#### **Bates College**

#### **SCARAB**

The Morning Star

Muskie Archives and Special Collections Library

6-1-1893

#### The Morning Star - volume 68 number 22 - June 1, 1893

Freewill Baptist printers

Follow this and additional works at: https://scarab.bates.edu/morning\_star

#### **Recommended Citation**

Freewill Baptist printers, "The Morning Star - volume 68 number 22 - June 1, 1893" (1893). *The Morning Star.* 1382.

https://scarab.bates.edu/morning\_star/1382

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

## The Morning Star.

A Weekly Religious Newspaper issued by the Freewill Baptist Printing Establishment, 457 Shawmut Ave., Boston, Mass. A. L. FREEMAN, Publisher. REV. ARTHUR GIVEN, Treasurer.

Terms :- \$2.00 per year, if paid strictly in advance; and \$2.25 if not.

The paper is sent to subscribers until an explicit order is received for discontinuance.

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

All business communications should be addressed, MORNING STAR PUBLISHING HOUSE, 457 Shawmut Ave., South End, Boston, Mass.

All communications designed for publication should be addressed, Editor, The MORNING STAR, 457 Shawmut Ave., South End, Boston, Mass.

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

Contributors will please write on one side only of their paper, and never roll it preparatory to mal-ing. Full name and address must be given, not necessarily for publication. Manuscripts cannot be returned unless stamps are inclosed. Articles are not paid for unless an understanding to that effect is had beforehand.

CONTENTS.

EDITORIAL: — Keeping Young—Protestant
Union—Rather Interesting—How To
Do It—Notes
CONTRIBUTIONS: — The Longest Day Will
Wear Unto Its Close (poetry)—Not
Yet Perfect. The Rev. Theron Brown
—Get in Somewhere—Christ's Friendships

-Get in Somewhere-Chinks
ships

DEVOTIONAL: - The "Over There" Shore (poetry). Ernest G. Wesley-Sermon. The Rev. C. A. Hillton-Prayer-Meeting Topic. The Rev. G. L. White-Unfinished Pictures-Bits OBITUARIES
MISSIONS—HOME AND FOREIGN

OBITUARIES
MISSIONS—HOME AND FOREIGN
THE SUNDAY SCHOOL
CORRESPONDENCE:—Divine Providence in
History, V. G. Ramsey—The Maid and
Her Suitors. X.—Chicago Letter. C.
A. F.—The Missing Link—The Boys'
Brigade.—Louisa A'hmuty Nash—The
Nebraska and Kansas Couvention. H.
R. Murphy—In the Field. C. A. Vincent—To the Wisconsin Yearly Meeting. W. K. Jackson—"Baptism among
Universalists." R. Dunn — My First
Trial Sermon. Veteran — Bequests.
A. Given—Fifty Years. Mrs. W. H.
Waldron
From the Field.

From the Field . Quarterly Meetings Notices, etc. Publisher's Notes

rubilsher's Notes

OUNG PEOPLE: — In Massachusetts. Eugene G. Russell—In Indiana. T. J. Mawhorter — Union Prayer Meeting Topic. The Rev. G. B. Hopkins—The Angel of Death (poetry). Belle Harrington Hall—A Question (poetry). Belle Lougee—What the Age Wants of Young Men. Chas. R. Crandall, M. D. 

THE BOOK TABLE
MISCELLARY
FARM AND HOME
NEWS SUMMARY: - At Home — Abroad—
Briefs — Personal — The Religious
World—Hub Notes—Washington Let-

#### REMEMBER!

For \$3 we will renew your subscription to the "Star" for one belongs to the first hour of day. They year, and also send the paper were common enough once, but withto any new subscriber for one year. But this offer gives no choice from our Clubbing Lists.

Free Baptist Register and Year Book for 1893. Twenty cents for single copy. Fifteen cents each followed sufficiently to act as an effectby the dozen.

"O righteous doom that they who make

Origineous doom that they who make Pleasure their only end, Ordering the whole life for its sake, Miss that whereto they tend; While they who bid stern duty lead, Content to follow—they Of duty only taking heed— Find pleasure by the way."

"So teach us to number our days that we may apply our hearts unto wisdom."

You who are so anxious that others receive the truth-are you anxious to receive it? Others may be in error. So also, by possibility, may you be. Be your self as accessible and open to conviction as you would have them be. You think you can teach them. Perhaps they or others can teach you. Thless you feel this you are a bigot.

The Journal and Messenger labors under the impression that certain Free Baptists talk of union with the Baptists' because they have come to see that open communion is a failure We have known Baptists before now who made the same mistake. We have yet to learn that Free Baptists anywhere are inclining to close communionism.

It is an hour of unsurpassed blessedness when one awakes to the consciousness (not that he has become, but) that he is "a child of God." Robertson showed in his sermons on baptism that not even faith makes one a child of God, for that he is already; faith only "appropriates that which is a fact already." Without faith, however, one may lose every-

A pastor writes, "Your attitude on the Michigan matter seems fair and judicious. We owe it to all concerned to give the proposals fair consideration, so as to find out if there is any real concession on the part of the Baptists. From what has so far appeared there seems to be none. But they have the right to show what they concede. If they concede the and letting the cover come down never so gen tly, not any of that for me."

It now seems to be understood that the Geary Exclusion law will not be enforced for lack of sufficient appropriation by Congress to carry out its provisions. It is interesting to note that Senator Stanford of California is against the Geary law. He says, "It is a serious thing to throw any impediment in the way of our Chinese trade. There should never have been a restriction law passed in the first place, and the Geary law, which has followed, the end of life that experience of his methods and still less patience with is an outrage. I did not oppose it, for it appeared that some of the people wanted it. I will admit that one time I had fears of the Chinese overrunning this country, but for some years I have had none. We need the

Chinese here to work in our fields, vineyards, and orchards, and gather our fruit and do the common labor of the country. I do not know what we would do without them, and I undertake to say that they are the most quiet, industrious, and altogether commendable class of foreigners who come here."

Carter Harrison, mayor of Chicago, is reported to have said that he is not going "to pander to the religious element of the city," which an exchange understands to mean that he is going to "pander" to the ungodly element and trample upon the convictions of the religious people. It appears that Carter Harrison and the World's Fair Directory have about the same mind respecting "the religious element." The following is taken from the last number of the Chicago Advance:

The ChicagoWorld's Fair Directory has put itself in disgrace. It has made an exhibit to make self in disgrace. It has made an exhibit to make every ingenuous, honest, loyal American burn with shame and indignation. It is a true saying, "He is a fool who thinks nobody else thinks." If the members of the Board of Directors who voted last Friday to open the Fair grounds on Sunday imagine that other people will not see through the pettifogging trickery and fraud of the argument in support of their action, they are very silly men. But, let us hasten to say, the Board of Directors was not unanimous in its defiant action. There were among the thirty-four members present seven men of honor. They would There were among the thirty-four members present seven men of honor. They would not be a party to the sham, and they protested against the shame of it. These are their names, write them in gold: Elbridge G. Keith, Isaac N. Camp, Victor F. Lawson, Chas. L. Hutchinson, W. D. Kerfoot, W. P. Ketcham, and Mark L. Crawford. The resolution adopted by the Board of Directors, in stupid deligates of "the decent online of mankind" "the decent opinion of mankind," was as follows:

Resolved, That in accordance with the opinion of Edwin Walker, Chairman of the Committee of Legislation of this corporation, submitted herewith, the public be admitted to the grounds surrounding the Exposition buildings (the buildings containing exhibits remaining closed) upon Sundays, and that the price of admission on such days be fixed at twenty-five cents.

#### KEEPING YOUNG.

How to keep young in spirit despite increasing years is a problem worth solving. He who can thus keep can do what is worth more to him, and very likely to others, than the possession of large wealth. Many a millionaire would give his riches to be young again, or to possess at twoscore and ten the keen zest, the buoyant spirit, the ardent expectation of his early youth. One has said that to keep habitual

company with the poets is to preserve the freshness of youth. Lovers of good poetry know that there is truth in this saying. Many a passage in Tennyson, for example, stirs in the sympathetic reader thought and emotions that belong to the morning of life as surely as the sun-lit dew on the grass-blades out some general and potent touch. like that of the bard, they would be scarcely known to-day. Many insist that the hard business grind of life must be broken into, relieved, offset, by some proper and agreeable avocation. ive tonic, if one would continue the feeling of youth under the frosts of age; and there is truth in this declaration. This avocation should be of such a nature as the young themselves delight in, and one which will bring its follower into contact with the young, as those who are interested, with a greater or less degree of enthusiasm, in the same light employment and agreeable recreation-whether it is elementary science, amateur photography, music, driving, coin-collecting, drawing, boating, or what not. For not a few wise ones have laid it down that he who is growing old and would keep young in spirit, must associate much with the young of both sexes, and not allow himself to forget how the young think, feel, talk, desire, and plan. Temperance in all things, as a fundamental law of health and flow of animal spirits, must also be laid down as a prime prerequisite to the sunshine of youth carried into the shadows of age. And lastly, yet chiefly, the conscience void of offense toward trust, in a beneficent Providence, the are realized completely the consolations and assurances of the Christian reli-

Childhood itself is not more beautiful than old age that presents (not the follies that make it appear silly, but) the unaffected characteristics of youth. There is a happy combination of the abandon of youth with the dignity of ists with some other body, "if brought age that makes its possessor, wherever about with," etc., "would be a gam," he is, one of the most delightful and favored of mortals. When "years communion controversy and local church have brought the philosophic mind" government we might get on with them. it never appears to better advantage But as to getting into a close communion box, or more beneficently than in such displays as win the young to the noblest ways of looking upon the tasks, the sports, the desires, the purposes, and the hopes that are so natural to them. And happy, yea, thrice happy, is that man whom the years have not robbed of all that he aims at and looks forward to, both in and through the powers and activities that God has given him, and who is in some way able to prolong to fess that we have little faith in such youth in which he dwelt with ceaseless satisfaction upon "the glories of his coming years"; for, as the apostle has

said, "we are saved by hope."

