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The Morning Star.

VOL. LXVIII.

BOSTON, MASS., THURSDAY, JANUARY 12, 1893.

NO. 2.

THE MORNING STAR is a Weekly Religious Newspaper issued by the Free Will Baptist Publishing 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.

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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 full name and address with each article. 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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REMEMBER!
For \$3 we will renew your subscription to the “Star” for one year, and also send the paper to any new subscriber for one year. But this offer gives no choice from our Clubbing Lists.

The Free Baptist Register and Year Book is ready and the edition is being rapidly sold. Send in your orders before they are all gone. Twenty cents for single copy. Fifteen cents each by the dozen.

“Why fret thee, soul,
For things beyond thy small control?
Do but thy part, and thou shalt see
Heaven will have charge of these and thee.
So wait the seed, and wait in peace
The Lord’s increase.”

“Turn us, O God of our salvation,
Wilt thou not revive us again?”

Is the glib discourse on religious themes, so common at the present day, better than the reverential reserve—if that is what it was—of other days? No answer is expected, but it may be well to give the point a little thought.

That Mgr. Satolli who represents the pope in this country may not be trying to suit all the Catholics in what he does. If he is he seems not to be succeeding. Probably he is chiefly anxious to suit the pope. Are he and Archbishop Corrigan at loggerheads? So they say. The Pilot says that Mgr. Satolli may remain in this country “a year or more.”

There appears to be here and there a church that does not think a young minister necessary to its existence. For instance, Rev. Dr. J. W. M. Williams has now been pastor of the First Baptist church in Baltimore for forty-two years, and is still serving that congregation actively. Doubtless the secret of his long pastorate is contained in that word “actively.”

It is a non sequitur. It does not follow that the Baptists of Wisconsin have lost 2,000 members the past year because foreigners have crowded into the State. It rather follows that the Baptists have not adjusted themselves to the new conditions and converted the foreigners. That excuse should cease among Protestant American Christians. The incoming flood of foreigners makes opportunity for whoever is ready to improve it. The voice of Providence and Christ is not, “Retreat from before these multitudes”; but is, “Evangelize them.” Why send men abroad to convert foreigners and neglect to convert them at home?

When poor Tom Hood lay a-dying he was attended by a clergyman who either was himself in poor health or did not, so melancholy was his aspect, understand that a Christian should never give the impression that religion makes life a burden. “My dear sir,” said Hood, unable even in his exhausted state to restrain his wit,

“I hope your religion hasn’t disagreed with you.”

What the effect was we are not informed; but it is not necessary to know. That clergyman went to minister, and got ministered in a way that he probably remembered till he too lay a-dying.

PRAYING FOR OTHERS.

The word prayer means a request. Is prayer a privilege or a duty? It is both, but primarily it is a perfectly natural and voluntary movement. As all such movements are among the privileges of being, prayer is a privilege. That prayer is presented in the Scriptures as a duty is because of all natural movements that which is toward God in faith and trust is one of the highest—nay, it is the very highest. “In everything by prayer and supplication let your requests be made known unto God,” and “continue in prayer and watch in the same with thanksgiving,” because there is no possible exercise that is at the same time nobler and more natural, i. e., according to the true nature that God has given us.

The objects of prayer are as numerous as (1) those things which we rightly desire and also (2) those which we ought to desire but for no good reason do not. One of these objects grows out of the recognition of human brotherhood under the fatherhood of God. One of the objects of prayer is the welfare of our neighbor. And it might be profitable for us to inquire each for himself whether this object belongs to the class of things which we really desire or to the class which we ought to desire but do not. Can a man be a Christian unless he desires the welfare of others so much that he prays for them? “Thou shalt love thy neighbor as thyself,” said Jesus. Surely no man can be a good Christian without this love. And if we have it we must and we will pray for others sincerely and habitually. With all other requests in our set prayers to God will be this request, that good things, and, above all, salvation and the Holy Spirit, will come to them even as to ourselves.

Such a prayer as this is a primary impulse with all regenerate souls that have grasped the idea as Christ gave it of the fatherhood of God and the brotherhood of man. It is also a duty, but the mere duty is lost sight of in the sweet privilege. In some important respects it is a sweeter privilege to pray for others than to pray for ourselves. There is no such joy in those exercises that center in self as in those that center in another. The highest spirit (that of Jesus himself) is that which, as an old English author has said, “breaks in pieces the condensing circle of self and goes forth in the delightfulness of its desire to bless.” Let only our praying for others be real praying, the utterance of the soul’s sincere desire, and two things can be said of it: (1) It is the most enjoyable and blessed kind of praying that the soul can ever know, and (2) it is sure to be answered as was the prayer of the Master himself for his disciples and coming generations as recorded in the 17th of John’s Gospel.

A very practical point in conclusion. Praying for others must come from a desire for their welfare sufficiently deep to insure right conduct before them. The following anecdote is to the point. A lady once besought Mr. Moody to pray for her unconverted husband and try to lead him to Christ.

“How long have you been married?” asked Mr. Moody.

“Twenty years,” she replied.

“What have you done to bring him to the Lord yourself?”

“I have talked to him. I have prayed for him. I have tried to get him to join the church.”

“And you have been his wife for twenty years?”

“Yes, sir.”

“There must be something wrong somewhere,” said the evangelist, shaking his head. “You ought to have got him to the Lord before this time. Have you always lived a Christian life before him?”

“I’m afraid not always.”

“Have you ever got out of humor with him and said spiteful things?”

“Yes, very often.”

“And what did you do then? Did you apologize and tell him you were sorry for it?”

“Oh, no! I never did that. I couldn’t.”

“Well, then, right there is where the trouble is. It is not your husband that I ought to pray for, but you. When your heart once gets right, and makes your life right, it won’t be long until God will get into the heart of your husband.”

And it wasn’t long afterwards until the prediction was fulfilled. The heart of the wife became full to overflowing with love for God, and her husband was converted.

IMMIGRATION.

In the January number of *The Forum* Mr. Sydney G. Fisher has a suggestive article entitled “Allen Degradation of American Character.” It will prove especially suggestive to students of sociological questions, as it touches upon the influence which the writer thinks immigration has exercised not only upon public morals, but upon the native increase of population and upon the production of great artists and writers.

Of the influence of immigration upon the productiveness of the American family Mr. Fisher has this to say: “Of course it was not known then, as it is now, that the immigrants plus their births and plus the births of the natives would not increase the population any faster than the births of the native population alone had increased it before the coming of the immigrants. That the native population should suddenly after the beginning of the influx cease to have large families was a fact which could not have been foreseen.” Mr. Fisher does not attempt to explain how the influx of foreigners could have affected the native increase of population, but his words bring to our minds the article of President Walker, in the same publication, August, 1891, where he not only held the same view, but attempted to account for such influence upon sentimental and economic grounds.

The tenor of Mr. Fisher’s argument concerning immigration and what we may call “creative ability” may be seen from the following quotations:

But the greatest nations, the nations which have achieved the most from a moral standpoint, which have left the most enduring remains in religion, in literature, and in art, have been homogeneous people. The Jews, the Greeks, the French, the English, speak for themselves. All the great schools of art have been national schools, the product of a united and homogeneous people, living the same life, thinking the same thoughts, and sympathizing with each other for a long period of time. . . . About the year 1825 there began to appear in Massachusetts the beginnings of a great literature. It moved on, and before the time of the Civil War had produced, in their full flower, Longfellow, Emerson, Channing, Prescott, Motley, Hawthorne, and others. . . . It began before the great immigration set in and it continued for some years afterward. But it is a very significant fact that Massachusetts was one of the States which was not reached by the immigration in any considerable numbers until after the Civil War, and since the immigrants have entered it those brilliant men of literature have left no successors. Since the Irish and French-Canadians began to swarm in twenty years ago, except for the voices of the old survivors of the past, Massachusetts has had no more to say in the higher and greater walks of literature than Arizona.

Evidently the whole question of immigration, in its manifold bearings for good or evil upon national life and destiny, is before the American people for discussion and treatment. Let us hope that wise counsels may prevail, and that, on the one hand, the infamy of legislation, like the Chinese Exclusion bill, may be avoided; and, on the other, that we may not be compelled to undertake the too rapid assimilation of European and Asiatic races.

FREE PEWS.

The free-pew system is gaining ground among Protestant churches; and it ought to. Not that we believe that every dollar used for religious work must be given outright as a “freewill offering,” nor that there is anything whatever essentially wrong in letting pews for money, or in occupying such pews. The grand argument for free pews is to be found in the greater utility of a church (other things being equal) that both can and does offer free sittings to everybody. We are glad that some of our Free Baptist churches, as, for instance, those in Lawrence and in Olneyville (R. I.), are showing themselves able to sustain themselves without reliance on pew rentals.

The Congregationalist publishes a list of free-pew churches in its body. The list numbers more than seventy, but is not by any means complete as to the Congregational denomination. We would be glad to publish a list of free churches in our body, and will do so if the pastors of the same will report to us. A little attention to this matter might induce not a few other churches to try an experiment which ought to prove everywhere successful. Rev. H. A. Bridgman, of the Congregationalist, has published a pamphlet entitled “A Plea for Free Pews,” which can be obtained at 5 cents a copy. Address W. L. Greene & Co., Boston. F. H. Revell & Co., New York, publish “Pew Rents and the New Testament,” by R. C. Ogden, for 35 cents. Thomas Whitaker of New York, for only 10 cents, will send you a copy of Dr. Rainsford’s “Let Us Anchor Our Churches and Make Them Free.” Surely Free Baptists ought to look into this free-pew matter.

Of his pamphlet, Mr. Ogden says, “It was not printed by inspiration, but the amount of correspondence it has brought me from this country and Great Britain indicates a widespread interest in the subject of which it treats.” Dr. Rainsford is firmly persuaded that the rented pew system is “largely responsible in producing the alienation which keeps the working classes away from our churches.”

TO OUR SUBSCRIBERS.

Our revised clubbing lists are inserted on the second page of this issue.

Turn the leaf, behold, and study them.

The holidays being now over, and the handling of the orders from the lists involving some additional labor and expense, the prices given are in most cases slightly increased. In one or two instances offers made in the lists as previously published have been withdrawn altogether.

These revised prices take effect Jan. 15—next Monday. All orders sent after that date must be accompanied by cash according to the revised lists. The circulars sent out heretofore are therefore worthless so far as the prices given on them are concerned.

Except in a few instances we are sorry to say that we have no reason to congratulate ourselves on the work of our special canvassers in the field. As a rule they are doing very little for the STAR. We will not complain, but we must do something. Therefore the offer made lately to all subscribers, in the following terms, is now renewed and will hold good for some time to come:

Has the time for which your STAR is paid nearly expired?

Consult the date of the mailing tag on your paper and see.

We make the following offer to all subscribers whose paper is paid for at least up to date:

For \$3.00 in advance we will give you credit for one year on your own subscription account and also send the paper for one year to any new subscriber.

Please note carefully:

1. That this is a new offer—until lately never before made by us.

2. That it is made for the advantage in cash to all who do not care to take advantage of the liberal offers made in our clubbing lists.

3. That the ability to make it is due to the new subscription that is to be obtained.

LET US HAVE YOUR RENEWALS AND A NEW NAME WITHOUT FAIL.

