successful. Columbus Day was celebrated at College church by the children of the town in the forenoon and in the afternoon by the college. President Mosher was among the speakers in the forenoon, and Rev. F. K. Chase of Buffalo gave the address in the afternoon. Four young ladies from the college volunteered at the Y. W. C. Association at Coldwater to go into the mission field. Several had volunteered before. Mr. C. P. Hulce, a member of the sophomore class, has for several weeks been sick at his home in White-water, Wis. Miss Deering and the ladies of East Hall enjoyed an evening last week at eucalyptus and pleasant games. A committee of the faculty have been considering ways and means to procure the latest and best books for the library and appliances for classroom illustration. The object is worthy and it is hoped that funds will be found.

Bates College.

Outside of recitations the chief interest at the college just now centers in the prize declamations of the freshman class. Saturday evening, Oct. 15, the first division declaimed; and Monday evening, Oct. 17, the second division declaimed. Both evenings the music was by the college band. The declamations thus far have been excellent, showing earnest training on the part of the instructor and careful preparation by the students. Columbus Day, Oct. 21, the faculty and students of the college joined with all the other schools of

the city in celebrating the day. At the exercises at City Hall Prof. Chase of Bates was one of the speakers and gave an inspiring address. H. R.

Quarterly Meetings.

Middle Grove (Neb.).—Met with the Pleasant Valley church Oct. 7, 8. The good Lord blessed us in the entire service. Quite a number expressed desires to become Christians. Preaching Saturday night by Rev. Ellis. Br. C. O. Johnson was ordained Sunday morning; ordaining sermon by Rev. A. W. DeWitt, who also preached afternoon and night.

Next session with the Middle Grove church. ABEL DEWITT, Clerk.

Stratford (Vt.).—Held with the church at East Randolph Oct. 14-16. Was organized by closing Rev. N. H. Farr and Rev. S. D. Church, C. E. Davis, and N. W. Bixby. Collections for missions, \$11.50. Next session with the church at North Tunbridge. S. D. CHURCH, Clerk.

Whitestown (N. Y.).—Held at Poland. Rev. Isaac Hyatt was chosen moderator. It was a season of more than usual interest. All the churches were represented. Rev. A. F. Bryant of Phoenix, N. Y., and H. Payne of Bainbridge, N. Y., were present and rendered good service. Collection for missions, \$22.15. ISAAC HYATT.

Chemung (N. Y.).—Held with the church at Kouka Park Oct. 7. Dea. Albert Crosby was elected moderator. The attendance was small. Fine Valley, Baldwin, and Veteran churches were not reported. Rev. W. H. Whitaker and Ingelrick were with us from other Q. M.'s. The session closed Saturday night with the Lord's Supper. The young people's society had interesting exercises Friday evening. Preaching during the session by Rev. S. D. Church and Rev. W. H. Whitaker. Rev. S. D. Church preached the morning. T. A. STEVENS, Clerk.

Wentworth (N. H.).—Held with the Wentworth church. It was a profitable session. The next session with the Dorchester church Nov. 4-6. Brethren from other Q. M.'s are cordially invited to attend. ARTHUR A. AUSTIN, Clerk.

Notices.

Post-Office Addresses.

Rev. J. E. Gosline, Secretary Maine F. B. Ministers' Conference, Presque Isle, Me., Box 18.
Rev. C. S. Frost, 418 Franklin St., Waterville, Me.
Rev. B. D. Newell, State Missionary, Box 61, Burnham, N. H.
H. A. Blake, Sutton, Vt., Treas. Vt. Y. M.; also Treas. of N. E. Board of Trustees.
Rev. C. L. Pinkham, State Agent, Wolfboro, N. H.
Rev. C. H. Myers, Pres. State Assoc. of A. C. F., Burlington, Mich.
Rev. E. L. Carr, Pittsfield, N. H., Treas. N. H. Y. M.
Rev. W. K. Jackson, Treas. Home Miss. Board, Wis. A. M., Dodge, Wis.
Rev. Thomas Spooner, Treas. Mass. Association, 10 Albion St., Lawrence, Mass.
Rev. E. J. Rees, Kingston, Ill., Financial Agent Ill. Y. M.
Rufus Deering, Portland, Me., Treas. Me. F. B. Asso.
Rev. J. S. Dinamore, Elk Creek, Johnston Co., Neb., chairman of the executive committee.
Rev. Arthur Given, Treasurer Free Baptist, Foreign Mission, Home Mission, and Education Societies, 407 Shawmut Avenue, Boston, Mass.
Rev. D. A. Tucker, State Evangelist of Indiana, Millhouse, Ind.
Rev. J. S. Durkee, Batavia, N. Y., Treasurer of the Central Association.
Rev. H. M. Ford, Treas. Benefactor Fund and Theo. Library Fund, Hillsdale, Mich.
Miss L. A. DeMette, Treasurer of the Woman's Missionary Society, Dover, N. H.

Quarterly Meetings.

York County (Me.). with the West Hills church commencing Wednesday, Nov. 2, at 9 o'clock A. M.
Washington Co. (Kan.). with the Cuba church Nov. 12-20.
Geiselsville (Me.). with the church at East Otisfield Nov. 2, 3.
Armstrong (Pa.). at Starburg, Nov. 26, at 10 o'clock.
Woburnborough (N. H.). at Ellingham Falls Nov. 4-6.
Calhoun and North Branch (Mich.). with the Burlington church commencing Friday at 2 o'clock P. M. Nov. 4.
Grand Rapids (Mich.). with the Ne. Chester church commencing Friday Nov. 4.
River Raisin (Mich.). at the Manchester church Nov. 5, 6.
Gibson (Pa.). with the East Lenox church Nov. 4-6.
Parsonfield (Me.). at South Cornish, Nov. 9, at 9 o'clock A. M.
Wayne Co. (Ill.). with the Otterville church on Friday, Nov. 4, at 7 P. M. Let each church send a full delegation, as important business should come before us at this meeting. Our State agent, Rev. G. A. Gordon, will be with us. Mrs. FANNIE SCOTT, Clerk.
Edgecomb (Me.). at Small Point, or First Phillipsburg church, Nov. 11-13.
Mrs. G. H. BOWIE, Clerk pro tem.

Rhode Island Ministers' Meeting.

The usual monthly preachers' meeting will be held in the Olneyville Street church Nov. 7 at 10 A. M. An all-day meeting will follow, services at 2.30 and 7.30 P. M.; the special object of the whole meeting will be the deepening of Christian life. Afternoon and evening services open to all. Morning session all ministers cordially invited. E. G. WESTLEY, Sec.