PROTESTANT UNION.

there is a spiritual union fast developganizations.

There certainly may be, and ought to be, within the lifetime of some now living, a confederation of Protestant denominations and representative assemblies in which "the sects" shall present themselves as showing the truth of the declaration, "One is your Master, even Christ, and all ye are brethren." There ought to be enough of Christian union gested the secret, at least one of the even to-day to secure organized cooperation to the common ends of the Mass preaching. Successful teachers of the ter's kingdom on the part of all denomi- young, especially in Sunday and mission nations. And it is incumbent upon the larger bodies to take the initiative in so great a matter. Let them do so, methods of teaching is that they are not and assuredly there would be no diffi- generally known. Those who know culty in getting the cooperation of all them do not find them so very hard. the smaller bodies.

most like. But this would only be the The Congregationalist, from which we big fishes swallowing the little ones, and the result would be that the bodies in unions of this kind would fication): inevitably have to relinquish special testimonies that they have always regarded as important to the interests of the kingdom of truth as a whole. A great denomination can admit a small denomination to membership without materially altering its complexion and practical outcome. Everybody knows ting undertone. At last, while the this, and nobody is able to make it appear otherwise. Until, for instance, their standards and cease the testimony committed to them by their fathers they will not consent to absorption into any larger body that has not fully in its assemblies and representative organs adopted the same standards and taken up the same testimony. And Free Baptists are not any more peculiar in this

respect than their contemporaries. We have a theory of our own respecting Protestant union which is worth as much to us as the theories of others may be to them. It is that the way to unite Protestantism to the utmost practicable degree is not for the big bodies to try to absorb the little ones, but for the big bodies to "talk business" with one fights; why, mister, I've seen a hunanother. Let them not talk about im- | derd! practicable unions, but, as the leaders of Protestant-Christianity, let them consult together for a federation of Protestant bodies. Let them join hands in pan-Protestant councils and in forms of organized cooperation that are clearly practicable and could not fail to be most beneficent. They need not fear failure to cooperate on the part of the smaller bodies. What the big ones will do the little ones will do. The law is universal. A tremendous responsibility rests on the influential leaders of Methodism, Episcopalianism, Presbyterianism, Congregationalism, and the "regular" Baptists of to-day.

RATHER INTERESTING. Just as the Baptists in some spots are assuming that the Free Baptists are about joining them, the Congregational Association of this State holds its annual session and (with some other God and man, a quiet and unshaken business) passes a resolution approving a union between Congregationalists and fulfilment of those conditions by which | Free Baptists! And The Congregationalist of this city remarks. "We think that Free Baptists have closer affiliation with Congregationalists than with Baptists, but we believe that their union with either body, if brought about with mutual satisfaction, would be a gain to the kingdom of Christ." So we might say that a union of the Congregationaletc.; but this might not seem to The Congregationalist a becoming thing to

be suggested. Those who think the Free Baptist denomination is about to be sliced up and passed round may live to learn sometalk union with the Free Baptists, can they not communicate with our General Conference though properly constituted representatives, instead of creating disturbance and disorder by ill-judged local movements? We are free to conthem. The independency of our local bodies is limited to some degree by

seems to us, should duly respect. The A union of the Protestant denomina- Journal and Messenger is pleased to tions within the lifetime of any one call such a reminder as this on our part now living may be, as an eminent an attempt at "coercion," but it is Baptist preacher says, "an iridescent nothing of the kind. It proceeds from dream," but is it never to come? Pos- a recognition of compact obligations sibly never; for such a union assumes a and that instinct of self-preservation uniformity of belief as to doctrines and which is no more peculiar to us than church polity which men in this sphere to The Journal and Messenger or The of existence may never exhibit. But Congregationalist. What we have thus said is set down with no less kinding which will doubtless have a very ness of spirit than plainness of speech. great effect in modifying existing or- Let things be done "decently and in order."

HOW TO DO IT. Doubtless one reason why "the common people" heard Jesus "gladly" was that he primarily addressed them on the plane of their felt needs and common thoughts. Thus he began with the woman at Jacob's well. Here is sugsecrets, of all successful teaching and schools, are much rarer than they should be. The great difficulty with right How to handle that most difficult of all The favorite theory of some unionists things, a parcel of young semi-savages is that all the smaller bodies ought to in a Sunday-school class, is told in a join the larger bodies to which they are very readable article by a minister in take the following (the scene is in a mission school, and the particular class is former are made bigger without be- described as made up of "a pack of ing at all changed in their attitudes young rascals," a style of description toward one another. And the smaller apparently not altogether without justi-

After looking him [Thomas Jones, the new teacher] over for a moment or two with a mild curiosity they [the "young rascals"] proceeded to entertain one another in their wonted fashion | THE LONGEST DAY WILL WEAR -jostled elbows, kicked shins, compared jack-knives and other property, and carried on all the while an animated conversation in a loud and penetrateacher was attending to the preservation of order at one end of the line, a young anarchist at the other shied a Free Baptists are ready to surrender hymn-book clear across the room, which struck off the hat from one of the lady teachers. Thereupon a great deal of tittering arose among the neighboring classes, and all the neighboring teachers said, "Hush!" and looked shocked and grieved. The superintendent said "boys!" very sternly, and looked shocked

and grieved also, and surprised as well. This little episode convinced Thomas Jones that the lesson for the day, however well it might fit him, was not for his class; he therefore closed his Bible and, looking them full in the face, riveted the attention of the lads with a most

remarkable question. "Have any of you boys," said he, ever seen a dog fight? "'Seen a dog fight?'" said one of them after a moment's astonished sileuce. "Yaas: all of us has seen dog

"When did you see the last one?" "Well,"after some hesitation," de last good dog fight I seen was Christmas

"When did you last see a dog fight?" Jones asked another boy. "Las' Sunday mornin'," was the

prompt reply. "I seen one yesterday, mister," said another.

"Humph!" said the rascal that threw the hymn-book, "I was to a dog fight his mornin'.

Having had the freshest experience, as was ascertained by dint of careful inquiry, the last mentioned youth was nvited to describe the encounter which he had witnessed.

"It was like this," he began eagerly. 'Me'n and Ferd Schultz was comin' up de avenue to Third street when I heerd a great, yelpin' back of Joe McGaffin's I run and looked fru de fence, and there was a yaller dog and a curly black dog fightin' good, all by theirselves. I just stuck my head into der saloon and hollerd 'Git onter der dog fight!' an' mor'n ten fellers come runnin' out de back door, Joe amongst 'em, an' we made a ring round de dogs "-So the story went, and every boy in urn matched it with another, brief, circumstantial and vividly told, and all commanding closest attention from the

entire class. the teacher began to ask questions after the Socratic method in some such wise as this:

"Do you like a dog?" "What do you call a good dog?" "What do you like about a good

"Would you like to be a dog?" "Would a good dog make a good "What is the difference between a dog

and a boy?" and so on. It was a success. The boys leaned in toward the teacher and listened intently and answered his questions freely. There was no more disorder in Class No. 16. Neighboring teachers turned thing yet. If the Baptists, the Congre- about in their seats and looked with ungationalists, or any other body, wish to disguised astonishment and immeasurable relief. The superintendent smiled a delighted smile

"Don't I know human nature?" quoth

Before the sharp stroke of the bell announced the closing exercises Thomas Jones had given his pupils a lesson that they never will forget on the moral nature of man, the immortality of the soul, and the sinfulness and danger of of the world.

"Say, fellers," one little chap observed ference-a fact which everybody, it . "say, fellers, ain't he de boss teacher?"

NOTES.

The Journal of this city lifts a note of warning, as follows: "These are good days for young women and girls to beware of advertisements promising 'light and easy employment' at Chicago. There is reason to believe that nefarious schemes lie behind a good many of these advertisements, and no woman should start for Chicago with the idea of finding employment there who has not taken pains to authenticate beyond any possibility of mistake the people for whom she is to work and the nature of the service she is to render. A great city becomes often a trap for the unwary, and dangers of this kind were never more threatening than just now at Chicago."

Some one wrote us lately about the amoun of reading in the STAR for young Christians In one way and another we publish a good deal of such matter. Not to mention shorter pieces, take in the STAR for last week and this week the symposium on "Bible Study," Dr. Crandall's " What the Age Wants of Young Men," and Mr. Hilton's sermon. See that your boys and young converts read such matter as this.

The Christian Index (Baptist) of Atlanta, Ga., concurs in the declaration of a leading Baptist minister: "The organic union of all Protestant bodies of Christians within the life-time of any who read these words is 'an iridescent dream."

Tuesday being a holiday, this paper had to be locked up Monday instead of Tuesday. This fact will account for the non-appearance of considerable matter which would otherwise have appeared this week.

It will not do for Free Baptists to be caught napping" on the question of open communion—the Lord's table for all true

The Presbyterian General Assembly, in session at Washington, has protested by a rising vote against opening the World's Fair on Sun-

UNTO ITS CLOSE!

Contributions.

The longest day will wear unto its close, Although in vain thou seek'st to pierce the gloom; Although within thy heart and bruiséd life No gleam of sunshine seem to e'er have

The longest day will wear unto its close! then, shouldst thou in somber grief be

Why seek to haste the wheels of time that Or press from out thy path whate'er is glad?

The burden laid upon thy shoulders weak Has by many another been sustained; The tears thou sheddest no bitterer now Than those their higher courage have re

The longest day will wear unto its close. Then, heart, look up! nor faint beneath the

And for thy sufferings shall compensate! -Miriam Lester, in The Transcript.