THE “STAR” QUOTA.

On the basis of one STAR subscriber to every five resident church-members according (1) to the “Register” for 1891-2 and (2) a count of the STAR lists Oct. 1, 1892, our finding, as published in the STAR of Nov. 10, was as shown in the following table:

State	Resident Members	Copies of STAR taken	Additional subscribers needed to complete quota
Maine	8,220	1,670	6,550 quota full
New Hampshire	5,708	1,150	4,558 quota full
Vermont	1,575	285	1,290 quota full
Massachusetts	1,892	698	1,194 quota full
Rhode Island and Connecticut	2,956	395	196
Ontario	13,250	1,895	1,257
Indiana	1,226	99	104
Michigan	3,729	444	302
Illinois	5,367	176	5,191
Wisconsin	1,197	159	85
Minnesota	1,817	99	74
Iowa	1,404	161	120
Nebraska (approximate)	668	74	60
Kansas	668	87	581
California	128	65	63 quota full
All others	7,606	444	1,077
Totals	56,786	7,471	4,352

In the same issue of the STAR it was stated that the table would be again published in January with such changes as a new count of the lists Jan. 1, and the resident member reports in the “Register” for 1892-3, would require. Here it is:

State	Resident Members	Copies of STAR taken	Additional subscribers needed to complete quota
Maine	7,271	1,647	5,624 quota full
New Hampshire	5,708	1,155	4,553 quota full
Vermont	1,510	285	1,225 quota full
Massachusetts	1,849	721	1,128 quota full
Rhode Island & Ct.	2,988	398	205
New York, New Jersey, Pennsylvania, Ohio	13,466	1,841	1,353
Indiana	1,199	98	102
Michigan	4,432	412	475
Illinois	5,367	182	5,185
Wisconsin	1,129	145	81
Minnesota	1,295	100	103
Iowa	1,371	154	121
Nebraska	730	76	70
Kansas	577	88	33
California	128	60	68 quota full
All others	11,566	450	1,552
Totals	60,459	7,330	5,396

1. These two tables merit the careful study of every one at all concerned for the prosperity of our denomination.

2. The “Register” shows an increase in the total membership of the body of a little over a thousand. The total membership as given a year ago was 82,940. As now given it is 83,991.

3. The aggregate of the resident members columns is also larger than a

year ago. Then it was 56,786. Now it is 60,459. It should be said, however, that in some cases the returns have been more definite than a year ago; and also that in several instances in which the figures for resident members are not given the total membership figures have been taken instead.

4. Although the total membership aggregate is, as shown, larger than a year ago, the aggregate for each of the following bodies appears to be smaller than a year ago: Maine, New Hampshire, Vermont, Massachusetts, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Kansas, and California. Some increase is shown in several Yearly Meetings and Associations, but the gain is chiefly in those parts that are grouped together as “all others”; and they, it must be confessed, are not the parts of our body that furnish whatever ground for expectation we have of enlarged future usefulness.

5. The STAR quota remains full in Maine, New Hampshire, Massachusetts, and California. We have met a disappointment of our hope that by this time it would also be full in Vermont and Rhode Island. Vermont has made a slight gain in the ratio, but Rhode Island has fallen still farther behind. We can only point out these facts, having done all that we could to secure a more favorable showing. Note that the following States are farther below the quota requirement than three months ago: Rhode Island and Connecticut, New York (together with New Jersey, Pennsylvania, and Ohio), Michigan (alas!), Illinois, Wisconsin, Iowa (a difference, however, of only one), Nebraska, and “all others.” The following have made approximation toward filling the quota: Vermont, Indiana, and Minnesota. Kansas has remained stationary.

6. Of course the variation in the resident membership figures has something to do with the ratio, but the STAR lists show a loss of 141 since Oct. 1, and this at a time of the year when, if ever, gains are to be expected. Unless our friends do much neglected work in the field between now and July 1 we are certain to see a considerable loss for the year ending with June. During the year ending last June we had a gain of one hundred.

7. The local churches in New England that now have the STAR quota full, so far as our information extends, are as follows:
MAINE—E. New Portland, Madison, Gardiner, Littlefield, Bridgton, Casco, Portland, E. Raymond, W. Buxton, W. Palmyra, Exeter, Garland, Newport, Brownfield, No. Parsonsfield, Brooks, Clinton Village, 2d Clinton, Fall-id, Waterville, Atkinson, Charlestown, Lewiston (Main St.).
NEW HAMPSHIRE—Manchester, Danville, No. Barrington, Gilmanton I. W., Laconia, Concord, Pittsfield, Alton, Gonic, Epsom, and No. Sutton.
VERMONT—Sutton, Stowe, Wheelock, and E. Randolph.
MASSACHUSETTS—Abington, Boston, Chelsea, Haverhill, Lynn, Somerville, Whitman, Worcester, and Lowell (Chelmsford St.).
RHODE ISLAND AND CONNECTICUT—Carolina, Farnumsville, Pascoag, Taunton (Mass.), Chepachet (?), and Providence (Greenwich St.).

When this “roll of honor” was published in December it numbered forty-two churches. It now numbers fifty-three. Why should these churches be the only ones in New England to furnish one subscriber to every five resident members? Is there any good reason why what has been done by these churches should not be done by a very much larger number? The quota requirement is moderate indeed, and it is fair and just to all. Whether a church is large or small has nothing to do with it. A church with a hundred resident members should be able, as a general thing, to furnish twenty subscribers as easily as one of twenty resident members can furnish four.

Will pastors please interest themselves in the standing of their churches and report to us? Let all who desire lists of the subscribers in their towns send to us and the lists will be supplied.

NOTES.

Consider, good reader, consider. The “upper mill-stone” is the reception of matter at this office Monday (and even as late as Tuesday) accompanied by some such word as this: “Be sure and get this in this week before it gets cold. Next week it will be stale. You ought to publish matter more promptly.” The “nether mill-stone” is (having delayed getting to press Tuesday noon in order to accommodate those who represent the “upper mill-stone”) the reception of something like the following: “Why don’t you get your paper out more promptly? What makes you so slow?” Does the gentle reader, the considerate reader, the—the inexperienced reader, see the point? Perhaps the very person who requested that his matter be got in after hours is the very one to complain because he doesn’t get his paper in a hurry. Such is human nature as shown in some cases. We hurry “the machine” here as fast as we can, but only Napoleon Bonaparte could accomplish the impossible. And even he found his St. Helena. We mean to get to press Tuesday noon hereafter, even if the “upper mill-stone” grinds—and grinds—and grinds.

The failure of thirty Quarterly Meetings to make returns for the Year Book should be arrested by the action of the Yearly Meetings to which they belong. Such bodies need to see

a messenger from others more intelligent. There is always danger that such reports come to a full end and the bodies be lost to our membership. There are 7,131 Free Baptists to be kept in marching order with us. If it would be hailed with great satisfaction to have such an accession to our numbers it would be fully as wise to guard the treasure that has come into our hands. Let men be sent among these delinquents to assure them of our fraternal interest and to arouse them to look after the returns and strengthen their connection with the denomination.

“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”—REV. 2: 17.

A correspondent wishes to know (1) whether the “him” in “will give him” means the same as the first “him” in the passage, and (2) whether the tense is present or future. The version of the American Baptist Publication Society is as follows: “To him that overcomes, to him I will give of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one knows but he that receives it.” In his Greek Testament Dean Alford translates it: “To him that conquereth I will give to him of the manna which is hidden, and will give to him a white stone, and on the stone a new name written, which none knoweth except he that receiveth it.” (1) The “him” in “will give him” means the same as the first “him” in the passage. The personal pronoun is repeated both idiomatically and for emphasis. (2) The tense for “will give” in the original is in the future.

Why is it that the addition of scores of souls to the church is soon so surely followed not by far greater but by fewer converts made? Something is wrong when reinforcements arrest the victories of an army. Against this evil we have a remedy. The young people’s societies can be turned to their best account as drilling camps for the new recruits.

At the late session of General Conference the following resolution was adopted, as it appears in the forthcoming minutes:
Resolved, That we recognize our young people’s societies of whatever name or standing on equal footing before this Conference and the denomination.

The STAR and Free Baptist together last week had accounts of about 250 recent conversions. Besides these there were announcements of “many souls” saved, where the numbers were not given. May every one of our churches have a “work of grace.”

Rev. E. G. Wesley has done some excellent work in preparing and collecting matter for a special Rhode Island issue of the STAR. He has sent the product of his labors to us. We hope to get that special issue out early in February.

This week the revised constitution of the United Society of A. C. F. is given on the sixth page. Next week we shall publish the report of the committee on Young People adopted by the General Conference at Lowell.

Rev. Dr. Buckley is doubtless correct in the statement that “the irresistible logic of the principle of equality will disestablish the English Church before many years.”

Rev. John Chamberlain died at Northfield, N. H., Jan. 1. The funeral occurred on the 3d inst. An obituary will appear soon.

The Junior class of the Cobb Divinity School numbers twelve, the largest entering class since 1886.

Nearly two-thirds of the population of Massachusetts are now in her thirty cities.

Read Secretary Vincent’s hopeful words under “Missions.”

REVIVAL CUTTINGS.

—The longer you defer the day for your repentance and conversion the more hardened you will become in sin and the less the probability that you will ever be saved.

—Have you made any progress in the Divine life during this past year, Christian brother? Are you nearer to God? more Christ-like? Are you saved to the uttermost now? If not, why not?

—What have you done for Jesus this past year? Anything? Or have you spent it in repining and listless idleness, or what is worse, per chance in selfish, ambitious labor for your own aggrandizement?

—Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.”

—A few years ago a prominent pastor of a New York city congregation learned by actual count that of 1,000 Christians 548 were converted under the age of 20; 843 between the ages of 20 and 30; 89 between the ages of 30 and 40; 17 between the ages of 40 and 50; 8 after they had passed their 50th year.

—A church that was making a discouraging effort to have a revival stopped its evangelical work long enough to take up a collection for foreign missions. Immediately the revival “broke out” and there was a gracious season of refreshing. Now if our people would but bring their “tithes into the storehouse” during this centennial of missions it will be a year of great revival also.

—How did it come? It was in answer to prayer and according to faith. The preacher hid behind the cross. He saw no one save Jesus only. His people joined him in earnest supplication and willing testimony. He harvested the fruit as he went along, and made converts helps to seekers. The mourners’ bench was given prominence. The Spirit honored the means, and the results justified the confidence and persistence of the man of God.

MORNING STAR CLUBBING LIST.

THE managers of THE MORNING STAR desire to give to each subscriber the utmost possible for his money. To this end special clubbing rates are now offered. The list and rates presented below concern both old and new subscribers, but old subscribers ordering from this list must pay for their paper up to the date of the order, and also one year in advance. Besides publishing a few desirable articles are offered to those who may wish them.

To agents and canvassers: No commission is allowed in any case of renewal in which advantage is taken of the offers in this list.

Particular notice. Present subscribers who prefer to get any article named in our offers by the obtaining of new subscribers may do so; and these new subscribers can also take advantage of any of our offers by paying the extra sum (above \$2.00) implied in the offer.

With a single STAR subscription there can be only one choice from our lists.

BOOKS.