Notice.

There will be a business meeting of the Woman's Missionary Society of Michigan Association of Free Will Baptists in the vestry of the first Free Baptist church at Sparta, Nov. 8, at 2 o'clock P. M. Free Baptist sisters of Michigan, you are all requested to be present; you are needed. Mrs. ELIZABETH P. FRENCH, Sec.

Young People's Convention.

The Minnesota Young People's Union will hold their annual convention at the Hotel Carlton, Minneapolis, Nov. 10-16. There will be instructive and inspiring papers and addresses, prayers and plans together for efficiency and power for the coming year. Rev. O. H. Tracy will lecture on "The Promise in the Young People's Movement." Rev. F. L. Hayes on "Individual Consecration," and Rev. B. B. McKean on "Christ or Diana," an illustrated lecture in which the young heart chooses Christ instead of the world and sin. G. A. BURGESS.

Married.

Pond-Burrill.—In Rockland, Me., Sept. 22, by Rev. Robert L. Dutton, Mr. Charles L. Pond and Mrs. Lucie A. Burrill, both of Holden, Me.
Merritt-Staples.—In Brooks, Me., Oct. 13, by the Rev. H. Small, Mr. Charles W. Merritt and Miss Frances A. Staples of Brooks.

Died.

Mason.—In Battle Creek, Mich., Oct. 16, Everett B. Mason, son of Rev. and Mrs. C. B. Mason of Bangor, Me., aged 10 months, 25 days.

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Publisher's Notes.

[Direct communications on business to A. L. Freeman, publisher, 457 Shawmut Ave., Boston, Mass.]

"Church Records," 60 pages of tables for Pastors, Deacons, Clerks, Treasurers, Sunday-school and church statistics, money raised, several pages for an alphabetical list of resident and non-resident members, and 200 pages for church records. Price \$2.00, postage 52 cents.

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We can fill orders for the commentary on the Gospels by Rev. J. J. Butler, D. D., a book of 496 pages, in good cloth binding, for 50 cents per volume. Postage, 12 cents. Of course the edition will not last long when offered at this astonishingly low price.

Be on the lookout for the "Register and Year Book" for 1893; and, by the way, canvass your church and let us know how many you will take this year. Single copies 20 cents; by the dozen or more, 10 cents each. Get your orders in early.

"Missionary Reminiscences," illustrated. A history of the Free Baptist Mission in India. We can heartily commend this book as one that should be in every Free Baptist home. 336 pp., cloth. \$1.50, 12 cents for postage.

Dr. Geo. H. Ball's "Christian Baptism; the Duty, Design, Subjects, and Act," is handsomely printed, substantially bound, and costs only 25 cents, and 8 cents additional for postage. Let us have your order.

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"FAHNESTOCK" (Pittsburgh)
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"MORLEY" (Cleveland)
"RED SEAL" (St. Louis)
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Young People.

This department is especially devoted to the work of the young people among the churches. It is directed to help these societies in every way, and to communicate information concerning their work and work. Our friends, both young and old, are invited to co-operate with us in all practical ways to make this department in the highest degree interesting and profitable.

"Life is but a day at most,
Spring from night, in darkness lost;
Hope not, and the e-r-r-r-r-r,
Fear not clouds will away—fear not."

"The Lord hath done great things for us; whereof we are glad."

Will our correspondents for this department, whose names are given below, please send us their photographs? O yes, we mean it!

It is well said that "the best remedy for our discontent is to count up our mercies. By the time we have reckoned up a part of these we shall be on our knees praising the Lord for his great mercy and love."

The following from the *Epworth Herald* is suggestive: "If our young people do not cling closely to the spiritual side of their work then the Epworth League will itself soon be in need of mercy and help." That is what an intelligent man said to us to-day. And he was right.

Rev. D. A. Tucker sends the following from Indiana: "We organized an A. C. F. society of ten members in the Providence church Oct. 8. Many others will come into the society. Dr. House is president, Nellie Jaquith vice-president, Harry True secretary, Elmer Butterfield treasurer."

Let us soon have the exhilarating spectacle of A. C. F. and C. E. and A. F. C. E. and Y. P. S. L. G., and all other societies clasping hands and declaiming in the words of the great Webster, "Liberty and union, now and forever, one and inseparable." All now have liberty. Let us also have union.

Read good books. There is no surer way of getting wisdom.

"Some books are drenched with sand,
On which a great soul's world lies all in heaps,
Like a wrecked argosy."

To read such a book, slowly, thoughtfully, and more than once, is to gain mental and spiritual riches. Young man, young woman, give your evenings to such books.

The Congregationalists now number 5,000 churches and over half a million communicants. During the past three years there have been 108 churches organized. But 291 churches have disappeared during this time. Secretary Hazen, in his report before the National Council at Minneapolis, says, "The loss of almost 100 churches each year from our rolls suggests many questions needing careful consideration."

"What's in a name? That which we call a rose
By any other name would smell as sweet."

And a Free Baptist young people's society is a good thing, whether it prefers one set of initials or another. Take whatever local name you please, young people, but join the United Society in the way now prepared. Enter the open door with your full brightness, with a smile on your faces and a noble purpose in your hearts.

The Lord loves to be loved, loves to be thanked; loves to have his people grateful and to hear them say so. "Whoso offereth praise," he says, "glorifieth me." That is one way of serving God in which every saved sinner can have a part. And if there is real gratitude in the heart it will come out, it will find expression in words; for "out of the abundance of the heart the mouth speaketh." If you are not in the habit of giving thanks to God in words it is a proof that your heart is not running over full of gratitude.

We will publish the revised constitution of the United Young People's Society of A. C. F. as soon as we receive a copy. It has been modified to meet the reasonable requirements of C. E. and A. F. C. E. societies (and, indeed, of all others who do not prefer A. C. F. as the local name). As the *Dayspring* says, "It sets the door wide open to all our young people's societies of whatever name." We regret to learn through the *Dayspring* that this provision did not meet the wishes of all A. C. F.; but concessions have been necessary in order to get a basis for a union of all the societies. Now we have it. Let them come together. In union there is strength.