#### NOT YET PERFECT.

BY THE REV. THERON BROWN. "If there is a perfect human body,

of man or woman, . . . it has been formed by the chisel, and not by na-

One of the sentences that start new trains of thought was this statement by Col. A. K. McClure in the Old South course of lectures in this city. Everywhere in creation it seems as if God had purposely left room for a finishing touch; a chance for a stroke or two more. All his works point to perfecalways be seen; but we can conceive how, after placing man here as the image and representative of himself, he preferred to surround him with these pointers to perfection rather than with perfection itself. Man needed something ture the little lacks and shortages make a world of conditions to busy him. Leaf, flower, fruit, living creature, gem in the mine-each suggests what it was meant to be, and all of them have this hint so sharply sketched that we can differentiate them in groups and families. But we never classify by the worst samples. The type or model is a specimen nearest the evident ideal form. Science, art, and labor find lifetime oc-When man "imitates" nature he imitates an average; and one of the keenest exercises of his rational and voluncombinations. His field is the kingdom of the unfinished. The example of the whole creation is forever showing him

prompting him on. This condition extends over all human society like a divine law. There system, institution, or character that has not its defects. But the very incompleteness is a spur to do the best humanity yearns after and expects We shall never reach perfection on Rev. J. H. Denison, D. D. earth, but our powers of comparison and choice, if not our very will and reasin, and had pointed them to the Saviour son, depend on our being thus unsatis-

"O striving creature of the sod, their membership in the General Con- to the others as they were going out. Thou shall learn that imperfection is the noblest

For they work His ample purpose who but dream

beyond the sky, Of a heaven where will may slumber and the trained decision die In the competence of answer found in death's im-

King David put it more simply and gloriously than Dr. S. Weir Mitchell. "I shall be satisfied when I awake with Thy likeness." His dream and wish could be answered only by a sight of the Divine face; such intimate nearness as would translate him into God's resemblance-like what once began to appear on the countenance of Moses in the mount. Nothing makes a man so thoroughly ready for perfection-not to say perfect-as godliness. Paul's wish for the Thessalonians was, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." There is no satisfying state but in the godlike wholeness of this human trinity. Corporeal, intellectual, and spiritualthe miracles already realized by the activity of these powers of triune man tempt one to question if there can be anything more. But what will the astonishment be in the resurrection life when these are wholly sanctified, and the chrysalis has its wings! No more bondage to accident and disease; no more knowing in part; no more pressing toward the mark for the prize of the high calling of God, but the prize forever won.

Boston, 1893.

#### GET IN SOMEWHERE.

Find your place in some Christian church as soon as possible. Do not delay, but go at once to some godly minister and tell him that you are on the Lord's side and want to get into rank with his people. I once heard of a little child who had recently been converted. She was one day talking to her grandfather, who was questioning her about her new faith and no doubt giving her some good advice. Finally she said, "Grandpa, are you a Christian?"

"Yes, my dear, I hope I am." "What church do you belong to, grandpa?"

"O, I belong to the church of Christ." "But what is that? Are you a member of the same church that mamma and I are—the Episcopal church?" "No, my dear, I am not an Episcopa-

"Are you a Presbyterian, then?"

"No, I am not a Presbyterian." "Are you a Baptist, then?"

"Are you a Methodist?"

"No, dear, I do not belong to any of the churches; I just belong to Christ.". After a pause, in which the little one was thinking it over, she turned her face up to her grandfather's and said, "Well grandpa, if I were you I would

try and get in somewhere. Now, I think the little Christian was right and the old one was wrong. I know there are many who from various reasons stand apart from organized relation to the church of God. No church is perfect. No doubt we might all find things in the churches to which we are allied which we could wish might be changed, and certainly we see things in other bodies which we do not approve: but at the same time I would say that it is better to be in than out. Imperfect as the outward church is, nevertheless it is the church of God, and among its members are to be found the true people of God, and within her organization are found the ordinances of God. I retion, and so plainly that the ideal can peat the little girl's advice, "Get in somewhere."—Dr. Pentecost.

#### CHRIST'S FRIENDSHIPS.

Christ had tender human friendships. He loved that little home at Bethany. Christ was not opposed to common sense. He was the soul of it; he did to do; and in the infinite details of na- not make wild and fruitless charges upon society; he did not throw himself at the face of the hierarchy: he fell in with existing institutions. He was no stoic; he loved the joys and felt the ills of life. He was no suicide; he did not exhaust his strength fruitlessly, nor give himself up to martyrdom till he knew his time had come. He was a whole man, walking in all the breadth of human life, and the glory of his life was this: that wherever he went, whether at the synagogue, or at a wedding, or dinner, or fishing party, or a storm at sea, or at the custom-house steps, he there up-When the last story was completed cupation in filling up God's outlines, held, with a glorious decision and dignity and grace, God's own humanitythe genuine, heavenly thing, as it is where it is rooted in God, pure as a lily. and strong as a cedar of Lebanon. And tary power is to invent and supply the wherever across the pathway of this missing particular or contrive new divine manhood there stood up to oppose its influence and worldly sham any devil's lie, any beguiling temptation, any form of false humanity, he accepted the gage of battle at once, with the one step short of perfection, and all its consequences. He showed his colors, and pointed both by words and deeds to the God who was overhead. For the love of God and humanity he bore his cross and that is what we are is no position, enterprise, profession, to do. O, it is not the world that we existent institution or character that are to hate! Christ did not hate the world. God does not. How could he when he gave his Son for it? No! it is the world, in false relations, standing in we can. As the whole creation groans its ownlight. It is not earthly pleasure, and travails for bodily redemption, all but earthly pleasure divorced from heavenly good; it is the creature usurping the place of the Creator, turned ingreater capability of mind and soul. to a shadow instead of a divine token.-

—Lady Henry Somerset speaks of having invited a number of the poorer people in London to her country home for a few days outing amid all that is most beautiful in field and forest. One of the women, about to return, thanked Lady Henry, and added in the kindest spirit. "But I pity you, living out here where everything is so uninteresting!"

#### Devotional.

#### THE "OVER THERE" SHORE.

BY ERNEST GEO. WESLEY. On the "over there" shore Will not Earth's sorrow and anguish cloud? Will not the roar of sad waves be loud? Will not the cheek be e'er wet with tear? Will not the heart be down-pressed with

fear? "Nevermore, nevermore."

On the "over there" shore Cometh no more sorrow upon the strand? Cometh no more unclasping of hand! Cometh no wearisome, lingering pain? Cometh no mournful soul-grief refrain? "Nevermore, nevermore."

On the "over there" shore Riseth complaint or murmur or cry? Riseth no gloom, no heart-broken sigh? Riseth no storm, no wail of despair? Riseth not peril-fearfulness there? "Nevermore, nevermore."

On the "over there" shore Changeth all death to love-life of soul; Yieldeth all pain to joy's sweet control; Vanisheth gloom in e'er banished night; Vanisheth sorrow in rapture's delight-"Evermore, evermore."

#### SERMON.

[Preached by the Rev. C. A. Hilton of Chelsea, Mass., Sunday morning, April, 16, 1893, on occasion of the local Y. M. C. A. anniversary.] "Run, speak to this young man."-ZACH, 2: 4

Let me recite a few facts concerning young men. "First that young men are the most important element for good or evil in any community; secondly, that a sufficient number of young men become of age to control the Presidential election; third, that Satan and his agents are earnestly seeking young men; fourth, that the criminal classes are chiefly composed of young men; fifth, that only to a meager extent are young men found in places of worship on the Lord's day or at the prayermeetings during the . week." From these facts alone we see the force of the text, "Run, speak to this young man."

Why should a Christian run and speak to young men? In the first place because bad men and bad institutions are after him. There is one institution in this country that has almost a million of men connected with the manufacture and the distribution of its product, and which has a capital larger by far than any other business on the face of the earth, and which uses all sorts of means for the putting down of all efforts that are meant to stop its progress in getting hold of young men. Now when we know that there is such an institution, and that every year it is drawing thousands and tens of thousands of young men under its power and influence; when it is taking young men by the hundreds to run and keep open its other men and women ought to warn create something to counteract the evil purpose, and to put something of good report in place of it. And that these characteristics of young men to which to more loudly by these Christian institutions that shall minister to their good. know nothing of the open saloon in Chelsea now. But still there are a great many places in Chelsea now where liquor can be got, and from these places there are going influences that are getting hold of young men and dragging them down to the lowest depths. We ought to be anxious to save respectable young men who stand on the same level with us. Ought we not to be anxious to save those below us?

It is not safe to walk upon a volcano. It is not safe to let a thing continue that is periling the life, property, and puribuild a palace down upon the mudflats solid.

Society thinks that it is all secure; that is, that class of society that is above the common class. But the whole social fabric rests upon the lower classes. Don't forget that. So it is necessary that these lower classes—these classes that are periled by the kitchen barparlors opened that shall give to these and clean and sweet. Good people have them; they do not belong to him. could not do a better work for humanity and inviting this class in, even though to be like him.

ruin of young men, though it is the her fascinations around the young man; breeding-place of the worst forms of those houses in the city whose doors iniquity.

2. The gamblers are after young men. ing vice. Men do not hesitate to grati-

That place in Italy where gamblers congregate, and where they are authorized to fleece and destroy men, what a record of crime and suicide it has made. And yet that is only one of the thousands of places where men, and women

our stock exchanges, and they are be-

coming little more than Monte Carlos. Only the last week in Chicago one was all on paper.