- The Free Baptist Cyclopedia.**
For \$4.00 will be sent to any address THE MORNING STAR for one year and one copy of the "Cyclopedia" in plain cloth, postpaid. The cost of the two separately is \$4.00. The STAR alone costing \$2.00 and the "Cyclopedia" alone costing \$2.00.
For \$4.25 the STAR will be sent and a copy of the "Cyclopedia" in ornamental cloth. The cost separately is \$6.00.
For \$5.25 the STAR and the "Cyclopedia" in half morocco. Cost separately \$6.50.
For \$6.25 the STAR and the "Cyclopedia" in full morocco. Cost separately \$7.50.
To any present subscriber a copy of the Cyclopedia will be sent free as follows: for three new subscribers and \$6.00 in advance, a copy in plain cloth; for four new subscribers and \$8.00, a copy in ornamental cloth; for five new subscribers and \$10.00, a copy in half morocco; for six new subscribers and \$12.00, a copy in full morocco.
- The Dawn-Butter Theology.**
The regular price of this volume is \$1.50. It will be sent to any address, with the STAR for one year, for \$3.00.
The "Theology" will be sent free to any present subscriber who will furnish the name of two new subscribers to the STAR for one year and \$4.00 in advance.
- The Beasts of Ephesus.**
A new and popular book, especially for young Christians, by the Rev. James Brand, D.D., on some of the special sins of the age. The publisher's price is \$1.00. We will send a copy, postpaid, to any address, with the STAR for one year, for \$2.65.
Free to any present subscriber for one new subscriber and \$2.00 in advance.
- Life and Voyages of Columbus.**
This is a cloth bound edition in one volume of Washington Irving's celebrated work, 755 pages, large and clear type. A copy will be sent, postpaid, to any address, with the STAR for one year, for \$2.50.
Free to any present subscriber for one new subscriber and \$2.00 in advance.
- Cruden's Complete Concordance.**
A perfect dictionary and alphabetical index to the Bible. An octavo volume, cloth bound, with 856 pages. One copy, with the STAR for one year, for \$3.15.
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Devotional.

EVEN THIS SHALL PASS AWAY.

Once in Persia reigned a king
Who upon his signet ring
Graved a maxim true and wise,
Which, if held before his eyes,
Gave him counsel at a glance
Fit for every change and chance;
Solemn words, and these are they:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these;
But he counted not his gain
Till he saw the smoke of rain;
"What is wealth?" the king would say,
"Even this shall pass away."

In the revels of his court,
At the zenith of his sport,
When the palms of all his guests
Burred with clapping at his jests,
He, amid his fies and friends,
Cried, "O loving friend of mine!
Pleasures come, but not to stay;
Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield;
Soldiers, with a loud lament,
Bore him bleeding to his tent.
Grieving from his tortures, died,
Pain he had to bear," he cried;
"But with patience, day by day,
Even this shall pass away."

Towering in the public square,
Trembling under the sun's glare,
Rose his statue carved in stone,
Then the king, disguised, unknown,
Stole before his sculptured name,
Musing meekly, "What is fame?
Fame is but a slow decay,
Even this shall pass away."

Struck with palsy, ere he old,
Waiting at the gates of gold,
Said he with his dying breath,
"Life is done, but what is death?"
Then, in answer to the king,
Fell a sunbeam on his ring,
Showing by a heavenly ray,
"Even this shall pass away."

CHRIST AND THE APOSTLES ON MARRIAGE AND DIVORCE.

BY THE REV. LEROY S. DEAN.

Having considered "The Family among the Ancient Jews" (STAR for April 7, 1892) and "Among the Greeks and Romans" (STAR for July 28) we come naturally to a discussion of the teaching of "Christ and the Apostles on Marriage and Divorce." This is to be followed in logical sequence by a study of "The Position of Woman in the Early Christian Church."

The only, and that a sufficient, apology for the present article on a so much discussed topic is the fundamental position which the teachings of the New Testament hold to the whole subject of Christian marriage.

In John 2:1-11 we have the account of Christ's first miracle, wrought to honor the marriage in Cana of Galilee. While there is no direct teaching yet the passage is valuable as incidentally revealing the attitude of the Master toward the marriage institution. We find that he gave no countenance to the Essenian doctrine of the impurity of marriage. On the contrary, we find here as elsewhere that he honored the sanctity of the family relation, and may almost be said to have commenced his ministry by a public recognition of the divine quality of marriage. Again in Matt. 22 he likens the kingdom of heaven to a royal marriage feast. And in Rev. 19 the Lamb of God and the new glorified church are dramatically presented as consummating their marriage vows in the presence of the assembled hosts of heaven.

But it is hardly necessary to remind the New Testament student that the marriage relation is a favorite figure with the sacred writers when attempting to portray the holiness, tenderness, and enduring quality of the union of Christ and the church. Neither may it be necessary to suggest that as this union could only be severed by the infidelity of the church, its unfaithfulness to the divine covenant, so we may infer that the union between husband and wife could only be severed by the unfaithfulness of one or both to the essential bond of marriage.

It therefore becomes pertinent to inquire in what the essence of marriage consists? And I am not here overlooking the necessity and blessing of kinship of mind and oneness of soul when I affirm that marriage is a state or condition which can only exist between individuals of opposite sex. This would seem so self-evident as to require no emphasis, but it is a truth which much current thought would seem to overlook. Marriage cannot be entered into between men, nor between women, however much of sympathy, love, and fellowship may exist. It is such a union also as cannot be absolutely sundered simply because sympathy, love, and fellowship are absent. I am fully aware how unpopular such a declaration as this is, how opposed to all the sentimentality of our day, but the service of truth and righteousness demands to-day, not sentimentality so much as virility. The "Century Dictionary" gives as its first definition of marriage (italics mine): "The legal union of a man with a woman for life; the state or condition of being married; the legal relation of spouses to each other; wedlock. In this sense marriage is a status or condition which, though originating in a contract, is not capable of being terminated by the parties' rescission of the contract, because the interests of the state and of children require the affixing of certain permanent duties and obligations upon the parties."

This definition would probably be accepted in almost any law court in Christian lands. Is it in accordance

with the Founder and first teachers of Christian ethics? In Matt. 19 we have an instance of direct and positive teaching by Christ as to the nature of marriage and the relation thereto of divorce.

Again (the italics are mine): "The Pharisees also came unto Him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder." (Vs. 3-6.)

Note here that Christ bases the joining together of husband and wife by God upon that creative purpose and act when he "made them male and female," thus anticipating the flimsy modern objection, that "only those who are Christians," or "only those possessing natural affinity, are joined together of God."

That this teaching of Christ was contrary to the teaching of the Jews may readily be seen from the next question of the Pharisees: "Why did Moses then command to give a writing of divorce, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." (Vs. 7, 8.)

To quote from a former article, this legislation of Moses was "an attempt to put some bridle upon the [already existing] freedom of the husband to put away his wife 'for every cause' without even assigning a reason for this doing. It afforded some scanty protection to the woman against the arbitrary will and lustful propensity of her lord and master."

But now hear Christ announce the law of the coming family: "And I say unto you, whosoever shall put away his wife, except it be for fornication, committeth adultery; and whoso marrieth her that is put away doth commit adultery." (Vs. 9.)

Plain language certainly. And how effectually it again disposes of the objection already noticed about this law applying only to those "joined together by God," for none are allowed divorce with privilege of remarriage except where the other party has been guilty of adultery. And are such those "joined together by God?"

That this was considered strict teaching and new ethics is manifest from the exclamation of the disciples: "If the case of a man be so with his wife it is not good to marry." (Vs. 10.) But instead of endorsing this pessimistic conception he tells them that such a rule could only apply in exceptional instances.

The same discourse of Christ is reported in Mark, chap. 10, the only difference being that Mark's account makes him say (as who can doubt, he did?) the same law to woman's putting away her husband. It may help us to understand the variation (there is no contradiction) to remember that Matthew wrote his Gospel for the Jews, among whom the power of divorce was exclusively in the hands of the husband; while Mark wrote for the Gentiles, and among both Greeks and Romans woman had attained great independence and frequently divorced her husband.

Although Paul was brought up at the feet of Gamaliel his teaching concerning divorce was the teaching of Christ rather than that of the Jewish law. Read carefully Rom. 7: 2, 3; 1 Cor. chap. 7, etc., and it will be seen that the law is the same. Paul is teaching the indissolubility of the marriage tie during the life of both parties. True he does not treat of any case of divorce, but, if any one should urge that Paul differed from Christ, let it be remembered that such a difference would be on the side of greater strictness. There is, however, no contradiction.

It is well to notice that where divorce is spoken of there is in mind "absolute divorce," such as carries with it right of remarriage. That other causes than the one specified would justify separation no one can doubt.

To quote from an article by the writer in *Our Day*: "But, granted that they had better separate, that gives them no right to remarry. We find that in speaking of divorce the Saviour had in his mind the remarriage of the parties, for he says, 'Whosoever shall put away his wife and marry another,' etc. Now Paul the apostle is express and clear upon this very point; after giving instances where it might be lawful for the wife to leave her husband he says, 'But and if she depart let her remain unmarried.' And again he tells us that the wife is bound by the law as long as her husband liveth; and he also teaches, as did Christ, that these rules apply equally to the husband."

All legislatures distinguish between "limited divorce" (separation from bed and board) and "absolute divorce," conveying the privilege of remarriage.

We may therefore summarize the New Testament teaching upon marriage and divorce by saying that it recognizes marriage as "honorable in all,"

rescues this primitive institution from gross and sensualizing conceptions by making it the figure of the holiest and tenderest relations; inculcates mutual benevolence and self-abnegation; makes the husband and wife not members of either of their respective families, but the united head of a new social entity—a new family group. It rescues this new found family from the weltering lust and "free love" of easy divorce by recalling it to the divine purpose revealed in the constitution of the sexes. It teaches that the consummation of the marriage vows creates such a union as can only be dissolved by death, or a crime which is the physical death of the marriage vow, even as the sin mentioned in Matt. 5: 28 is its spiritual death.

Does any one say that such views as are here advocated would make people extremely careful about entering into such a union? Granted.

"JESUS ONLY."

This is the day of "good resolutions," the time when men seize hold of their boot straps and with a great effort try to lift themselves over the fence that personal habit has built across the way of true progress. There may be some advantage in such exhibitions as indicating that life is not quite extinct and that the desire for freedom and manhood remains. But it is a sad waste of energy. Nothing is accomplished, and, settling back into old habits, the person straightway finds himself weaker than he was before. The "fence" seems higher, the slough that his soul loathes deeper. What the "slave of sin" needs is not "swearing off" or "good resolutions," but a "new birth." If the old nature is stopped in one direction it will surely break out in another, and all time spent in efforts to control it is time wasted. Good resolutions are trash that cumber and litter up the soul! "Jesus only can do the helpless sinner good." Where sin abounds the much more abounding grace must be applied, if there is to be deliverance.