This department of the *STAR* is now, as it always has been, devoted to the representation of the interests of all our young people's societies of whatever name. We are very glad that the United A. C. F. Society has now recognized the right of the local society to choose its own name and can welcome into its ranks C. E. and A. F. C. E. societies. This department now represents the United A. C. F. Society as the general denominational organization of our young people, and we propose to enlist more workers in this department of the *STAR* than heretofore. Let us all cooperate, and all our problems will gradually be solved and our work will be well done.

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.....
Miss Ida Fullerton, Lewiston, Me.
For the New Hampshire Yearly Meeting.....
Fred A. Young, Laconia, N.H.
For the Minnesota Yearly Meeting.....
Rev. Charles McCully, Winnebago City, Minn.
For the Massachusetts Association.....
E. G. Russell, 183 Middlesex St., Lowell, Mass.
For the Vermont Yearly Meeting.....
Rev. P. M. Baker, Wheelock, 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 Y. M.....
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.

BIBLE STUDY.

Some pleasant hours spent recently in committee meetings with the members of the reading committee of the "Social and Literary Guild" have opened my eyes anew to the value and privileges of Bible study. When we gathered for work our genial chairman had piled upon the sofa a fine assortment of books from his own excellent library, and had provided himself with various catalogues, special and otherwise; another member of the committee came fresh from her husband's library with a long list of books especially recommended by him as used in his own work in the divinity school, while the third member came from a visit to the city libraries.

It was soon evident to the committee that out of the wealth of literature in the line of helps to Bible study a rigid and careful examination must be made in order to select only such books as would have a peculiar bearing on the topics to be studied and would be of permanent value. This appeared at first to be a formidable undertaking, but the chairman of the committee—who is a specialist, by the way, in the study of literature—had wisely prepared the way for our work, and the following outline for a popular course of Bible study was suggested: A History of The Book, The Geography of the Bible, Bible Characters, Historical Connection between the Old and New Testament, The Life of Christ, The Life of Paul.

The aim of the committee was to arrange a popular course for young readers which might give them a more general knowledge of the Bible, increase their love and respect for its pages, and inspire them with a desire to pursue the work still further in more definite lines. That the books mentioned in connection with the Bible Lesson Leaflets in the Guild course of reading will lead to this good result the committee feel confident. Few Christians who have not had their attention called to the literature on subjects connected with the Bible can have the least conception of the multitude of pages that is even now added every year to the list of helps to Bible study. When arranging the Guild reading course the committee did not dare to even hint at the wealth of books outside their brief outline of study, lest they might seem to be making the work burdensome to the young reader. But there were many other books which came under their observation that the desire to make mention of was hard to repress, and some of them may be appropriately suggested in these more extended notes.

"The Interwoven Gospels" is a very useful hand-book for Bible students, being a connected life of our Lord in the very words of Scripture, but arranged in chronological order. Some what akin to it is the book entitled, "Why Four Gospels?" A book especially recommended by one member of the committee was, "A Layman's Jesus the Carpenter of Nazareth," for young readers. Geikie's "Hours with the Bible" is of great value to students or readers. "The Heathen World and St. Paul: In Damascus and Africa—In Greece—At Rome—In Asia Minor and at the Syrian Antioch" is an attractive set of books. Conybeare and Howson's "Life and Epistles of St. Paul," placed in the Guild Course, is pronounced by all scholars to be authority on that portion of Scripture. "This book should be in every Christian home," said our chairman, as he placed it before us for inspection. "It is almost perfect" says one critic. "Gesta Christi," also recommended in the regular course, was very enthusiastically indorsed by one member of the committee, who spoke from personal experiences as to its effect upon her own life and thought. Too much can hardly be said in praise of "The History of the Jewish Church." Written in a beautiful style it covers a large portion of the poetry, history, geography, and general literature of the Bible.

The committee were especially pleased with the list of titles included in the "Bible Hand-books" and "Bible-class Primers." Forty or more of these convenient little books have already been published, and are, as has been said, "models of *multum in parvo*"—little books on great subjects. The subjects treated are Bible biographies, sketches of important epochs, the different books of the Bible, and many closely related topics. Beside those mentioned in the regular course there is light thrown on such obscure Old Testament history as "The Period of the Judges," "The Kings of Judah," "Life of Moses," "Joshua and The Conquest," etc. Other topics are "The Christian Miracles, and the Conclusions of Science," "The Reformation," "A Short History of Missions," "The Shorter Catechism," "The Christian Sacraments," "The Church," "The Work of the Holy Spirit," "Outlines of Early Church History," "Bible Words and Phrases," "Palestine," etc. These handy little volumes are published by T. and T. Clark in Edinburgh, a house whose name is attached to such of the

best literature published, and imported to the United States by Chas. Scribner's Sons, New York. "A most useful series of hand-books. With such helps as these to be an inefficient teacher is to be blameworthy" (Rev. C. H. Spurgeon). The price of these books is 25 cts for the Primers and 60 cts for the Hand-books. But even lower rates may be obtained by Guild readers if ordered through the secretary of the reading committee. In the meetings of the committee a very interesting discussion was had as to what use might be made of Guild books in a community. It was suggested, and the committee would like to recommend, that the books in this course be converted into a circulating library among the membership, or that they be placed in the Sunday-school libraries. Guilds which could not see their way clear to become individual owners of a set of books might convert one set into a floating library, and so they would form the nucleus of a Guild Library and become the property of all. One member of the committee deeply deplored the situation of the S. S. library in general, and seemed to be convinced that the reason of so much neglect of Sunday-school work on the part of the large portion of the adult members of the church could be traced to the fact that the Sunday-school libraries were so poorly fitted with useful and really valuable reading. It is probable that the average library in our churches is at best very scantily stocked with such helps as are now in popular demand for Bible study.

IDA H. FULLERTON.

UNION PRAYER-MEETING TOPIC.

For the week beginning Nov. 6.
SAFETY OF GOD'S CHILDREN.
REFERENCES: Acts 12: 1-12; Ps. 94: 7-10; 37: 25; 46: 1-3; 57: 1-3; 71: 8; 91: 121; 125: 1, 2; Prov. 29: 25; Dan. 3: 20-23; 6: 22, 23; Matt. 6: 25-34; John 10: 27-29; Acts 5: 19; 16: 25, 26; Heb. 1: 14; Dunn-Butler Theology, pages 147-160; Bunbury's "Nature and the Supernatural," chapters 13, 14.