Two years ago I paid almost ten dollars for a barrel of flour that was not worth more than \$6.50, because somesaid, "It is impossible to shut up the gambling dens, and, what is more, the people do not expect them to be shut

When I came from England, from the made New York harbor, scarcely a going on. They gambled on the number of knots that the vessel made in an cidents connected with the voyage. But were in constant progress. I remember one night they were playing when the time came that the lights must be put out. There was a large "pot of money" on one of the tables. I do not remember the different names they gave these stakes, but I think that was a "jack pot." Well, the lights had to go out. But what did these gamblers do? They the granite of the Puritans. got some matches and two or three men stood by and struck the matches until pocketed the money, something over £30. The man who got that money had no right to it. The man who put it those conditions. It was a great thing to do in fifteen minutes—to win \$150. What a temptation it is to a man who

Fisk goes to New York, and by skilyears he comes out worth \$15,000,000. Jay Gould follows in his steps and places of business, it does seem that makes \$75,000,000. How can a young man be content to stay on the farm and young men against it, and to seek to till the ground, when a man can go to Carter Harrison, in spite of the combithe city and in a few years be worth his nation of the newspapers and the best

When the richest man in my native town died he was said to be worth this institution appeals shall be appealed \$9,000. That money represented not only his toil but the toil of his fathers. What advantage it is to promise the boys I refer to the liquor saloon. I have the old farm? They will say, "I can said enough about it. Surely you know | go to Boston and learn tricks that will enough about it. Thank God, we need | make me worth thousands of dollars in a few years; why stay here a lifetime for only a living? And the farm is left to go to ruin. In Boston there are thousands of men and women to-day without employment, when all through the country there is good land where they might make a good, wholesome, honest living, if they did not possess this gambling instinct which makes them unwilling to get their money in the slow way of their fathers and

Young men are being sought after. How these gamblers like to catch the ty of the community. It is not safe to young man who has just come from the country with a few hundred dollars in -better look out that the foundation is his pocket. How kind they are to him. They take him around the city to see the places of interest, and then they invite him to meet some of their friends who will be of great value to him in his career. He goes with them; and is of course fleeced. He comes out perhaps wiser because of his folly; or as likely, desperate because of his loss, he beroom and these low dives—be given comes a suicide. It is time that we ran something to take the place of these to young men and gave them something dens of iniquity. There ought to be to take the place of the safe homes they have left. If we don't get them the young men associations that are pure devil will, and he has no business to

3. And how shall I speak of another than by opening their shut-up-rooms peril and not offend? A peril that lies in the pathway of every young man they have to fumigate afterward. Jesus | who comes to the city; and not to the associated with the lowest dregs of hu- country young man alone, but also to manity to do them good, and we want the young man who has been brought up in the city. How shall I speak of The saloon is not all that seeks the the strange woman who seeks to throw open to hell? And behind those doors are the women whose touch is contami-And gambling is a wonderfully fascinat- nation. What hope is there for the home when the young man has been fy this habit by staking their all on the defiled? What hope is there for the throw of the dice or the turning of young girl to marry a man as pure as herself when such enticements abound, and, if not licensed, are by the law winked at? They go hand in hand, these enticements of the saloon, cards, and lewd women, and their victims are

chiefly young men. Did you ever look into the saloon as you were passing by? Not many old merely, but father and mother, men old are "faint yet pursuing," a sweet

and you will find young men wearing filed by the vices to which I referred. be." In the heat of battle, when we are criminal garb. The most of those to God deliver us from such homes. whom the chaplain in state prison preaches are young men. And he is They belong to God and God needs over me, O mine enemy, for when I fall man lost \$1,000,000 in a few minutes.
He bet that May wheat would be worth so much at a certain time, and some on pushed up the price and he was preaches are young men. And he is always sure of his congregation—it is them. They belong to God and God needs them. They belong to God and that is them. They belong to God, and that is the chief reason why we should run after them. There is another reason, same congregation Sunday after Sunday one pushed up the price and he was same congregation Sunday after Sun- after them. There is another reason, ment we learn that all things work tocompelled to pay the difference between | day (though I do not think I would his bet and theirs. Neither he or the seek that kind of a congregation)—and to-day will soon be beyond your reach. All this is good news from heaven and other man owned a bushel of grain. It yet some loving mothers have prayed over those boys, perhaps, and given them good advice, when with anxious but hopeful hearts they bade them and my hair will be white, my arms earth to heaven. We are assured that good-by and sent them out into the body gambled successfully upon the world. But there they are. And are Don't you see how quickly the young lost sinner; it is glad no doubt at the "staff of life." It is this gambling instinct that makes men willing to risk everything in the hope of great gain. We do not realize how deeply this instinct is implementation. The stinct is implanted in society. The trouble. And there they are. Will my chief of police in New York recently boy be there, will your boy be there? Who can tell?

4. Then, again, we want to be in a hurry to speak to young men because they are needed for good citizenship. We have a great country in all its physical time the boat left Liverpool until we features, but the future of America will not be determined by its mines and its minute passed but there was gambling ores and its lands. It will be determined by the character of her citizens. And the way the young men go is to hour, the number of days that it would determine the citizenship of the countake to make the trip, the day the pilot try. You young men who are listenwould be sighted, and the number of ing to me to-day are a few of the many his boat. They gambled away great who shall make up the America of the 'pots of money" on these and other in- future. The young men must save America. And I tell you we must put that was not all. From the time the screw | forth our utmost efforts to save Ameristarted to turn in Liverpool until we ca, for she is in peril. What do this reached New York, every day from one bomb-throwing and these socialistic to a dozen games of cards for money gatherings mean? It means that the "under crust" is alive and fermenting; and that means harm to the "middle" and "upper crust."

Good citizenship is the crying need. And it must be a citizenship that will penetrate down as well as up. The foundation stones must lie safely, and themselves be stones that have in them

Suppose that when Ames was putting up his great building the architect that game was finished, and one man had come along and found the workmen putting in rotten stones, who said to his reproof, "O, it does not matter, so long as we put in enough of there had no right to put it there under them," what would have been the result when the immense weight of that great structure was borne down upon such a foundation? Not only must, has to work hard a whole day to earn a there be bottom found on which to lay the foundation, but good, honest, material must be laid upon that bottom. ful manipulation of the market in fifteen Granite on granite, and all bound together in the insoluble cement of patriotism and brotherly love, is the only guaranty of safety.

It means a good deal when a man like men of the city of Chicago against him, is elected mayor of that city, in this the demands of this figure unless that Columbian year, by twenty thousand land be the place of our birth, residence, majority. Who controls New York home. Then the wise man is justified in city? Tammany Hall. And who controls Tammany Hall? The thugs and thieves. And it is this same New York ture for satisfaction. Travelers tell us and other cities like it that elect Presi- that the pangs of hunger are nothing in dents. It is no longer the people of the country that control elections. The city controls. And the cities are controlled by the thieves and the thugs. What kind of an outlook is that for the republic? I tell you that we must get down to these classes that run our cities, and either clean them up or clean them out, and make America pure and secure, because her manhood is pure, from foundation to capstone.

It is like getting a whiff of the sewer it is a shame to every honest man that when the word politics is spoken a sneer follows. If there is any calling on the face of the earth that ought to be honor- the nature of the news may be. Some where the last remains of her loved one were laid to rest. Returning, she was immediately able it is politics. And the reason that of us tremble just a bit when we open a stricken down. Sunday morning, one week it is not pure is that to this yeary class to below the unusual method of comit is not pure is that to this very class to which I have referred it has been left. The stream will never rise higher than its source, and so our politics have come to be like the men who manage them. The best, truest, and purest of our citizens owe it to themselves, their country, and their God to accept and right-

eously fill the offices of the republic. 5. Again, the home needs the young man. If this country is to have a future its future will lie in its homes. Good homes, good citizens. I imagine that the reason that the people of Paris are so ready to tear up its streets and break down its houses is because there are so few homes there. The great mass of the Parisians are homeless people, who live on the streets the larger part of the time. What does it matter to them if the house in which they have a lodging-place is pulled down, it is not their home, and there is another house across the street to which they can go. A city of homes has nothing to fear from its inhabitants. Their home is there, and they will protect not destroy

We need homes. Whatever America is to-day that is good and pure and unalloyed, she owes to the homes that were built in New England and in the the place of these where father is and where mother is; not the man and wife

and that is because the young man of gether for good to them that love God. only a little while ago I could carry falls upon the spirit of the saint like few who remained of a former generation, and though she had been much at home for the my boy in my arms, now he can take rain upon the mown grass. me in his arms. Only a few years more weak, and he will be the strong man. heaven rejoices over the repentance of a men are getting out of your reach? faithfulness and obedience of the good. with all the tenderness of the love of Christ, with all the earnestness and the and are being taken home to God. persuasiveness of father and mother. But you must not "gush" over young men or try to "make believe" with them. It does not pay. Young men will see through it in a moment. You may be able to play the hypocrite with an old man, but when you try it with young men you are the one that will get fooled. They do not want to be palavered over, but what they do want is to meet the hand-clasp of a man. I have gotten hold of a man's hand that felt like a dead fish, and you may be sure that I let go of it as soon as possible, and felt as though a taint was left. I have shaken other hands that were indifferent as a pump-handle, as much as to say, "Shake if you want to." I have clasped a hand that somehow got hold of the nerves, and went tickling and thrilling to the heart's core; and that is the hand that grips, and holds, and wins young men.

The trouble is not altogether with young men, but largely with those who go after them. I do despise that pretended piety that is like a dish-cloth, colorless and effeminate, that lops and lolls against one as though unable to stand alone. I like that kind of piety that has got a hand, and a heart, and a backbone. To be touched by a true man is an inspiration, and for young men to meet and know such a man is

Then let us all with the tenderness of the wonderful heart of Jesus Christ, go out to save the young men in our city, for on them depends its future and the future of the church and the homes of the land in which we live. Let our careful of thee and thine.-Leighton. motto be, "For God, for home, and for native land."