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest." That for which you are fruitlessly striving Jesus gives to those who come to him. "Take my yoke upon you, and learn of me, . . . and ye shall find rest unto your souls." Your good resolutions are but shiftings of the chains of your master. Jesus demands obedience, and he will break the chains and set you free and give you rest from your useless struggles. "For my yoke is easy, and my burden is light." Your good intentions are but sentimental nonsense; service is the requirement. "Wherefore . . . incline your ear, and come unto me; hear, and your soul shall live." Material gravity is geocentric; spiritual gravity is Christocentric. The yoke of Christ and the burden he imposes do not press down; they lift up! They are not weights that wear and exhaust, but tonics that refresh, exhilarate, and recreate the soul. They are the natural habits of the soul unperturbed by sin. They are the righteousness which is through faith in Christ, the righteousness which is of God by faith.

It is folly, then, to strive to "climb up some other way." Jesus only is the way. What advantage is to be gained in straining after that which is the gift of God through Jesus Christ our Lord? Don't "swear off," don't "resolve," don't "intend"; but just as you are, and "waiting not to cleanse your soul of one dark blot," come straight to Jesus.

PRAYER-MEETING TOPIC.

For the week beginning Jan. 15.

REVIVALS.—Isa. 60: 15.

1. This passage looks to some time, still future no doubt, when a marvelous religious awakening among the nations shall take place. It is encouraging to know that such a time is on the way, and we are reminded that to hasten that time we have only to labor faithfully for the promotion of spiritual interest now where we are.

2. Many a church, as well as many an individual, needs reviving. The lamp burns low. The coals on the altar have been allowed to die down from white heat to a dull red; in some cases till only gray ashes are there. The pastor's heart is pained at the apathetic spirit prevalent, the low state of piety prevailing. How shall this be remedied? How shall fire spring up on the cold altar? How shall life be infused into a spiritless people?

3. The prime essential is prayer. It has been said that "prayer is the right arm of evangelism." Prayer is the secret source of true revival. Every awakening, traced back to its origin, will reveal some pleader, some faithful petitioner, some "interceding vine dresser." We ought not to rest back satisfied that we have prayed for a revival. The fervent, effectual prayer is persistent until the sought for blessing comes. If one can secure another to join in these intercessions it is an element of added strength. Enlarge the circle of praying ones as fast as the Spirit indicates. The revival has begun.

4. Revivals should be worked for, not waited for. Prayer should be accompanied by personal work, first among Christians to stir up flagging

zeal, then among the unconverted. The pastor's efforts should be seconded heartily by the members of the church. Often a layman can accomplish what the pastor might labor for in vain. It is expected of the latter. It is a part of his work. But for the layman to speak, to go out of his way to plead, is often to take the sinner off his guard.

5. Christians should saturate themselves with Scripture. It is a good plan at the beginning of the year to take some short passage for a motto for the year. Write it on the fly-leaf of your Bible; pin it up in front of your place of labor; work it on a scroll and place it where your eyes will fall upon it at least three times per day. The students at New Hampton have adopted "Whose I am and whom I serve" for the year 1893. If they read out of it all that Paul read into it every young man or woman who squares his life by that motto will do better service for Christ the coming year than they ever did before. Religious interest need not ebb below the converting point in any church if Christians will keep themselves spiritually minded enough.

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

Ricker.—Sister Pernelle, wife of John L. Ricker, departed this life Sept. 11, 1892, aged 83 years. She experienced religion in 1842, was baptized by Rev. H. H. Buzzell, and united with the East Alton F. B. church. About ten years later she joined the membership to the Alton church. She has ever been a faithful member, bearing her share in the prosperity and adversity of her beloved church. For several years she has been unable to meet with God's people, but has maintained her devotion to God and love for his cause. The fifty years of Christian service came to a peaceful close, and she slept as one who lies down to pleasant dreams. Having no children, Brother and Sister Ricker during the past eight years have been most tenderly cared for by B. O. and Sister Wm. Jenness. With them Brother Ricker still remains, trusting in the Strong Arm, waiting the summons to his heavenly home. J. C. O.

Beacham.—Mrs. Sophronia C. Beacham, widow of the late Richard Beacham of Osprey, died Sept. 17, 1892. Her home in Waltham, N. H., was 84 years, 11 months, and 10 days. She was twice married: Nov. 24, 1831, to John W. Pease of Meredith, N. H., who died of consumption April 2, 1836, leaving one daughter, Mary Ann, who died at the age of eighteen—Jan. 6, 1842, she was again united in marriage with Richard Beacham, then a widower with four children. This union was blessed by the birth of one son and two daughters. The son died at the age of twenty-two. The eldest daughter, Mrs. Eliza Beacham, is now a missionary in Turkey; the younger, Mrs. John H. Beacham, being the one with whom she spent the last years of her life. Of her stepchildren for whom she always had a mother's love and interest, only three survive. Mrs. Susan S. Williams, having passed away the day following Sister Beacham's death. The funeral services of both occurred on the same day in the Free Baptist church at Water Village, N. H., after which the remains of both were borne to the family cemetery. Mrs. Beacham gave her heart to God in early life and joined the First Baptist church at Meredith, N. H., her native place. In 1878 she united with the Water Village Free Baptist church, where she remained a worthy member until the time of her death. Her daily life was an exemplification of Christian virtues. She was conscientious, kind, modest, devoted, true to her convictions of right and duty, and her heart was full of sympathy for all that was good and for the best good of mankind. Funeral services occurred Sept. 20, 1892, attended by Rev. C. L. Plankham and M. P. Tobey.

Carsley.—Sister Abigail Libby Carsley died at her home in Pickwick, Minn., Nov. 28, 1892, at the advanced age of nearly 82 years. She was born in Ohio, where she was reared, and advanced in years who have survived her will remember her early life to have been fraught with more than ordinary zeal as a Christian and intensely devoted to the cause of the Master. Words of encouragement and exhortation have fallen from her lips along the journey of her Christian career, and not a few have been moved to a higher life and nobler purposes by her exemplary and saintly character. She was converted in early life, and joined the church in 1831 had been a staunch advocate of Free Baptist faith. She, with her husband, united with the Springfield (Me.) church. When coming to Minnesota, which was in an early day, at the organization of the Free Baptist church she became one of its charter members. THE MORNING STAR has ever been a constant visitor to her home. During the last months of her life, though feeble in health and partially blind and deaf, she was found in her accustomed place two church services. She often expressed herself as being not only ready but anxious to go and meet her Saviour and the husband and many others gone on before. At last the welcome summons came and called the weary pilgrim home. Funeral services by the writer, from Ps. 116: 15. C. W. DENNIS.

Purinton.—Mrs. Deborah E. Purinton died at Oxford, Me., Oct. 25, 1892. She was born in Bowdoin, Me., June 30, 1814. When about twenty-two years of age she was converted, although from a child she manifested an interest in religious things. She was baptized in Richmond Village, and united with the Baptist church at that place; where she remained a worthy member until 1851, when she united with the Free Baptist church of Bowdoin, of which she remained a highly respected member until called to her home. Her husband, John, and the Rev. Elisha Purinton were united in marriage Nov. 28, 1837. Sister P. was the mother of five children, three of whom survive her. Her husband preceded her to the home above about two years ago. During that time her home had been with her youngest daughter and husband, Rev. C. Purinton, who cared for her with all the tenderness and affection of loving hearts. She died in that faith which had cheered her in life's labors and sufferings. She was faithful to the church and interested in its spiritual welfare and that of her family. In the death of Sister P. the community loses a good citizen, society one of its safeguards, the church a faithful member, and her children a loving mother. Her remains were brought to Bowdoin for burial. A sympathizing congregation was present at the funeral (held at the residence of her daughter), which was conducted by the writer. H. SMALL.

Wiley.—Died in Newbury, N. H., Nov. 20, 1892. Mrs. Mary L. Wiley, widow of Levi H. Wiley, into N. H., aged 76 years and 4 months. Sister Wiley's life was an eventful one. A few years after her husband was killed by falling from a building. Not long afterwards she buried a son. While living with her daughter, Mrs. Mary A. Fellows, her new set of buildings was burned and both nearly all they had, and were for a long time sick. Having followed Christ in early life, and being ever sustained in her many losses by expressing gratitude for the many favors shown by numerous friends. Often was she heard singing some sweet hymn as she toiled, notably the one beginning, "Lord, I care not for riches, my death was ever sure." No kind farewell was said, or triumph of faith visible except a heavenly smile on the countenance, clearly indicating her "hope sure and steadfast" and which entereth into that within the veil." F. REED.

Young People.

This department is especially devoted to the work of the young people among the churches. Its object is to help these young people to understand the Bible, to know the truth, and to live the Christian life. It is a place where they can find the answers to their questions, and where they can find the help they need.

"Count each affliction, whether light or grave, God's messenger sent down to thee. Do thou With courtesy receive him, rise and bow. And ere his shadow pass thy threshold, crave Permission first his heavenly feet to lave; Then lay before him all thou hast allowed, No cloud of passion to usurp thy brow, Or mar thy hospitality, no wave Of mortal tumult to obliterate The soul's marmoreal calmness; grief should Strong to consume small troubles, to commend Great thoughts, grave thoughts, thoughts lasting to the end."

Are you keeping your good resolutions?

God does not miraculously answer prayers the answer to which he has put into our own hands.

A certain Arab was wiser than some Christians. One said to him, "I will turn my camel loose and trust to Providence." "Friend," he replied, "the year camel and trust to Providence."

Young friend, don't get discouraged. It is related that one of Washington Allston's early attempts at painting was brought to him long after he had forgotten it, and his opinion asked as to the wisdom of the young artist's persevering in the career he had chosen. Allston advised his quiting it forthwith as hopeless. Don't get discouraged, whatever good undertaking you have in hand.

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 Fulton, Lewiston, Me.
For the New Hampshire Yearly Meeting.....
.....Fred A. Young, Laconia, N.H.
For the Minnesota Yearly Meeting.....
.....Rev. Charles McColey, Winnebago City, Minn.
For the Massachusetts Association.....
.....E. G. Russell, 183 Middlesex St., Lowell, Mass.
For the Vermont Yearly Meeting.....
.....Rev. F. M. Baker, Winooski, Vt.
For the Rhode Island Association.....
.....J. B. Jordan, 12 Brook St., Pawtucket, R.I.
For the Central Association.....
.....Miss Jennie C. Fuller, North Parma, N.Y.
For the Ohio and Pennsylvania Y.M.C.A.....
.....Rev. T. C. Lawrence, Cleveland, O.
For the Central Ohio Yearly Meeting.....
.....
For the Michigan Association.....
.....Harry S. Myers, Holland, Mich.
For the Indiana Association.....
.....Rev. T. J. Mawhorter, Wawaka, Ind.
For the Iowa Yearly Meeting.....
.....Rev. D. D. Mitchell, Central City, Iowa.

FROM OUR REPORTERS. IN MAINE.