The children of God are always safe. What matters it if when they lie down to sleep they do not know that they shall again awake in this world? They do know that they shall awake somewhere under their Father's care. They are never to die. James may be beheaded and Peter delivered from prison, but both alike are safe. The one works and suffers longer on earth, the other is a happy companion of his Lord alone. Daniel escapes harm from the lions, but many a Christian martyr goes to glory through a lion's den. Is God partial in his providence? If so, which is most favored—he that is taken or he that is left? We cannot fully understand the ways of God to men; but history, as well as revelation, teaches "that his non-interference or his interference with human schemes is controlled by an unerring wisdom and an unflinching love." There are two doors out of danger—a silver one opening on earth and a gold one opening into heaven. God knows best which door to open. I append some incidents showing how in modern times God has opened the silver door. Sunday, June 14, 1857, during the mutiny in India, a general rising of the Sepoys was expected. Throughout the night the panic rose to an incredible height. "With the exception of another couple," says Dr. A. Duff, "Mrs. Duff and myself were the only British residents in Cornwallis Square on that night. Faith in Jehovah as our refuge and strength led us to cling to our post, and we laid us down to sleep as usual; and on Monday morning my remark was, 'Well, I have not enjoyed such a soft, sweet, refreshing rest for weeks past.' Oh, how our hearts rose in adoring gratitude to Him who is the keeper of Israel and who slumbers not nor sleeps! Then we soon learned the glad tidings that all the armed Sepoys had everywhere been successfully disarmed; and that during the night the ex-king Oudh and his treasonable courtiers were quietly arrested and lodged as prisoners of state in Fort Williams.

Here is another illustration: "In the days when persecution drove the Scotch Covenanters into mountain hiding-places to worship, a company was one morning worshipping in a secluded mountain nook by the banks of a stream. Some one stationed above, on the look-out for any hostile approach, waved the signal of warning. In a few minutes the company had dispersed. Some of their number, familiar with the mountain paths, led them up over the crags to a cave, where they hid from their pursuers. They were scarcely out of sight when the persecuting dragoons were on the spot they had just left. One of the soldiers found a Bible left behind in the hasty flight, another came upon a bonnet, and shouted, 'Now for the demure face that belongs beneath it!' Just at that moment a strange rumbling sound was heard. A water-spout had burst on the heights above, and came rushing down in an immense flood, following the bed of the stream and engulfing and sweeping away the entire soldiery. While they were struggling in the torrent, like Pharaoh and the horsemen of old in the Red Sea, there appeared at the mouth of the cave above the gray-haired pastor of the persecuted flock, with an open Bible in his hands, out of which he read aloud these words: 'And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth.'"

G. B. HOPKINS.

BABY MAY.

BY LILLIAN ADELE TOURTILLON.

It is raining on the window
And the wind is at the door,
But I hear the rhythmic patter
Of small feet upon the floor,
And my living, laughing sunshine
Smiles her way into my room,
With her presence sweet dispelling
All the shadow and the gloom.

Beat, O rain, upon the garden,
Beat upon the sodden mold!
Let the late remaining blossoms
Feel your kisses deadly cold!
For my heart you cannot enter
While within the baby's eyes
I can see the warmth and gladness
Borrowed from the summer skies.

MAZFIELD, ME.

ONE MAN—AND ANOTHER.

BY HELEN A. BUTLER.

There was a pleasant stir of preparation and festivity about the Drew cottage at Flat Beach that even a stranger would have noticed; so true is it that we impart to inanimate objects in our homes something of the feeling that actuates us. The very chairs sometimes seem to fall into positions suited to our moods; so now even the few plants in the window lifted up their bright clusters of blossoms just as though they knew they were expected to look their best and brightest. The care with which they had been sprinkled and tended for weeks previous may have had much to do with their flourishing appearance. At any rate, they, as well as all the simple furnishings, showed that something unusual had happened.

The something unusual was the arrival of Mr. Drew at his home the previous night after an absence of many weeks on a fishing cruise; and of course everything in and about the little home was expected to join in the welcome prepared for him. At least, the mother and little John thought so.

In their estimation nothing was too good for "father"; and, indeed, he did deserve these loving demonstrations nearly always. We are obliged to put in this qualification; for there were times when he deserved neither love nor respect. None was more conscious of this than himself, honest and generous as he truly was.

The early dinner had been eaten, and the small hand-cart had been brought to the door by John, who had eagerly asked to go along too. But no; Mr. Drew wished his little son to remain at home, giving him the task of mending some nets which were to be used some fine day soon in catching minnows for bait.

One of Mr. Drew's first duties after reaching home from a fishing cruise was to go to the nearest store, two or three miles distant, and replenish the stock of groceries, which had necessarily run low during his long absence. They kept no horse; so now the little cart held the kerosene can, the lard pail, and the molasses jug—all to be refilled.

There was something else put in the cart, too, the very last thing; and then Mr. Drew somewhat hastily started off, waving a cheerful good-bye to his little son, whose lately merry face had undergone a remarkable change. Both fear and reproach looked out of his clear eyes, and the boyish lips trembled as he shouted a very sober "Good-by, father."

Then he sought his mother, who was making a great clatter among the dishes in the pantry.

"O mother!" he said, going close and speaking softly. "Father put the brown jug in the wagon! What shall we do? I didn't dare ask him not to take it."

"I know it, my son; it would have been useless to say anything. We can do nothing but pray; and I have almost lost faith in that," she added, with bitter sorrow in tone and look.

"O mother! don't say so; for if the Lord doesn't help father I don't know who can. I am going up stairs right now to ask him not to let father bring home anything in the brown jug."

"Yes; do so, my boy, and I'll pray too, as I go about my work; it may be He will prevent what we so much dread," said poor Mrs. Drew as her heart lightened a little at the thought of carrying her trouble to the great Burden-bearer, who as yet had not seen fit to take the one shadow from their hearts and home.

"Still, I can but feel," she mused to herself, "that the Lord expects us to do something toward saving ourselves. It doesn't stand to reason that we can deliberately put ourselves in the way of temptation and expect the Lord to keep us from yielding. Until Thomas himself tries to take a step in the right way I don't see how he can be saved. In all the miracles that Christ performed I remember that he gave the sufferer something to do. If Thomas would only ask him to impart the power 'both to will and to do,' what a blessed reform there would be."

That night, in another home, there was a pleasant expectancy pervading the group in the sitting-room. They were gathered about the evening lamp. Outside, the sky was starless and night had shut down early. The wind was rising, and now and then the vine at the window would rap smartly against the blind. Altogether it was a night when lights in the windows seemed doubly cheery and made one hasten within

doors to enjoy the warmth as well as cheer.