#### PRAYER-MEETING TOPIC.

For the week beginning June 11.

GOOD NEWS .- Prov. 25: 25. "As cold waters to a thirsty soul, so is good news from a far country." Our interest in far countries will hardly meet the use of this truly striking comparison. Thirst is one of the mightiest cries of nacomparison. How grateful to the furry tongue and parched mouth is a cool draught from some crystal spring! Distance has not yet been quite annihilated by steam-car or telegraph. The wanderer on a "foreign strand" will hunger in a week for news from home. A month of suspense will develop the sharper, more pungent pangs of thirst. Then when good news comes, how grateful to the longing soul! Let the good news come how it will-by letter, to speak of politics in these times. But by friend, by telegraph, by carrier pigby friend, by telegraph, by carrier pig-eon, by newspaper—it is refreshing all came to the end of life the old faith in Jesus the same. It is not an easy thing to school one's self into indifference what telegram; the unusual method of communication startles. I once saw a face grow very pale as penknife was applied of my soul," and she sang with him. At the conclusion of the hymn she said, "This would to such a missive, and when it was read have been the forty-ninth anniversary of our I listened to a terrific arraignment of the sender for sending by telegraph a married. mere business message. But how refreshing to a homesick soul is a good long letter with good news in it from a far away home. Then are the words of the wise man verified. Good nows is the wise man verified. Good news is arranged all her affairs, settling her little gifts always welcome, for it cheers and encourages and makes happy. I have seen the listless eye brighten, the knitted and providing for her benevolences. The various objects that had held her attention in life were not forgotten up to the last afternoon. On the Sabbath her life went out. For ithis seen the listless eye brighten, the knitted brow relax, the features grow animated and joyous under the benignant effect of good news from home. Note three kinds of good news growing out of the difference in place from which and to which it is borne. There is first good a mighty famine in this far country. We long for the old home, the Father's presence, and peace and refreshment. West by our fathers and mothers. And The good news, is sent out, "Come, for if America is to stand in the future it all things are ready. Buy wine and will be because other homes have taken | milk without money and without price." Again, there is good news from heaven for saints. To those who like Israel of

This same business is mixed up in to the jails and the reform institutions, homes where father and mother are de- ance, "As thy days, so shall thy strength and deed. Prayers were said at the home, and the remains were taken to down and our weapon wrested from our 6. The church needs the young men. grasp, we suddenly shout, "Rejoice not

A third class of news is that from won, when saints are ripening for heaven beyond. Funeral services were held at the house, attended by her pastor,

G. L. WHITE.

#### UNFINISHED PICTURES.

It has been a rule with great painters never to exhibit unfinished pictures. Children are curious to know what is going on. They all wish to know the whys and wherefores as they go. But this is impossible. They cannot understand the processes, they cannot foresee the results, and so they misunderstand and find fault and criticise, and thus expose

their own ignorance and foolishness The Lord deals with us as with children. He has his ways, methods, and plans, which often seem to us to be delayed until we grow weary and impatient, and fret and find fault with the providence of God. We say to him, 'Let him make speed and hasten his work, that we may see it." We are exceedingly anxious to understand every secret, solve every mystery, and explain every difficulty. The Lord is pleased to employ other methods and to unfold his purposes gradually, to teach us patience through tribulation, that we at last may come to understand his doings and comprehend his purposes, and to know that he is wise above our wisdom, and is carrying out his plans to the glory of his own name.

The Lord will not be hurried. He will not spoil his work for the sake of exhibiting it to us. He will take his own time, and if we in our foolishness refuse to wait his will, we shall have only ourselves to blame if we live a life of weariness and disappointment, when we might rest in the Lord and wait patiently for him. - The Christian.

-The best defense against sin at any time is the remembrance of Christ's sufferings .- Harnack.

-If thou have a concern for the things that are God's he will also be

-It is not scientific doubt, not atheism, not pantheism, not agnosticism, not Romanism, that in our day and in this land is likely to quench the light of the Gospel or recrucify Christ. It is a proud, censorious, luxurious, churchgoing, hollow-hearted prosperity.

Bishop Huntington.

Bishop Huntington. the Gospel or recrucify Christ. It is a

#### 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 patronize the STAR, it is expected that

Bean.—Died in Lewiston, Me., May 14, 1893, Mrs. Perfenda F., widow of the late Rev. George W. Bean, aged 72 years. Our sister was born in Readfield, Me., and there early espoused the Saviour, to whom she gave al-ways her willing service. May 14, 1844, she was married to Bro. Bean, to whom she was always a true helpmeet. Much of his success in the ministry was due to her care and sympathy and active assistance in all his under-takings. Having no children of their own they took into their home two lads, Willis H. Bean, whom they adopted, and Geo. O. Fogg, a nephew, who were to them as their very own. Sister Bean was a woman of sterling piety and large administrative capacity. Had it been necessary she might have conducted a large business, but with the true home instinct she gave her life to her husband, her children, and her church. Wherever she lived she had hosts of friends, won by her kindly interest was her support. When her husband was taken she came to the church with the others, and also went with them to the old home. senior deacon, Bro. Badger, went over to sing was on the 14th day of May that we were married. We always made mention of it. though we made no manifestation of others." Referring to the hymn she sa Referring to the hymn she said, "I thank God for this clear expression of my views on this beautiful Sabbath. These word we cannot repine, for of her and her husband we may say, "Their lives were lovely, in death they were not divided."

Bean—Died in Lewiston, Me., May 18,

1893, Mr. Charles Bean, aged 80 years, 10 months, and 9 days. Bro. Bean was born in Readfield, Me., where he was converted at an early age and joined the Free Baptist church in that place. His strong conviction of duty news for sinners from God. Sin has put him to devote his whole time to his occupation, us into a far country. We are exiles from home. We are prodigals reduced in schoolhouses, where he gave able testimony to such extremity that we are willing to for the Master. Bro. Bean had been twice married and twice widowed. He had lived in feed at any swill tub which the world offers, but our hunger grows with every such experience. We are tired of that foddering. The sea is a poor place at which to quench our thirst. There is Their home on Upper Main street was an ideal one as regards their affection and simple confidence in God. For the most of the winter Bro. Bean had been feeble, but a short time ago he rallied and was able to attend church, the whole three of the little family sitting to gether only three Sundays before the illness came to which all succumbed. Bro. George was taken. Then on the Sabbath that followed his funeral Sister Bean followed her husband to the better land. Tuesday her funeral was held, and one Thursday the three were united where sickness and partings never as well, but more especially young men, are being enticed to their ruin by the fascination of gaining much by staking little.

Not many old merely, but father and mother, men and women who accept paternity and message is borne from the land of the bar, taking their drink, as they say, can bestow. God deliver us from the land of old truth. We have the assur-lived, a sincere Christian, faithful in word

the remains were taken to Skowhegan for the funeral and interment.

M. S.

Fellows -Died in Sandwich, N. H., April 9, 1893, at the residence of her son, Charles Fellows, Mrs. Mary Fellows, widow of John Fellows. Sister Fellows was a native of Sandbrother at Manchester. Also are left three sons to mourn the loss of a fond and affection-ate mother. Sister Fellows was one of the past few years yet everyone here knows of the sweetness and beauty of the life which was so quietly lived by the one who was ever glad to speak words of encouragement to those she met. At the age of eleven years she was bap-tized by Elder Dudley Pettengill and united with the F. Baptist church of North Sandwich, [REV.] F. H. PERKINS.

Boothby —Mrs. Katie M. Boothby was born to Phineas and Meribah D. (Swett) Burley at Acton Ridge, Me. She experienced religion while attending school at the academy religion while attending school at the academy in Limerick, Me., where she made the acquaintance of Henry M. Boothby, a fellow-student, to whom she was married Nov. 8, 1860; both having previously served as successful teachers in the public schools. They lived about four years in Farmingdale, Me., where was born to them their only child Lizzie M., now Mrs. E. L. Shorey of Rochester, N. H. Then they lived about eight years in Newfield, Me., Mr. Boothby's native town. Thence they moved to Rochester, N. H.; in November, 1872, where they built a beautiful house, which they occupied till called to the mansion in the Father's they built a beautiful house, which they occupied till called to the mansion in the Father's house prepared by hands divine. July 19, 1874, Mrs. Boothby was baptized by Rev. E. C. Cook, and, with her husband, received into the recently organized Free Baptist church in Rochester, of which they were both es-teemed members until called to the church above. Most of the time Mrs. Boothby served as an efficient teacher in the Sunday-school. May 27, 1886, after about two weeks of suffering from pneumonia, her husband was called from labor to reward, leaving wife and daughter to mourn their irreparable loss. Sister Boothby attended the General Conference in Harper's Ferry, in 1889, and soon after her return engaged as instructor in sewing and dressmaking in the girls' industrial department of Storer College. She faithfully labored in this department, spending only her summers at home, until the time of her death, Feb. 17, 1893, after a brief but severe illness from pneumonia, lasting but five days. The day previous to her death was the anniversary of er birth. During her connection with the chool many students credited their conversion school many students credited their conversion to her earnest and prayerful interest in their behalf; and after her death several of the young people, for whose salvation she had fervently prayed, were led to accept Christ as their Saviour. She rests from her labors, but her works do follow her. She was both missionary and teacher. In Sunday-school and prayer-meeting she was a leader and teacher whose influence was felt for good. She yolung whose influence was felt for good. She voluntarily left her pleasant home to give her time, strength, talent, and life for the good of the cause to which she believed Christ called her. She died at her post, while teachers, students, and friends tearfully witnessed her triumphant departure, about an hour before the arrival of the daughter and her companion. She leaves as other near relatives, two sisters, and an aged mother, who has since followed her to the better land. The funeral services were conducted by the writer, in her own home, just one week from the day of her death. Prof. Brackett well says, "She was a most faithful missionary and teacher. Let our Woman's Board be thankful that it has such lives to give to the Board's work." LEWIS DEXTER. Lucas.-Mrs. Sarah (Bailey) Lucas died in