There are in the Bowdoin Q. M., which is composed of thirty churches, seventeen societies of A. F. C. E., though doubtless there may be others which have not reported outside their own church. Mr. I. L. Lincoff, a member of the Topsham A. C. F., is the Q. M. secretary, and he sends a list of the societies, ten in number, which have reported to him, namely: Fayette, West Gardiner, West Bowdoin, Brunswick Village, Brunswick, Bath, Gardiner City, Lisbon Falls, Richmond, and Topsham. The membership of these ten societies is 584 active members and 43 associates—a gain for the year of 75 members. The amount of money raised is \$356.70, and the number added to the church is by means of these societies, 22. The secretary reports his own society at Topsham to be in a flourishing condition, with newly added members, hopeful converts, and a number of consecrated young people in the membership. The society of Augusta has already been reported in this column, and to this list may be added the Lewiston Pine Street A. C. F.: Active members 66; associate members, 5; its working condition good; amount of money raised for missions for 10 months, \$52.55; a junior A. C. F. organized for the children. The Lewiston Main Street A. C. F. has a membership of about 95, and has raised during the past year \$133.61, of which \$66.56 is for missions. I would like to have reports from the other societies in this Q. M., and especially from any new organizations if there are such. A former member of the Lewiston Main street A. C. F. is now an equally faithful member of the C. E. society of a Congregational church in Minnesota. She also holds the office, with another young lady, of deacon in the church. This innovation might seem at first thought irrelevant to one who has been accustomed from time immemorial to receive the bread and wine from the hand of some gray-haired veteran of the church. But these are days of progress in the church as well as in the business world.

I have been glad to receive a report from the young A. F. C. E. society at So. Limington. The society was organized Oct. 30, 1892, and numbers 23, twelve of whom are active members, and eleven are associates. A new set of officers has just been chosen for '93: Pres., Nettie Anderson; Vice-Pres., Helen Patten; Secretary, Stephen Moody; Treasurer, Lizzie Ridlon. The society for the present proposes to give the church some financial help, as repairs are being made and other improvements are yet to be made.

IDA H. FULLERTON,
Cor. Sec., Maine A. F. C. E.

IN MICHIGAN.

HILLSDALE, Jan. 2.
The holidays have taken so much time that reports are scarce.
The Hillsdale society is in a good condition. Their meetings are well attended and the interest is good.

We have now made our good resolutions for the new year and are prepared for its work. How many of us said we wished to do better? How many of us have designated any particular thing in which you intend to excel your past record? Is it in prayer? Is it in "searching the Scriptures"? Is it in helping the pastor? Is it in personal work? Are we willing to promise that we will do any one of these or anything different?

In several places the A. C. F. have joined with the church in the work of prayer. This is as it should be at all times. Our first obligation is to the church and after that to our

young people's societies. We sometimes forget that we are a part of the church, and are considered as something different. We are different, but we are the same. We ought to work together, as all C. E. pledge.

Yours in the work,
HARRY S. MYERS.

UNION PRAYER-MEETING TOPIC.

For the week beginning Jan. 15.

STRENGTH FOR GOD'S WORK. HOW TO OBTAIN IT AND HOW TO USE IT.

REFERENCES: Hag. 2: 4; Col. 1: 9-11; Ps. 8: 2; 18: 1; 27: 14; 71: 15, 16; Isa. 26: 4; Mic. 5: 4; Zech. 4: 6; Eph. 3: 14-19; 6: 10, 11; Phil. 4: 13; 2 Tim. 4: 17; 1 Pet. 5: 10.

"The adoption of high-sounding ecclesiastical titles, the maintenance of brilliant and sensational services, the exercise of political influence—are these the proper glory of the Church, or do they exhibit her as a kind of second-rate world?" So asks Marcus Dods. Too often the Church has put its trust in these things instead of the Spirit of God. No mere creed, no ritual however splendid, no amount of decorations on our temples, no number of socials and entertainments can give us strength for the Lord's work. It is well that we have a well defined faith, that the house of God be attractive, that loving sociableness be cultivated, that fine music be furnished; but all these together cannot make us strong for the work of God. "Not by might, nor by power, but by my spirit, saith Jehovah." His cause always demands activity. His people are to be an aggressive people. He has no use for drones. We are to endeavor to make every heart a temple of Jehovah. In this work is encouragement. "Be strong... and work, for I am with you," saith the Lord. No opposition need dishearten us. Zerubbabel and his company had more opposition than we have, but the Lord gave them success. He will give us success if we call upon him. Remember how Gideon with only three hundred men routed the Midianite hosts. Remember how one religion spread over a large part of the world with but a few disciples of Christ to begin the work. The young with God's help can do a great work for God. Remember how the boy Jeremiah prophesied for God. "God's presence with his people in the past, and the mighty works by which it was shown, are the promise and assurance of his continued presence." No one need be at a loss to discover a use for the strength God gives him. Every thoughtful and prayerful Christian, no matter where he may be, sees more openings for Christian work than he can enter. Fields adapted to our needs are calling for laborers. Who will use God's strength in India? Who will fill the depleted ranks of the ministry? Who will teach the children of Jesus? Who will help evangelize the foreign population of our cities? There is a work for each to do in God's strength. As Dr. Cuyler said in his charge to his successor, "You have got a tremendous task before you, but you have got a mightier God behind you. Remember that underneath human weakness is the great support of the everlasting arms."

It is suggested that a live missionary meeting be held this week. For such a meeting our text is a good one.

G. B. HOPKINS.

CONSTITUTION OF THE UNITED SOCIETY OF A. F. C. E.

NAME.
The United Society of Advocates of Christian Fidelity.

OBJECT.
The object of this Society is the organization of general Christian work among the young people of the Free Baptist denomination.

MEMBERSHIP.
This Society shall be composed of the executive committees or equivalent, namely, two representatives of the local societies, and one additional delegate for each ten members of all local societies of A. F. C. E., or of any organized body of Free Baptist young people of whatever name.

OFFICERS.
The officers of this Society shall consist of a President, one Vice-president for each State represented in the body, a Recording Secretary, General Secretary, and Treasurer; they shall be chosen by ballot annually and hold office until their successors are elected.

BY-LAWS.

ART. I. The State Vice-President of each State shall have general oversight of the spread and work of this organization in that State; shall secure the presentation of the work of this organization at Yearly and Association Meetings in the State; shall appoint a Quarterly Meeting Secretary for each Quarterly Meeting in the State, and shall make a report to the General Secretary in June of each year, including a statement of the names of the Quarterly Meeting Secretaries of the State, the work done in conventions, also any increase or diminution in the number of local societies, and the total membership.

ART. II. It shall be the duty of each Quarterly Meeting Secretary to arrange for the presentation of the work of this organization at the sessions of his Q. M. This officer shall report to the State Vice-President quarterly, or as that officer may direct.

AMENDMENTS.
This Constitution may be altered or amended at any annual meeting of the Society by vote of two-thirds of the members present, such alteration or amendment having been published one month previous in the organ of the Society.

VICE-PRESIDENTS.
The Vice-president in each State shall be the representative of the Society in his State, acting under the direction of the General Secretary, for promoting the work of this Society.

EXECUTIVE COMMITTEE.
The President and two Secretaries of the Society shall constitute an Executive Committee, to make provisions for the annual meetings and to transact any other necessary business not otherwise provided for.

A FEW MORE.

BY LA VILLE D. LONDON.

Just a few more days of trial,
Then the never-ending calm.
Just a few more days of weeping,
Then the glad, triumphant psalm.
Just a few more days of toiling,
Then the sweet, eternal rest.
How this certainty should serve us
Every day to do our best.

SIN.

BY WILFRED THAYER.

A rose there bloomed, all white and sweet,
Its spotless beauty was complete:
An insect came and in a day
Took Rose's purity away.

PEN SKETCHES OF LIVING PREACHERS.

EDWARD EVERETT HALE.

BY OLIVE E. DANA.

There are some preachers, both eminent and able, whose chief work is done in their own pulpits not only, but is measured by the range of their own voices. There are others, not less effective in their pulpit utterances and in their direct ministrations to souls, who become as the years go on ministers to far larger numbers than ever sit before them. They do not know themselves how large a flock of God is comforted by their shepherding and guided by their counsel, how many fainting hearts are nourished by the bread they break. It is of the work of some of this latter class that this series of articles will speak—those who are teachers as well as preachers, though they may or may not be recognized as leaders in any theological sense, or seem to change the current of ecclesiastical thought, notwithstanding it would frequently be found that those currents had been widened, deepened, and clarified by their influence.

And the one who is the subject of this first brief paper of the little series is preeminently a teacher, and in the various writings in which he has embodied his convictions and counsels has touched the lives of men at almost every point.

It is not good to be a man of one book—the old proverb to the contrary notwithstanding; and young students especially should beware of the influence of their favorite author if it tends to exclude or nullify the thoughts of other thinkers, even though the author be a wise and noble one. But if a young person were obliged to get his ideas and inspirations from the works of one writer, and that a modern one, I do not think anyone would do so much for him in every department of life as Edward Everett Hale.

Let us consider a moment what would be included in this exclusive collection. There would be history, graphic, concise, well arranged. Mr. Hale's historical studies have been extended and comprehensive and in some instances minute and exhaustive. He readily grasps the important and does not crowd his pages with the trivial. His lately published "Story of Massachusetts" is a good illustration, and is one of the best of the shorter histories of the Puritan migration and the growth of New England. There would be historical biography and fiction, and valuable monographs, accurate as the heaviest annals and fascinating as a romance, ranging from "Franklin in France" to his noble tale of the Waldenses. "In His Name," now so well known.

There would be practical essays and counsels regarding the conduct of life not a few. There would be verse. There would be tales of invention and discovery and adventure, constituting side-lights that would illuminate wonderfully the too often unexplored and shadowy records of the toil and trade and daring that have built our civilization. There would be stories almost without end; stories long and stories short, stories imaginative, practical, merry, pathetic, vivacious and improbable, stirring and spiritual, wholesome and helpful.

And there would be sermons, earnest, simple, inspiring. Too few of these, perhaps, for Dr. Hale does not seem to care to print his discourses frequently; but the addresses of his included in "Harvard Vespers," as well as many earnest words in his books, show us not only the manner of his preaching but something of its matter as well.

Here is a paragraph taken at random, but characteristic of the man:

The round and solid truth is that God takes us into his purposes and permits us to share them. Before they are carried through you shed these floods of tears; you are bound in that wretched captivity; I stagger under a burden which seems to me unbearable. Just so my Saviour fell under the weight of the cross beam as he trod the way of tears. I see now that it is not in poetry—it is in living truth—that I am called to follow that Saviour in the work he took in hand. I too am "a fellow workman together with God."

And in one of the Harvard addresses, having begun by speaking of "the enlargement of life as the real recompense of duty," and then passing on to speak of growth in faith developing a nearer sense of God in hope, "as those who can look beyond time and enter into life with God," and of love inspiring us "to live in union, in harmony, in co-operation with all men our brothers and with all women our sisters in this world;

to accept the solidarity of the human race, to bear our brother's burdens, to teach and be taught, to lend and borrow, to lead and be led, to go forward as one great company of God's children in the great commonwealth of Christ," he adds: "It is in these three realities of life with God, life in eternity, life with our brothers and sisters of the world—these realities which are named faith and hope and love—it is these which are the infinite elements of our lives."

In these words, as his readers know, he strikes the key-note of all his teaching.

Edward Everett Hale was born in Boston, on the third of April, 1822. Of the Boston of that day, and the conditions that made childhood fifty or sixty years ago quite a different thing from the childhood of to-day, he has told in many places, but nowhere with such attention to detail, circumstance, and sequence as in his autobiographical story of "A New England Boyhood," now running in *The Atlantic*.