The circle in this happy home was not complete until the father of the family came in, refreshed by a hot supper after the long ride that had kept him away all day.

"Come, paps, your slippers are warm," said little Dora. "Put them on, and then we'll all take comfort."

Mr. Lawson smilingly thanked his pet, and they were soon seated in the big chair together, which position was Dora's ideal of comfort; and papa looked quite contented also.

"You are very sober to-night, William," said Mrs. Lawson. "Has anything unpleasant happened?"

"Not to me," replied her husband. "I was only thinking what strange ideals of comfort different people have. Let me tell you what I have seen to-night. I was just this side of Cushton village and coming along at a smart pace; for it was already quite dark and I was cold and hungry. All at once the horse shied suddenly, then stopped as if afraid. I could just make out some dark shape in the road ahead, and taking my lantern went to see what it was. There lay a man at full length in one of the deep ruts, in such a position that my heavy wagon must certainly have crushed him had I driven on. He was drunk and sleeping soundly. Beyond him a little way was a hand cart full of groceries of different kinds, and in one corner a suspicious-looking brown jug. One sniff was enough to show me its contents, and I just emptied it on the ground without any ceremony. Then I went back to the man and began to shake him. The ground had already begun to stiffen, and I could not go on and leave the poor wretch, perhaps to freeze. I rolled him out of the road and tried to get him on his feet. 'What are you doing here?' said I.

"'Taking comfort,' he mumbled; 'taking comfort right here.'"

"'Been drinking, haven't you?' said I, trying to walk him around a little. By this time he began to come to himself and dimly realize the situation. He looked up in a shame-faced way, and stammered out, 'Guess I have been taking a little too much.'"

"I knew that was no time to lecture the poor fellow; but I didn't leave him until he was started on his homeward way, after solemnly promising me 'pon honor that he wouldn't touch the jug in the wagon.'"

"So that is why I am so late in getting home to-night; and I am profoundly thankful that my idea of taking comfort is not like his."

Some weeks later Mr. Lawson was again in Cushton village, and called at the grocery store to get some necessary supplies. There were several men inside, and one of them he immediately recognized as the man whose life he had probably saved a few weeks before; but he gave no sign of the recognition and passed out as soon as served. The man followed; and, stepping close, he said in husky tones, "You saved my life, and I want to thank you."

"How is that?" said Mr. Lawson, still pretending ignorance.

"Then the man hastily recounted the circumstances, and again expressed his gratitude in feeling tones, adding, as if in some justification, 'I am not often so; but at times a very demon of drink possesses me and I have to yield.'"

"Did you know that I emptied your jug?" said Mr. Lawson.

"Not till I got home; then my little son met me at the gate and helped me unload. I heard him whisper joyfully to his mother as he carried the things into the pantry, 'O mother, mother, the little jug is empty! I knew the Lord would answer our prayers!'"

Then I knew that you had saved me even to a greater extent than I was aware; for I would certainly have drank long and deep before I went to bed.

"You had saved not only my life, but destroyed the enemy of my dear home's peace for that time at least. The hot supper and strong coffee that wife had waiting for me helped foil my enemy for once; and I was able to go to bed that night with a clear head and a whole one, thanks to you, sir."

"Rather thank the Lord who answered your little son's prayers," said Mr. Lawson, solemnly. "He only used me as a humble instrument."

"Now, my friend," he added tenderly, laying his arm across the other's shoulders, "promise me not to drink any more. Won't you?"

Mr. Drew was a man of his word; and, strange as it may seem, appeared to have great will power in all matters but this one—he was weakness itself when this strong temptation assailed him—so now a mighty struggle took place in his soul. He thought of his late escape from death; of the untold misery he inflicted on wife and boy poorer than life itself; and he straightened up, with strong resolve shining in his eyes.

"I promise you, sir, I won't touch a drop for a whole year."

"Make it never!" exclaimed Mr. Lawson, grasping his hand.

"I dare not promise longer than that," replied the other; "but I will keep my word for that length of time. I don't deserve your friendly interest; but I'm more grateful for it than I can tell you. If all the temperance folks

were like you more weak and tempted ones like me would take courage."

The following winter a deep religious interest pervaded the village, and Mr. Drew was one of the many who sought and found salvation through Christ. Now indeed was his armor proof against the assaults of his old enemy.

Three years later the two men met. There was instant recognition and cordial grasping of strong hands.

Said the reformed man, "It is 'never' now, Mr. Lawson."

MONEY.

BY WILFRED THAYER.

Money is a bird,
Teach it how to fly;
Send it out into the world,
Send it up on high;
Then it will come flying back
All your virtues singing;
And, I doubt not, many pearls
For your crown be bringing.

Do not cage the bird.
Surely as you do
It will toss itself about
Till it forces through;
Then it never will return,
Though for it you die;
Do not cage your bird of wealth,
Teach it how to fly.

TENNYSON.

"O slayer of the knightly days of old!
O slayer of the knightly days of old!
O bringer of new hope from memory's shrine!
When God doth set to heaven thy harp of gold,
The souls that made this generation great
Shall own the voice that helped their hearts was true."

The gentle strains of music that have so long been heard rising sweet and clear above the turmoil and harsh discords of life, soothing the weary hearts of men to rest, have been growing fainter and fainter to mortal ears, till at last they have blended with the holy harmony of heaven. Well may England, well may all Europe, well may all the world, lift up her voice in mourning; for she is left desolate indeed.

Alfred Tennyson was born Aug. 4, 1809. He was educated at Louth Grammar school and at Trinity College, Cambridge. In his twenty-first year he published his first volume of poems, having already received the chancellor's medal the year before for a poem entitled "Timbuctoo." The public generally received the young poet with coldness, and even with harshness, though the volume contained some of his finest poems. In 1832 another volume was published, containing among other poems, "Lady Clara Vere de Vere," "The Lady of Shalott," "The Miller's Daughter," and "The May Queen." This also met with little favor, but the unfeeling world with its narrow criticism and lack of appreciation failed to crush the brave, sweet spirit of Tennyson. He lived and breathed in an atmosphere of poetic rhythm and melody, and he could no more stop the golden flow of song than a river can help darning and rippling over its stony bed.

In 1842 the third volume of poems appeared, and then the tide of affairs suddenly turned, and he awoke to the fact that he had become the most popular poet of the age; and from that time on his popularity never diminished.