tinued faithful members of this church until death. Both were highly esteemed by a large circle of friends. It can truly be said of this dear sister that she was a good Christian woman, faithful in all the relations of life. Children, grandehi dren, brothers and sisters, and other relatives deeply mourn their loss, but not as those without hope. Funeral services May 6 by the writer, assisted by Rev. Wm. Fuller, at the residence of her grandson, Webster.-Lizzie W. Webster, the subject

this notice, died Jan. 22, 1893, at the home of her brother-in-law, Deacon J. W. Severance of Chichester. She was born in Chichester, N. H., Feb. 10, 1826, being one of ten children. Hers was a Christian home. The counsels and influence of pious parents produced their designed and beneficent fruits. At an early age she became the subject of deep religious impressions. In a religious awakening enjoyed in the town those religious impressions and convictions culminated in a happy Chris-tian experience. She was baptized by Rev. Silas F. Bean, and united with the F. Baptist Silas F. Bean, and united with the F. Baptist church. In 1844 she was united in marriage with John L. Webster. Three children were born to them, none of whom survive. After their marriage they resided for several years in Concord; then they removed to the West and settled in St. Louis, where Sister Webster remained till the death of her husband, when the speak gain returned to the Fast where she she again returned to the East, where she passed the remainder of her days with her sister. Three years ago she had a paralytic shock, but partially recovered the use of her limbs. At times she suffered considerably, but she was very patient and looked forward longingly to her eternal home and to a re-union with her loved ones. During her sick-ness she was the recipient of the most tender and affectionate ministrations from her sister

and her husband, Deacon Severance.

Tuck.—Bro. Elbridge Gerry Tuck died in Strafford, N. H., April 3, 1893, aged 77 years, 8 months, and 20 days. He was born in Fayette, Me. He was married to Jane Tuxbury Nov. 6, 1856. To them one child was born, who died at an early age. The wife died March 24, 1892, aged 71 years, 11 months, and 24 days. Bro. Tuck had resided in Strafford for over twenty years and had become identified with all the interests of the church, and had won a large circle of friends. He was one of eight children, only one of whom, a sister, survives, now a resident of California. He was trained and reared by godly parents, and at an early age he became the subject of saving grace. He united with the church in his native town, and remained through life a most exemplary and worthy member. He was a very conscientious man, and strictly honest in all his dealings with others in his business affairs. Deeply interested in the welfare of the church. he contributed generously and regularly of his means for its support. He was a kind husmeans for its support. He was a kind husband, sparing no pains to render his companion, who was an invalid for years, as comfortable as possible. He was sick but a few days, and it was not supposed that his sickness was to terminate fatally until a few hours before he passed away; but his end was peaceful. The funeral services were conducted by the writer, assisted by Rev. Wm. T. Smith.

J. E. DAME.

J. E. DAME.

FOlmsted.—Sister Eunice Case Olmsted departed this life April 23, 1893, after a severe three weeks' illness with pneumonia. She longed for her departure to the better country to join her husband who preceded her nearly three years. Sister Olmsted was born in Northampton, Fulton Co., N. Y., Jan. 15, 1812; was married to Isaac Olmsted of Hope, Hamilton Co., N. Y., Sept. 14, 1834. She was converted and joined the F. Baptist church in Spafford, Onondaga Co., N. Y., being baptized with her husband and others by Rev. Jacob W. Darling, in the beautiful Skaneateles Lake, July 23, 1843, and remaining a worthy member W. Darling, in the beautiful Skaneateles Lake, July 23, 1843, and remaining a worthy member until her call to the better country. She leaves one son, Jeremiah, and one daughter, Mary, the wife of Francis Ide; eight grandchildren, and three great-grandchildren. Her life had been a long one, being in her eighty-second year at the time of her death. Thus one of the ten remaining members of the dear old church is taken, leaving but nine survivors, and they are all in advanced life. All the members but one were too feeble to attend her funeral. The funeral services were conducted by a former pastor; sermon from Heb. II: 16. [Rev.] Windson Brown.

#### Itlissions, HOME AND FOREIGN.

[Conducted by REV. CLARENCE A. VINCENT, Gereral secretary of the F. Baptist Benevolent Societies]

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

#### MONTHLY MISSIONARY CONCERT. TOPICS FOR THE YEAR.

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

#### \$2.50 A MEMBER.

All churches whose names shall appear at the end of this statement promise to pay \$2.50 per member for our three benevolent causesone dollar for foreign missions, one dollar (including all given to State work) for home missions, and fifty cents for education-for 1893. Understand (1) that each church pledges to raise \$2.50 per member (total membership) for home, foreign, and educational work. (2) This pledge is for 1893. (3) This includes all raised by the young people's society, woman's missionary society, Sundayschool, or any other agency, for these causes. MINNESOTA.-Minneapolis-1. RHODE ISLAND.-Arlington-1.

#### INDIA OF TO-DAY.

II. From the aggregate returns of population there is not, it appears, a uniform increase of both sexes. In the British provinces the females have increased faster than males, except in Assam, Bombay, Sind, and Bengal. This in-crease, again, is more significant in the feudatory states, with the exception of Hyderabad, the Madras native states, and Mysore. The British Indian rate of increase per cent is 9.63 for males and 9.80 for females, and in the feudatory states 14.81 for males and 16.29 for females. With regard to populations in country districts and towns India differs widely from Europe. England, for example, denotes a steady increase in population in large centers; whereas in India, with an aggregate population of 288,000,000, the towns have not more than 9 1-2 per cent of the population within their radius. In provinces which have the most populous towns, as for instance Bengal, where a population of 74,500,000 exceeds that of all the feudatory states of India put together, or the United States of America, the immense rural populations swamp the urban centers. This growth of population in rural areas has been gradually rising, showing an aggregate increase of 9.40 per cent. Throughout India the average proportion of women to men is given at 958 of the former to 1000 of the latter in 1891, while in the towns it does not exceed as a whole 886 females. Some of the city populations of India are making rapid strides. Bombay has 821,760 people, and Calcutta with its two adjoining suburbs a population of 741,-140; or, counting the dwellers in the environs where the growth is specially noticeable, Calcutta has a return of 978,370. The population of Madras is 452,520; of Hyderabad, 415,000; of Lucknow, 273,030; and of Benares, 219,470. In 22 other cities there are populations dia, occupying a country equal in size to the continent of Europe excluding Russia, speak 106 different languages, as distinguished from dialects, and of these 18 are used by more than a million persons. Racial differences are further accentuated by social and religious prejudices and conflicting material interests. Every type of humanity has its representative on the arena of India. Ghonds, Pathans, Rohillas, Belochees, and numerous fierce tribeshalf-clad, bloodthirsty, head-hunters, wielding stone weapons and indulging in degrading superstitions, dwelling in caves, on the hills, and inforest deeps— are the survivors of prehistoric times; in contrast to whom stand the Parsee and Brahmin, the embodiments of polished manners, scholarship, philosophy, commerce, and Western ideas. Beyond

Very curious facts are furnished bearing on the religions of the myriads of people in India. The difficulty to register these is increased because of the indistinct lines which separate Hinduism, Sikhism, and kindred systems. When the lower superstitions, such as ghost-worship, tree and animal worship, or demon-worship, are taken into account the perplexities are intensified.

Among these peculiarities it is evident from recent enumerations that Hinduism is absorbing steadily the hill and forest tribes, accustomed to practise strange primitive rites. If these animistic tribes, together with 3050 Brahmos and 39,950 Aryas, be added to Hinduism, the combined groups of Hinduism, semi-Hinduism, and reformed Hinduism number 75 1-2 per cent of the total; Mussulmans, 19.76 per cent; Buddhists, 2.48; Christians, 0.80; Sikhs, 0.66; Jains, 0.49; Parsees, 0.03; and of miscellaneous beliefs, 0.02 per cent. In July last Mr. Naoroji, a mem-ber of the Parsee community, was elected a member of the British House of Commons; an event warmly greeted in India, by which it is hoped the "dumb millions" in that land may have a greater voice in regard to their nation's interest and policy. Putting the religious census in another form, Hinduism claims 207,500,000—the term, it may be remarked, signifying "any religion which is not Mohammedan; Islam, 57,000,000; Buddhism, 7,000,000; and Christianity, 2,225,000. The Jews count 17,180, and the Parsees in all 89,-887 persons. Of theists, agnostics, and atheists 289 are enumerated. Taking the "animistic group" alone, they represent 3.23 per cent of the whole population, which allows them to stand next to the Mussulmans in numerical strength. Hindus and Mussulmans have increased 10.74 and 10.70 respectively in proportion to the growth of population; Buddhism has increased 24 1-2 per cent at a pace with the and it was given to him. To-day the

its own vast possessions British rule

exercises no little supervision over 117

native states, the theaters of loose trib-

al communities, warlike chiefs, and

princely rulers.

from the forest tribes, particularly in the Chutia Nagpur territories. Gracifying results of the triumphs of Christianity come from the Punjab, the Northwest Provinces, the Karen districts in Lower Burma, Madras, and the west coast seaboard, where the native Christian population is growing at an astonishing rate. These fruitful issues give weight to a remark by Dr. Martyn Clark, that India's fields are not only white for harvest, but the sheaves are waiting, and equally so to the sanguine views of Dr. Pentecost regarding the spiritual regeneration of India.—Rev. James Johnson.