His father, Nathan Hale, was a man of both scholarship and enterprise, with a sagacious outlook on the world's affairs, and an energetic as well as an unselfish interest in the world's progress. He was a nephew of the young Revolutionary hero of the same name, was instrumental in the building of the first railroad through Massachusetts by his earnest advocacy of the movement, and was editor of *The Boston Advertiser*. The mother of the author of the "Ten Times One Is Ten" books was a niece of the famous orator, Edward Everett, from whom the preacher gets his name. She was a person of culture, also not without literary abilities, and her translations from the German were published in *The Advertiser*, where, long before he was of age, her son Edward's articles were printed. The family discipline was eminently judicious, and all the household ways such as one might guess were in the author's mind when he wrote some of his sunshiny home and neighborhood stories.

When, at nine years of age, Edward Everett Hale entered the Boston Latin School, and at the month's end brought home a report which showed that he stood in his scholarship ninth in a class of fifteen, and handed it with misgiving to his mother, she scanned it undimmed, and in answer to his sorrow, spoken or unspoken, said blithely:

"Oh, that is no matter. Probably the other boys are brighter than you. God made them so, and you cannot help that. But the report says that you are among the boys who behave well. That you can see to, and that is all I care about."

A precocious if not a brilliant scholar, and so diligent a reader on his own account that during two summers he was kept at home from school to read by himself, he graduated from Harvard at fourteen, was for two years a teacher, was for six years on the staff of *The Advertiser*, prosecuting meanwhile his historical studies and writing much and acceptably for various periodicals. But the life of a journalist was not altogether congenial to him, nor did the range of such work content him. Moreover, he held the office of the Christian preacher "the noblest office on earth," therefore he became a minister, entering on the pastorate of the Church of the Unity in Worcester in 1846, and remained there ten years. At the end of that time, in 1856, he went to Boston to become the minister of the South Congregational church in that city.

Mr. W. S. Kennedy says that Dr. Hale, in his "Sybaris," describes his own preaching when he says, "The sermon was short, unpretending, but alive and devout. It was a sonnet all on one theme; that theme pressed, and pressed, and pressed again; and of a sudden the preacher was done." And he says further that Dr. Hale's sermons "are brief, terse, conversational; they are like the speech of a general to a trained army before the battle; for he is an organizer of activities in others, believes that 'a church has its duties quite beyond and outside a minister's, and its history should not be the biography of the pastor merely, but the record of its own work, prayer, and life.'"

His church has certainly gone far toward realizing this ideal of his pastor, for they have been zealous in good works, patriotic and philanthropic, as well as distinctively religious, from the early years of his pastorate.

Perhaps their willingness has stimulated Dr. Hale's inspirations and made him the prince of organizers that he is.

Who can estimate the influence of the principle of systematic and organized helpfulness set forth so irresistibly in "Ten Times," taken up immediately and with such enthusiasm by scores of "Legions," "Clubs," and "Societies," from the time of the first "Lend a Hand" club to that of the latest "King's Daughters" circle, and incorporated, more or less evidently, into every society which the young people of the churches have organized for purposes of Christian progress and sympathy?

Somehow that familiar watchword—

"Look up and not down;
Look out and not in;
Look forward and not back;
And I lend a hand!"

never grows old or trite. We can read the loftiest meanings into it and out of it; because its mottoes enable us to

embody in ever new and Christlike activities those principles of faith, hope, and love which, whatever else shrinks or changes, are eternal verities.

PROPRIETY OF CHRISTIAN CONDUCT.

BY FRANK FENWICK MCLEOD.

The modern Christian Church enjoys many blessings of which the saints of the Middle Ages were deprived. The church is growing every year. The Christian people enjoy more blessings each decade. The prospect grows brighter. Yet there is one phase of the Christian Church which needs immediate attention. It is the conduct of the individual Christian.

The church is burdened by the presence of a few members who fail to realize the true relation in which they stand to the church. They do not know the rules of propriety or justice. Trouble and confusion are often brought about because they lack discretion. The people are candid, they mean well, but they seem to be utterly devoid of any regard for the fitness of things. If there is a vacancy of a church office they never stop to consider if their lives before the world are such as to justify them in accepting offices. How many Christians are there who could have lived ordinary Christian lives without attracting undue attention, but who have brought reproach to the cause of Christ in the capacity of church officials.

A tendency of the times exalts official rank in the church. Very many persons would like to be the head of some movement. Disappointments cause jealousy and lessen the interest in the church. The average Christian seems to forget that "he who would be chief among you must be the servant of all." In the church, as in the political contest, "the office should seek the man." The chief aim of a servant of the church ought to be to serve the people, to help rather than to direct them. The church is full of men who as officers would give twice as much money as they now do to the church. The spirit of the thing ought to be remedied.

The one thing of which I wish to make special mention in this article is the conduct of the Christian in prayer-meetings. The pastor or leader of the prayer circle is almost invariably annoyed by two or three dear people who wish to occupy about half the time. They have a story to tell which the young convert of six months knows by heart. As a rule they are present at all the meetings of the church; they come early and stay late. They have not the ability to condense their ideas, and of course are painfully prolix. It is one of the great problems of the church how to avoid excesses of this kind. Some one ought to speak to these good people in private and call their attention to the fact that it is selfish to utilize more than a proportionate share of the time.

Then, too, there are many people who never seem to know how to say the right thing at the right time. If the subject of a meeting is "repentance," they will talk about "sanctification," or if "love" is the topic they will harangue on "justification by faith." In other words, they cannot stick to the subject. Their heads are full of ideas on every subject but the one under consideration. Better, if they but knew it, not to say anything than to turn the whole thought of the meeting on some side topic which has no connection with the prescribed topic. Dr. Geo. C. Lorimer speaking in this connection once said, "Just as men's minds are beginning to turn seriously to the subject of religion and good is being accomplished, some fellow will get up and talk upon a subject foreign to the interests of the meeting, and spoil all the good that has been done." The church needs to be educated on this subject before we can really accomplish a great deal.

The same difficulty is met with in missionary work. Those who have the least education and realize least the needs of the situation are foremost in the fight. In connection with some person work with which I am associated there is one worker who insists on preaching to the prisoners when a short talk is all that is necessary. If he makes a prayer he calls out at the top of his voice, when a few words spoken with a modest degree of feeling and emphasis would be more in touch with the depressed spirit of the prisoner. The difficulty is in this line of work that one is apt to talk over the heads of the audience instead of to them.

Shakespeare said, "I can easier teach twenty what were good to be done than to be one of the twenty to follow mine own teaching." How true it is with the Christian. We are ever pointing out the way, but fail to walk therein. The one thing requested of the modern Christian is that he follow his teaching. If he is not strong, and perhaps follows the Lord afar off, then the proper thing for him to do is to talk less and study the Bible more. Above all things give three feet to the yard and sixteen ounces to the pound. The time has come when men will judge our doctrine by our deeds. I have instances in mind now where prominent church-members have done much to defame the Christian Church because of their sharpness in business. The world does not like to see professed Christian men splitting hairs in a business transaction or ex-

acting a pound of flesh. The Christian ought always to bear in mind that his conduct must keep in tune with his profession.

We are apt to misjudge others and wrongly estimate their work. The question of comparison is not in line with the subject, but virtually leads to it as a climax. If we can only see the place which we rightly fill in the church the question of utility will have been solved. Try and not occupy any other person's place. In other words try and find your own place—the place in which you will do the most good.

Boston.

THE HEAVENS IN JANUARY.

The moon takes a prominent part in the incidents of the month. Twice she turns her full round face towards the earth, flooding its frost-bound surface with silvery light. She occurs Saturn, Uranus, and Jupiter in turn for observers in some part of the earth, and makes an appulse with the same planets for a larger circle of observers. The appulse with Jupiter is a celestial picture of rare beauty. The scene is laid in the western sky, and the planet just touches the northern horn of the crescent. Mercury is visible as morning star, and Venus, still lovely as she departs from view, is a guide to point out his position. Mars, long the companion of Jupiter, passes him on the celestial road. These events concern our own little world which is but as a grain of sand when compared with the immensity of the material universe. The sky-depths are alive with myriad suns shining as stars of varying magnitude, clustering in constellations or taking on the nebulous forms that are the star dust of the future suns and will take millions of years to develop. The stars that shine in the January sky when the center of Orion is on the meridian are more gorgeous than those of any other month in the year. Two constellations take the precedence for the grandeur and magnificence with which they irradiate the celestial expanse. They are the Great Bear, familiarly known as the Dipper, and Orion. The one is always visible in this latitude, its pointers marking with unswerving accuracy the position of polar star. Five of its seven chief brilliants are receding from the earth with a velocity of twenty miles a second, two are approaching us, so that in about 2,000 years the present form of the constellation will be changed, and the observers of those days will no longer see the Dipper as it now appears. The other, visible to all the world, treads the equator with its starry feet and is superb with its leading brilliants, its shining belt, its glittering sword, and its great nebula. These constellations and many others have been admired ever since men began to consider the heavens. Poets have celebrated their charms from the earliest ages. The Scriptures abound in allusions to the glory of the stars. No sacred writer has paid them more reverential and appreciative tribute than the Hebrew prophet when he exhorts the house of Israel to "seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning and maketh the day dark with night."—E. M. Converse.

Bear in mind that your happiness or your misery are very much of your own making. You cannot create spiritual sunshine any more than you can create the morning star; but you can put your soul where *Christ is shining*. Begin every day with God. Keep a clean conscience and a good stock of Bible promises within reach. Keep a strong, robust faith that can draw honey out of a rock and oil out of the flinty rock. Never spend a day without trying to do somebody good; and then, keeping step with your Master, march on toward home over any road, however rough, and against any head-winds that blow. It will be all sunshine when we get to heaven and "there is no night there!"—Theodore Cuyler, D. D.

BOOKS! BOOKS!!

The Morning Star and Good Books.
The price of the STAR is \$2.00 a year in advance. But for a trial addition you can get the STAR and a good bargain besides. The managers offer to any subscriber, new or old (provided all arrears are paid up to the date of the order), a copy of the STAR for one year and one copy of any book named in the following list for only \$2.25 in advance. These books are all well printed and firmly bound in cloth. The market prices of them vary from 75 cts. to \$1.50. Take your choice. In accepting our offer you make \$2.25 do the work of, on an average, a dollar more.
Any present subscriber who will send us the name of one new subscriber and \$2.00 in advance may have any one of these books for his trouble; and the subscriber, by the payment of 25 cents additional, may also have any volume named in the list.
Agents and canvassers will please notice that in connection with this offer we pay no commission for renewals obtained.
Abiding Peace. By Rev. A. B. Earle.
Longfellow's "Evangeline." Handsomely bound in cloth. Illustrated.
Craik's Prospective Dictionary.
The Vicar of Wakefield. By Oliver Goldsmith.
Zeph's Fables.
Adventures by Sea and Land. By T. S. Arthur.
Batter's "Festus."
Boy's Own Book.
Robinson Crusoe.
Ireland's "Sketch Book."
Aytoun's "Lays of the Scottish Cavaliers."
Goethe's "Faust."
Handbook of Games.
History of Rome. By Schmitz.
History of Germany. By Schmitz.
History of Greece. By Schmitz.
History of India. By Pearce.
History of Norway and Sweden.
History of Russia. By Goest.
History of Scotland. From Walter Scott.
History of Spain. By Pearce.
History of the Puritans and the Pilgrims. By Prof. Stowell and Daniel Wilson, F. S. A.
Tom Brown's School-days.
Spiritualism Answered by Science. By E. W. Cox, F. R. S. E. S.
The Woman in White. By Wilkie Collins.
Adam Bede. By George Eliot.
Romola. By George Eliot.
Dickens's "Child's History of England."
Adventures of Oliver Twist. By Charles Dickens.
Barnaby Rudge. Dickens.
Domby and Son.
Little Dorrit.
Christmas Stories.
Martin Chuzzlewit.
Nicholas Nickleby.
Old Curiosity Shop.
Waverley. By Sir Walter Scott.
Guy Mannering. By Scott.
Ivanhoe. By Scott.
Lady of the Lake. By Scott.
Rob Roy. By Scott.
Tennyson's Poems.
Longfellow's Poems.
Poe's Poems.
Cowper's Poems.
John Halifax. By Mrs. Mulock-Craig.
The Last of the Mohicans. By Cooper.
The Deerslayer. By Cooper.
The Pilot. By Cooper.
The Pathfinder. By Cooper.
The Prairie. By Cooper.
The Pioneers. By Cooper.
Poul Play. By Charles Reade.
Last Days of Pompeii. By Bulwer Lytton.