The charge that has most frequently been made against Tennyson is that "he has not headed a single moral reform nor inaugurated a single revolution of opinion; he has never pointed the way to undiscovered regions of thought; he has never stood on tiptoe to describe new worlds that his fellows were not tall enough to discover ahead." No, neither has he compiled a set of encyclopedias or an unabridged dictionary. He is first, last, and wholly a poet. It has been his task to enter the mystic realms of which others have given shadowy glimpses, and bring from them rare gifts to bless less fortunate mankind. With the exception of Wordsworth, Tennyson was superior in wisdom and in intellect to any other English poet of his age. He has given to the world "that twofold passion of earth and the soul," "The Idylls of the King," the pure, inspiring courage of Sir "Galahad," the burning passion of "Faithful," "Locksley Hall," "Enoch Arden," "A dream of Fair Women," that wonderful military poem, "The Charge of the Light Brigade at Balaklava," and scores of others. One poem must ever stand apart from and above all the rest, the beautiful "In Memoriam," so rich with the deep, tender pathos of bereavement and of submission to the Divine will.

Indeed, the poetry of Tennyson may justly be said to have become immortal long before the poet himself reached the end of his earthly career; and it is a cheering thought that the words that have inspired and strengthened the hearts of men shall still live on, deathless lilies, shedding their fragrance over thousands of lives though the voice that spoke them is hushed forever.

M.

It is said that Mr. Moody, in his early days in Chicago, was a regular attendant at the noonday prayer-meeting. At one of these meetings a rich brother rose and told those present of an opportunity to do a certain good thing if only three or four hundred dollars could be raised for the purpose, and asked them to pray earnestly that it might be done. In an instant Mr. Moody sprang to his feet, and said, "Brother, I wouldn't trouble the Lord with a little thing like that; I would do it myself."

News Summary.

AT HOME.

WEDNESDAY, OCT. 19.—The two branches of the Vermont legislature declare for Hon. Redfield Proctor for U. S. Senator. Hon. Whitehall Field's letter of acceptance made public. Perfect connection has been established between New York and Chicago by means of long distance telephone. A fire at Rockport, Ill.; loss, \$101,000. Chicago begins the dedication ceremonies of the World's Columbian Exposition. Three hundred children at West Winsted, Conn., fall to the floor by breaking seats; many being injured, none fatally. The Briggs "heretical" case comes forward at the meeting of the Presbyterian Synod at Albany. More union outrages at Hemet, Me.

THURSDAY, OCT. 20.—Mrs. Nancy Welch of Lyman, Me., with numerous descendants, celebrates her 100th birthday. A Lawrence factory to build the widest paper machine for the Niagara Paper Company. Big frauds in the customs discovered in New York.

FRIDAY, OCT. 21.—The World's Fair buildings at Chicago dedicated. An immense crowd, admirable speeches, etc. The League for Good Roads formed at Chicago. Telegraphers' strike on the Gulf, Colorado, and Santa Fe Road. The liabilities of C. Burkholder & Co., grocers in New York, amount to \$70,000.

SATURDAY, OCT. 22.—The training ship *Monongahela* is at Newport for apprentices; she will go to the South. A banquet given by the Sons of New Hampshire at Chicago to Gov. Tuttle and others.

MONDAY, OCT. 24.—The Sands Point Hotel at Roslyn, L. I., was burned yesterday; loss, \$100,000. Yesterday was a sorrowful day at the White House. Mrs. Harrison was approaching the end.

TUESDAY, OCT. 25.—Mrs. Harrison dies at 140 this morning. Maine has a large and profitable apple crop. Seven persons killed and more than a score injured in a railroad collision near Philadelphia. Bad railroad disaster in Chicago; one killed and eleven injured. It is said that the switchmen of the country are preparing for a monster strike next May, expecting to cripple the World's Fair business of the railroads and force them to concede the demands of the employees.

ABROAD.

WEDNESDAY, OCT. 19.—German forces defeated in Africa. The King of Dahomey makes a stand against the French. Attempt to spring a vote of want of confidence in the French Chamber checked at the outset. Creans revolt against Turkish oppression and several of their number arrested. Hamburg reports but one death from cholera.

THURSDAY, OCT. 20.—A fall of 15 per cent in the catch of British Columbia sealers, and low prices will make it much worse. There is a revolt in Santiago del Estero, capital of the province of that name in Argentina.

FRIDAY, OCT. 21.—Dr. Von Tuffel, body physician to the late King of Wurtemberg, is committed to a private insane asylum. He is the husband of the American authoress, Blanche Willis Howard. Dr. Tuffel was head of the Stuttgart hospital.

SATURDAY, OCT. 22.—A great political battle is fought in New Brunswick for members of the Provincial legislature. Twenty-five government members are elected, thirteen Opposition, and one Independent. An awful calamity befalls San Sperate and other places in Sardinia, Italy, on Thursday and Friday. The flood turned the streets of the town into rivers. The plain of Campidano, for fifteen miles north of Cagliari, was affected. Hundreds of lives were lost and hundreds of thousands dollars' worth of property destroyed.

MONDAY, OCT. 24.—Terrible work done by the overflow of the Yellow River in China. It is estimated that the flooded district is 150 miles long by 30 miles wide and that over 50,000 people have been drowned, and that fully 1,000,000 will starve unless the Chinese government furnishes them with food from now until next spring. Five villages near Kuntai, in Transcaspia, have been destroyed by an earthquake. Many lives are reported lost. German political parties appealed to pass the military bill which provides for 60,000 recruits annually. A terrible hurricane swept across the coast of Spanish Honduras Oct. 12.

TUESDAY, OCT. 25.—Deaths from cholera in the hill districts of Russia number 7,400; there were 150,000 cases. Nineteen houses burned in the village of St. Anne de Beaupre, P. Q., threatening the famous shrine.

BRIEFS.

The Haverhill, Mass., shoe men have organized a board of conciliation to act in all difficulties arising between capital and labor. If the parties abide by the decisions of this board it will save labor difficulties in the future.

The Chilean government hopes to secure nine million dollars from the Rothschilds. With this loan it proposes to pay off the floating debts incurred by Balmaceda in the civil war and acknowledged by the new government. This will permit it to contract the paper circulation and improve the exchange.

A part of the faculty of Amherst College do not intend to hide their light under a bush, also they come out in a manifestation in favor of Mr. Cleveland. No one would justly complain of these men for expressing their views in any proper way, but their action leads one to inquire whether the college is an educational institution or a political machine.