#### SUGGESTIVE.

Miss Margaret W. Leitch is authority for the statement which may well make the saints of Christian lands to blush. that there are in North Ceylon 2700 native Christians, gathered into 22 native churches, the majority of which are entirely self-supporting. The native Christians not only support their own pastors and a number of resident workers as evangelists and Bible-readers, and give to the support of the Bible Society, Tract Society, and to educational institutions, but they also support 13 native missionaries, whom they send out of the peninsula to labor in the "regions beyond." As a rule they are accustomed to give one-tenth of their entire income to the service of God. Those who receive a salary give one-tenth of that amount. Those who are farmers give one-tenth of the produce of their fields or gardens, and the firstlings of the flock and of the herd. The women daily set aside one handful of rice in aid of their foreign mission work, diminishing the amount of food which the family was accustomed to use day

by day by this quantity.

And an English Church missionary tells a similar story of giving which costs: "You know about the Bhalaj church being seated by a widow there in memory of her husband. Another member of the Bhalaj congregation has offered to erect a pulpit (a table and desk have hitherto been used). Last Monday I visited a member of the Nariad congregation, who is ailing, and before I left he handed me 50 rupees to be used in connection with the Nariad church. A member of our church in Anand here sold a piece of land a week or two ago, and brought me 25 rupees—a tenth of the price—to be used for the good of the church."

#### THE WORLD AT LARGE. [From The Missionary Review.]

-Dr. Paton says it is demonstrated by figures that in the South Seas a soul is saved for every \$5 expended upon missions.

—These are the words of David Brainerd with reference to his toil in behalf of the Indians, and they contain the secret of his success: "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ. While I was asleep I dreamed of these things, and when I awoke the first thing I thought of was this great work. All my desire was for their conversion, and all my hope was in God."

-A recent visitor to Northfield and Mount Hermon, Mass., writes thus concerning what he saw: "As one looks around he must be impressed with the of 100,000 or upward, and in 48 towns the populations average from 50,000 to 100,000 inhabitants. The natives of Indianal around he must be impressed with the massiveness of these foundations on which these great schools are established—the massiveness of the faith and massiveness of these foundations on which these great schools are estabenergy of one living, loving, and devoted layman; and one asks himself the question, 'Suppose every layman and every clergyman were equally devoted, what would be the result to the church of Jesus Christ?""

> -As the Missionary Herald reminds ns, "Eighty-five years ago the directors of the East India Company placed on solemn record, 'The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' A few months since the lieutenant-gov-ernor of Bengal said, 'In my judgment Christian missionaries have done more real and lasting good to the people of India than all the other agencies com-

—All this happened only a hundred years ago: A bishop of the Church of England said he had in his diocese a the fact that the said clergyman actually en from "Peloubet's Select Notes." It is as believed the Indians of North America follows. could be converted! Three years after Carey had arrived in India the Assembly of the Church of Scotland denounced the scheme of foreign missions as "illusive," "visionary," "dangerous to the good order of society," and as "improper and absurd to propagate the Gospel in heathen lands so long as there was a single person in Scotland who was without the means of knowing the way of life,'

-In a clarion call for a crusade in behalf of the world's evangelization Canon Farrar expostulates, "If all the inhabitants of the globe were to pass by us in long procession, two-thirds of the whole innumerable multitude would be fetish worshipers, or fire worshipers, or idolaters, or followers of Confucius, or sunk in the thinly veiled negations of Buddhism, Would this have been possible if the church had retained the forwer and anthysiasm of her early fervor and enthusiasm of her early faith and had sent forth not merely an isolated preacher here and there, like a Paul, or a Boniface, or a Columba, or a Xavier, but an adequate number of laborers into fields already white unto the harvest?"

—This is Stanley's story of what one Bible accomplished: "In 1875, Miss Livingstone, the sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished it flashed through my mind that Uganda was destined to be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had upon him; and just as I was turning away from his country to continue my explorations across the Dark Continent, a messenger who had traveled two hundred miles came to me crying out that Mtesa wanted the book, growth of the general population in Christians in Uganda number many Lower Burma; while the Christians; they have proved their thousands; they have proved their tians have multiplied at the rate of 22.16, including large conversions faith at the stake, under the knobstick, and under torture until death."

## Sunday-School.

LESSONS FOR SECOND QUARTER.

- April 2. The Resurrection of Christ. Matt. 28;
- 1-10.
  Afflictions Sanctified. Job 5: 17-27.
  Job's Appeal to God. Job 23: 1-10.
  Job's Confession and Restoration. Job 42: 1-10.
  Wisdom's Warning. Prov. 1: 20-33.
  The Value of Wisdom. Prov. 3: 11-24.
  Fruits of Wisdom. Prov. 23: 29-35.
  The Excellent Woman. Prov. 31: 10-31.
  Reverence and Fidelity. Eccles. 5: 1-12.
  The Creator Remembered. Eccles. 12: 1-7, 13, 14.
  Messiah's Kingdom. Mal. 3: 1-12.
  Review.

#### THE CREATOR REMEMBÉRED. Sunday-school lesson for June 11, 1893. Eccles. 12: 1-7, 13, 14.

I. LESSON INTRODUCTION. We give a paragraph from The Sun-

day School Times: In Eccles. 5:13-17 the Preacher sets forth more fully the vanity of riches, and in verses 18-20 shows that wealth can be enjoyed only when God gives power to do so, which, however, is frequently denied (chap. 6:1-6). From this point to the close of chapter 11

the book can scarcely be analyzed. Three forms of discourse recur: the sad descriptions of the vanity of human life, precepts of a proverbial character, and the repeated declaration that it is best to enjoy in moderation what God gives. This last thought is the undertone of religious conviction which pervades the book, despite its despondent descriptions of human character and society. Chapter 11 is in a more hopeful strain than what precedes, while the lesson assumes a more pronounced religious tone.

Verses 9-14 form an epilogue, but it is in three parts. Some think these verses a later addition; others think that verses 13 and 14, because of the higher religious teaching, were added by a later hand to explain the true lesson of the book; but these theories do not affect the teaching.

The advice to lead an active life in the fear of God is urged upon the young by the consideration of the circumstances' which accompany old age, when activity gradually becomes less the sound of the grinding stops. Rise up: and less possible, and finally ceases al- One hears a bird twitter, and imagines there is together so far as this world is con-

#### II. EXPLANATORY NOTES.

1 Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them;

Remember also: Better "and remember." The connection between this verse and the preceding one is unfortunately interrupted by the division of the chapters. Gratitude to God is inculcated, and youth is the best time to begin to serve God: (1) because of fewer hindrances; (2) because of a longer life in the service of God; (3) because we may not live to grow older; (4) because by delay the danger grows greater every day of not choosing God's service; (5) because a youth of piety preserves from the evils of old age. Or ever: The American Revisers would substitute "while" for "or ever" in verses 1, 2, and 6. Evil days: The season of old age. I have no pleasure in them: "The point is that a man without God is dependent for pleasure solely on his own powers; and when these powers decay in old age, or cease by death, he is left without pleasure."

by death, he is left without pleasure."

2 Or ever the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after the rain:

3 In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; Yea, they shall be afraid of that which is high, and terrors shall be in the way; and the almond tree shall blossom and the grasshopper shall be a burden, and the caper-berry shall fall; because man goeth to his long home, and the mourners go about the street:

In verse 1 there is the exhortation, and the

In verse 1 there is the exhortation, and the first reason is given (v. 1) in the general statement; in these verses the second reason is given in the form of pictures concerning old age; the third is in the form of pictures concerning death (vs. 6, 7). There are two leading interpretations to the imagery of this chapter. "In the one the decay of old age is represented under the image of a rich mansion or castle falling into decay. In the other the imagery is of a town swept into ruin very good clergyman, but one who was by a rising storm. This latter view has able very eccentric, and gave as proof of it adherents. We present an epitome of it, tak-

> The storm imagery can be best understood by imagining a stroll around an Eastern city by imagining a stroll around an Eastern city toward evening as a storm was approaching. As we passed along we should find small rows of houses and shops, broken here and there by a wide stretch of blank wall, behind which were the mansions, harems, courtyards of its wealthier inhabitants. Round and within the low narrow gates which gave access to these mansions we should see armed more these mansions we should see armed men lounging whose duty it is to guard the prem-ises against robbers and intruders. These are "the keepers of the house," over whom as over the whole household are placed superior officials—members of the family often—or "men of power." Going through the gates and glancing up at the latticed windows we might catch glimpses of the veiled faces of the ladies of the house, who, not being permitted to stir abroad except on rare occasion, and un-der jealous guardianship, are accustomed to amuse their dreary leisure and to learn a lit-tle of what is going on around them by "look-

# A TONIC

HORSFORD'S Acid Phosphate.

A preparation of the phosphates, that acts as a tonic and food to the exhausted system.

There is nothing like it; gives great satisfaction.