REMEMBER!

For \$3 we will renew your subscription to the "Star" for one year and also send the paper to any new subscriber for one year. But this offer gives no choice from our Clubbing Lists.

News Summary.

AT HOME.

WEDNESDAY, JAN. 4.—Gilbert Pillsbury, educator and noted abolitionist, died yesterday at North Abington, Mass., after a lingering sickness. The Fort Wayne Electric Company's building was damaged by fire yesterday to the amount of \$250,000. President Harrison, by a proclamation, grants full amnesty and pardon to those Mormons who have been guilty of plural marriages on condition that the laws are obeyed in this respect. In the future....A cold wave in Canada and northern part of New England....Henry Cabot Lodge and Eugene Hale are nominated for U. S. Senators from Massachusetts and Maine....G. A. Pierce of Minnesota is appointed minister to Portugal....Fire in Brooklyn; loss \$200,000.

THURSDAY, JAN. 5.—Mr. St. John's powers are largely increased by the Holy See. A deadly feud exists among the Cape Fox Indians, Alaska.

FRIDAY, JAN. 6.—A heavy northeast gale suspends traffic at Portland....The Leeds Land and Improvement Co. of Sioux City fails for \$50,000. The failure carries with it the American Security Co., Leeds Annex Co., and Sioux City Land Co....A Coney Island hotel is burned; loss \$100,000....A large fire in Denver, Col.; loss \$200,000....A \$100,000 fire in Omaha....New steamship line in contemplation between New York and Portland, Me....The President brings free delivery of mail within another classification of civil service.

SATURDAY, JAN. 7.—The contract for building the war vessels Iowa and Brooklyn awarded to the Cramps of Philadelphia....Mr. Henry Clay Evans of Tennessee appointed First Assistant Postmaster-General....A strong legal fight to be made in Chicago for and against Sunday closing of the World's Fair....The Rice Aspen silver mines in Colorado to be closed until the price of silver advances.

MONDAY, JAN. 9.—Mr. Blaine had a serious relapse yesterday....A Chicago paper accuses Archbishop Corrigan of attacking Arch-bishop Ireland and the Papal Legation....A fire yesterday in Fall River involved a loss of over \$100,000....The ice gorge in the Ohio River broke last night, destroying coal barges and coal; loss, \$300,000.

TUESDAY, JAN. 10.—Mr. Blaine's strength was rapidly failing at one time morning....Electoral colleges assembled at their State capitals yesterday to vote for President and Vice-President....Commissioner Baum increases his estimate for pensions....The New Jersey Central Road has withdrawn from the Reading coal combine....Incendiarists attempt to destroy Crested Butte, Col.; several large buildings burned....The President is revising the quarantine regulations.

ABROAD.

WEDNESDAY, JAN. 4.—Mr. Hulst and 14 other deputies and senators have issued a circular proposing nine days of prayer to God to give help in the present terrible ordeal that France is undergoing....Daring acts of brigandage in Russian Poland....Vessels reach St. Michael's crippled by the storm and with the loss of seamen....Vienna is snow-bound and severe suffering is experienced in France....The Russians are preparing the most terrible cruelty on those of the Stundist faith....An explosion in a Russian mine causes 15 deaths....Railway disaster in Austria; 8 lives lost....London in a fog; poor suffering from cold.

THURSDAY, JAN. 5.—Over 1,500 workmen are out of employment in Quebec and on the verge of absolute destitution....Great storms in the northern part of Italy.

FRIDAY, JAN. 6.—Two persons frozen to death in France....Hungary borrows from the Rothschilds....Charles de Lesseps, willing to turn state's evidence to obtain leniency at his trial in the Panama Canal scandal inquiry....Orientalists assembling in Spain to consult in view of the crisis in France; Spanish government watching their movements....A fire in Liverpool destroys 2,100 bales of cotton; several firemen buried in falling walls.

SATURDAY, JAN. 7.—Monoton, N. B., sugar refiners protest against Canadian government abolishing differential duty on raw sugar and molasses when imported from United States....There is much unrest in France, but the government is prepared to maintain order.

MONDAY, JAN. 9.—A fire in Centerville, N. B., has caused a loss of \$150,000....The finances of Paris are in a bad way....It is said that the Pope is preparing an encyclical on the perils of the situation in Europe.

TUESDAY, JAN. 10.—Russia is said to be following the lead of the United States in the Bering Sea matter....Extreme depression of the shipping industry in Europe; 500,000 men out of employment....Gladstone cheered at Biarritz....The Pope begins his jubilee....The Socialists in the German mining districts continued to urge on the strikers; the government to handle riots with a firm hand....Attempt to implicate President Carnot in the Panama Canal scandal; evidence favors the president.

Congress.

The two branches met on Jan. 4. Senator Chandler introduced an immigration bill with additional regulations less severe than his other, also a bill aimed at the Pinkertons. Senator Frye introduced a bill bringing the Pacific R. R. de a question again before Congress. The question of stopping the purchase of silver was discussed in the Senate. Thursday Senator Sherman's speech helped the fortune of the Anti-Opioid bill. Friday Congressman Andrew presented to the House a monster petition from the business men of Boston of all the leading trades and professions, in favor of all political parties, uniting in demanding "some measure repealing the present law for the purchase of silver bullion by the Treasury of the United States, commonly known as the Sherman Act of 1890." About 30 private pension bills were passed by the House. The Senate discussed the bill for better quarantine. The Senate on Monday discussed silver measures, it being evident that it will be difficult to stop the purchase of silver. The House Committee on Banking, by a vote of 8 to 3, favors the bill to stop the purchase of silver. The House passed the District of Columbia Appropriation bill.

BRIEFS.

The legislative machine has started in the most of the States. It is to be hoped that they will thresh out more wheat than chaff.

South Carolina has passed one of the most stringent liquor laws. It goes into effect the first day of next July. The question is whether the State will live up to its statute.

President Harrison has done a good thing in including the signal service employees in the reform rules. The President has given us the best Civil Service Commission we have ever had, and he has extended the reform rules over more employees of the government than any President before him.

A petition signed by 1,600 business men and organizations has been presented to the House by Congressman Andrew, asking that a new

executive department be established, with a cabinet officer at its head, to be called the Department of Trade and Commerce. This department would include many of the divisions of the Treasury Department and some from other departments of the government. The marine hospital service, the light-house service, the steamboat inspection service, the bureau of navigation of the Treasury Department, the construction of public buildings, and some other divisions would probably become branches of the new department.

Mormons from Salt Lake City have begun to make a settlement in Mexico, where they have obtained valuable concessions from the government and assurances that they will be allowed to do as they see fit with respect to the practice of polygamy. If they have received all these concessions the United States may well tender thanks to Mexico; for it is presumed it will be the polygamist Mormons who will remove to the new colony.

The wish that Mr. Cleveland has that a better man than Edward Murphy, Jr., should be elected U. S. Senator from New York is commendable; but the use of his influence in the legislation of New York may be questionable at least. If Murphy is elected, as seems now probable, it will leave Mr. Cleveland at the very outset of his new presidential career in practical opposition to the political "machine" of his own State.

France is denounced as an atheistic country, yet in what Christian country have we seen in a time of the exposure of political corruption fifteen members of the highest legislative body calling the whole country to prayer for political purification? The Panama exposures have shaken France to the very center, and the guilty parties are quailing before public exposure and the terrors of the law. In this there is hope. The sense of justice and right is not dead.

The United States has now six forest reserves, which embrace in the aggregate 3,252,200 acres. Its parks are the Yellowstone, the Yosemite, the Sequoia, U. S. Grant Parks, and the Hot Springs Reservation. The Yellowstone Park contains about 400 buffalo and thousands of elk, which are jealously protected from the hunter and are increasing in numbers. It is a pity that the work of preservation thus indicated was not begun twenty-five years ago; but we should be thankful that it was begun as soon as it was and that such substantial results have been already achieved.

The Metric System.

Petitions are being presented to Congress from scientific and other societies and associations praying for the adoption of the metric system of weights and measures for use throughout the country in all wholesale and retail transactions. The great practical utility of the proposed change has long been urged, but governments have hesitated to adopt it on account of the trouble and expense that would be caused to all persons in trade having to procure new sets of scales, weights, and measures, and also, perhaps, on account of a certain conservatism which is hard to overcome. We know the theoretical advantages of the system, but prefer to postpone the day of its use to our children; but the time for a change will never be more opportune than now. Italy, Spain, Portugal, Belgium, the South American Republics, have already adopted the system. France possesses it, for it is of French origin. Had the British government adopted it years ago it would be in practical use in this country now, as it is in the coast survey and among scientific men. Its use is also legalized in this country. The meter is a little less than 40 inches, divided in sections of tenths, hundredths, and thousandths, called decimeters, centimeters, and millimeters. Above the meter come decimeter, hectometer, kilometer, and myriameter, which are simply tens, hundreds, thousands, and ten thousands of meters. Liquid, square, and cubic measures are on the decimal system connected with the meter. Should the United States make this change Canada would follow, and in time England. By that time the world would have uniform weights and measures.

Personal.

John P. Squire, president of the well known pork-packing company which bears his name, died on Saturday at his home in Arlington.

It is said that one of the first resignations that will be placed at the disposal of President Cleveland will be that of Mr. Lincoln, the minister to Great Britain.

Mr. John L. Stoddard, the lecturer, with Messrs. Burditt & North, the managers of his lecture tour, is now travelling in India, and will leave Delhi for Cairo about Jan. 18.

Professor Simon E. Baldwin of New Haven will, it is said, resign his lucrative office as counsel for the New York and New England Railroad to become Chief Justice of Connecticut after Governor-elect Morris's inauguration next week.

Baron Alphonse de Rothschild, head of the well known banking house, has presented 1,000,000 francs to the Assistance Publique, or Board of Public Charities, of Paris, the interest of which is to be divided among poor women in the lymph hospitals of the city.

John Ruskin, the celebrated writer on art, will never do any more work. The disease of the brain which has for some time afflicted him is increasing. He is docile and quiet, but has a delusion that he is surrounded by enemies who are awaiting a chance to assault him.