The question of Tennyson's successor as poet laureate is receiving no little attention in England. It is understood that Tennyson had a preference for the poet Morris; but it is said the Queen prefers Theodore Martin, the editor of Prince Albert's biography. It is the general opinion that if there could be a decision of poet laureate, the choice would be that of Swinburne. Why not make the next poet laureate a woman? Jean Ingelow or Christina Rossetti would be equal to the most of the men named.

Surely Chicago ought to be satisfied with the telegraphic report of the dedication of the World's Fair buildings. To a quiet, prosaic person the report may be a little overdone, not to mention highfalutin, as the following sentence would indicate, which describes the scene which followed Bishop Fowler's prayer: "A hundred and fifty thousand throats voiced a fervent amen as the bishop resumed his seat." However, Chicago did nobly, and she showed that she ought to have the World's Fair as far as enterprise goes. The commemorative ode was about 400 lines in length, composed almost entirely of Anglo-Saxon words. Miss Monroe is the writer and Mrs. Lemoine was the reader. Mrs. Potter Palmer made an address. Other addresses in part were those of Vice-President Morton, Mr. Henry Watterson, and Hon. Chauncey M. Depew.

Wales has returned to the House of Commons 23 Radical members pledged to disestablishment and anti-lord legislation, and only two Conservatives. Ireland, however, has sent 23 Conservatives, and her 80 home-rule representatives are split into two factions.

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

Royal Baking Powder

ABSOLUTELY PURE

The Welsh present a united front under the able leadership of Sir Edward Reed and Sir Charles Dike, and they will ask for legislation. Gladstone will have a great deal on hand to satisfy all parties. The clan bias in Ireland and the religious bias in Wales, fond of their own ways, may cause serious trouble to the Gladstone government.

Of late much has appeared on the subject of vote buying and of the improper use of money in elections. In the September Century Prof. J. W. Jenks of Cornell discusses the matter somewhat thoroughly. The sentiment should be that votes should represent ideas and principles, and that those who buy and sell them for money should lose caste among good citizens. The Election Laws League of Massachusetts publishes a summary of "The Massachusetts Corrupt Practices Act," which act is very strict against corrupt practices in elections. The votes of the people should represent the moral intelligence of the people.

The Tenth Annual Indian Conference was held recently at Mohonk Lake Mountain House, Ulster County, N. Y. Mr. and Mrs. Albert K. Smiley entertained the two hundred attendees free. Ex-President Hayes was there; also Senator and Miss Dawes, Civil Service Commissioner Roosevelt, Gen. Morgan, Commissioner of Indian Affairs, and many other noted friends of the elevation of the Indian. President Gates of Amherst College opened the proceedings with an address. Several engaged in Indian work took part in the proceedings. President Gates affirmed that the perils to the Indian arise from the higher position the Indian has been led to attain. Advance steps consequently are needed, such as provision for higher education; the abolition of Indian reservations, agents, and agencies, etc. The establishment of courts on the reservations and making Indian justices of the peace; the continued allotment of lands in severalty; the progress of the Indian in agricultural and industrial pursuits, show that the Indian problem has been lifted to a higher plane under the peace policy of Gen. Grant, and is a matter differing widely from the situation of eight or ten years ago. Several bore testimony to the material and moral advancement that the Indian is making.

The patient sufferer at the White House passed away at 1:40 Tuesday morning, Oct. 25. For eight months Mrs. Harrison has been struggling with the disease which baffled the best medical skill. Carolina Lavina Scott was born Oct. 1, 1832. Her father, Rev. John D. Witherspoon Scott, was then president of the Oxford, Ohio, Female College. Dr. Scott is a member of the President's family, being 92 years of age. At her marriage Mrs. Harrison dropped her middle name and substituted her family name. Her mother's maiden name was Mary Neal. On Oct. 20, 1853, her marriage took place. From that date until her death the happiness of their lives knew no diminution nor change until death came. In March following their marriage they removed to Indianapolis. In the summer of 1854 Mrs. Harrison paid a visit to her parents at Oxford, Ohio, and there on Aug. 12 her oldest child, Russell Harrison, was born. Two years later Mary Scott Harrison, her second and last child, was born in Indianapolis. She has been faithful in all the duties of life, cheering her husband while in camp and the accomplished mistress of the White House. She was a musician, and also devoted to painting, being besides a diligent reader. In Indianapolis she was a manager of an orphan's home and an active member of the Presbyterian church; but by nature she was strongly domestic and shrank from notoriety.

Personal.

Miss Frances E. Willard and Lily Henry Somerset left Chicago on Saturday for Denver, where they will attend the annual convention of the Woman's Christian Temperance Union to be held there. Lady Somerset will return to England Nov. 16.

Mr. Blaine's residence in Washington, the historic old brick mansion in which the attempt was made on the life of Secretary Seward, known as Madison Place, is being fitted up for the reception of the ex-Secretary and his family for the winter.

Coming Events.

Christian Workers' Convention, Boston, Nov. 10-16.
National Prison Congress, Baltimore, Dec. 8-8.

\$500. in Christmas Presents.

Competition open to Women Only.

For the best and most effective article, suggestion or phrase for popular use in advertising the merit of Cleveland's Baking Powder, a present of \$200 will be given; for the ten next best \$20 each; and for the ten next best \$10 each. Experience in writing advertisements is not necessary. A simple statement, a happy expression or even a suggestion may prove to be the best.

Conditions.—Competition open to women only. Contributions must not contain over 200 words. Verses if sent must contain over six lines. Write your suggestion on one sheet of paper, your full name and address on another, and mail as below. All communications must reach us by December 24th. The awards will be made as soon thereafter as possible.
Address Secretary of Cleveland Baking Powder Co., St. Fulton St., New York.

Some Facts that may give you a hint or suggestion: Cleveland's baking powder is perfectly pure and wholesome. It does not contain alum, ammonia or any other adulterant. Everything used in making it is named on the label. Consumers know exactly what they are eating. It is the strongest of all pure cream of tartar powders. A rounded teaspoon will do as much as a heaping one of any other. Food raised with it does not dry up quickly, as when made with other powders. It is more convenient and more economical than the ordinary cream of tartar and soda. The latest official reports show it to be first class, and first in its class. The U. S. Government buys it for the Army officers. Government Chemists, State Assayers and other official authorities testify to its superiority. Writers in domestic science, as Marion Harland, Mrs. McBride and Mrs. Parker, endorse it. Teachers of cooking, as Mrs. Lincoln, Mrs. Rorer and Mrs. Dearborn, prefer it. These are some of its points of excellence; others may have occurred to some of the thousands of women who are using it every day. Other facts are given in our cook book. Mailed free.