Kate Field's Washington says that Miss Wamsamaker counts among her various accomplishments the unusual but decidedly healthful one of boxing. Her tutor in great measure, and the one with whom she most frequently tries her skill, is her father, the Postmaster-General.

Susan B. Anthony admits that Gov. Flower's appointment of her as manager of the State Industrial School at Rochester affected her deeply. "You see, I have been regarded as a sort of hooved and horned creature for so long," said she, "that even a little thing touches my heart."

Mme. Millet, the widow of the painter of "The Angelus," is dying at Barbizon. She had a paralytic stroke a few weeks ago, from which she might possibly have rallied had she not lost all desire to live. She has never recovered from the shock of the loss of her youngest daughter, Marianne, who died not long ago.

Mr. Rockefeller, however one may regard the Standard Oil Trust, certainly appreciates the opportunities of giving. He conducts a regular bureau of charities and has a regular agent in charge of the money which he sets aside for public service. According to that

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official five million dollars have been dispensed by him for Mr. Rockefeller during the past two years, nearly four millions of which have gone to Chicago.

Mrs. Gladstone is said to have exposed herself in what seems an almost reckless manner when cholera was epidemic in London in 1866. She went about among the sick in the hospitals and carried off friendless children suddenly left orphans to an orphanage which she established. She wrote an appeal to the London Times for subscriptions for this purpose, and secured about \$25,000.

American history has lost a loyal student in the death of Mrs. Martha J. Lamb, editor of the *Magazine of American History*, to the pages of which she contributed both her executive and literary skill. She has given a great impetus to the study of local history and local institutions. Mrs. Lamb was born at Plainfield, Mass., Aug. 13, 1829. Her distinguished work is "A History of New York." She has contributed more than 100 historical and other papers to newspapers and magazines.

THE RELIGIOUS WORLD.

NEW ENGLAND.—The noon meetings at Faneuil Hall under the Evangelistic Association of New England are meeting with gratifying success. The marketmen are taking an interest in the meetings, and they come forward through a committee of their own and assume the financial support of the meetings while under the direction of Evangelist Scholten. Mrs. S. speaks this week from 12 to 1 o'clock. Mrs. Walter C. Bailey sings. On Thursday an all-day meeting will be held, addressed by leading clergymen and business men. The Woman's Board of Missions held its 25th Anniversary in Park St. church Jan. 11, 12. Its receipts during the quarter of a century of its existence amount to over \$2,000,000. It supports 116 missionaries, under whose care there are 142 native assistant teachers, or Bible women. It maintains 20 boarding schools, besides 200 village and day schools, the number of pupils being not far from 10,000.

MIDDLE STATES.—Dr. Stanton Colt, a missionary from London, an American and a graduate of Amherst College, having taken his degree of doctor of philosophy at the University of Berlin, locates in the 16th ward of New York, where he has established a mission house. He has formed a guild called the Social Reform Club. The platform of the club is that the best way to make a good citizen is with soap and water, food, clothes, shelter, and education. The novelty is not in the doctrine, but in the way it is to be carried out. Dr. Colt accepts the challenge of Gen. Booth to bring forward a better scheme than his for lifting the fallen classes of society into prosperity. One of the most important branches of the club will be the Anti-Fifth society.—Following the acquittal of Prof. Briggs by the New York Presbytery, Dr. Edward Clark, pastor of the church of the Puritans, has resigned from the Presbytery. He desires a larger liberty than the Presbyterian church can give.

THE WEST.—F. K. Brooke, pastor of Trinity church at Atchison, Kansas, was consecrated last week bishop of Oklahoma, with residence at Guthrie. This is said to be the first consecration of a bishop that has taken place west of the Mississippi River.

HUB NOTES.

Charleston is to have a Sanitary Science Museum which will be of aid to the house builder.

The Boston and Maine Railroad has finally decided to erect a great passenger station on Causeway Street, abandoning Haymarket Square Station. This will be a great improvement besides abolishing the street crossing on Causeway Street.

One of the notable affairs of this city of last week was the dinner of the New England Commercial Traveler's Association. It is a beneficiary organization, each member for \$36 a year securing \$3,000 life insurance in addition to other benefits.

Major J. P. Frost, the financial editor of the Boston Globe, died Friday morning, but two hours after he had left his newspaper desk. He was born in Boston May 3, 1856. He was interested in military affairs, an expert rifle shot, well known and thoroughly respected in his native city.

The Shawmut Congregational church gave Rev. Dr. W. E. Griffie a farewell gift of \$2,300. Rev. W. E. Barton of Wellington, O., has been called to the pastorate of the church on its reconstructed plan of work. He is to give his decision the 12th inst. Meanwhile the church is supplied by its pastor emeritus, Rev. Dr. Webb, and others.

Rev. Dr. Geo. F. Pentecost has received an informal call to become pastor of the Park Street church of this city, and hopes were entertained that as soon as he could get released in London he would accept; but the work is so pressing at Marylebone Presbyterian church, London, that he has decided to remain, much to the disappointment of the Park Street people.

You believe in pure food; you buy the best flour, the best eggs, the best sugar, yet you have not tried the best baking powder unless you have used Cleveland's.

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WASHINGTON LETTER.

"Better to give than to receive"—A big contribution—What is it?—Woodward did it—The New Year reception—The custom decreasing—Madam T. S. Young men going to church—Why?—Indisposed Congressmen—The Canadian Pacific.

WASHINGTON, Jan. 4.

It is not given to everybody to appreciate the truthfulness of the Scriptural injunction, "It is better to give than to receive," in its full meaning; but the congregation of one Washington church—Cavalry Baptist—gave indisputable evidence last Sunday that they did by raising the largest sum of money ever raised at a single meeting of any Washington congregation. This church, which has the largest Sunday-school in Washington, nearly half of its scholars being adults, and probably the largest in this section of the United States, has outgrown its present edifice, one of the handsomest in the city; and a committee was recently appointed to devise means for increasing its accommodations, and also for building a new chapel for one of its branch missions and aiding another to build. This committee decided upon a plan which involved the expenditure of \$140,000. This was a large sum, but Dr. Greene, the pastor, was not discouraged. He sent letters to all of his congregation requesting them to attend the meeting last Sunday. At that meeting, after stating in detail what the money was wanted for, he said that a member of his congregation had offered to contribute an equal amount to that contributed by the rest of the congregation. Then the contributions began to pour in, starting with several of \$5,000 each, and in less than an hour they footed up \$70,000, which was then duplicated by Mr. S. W. Woodward, a Washington merchant, making a total of \$140,000, the amount required. This remarkable meeting marked an era in Washington church history, and members of all denominations join with the Baptists in rejoicing at its result. The example set by the liberality of this congregation cannot fail to have a good effect upon every congregation in Washington, and indeed its effect will probably be felt in many churches remote from the national capital.

Reforms move slowly, but as long as they move forward at all there is hope for final victory. For many years the efforts of hundreds of good men and women have been directed towards the abolition of intoxicating liquor at the New Year receptions which are such a prominent feature of social life in this city, and although success has not yet been achieved the result is encouraging. Every year the number of houses at which wine is served to callers is fewer than the year before, and this year the change is said to have been more marked than ever before; which encourages those who are striving to have this great temptation to the young men removed to hope that time is not far distant when young ladies will consider it a disgrace to offer their gentlemen callers intoxicating liquor.

Madam T. S. Ono, the Japanese lady who has been making a tour of this country, raising what she calls "Jesus money" for the support of the religious school for high-caste Japanese girls which she hopes to have in operation in her own country before the expiration of the present year, bade her Washington friends farewell to-day, when she left for New York, whence she will sail for England on the 18th inst. After a short stay in England she will return to Japan and begin what she has mapped out for her life-work.

Your correspondent asked one of the most prominent ministers of the city what he considered the most notable feature in the history of the local churches for the year just passed. He replied without a moment's hesitation, "The remarkable increase in the attendance of young men at all of our churches." And when asked to what he attributed this increase, he answered, "To the interest in the church which has been fostered and developed by the numerous organizations composed of young men which have become such a popular feature in most of our churches. These organizations cannot in my opinion be too highly praised for the good work they are doing; they make the young men who join them



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feel as though they had a proprietary interest in the church, and thus touch one of the great underlying principles of human nature, for what a man owns a part of he is certain to be interested in promoting the welfare of." There is no question about the popularity of these organizations, one or more of which have been established in nearly all of not in every church in the city; nor is there any question about the largely increased attendance of young men at all of our churches. Comments are heard upon it on all sides, and many a mother who had grave fears for the future of her boy now rejoices to see him regularly going to church and displaying an eager interest in some branch of church work.

Congress reassembled after its two weeks recess to-day, but the attendance was very small in both House and Senate. The number of members slightly indisposed is large.

Much interest is felt in President Harrison's forthcoming special message to Congress concerning the Canadian Pacific Railroad and the privileges it enjoys by grace of this government. There is a hostile feeling in Congress towards this corporation.

ROMANISM: SIGNIFICANT FACTS.

—Manitoba is greatly persecuted because the government of Canada will not give its Catholics the money to support its church schools.

—During 1892 our general government gave \$394,756 to the Catholic church for the maintenance of its own schools. In many of the States also sums of money have been given from the public treasuries for the same purpose.

—Says a writer in the *Traveller*: "While in Philadelphia last spring a Christian lady said of the thirty public school teachers whom she knew all were Roman Catholics but two. At a large public meeting of Baptists in that city a gentleman from the city of New York said he was a member of the school board there, and no lady could be appointed as teacher in the public school unless she first joined the Catholic church. An intelligent lady said to me that there were nineteen teachers deposed from the public schools in Troy, and nineteen Catholics put in their places. Would it not be wise to inquire in other cities if a like showing could be made with them?"

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also of Nephritis and Rheumatism. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail, by address, with stamp, enclosing a paper, W. A. NOTES, 820 Powers' Block, Rochester, N. Y., 413 E. O. W.

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Of Hood's Sarsaparilla with friends wherever it is fairly and honestly tried. Its proprietors are highly gratified at the letters which come entirely unsolicited from men and women in the learned professions warmly commending Hood's Sarsaparilla for what it has done for them.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.

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The man who tells you confidentially just what will cure your cold is prescribing Kemp's Balsam. It is the preparation of this remarkable medicine for coughs and colds no expense is spared to combine only the best and purest ingredients. Hold a bottle of Kemp's Balsam to the light and you will notice the bright, clear look; then compare with other remedies. Large bottles at all druggists', 50c and \$1.

The Free Baptist Register and Year Book is ready and the edition is being rapidly sold. Send in your orders before they are all gone. Twenty cents for single copy. Fifteen cents each by the dozen.



THE NEXT MORNING I FEEL BRIGHT AND NEW AND MY COMPLEXION IS BETTER. My doctor says it acts gently on the stomach, liver and kidneys, and is a pleasant laxative. This drink is made from herbs, and is prepared for use as a tea. It is called LANE'S MEDICINE.

All druggists sell it at 50c, and 60c a package. If you cannot get it, send your address for a free sample. Lane's Medicine moves the bowels each day. In order to be healthy, this is necessary. Address, ORATOR E. WOODWARD, Le Roy, N. Y.

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