THE RELIGIOUS WORLD.

MIDDLE STATES.—The New York Presbyterian Synod at Albany last week decided that the case of Dr. Briggs, owing to the action of the General Assembly and the Presbytery of New York, is before the latter body. In case it is not settled there they can appeal to the synod. So the case will not be at present considered by the synod.

IN GENERAL.—By the action of the Episcopal Convention at Baltimore the Protestant Episcopal church joins the other great Protestant bodies on the Indian school question.

HUB NOTES.

Boston streets bid fair to be alive on the evening of November 3, when the Republican demonstration and torch-light parade takes place. It is said that there will be 5,000 students in it.

Boston in its turn paid tribute to the memory of Christopher Columbus on Friday, Oct. 21. Had the great admiral reviewed the pageant in his honor he would have been both astonished and delighted. The municipal exercises in the Boston Theater were largely attended, and the oration by Professor Fiske held the interested attention of his listeners. There was another large gathering at the unveiling of the statue on the Cathedral grounds. The parade was altogether creditable, some 30,000, it is estimated, being in line. Its historical features were good. The evening exercises in Music Hall and an elaborate protechnic display gave a fitting close to the day.

Trinity church has been made glad by the acceptance of its call by the Rev. Dr. E. W. Donald. He comes to the new field, as successor of Phillips Brooks, bringing the reputation of being an earnest, eloquent preacher. The church made a loving sacrifice in giving up Dr. Brooks to become bishop of the State, and it is hoped that the man whom the bishop so warmly endorses may prove a worthy successor. He comes from the Church of the Ascension, New York city. He is a graduate of Amherst College, was a short time in Episcopal Seminary at Philadelphia, and graduated from Union Theological Seminary. He is liberal in his views, is 44 years of age, has a wife and two children.

At Tremont Temple Sunday morning Rev. Dr. Lorimer preached to a very large congregation on the theme, "Columbus, or the Development of Discovery." He found that the age of Columbus was the age of discovery. "The curtain of the middle ages was about to drop. Columbus was the child of the age. The countries of the Continent were hard pressed for men, and in this expedition that Columbus took it was with the intention of gain. Then, too, there was the force of heroism. There is one thing that I do not like about him, and that was that he made false entries in order to get the sailors to accompany him on the great voyage. But he was a hero just the same." But Columbus recognized a God above all, and to him he looked for guidance.

Looking backward 400 years to the discovery of America by Columbus, it occurred to the Boston Journal to get the opinion of certain men of high authority as to what Boston will be in 400 years. The contributors of the symposium are Dr. Samuel A. Green, ably supported on historical facts, librarian of the Massachusetts Historical Society, and ex-Mayor of Boston, Mr. Horace G. Wadlin, the commissioner of labor statistics, Mrs. Lucy Stone, Mr. Edward Bellamy, Mr. Edward Atkinson, Rev. Minot J. Savage, and Joseph Cook. It is pretty dizzy business prophesying 400 years hence. Even fifty years may see radical improvements. Columbus could not have given even a respectable guess of what would be 400 years from his time. According to these prophecies Boston is to be a very delightful town in which to live 400 years from now. We hope it may prove so; but history shows some strange revulsions.

A Great Gift to the People.

There have been great advancements in medical science during the last few years. It no longer surprises us to hear that the blind see, the deaf hear, the lame walk. Heretofore sufferers from nervous and chronic diseases could have a cure of their cases accomplished only by a personal visit to one of the large cities at great expense of travel and professional fees. At the present day all this is changed. A celebrated specialist in the cure of nervous and chronic diseases, known all over the United States on account of his enormous practice, great skill, and the thousands of sufferers he has restored to health by his system of harmless vegetable remedies, proposes to send to all sufferers from any form of nervous or long standing diseases, a

valuable written diagnosis of their cases fully explaining their diseases and telling how they can be cured free of charge. Thousands are being cured. Don't delay, but write at once about your case to this great physician, Dr. Greene, 34 Temple Pl., Boston, Mass., the discoverer of the great Dr. Greene's Nervura blood and nerve remedy. Send for his symptom blank to fill out.

The Massachusetts Real Estate Co., which owns some of the finest office buildings in the East, advertises its stock for sale in this paper. Parties desiring a good investment should investigate this Company.

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F. W. Kinsman & Co.—Gents: I would say to my friends, and all who chance to read this, that I have used Adams' Botanic Cough Balsam in my family for a long time, and consider it a very valuable medicine. I would cheerfully recommend it to those afflicted with coughs, colds, asthma, &c. I have just made a purchase of two large bottles to send to a friend in Central City, Col.

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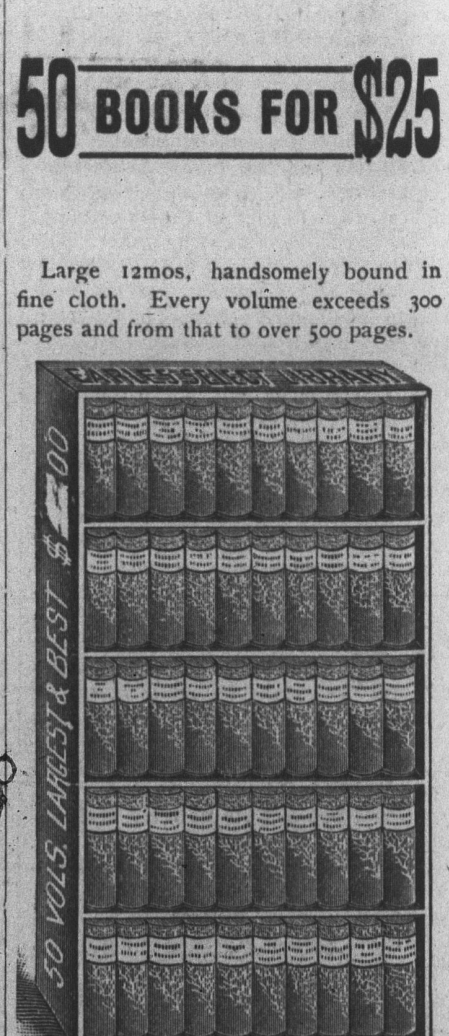
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