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

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH

ing out of the windows." Within the house the gentlemen of the family would be enjoying the chief meal of the day, provoking appetite with delicacies such as "the locust," or condiments such as "the caper-berry." A humming sound would be heard on every side from the corp wills within humming sound would be heard on every side from the corn-mills which toward evening would be heard in every house, because in that climate the bread must be baked fresh every day. "The tempest, long in gathering, breaks on the city; the lightnings flash through the darkness, making it more hideous; the thunder crashes and rolls above the roofs; the tearing rain beats at all lattices and floods all roads. 'The keepers of the house,' the guards and porters, would quake. 'The men of power,' the lords or owners of the house, or the officials who most closely attended on them, would crouch and tremble with apprehension. The maids at the mill would 'stop,' frightened from their task by the seaming lightning and the pealing thunder. The ladies, looking out of their lattices, would be driven back into the darkest corners of the inner rooms of the harem. Every door would be closed and harred lest robbons availing driven back into the darkest corners of the inner rooms of the harem. Every door would be closed and barred, lest robbers, availing themselves of the darkness and its terrors, should creep in (ver. 3). The strong-winged 'swallow,' lover of wind and tempest, would fit to and fro with shrieks of joy; while the delicate song-birds would drop, silent and alarmed, into their nests. The women, too, would cease their songs. The gentlemen of the house would soon lose all gust for their delicate cates—as the locust, which would be 'loathed,' and even the stimulating 'caper-berry provoke no appetite,' fear being a sinberry provoke no appetite, fear being a singularly unwelcome and disappetizing guest at a feast." (In this view of the description the a feast." (In this view of the description the locust [grasshopper] is regarded an agreeable diet. The caper-berries (desire) "possess irritant properties which win them high esteem among the Orientals as a provocative to appetite. The fruit of the almond tree is still reckoned one of the most delicate and delicious fruits in the East. We may fancy that we are acquainted with it, that we know 'almonds' at least as well as we know 'raisins.' But I believe that the almond we eat is only the kernel of the stone in the true raisins. But I believe that the almond we eat is only the kernel of the stone in the true almond; the fruit itself is of the same order with apricots, peaches, plums." Such and so terrible is the tempest that at times sweeps over an Eastern city. Such and so terrible, adds the preacher, is death to the godless and sensual. They are carried away as by a storm

Be darkened: As by a coming storm, representing the infirmities of age. After the rain: The weather cleared after a shower, but it has become overcast again. Keepers of the house: Guards. Strong men: Valiant men. Grinders: A feminine participle, most usually denoting women grinding meal. That look out of the windows: Another feminine participle. While the slave women are grinding, other women appear at the windows. As the darkness comes on they are lost from sight. Is low: The doors are shut as soon as danger. Daughters of music: Probably women who sing. Which is high: They from on high. Watchmen have been posted in elevated positions. See the Star Quarterlies for the usual way of taking the lines of the pictures apart. Long home: The form of the Hebrew is "his house of eternity." Death is thought of as a house from which one never returns.

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:

7 And the dust return to the earth as it was, and the spirit return unto God who gave it. Vanity of vanities, saith the Preacher; all is vanity.

A living person is symbolized by a golden lamp hanging by a silver cord. Death is the parting of the cord. Unto God who gave it: The spirit after death is in the hands

This is the end of the matter; all hath been heard: fear God and keep his commandments; for this is the whole duty of man.
 For God shall bring every work into judgement, with every hidden thing, whether it be good or whether it be evil.

The sum of the whole discourse, the main thought toward which the whole discourse has tended, is too clear and too impressive to III. DOCTRINAL AND PRACTICAL INFERENCES.

If Solomon with all his wisdom hadn't made such a fool of himself in practice, there might have been some doubt in the minds of some of us whether, after all, wealth or honors or pleasure might not be a source of substantial comfort in this world. But, as it is, Solomon went through the arguments, and his extended experience ought to be satisfactory to those follow him and are informed of its results. "This is the end of the matter; all hath been heard." That's it! and what is the conclusion? The only safe and really comfortable way to live is, to live as in God's sight, in the discharge of personal duty and in readiness for the final judgment.-H. Clay Trumbull, D. D.



# Caveats, and Trade-Marks obtained, and all Patent business conducted for Moderate Fees. Gur Office is Opposite U. S. Patent Office and we can secure patent in less time than those remote from Washington. Send model, drawing or photo., with description. We advise, if "steniable or not, free of charge. Our fee not due till patent is secured. A Pamphler, "How to Obtain Patents," with cost of same in the U. S. and foreign countries sent free. Address, C.A.SNOW&CO.

## GOOD SAFE INVESTMENTS.

RE the Farm Loans negotiated through the Brinkeroff-Faris Trust and Savings Company, of Clinton, Missouri.

The manager of this paper, and in fact, the F. B. Printing Establishment, has for more than ten years had loans through this Company, and always found them a profitable and prompt paying investment, and would strongly recommend their loans to parties seeking investments. 42tf

Bogus white lead would have no sale did it not Bogus! I all ord makers a larger profit than Strictly Pure White Lead.

The wise man is never persuaded to buy paint that is said to be "just as good" or "better" than

# Strictly Pure White Lead.

The market is flooded with spurious white leads. The following analyses, made by eminent chemists, of two of these misleading brands show the exact proportion of genuine white lead they contain:

Misleading Brand Misleading Brand

"Standard Lead ( Strictly Pure White "Pacific Warranted Pure [A] White Lead." Materials Proportions Analyzed by Materials Proportions Analyzed by Sulphate of Lead 4.18 per cent. Oxide of Zinc 45.04 per cent. Barytes 50 68 per cent. Barytes 59.36 per cent. Regis Chauvenet & Bro., St. Louis. Less than 7 per cent. white lead. No white lead in it.

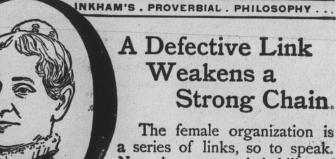
You can avoid bogus lead by purchasing any of the following brands. They are manufactured by the "Old Dutch" process, and are the standards:

"ANCHOR" (Cincinnati)
"ANCHOR" (Cincinnati)
"ANCHOR" (Cincinnati)
"ANCHOR" (Cincinnati)
"ANCHOR" (Cincinnati)
"ANCHOR" (Cincinnati)
"KENTUCKY" (Louisville)
"FAHNESTOCK" (Pittsburgh)
"LEWIS" (Philadelphia)
"LEWIS" (Philadelphia)
"MORLEY" (Cleveland)
"REDLEY" (New York)
"SALEM" (Salem, Mass.)
"SALEM" (Salem, Mass.)
"SALEM" (Salem, Mass.)
"SHIPMAN" (Chicago)
"SOUTHERN" (St. Louis and Chicago)
"UNION" (New York)
"UNION" (New York)
"For sale by the most reliable dealers" in paints everywhere

For sale by the most reliable dealers in paints everywhere.

If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO., I Broadway, New York.



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

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

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

Draggists sell it as a standard article, or sent by mail, in form of Pills or Lozenges, on receipt of \$2.00. An illustrated book, entitled "Guide to Health and Etiquette," by Lydia E. Pinkham, is of great value to ladies. We will present a copy to anyone addressing us with two 2-cent stamps.

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



YEARS BEFORE THE PUBLIC.

TONED. SOLD ON

MERIT. TERMS REASONABLE. EVERY INSTRUMENT FULLY WARRANTED.

CATALOGUES FREE. EMERSON PIANO CO. 16 BOYLSTON ST. | 92 FIFTH AVE., BOSTON, MASS. | NEW YORK. 218 WABASH AVE., CHICAGO, ILL.





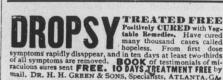


The Old Standard Family Modicine.
It regulates the bowels, assists digestion, and cures those diseases arising from a disordered stomach or liver, such as: Constipation, Biliousness, Indigestion, Loss of Appetite, Headaches, etc.

BEST REMEDY FOR WORMS KNOWN.
Price, 35c., 50c., and \$1.00. At all druggists,
Or of the Proprietors.

DR. J. F. TRUE & CO., AUBURN, MAINE.







We Offer this Choice Engraving, Securely Packed and Postage Paid for the Low Price of

75-+-CENTS-+-75 . . . . .

# MORNING STAR PUBLISHING HOUSE,

457 Shawmut Ave., Boston, Mass.

\*



### Correspondence.

DIVINE PROVIDENCE IN HISTORY. BY V. G. RAMSEY.

The course of history reveals the effects of remote causes and gives us glimpses of broad designs in which what had seemed to us as scattered threads are woven into a pattern of wonderful completeness. This thought comes to us forcibly as we trace events in our great Northwest during the last half-century.

In the winter of 1832 a tribe of Flathead Indians encamped in a sheltered valley on one of the branches of the Willamette river in the northwestern part of Oregon. These benighted souls appear to have been suddenly and mysteriously moved by a new and strange excitement. As they gathered around the fires they spoke no more of the chase or the war-path, but they talked mournfully of the mysteries that surrounded them. Who had made them and the world in which they found themselves living? Whither were they going, and what Power governed that world from which no ray of light had reached them?

Some of the old men had heard that the white man had a Book—the Book of the Great Spirit-which revealed these mysteries. This Book had made the white man wise and strong. They wanted the Book, and when the snow melted on the mountains four of their wisest and bravest men were sent to seek it at the white man's hand.

In the following winter these four Indians appeared in St. Louis, saying they had come to seek the white man's Book of Heaven.

General Clark, commanding the military post at St. Louis, was a Catholic; and though they were received with great hospitality, and shown the churches and the pictures of saints, they were refused a Bible. Two of the Indians, worn out with their long journey, died in that city, and the other two, disappointed and despairing, prepared to return. General Clark made a banquet for them and they were called on to speak. One of them responded, and the wonderful pathos and eloquence of his speech will never cease, wherever it is repeated, to stir the deepest emotions of the heart. He said, "I came to you over the trail of many moons from the setting sun. I came with one eye partly opened for more light for my people, who sit in darkness. I go back with both eyes closed. How can English. To those on the ground the I go back to my blind people? I made importance of this great territory bemy way to you with strong arms me to get the Book of Heaven. You States. took me where von allow vour women up and go out. My people will die in make the way plain. I have no more

moved, and sent through the Advocate a | the States. bugle-blast entitled, "Hear! Hear! Who will respond to the call from beyond the Rocky Mountains?" An enthusiastic interest was awakened in the Methodist church. Contributions for learned that Governor Simpson had the work began to flow in. Rev. Jason Lee, a man physically and intellectually adapted to the work, and his nephew, Rev. Daniel Lee, with three laymen, volunteered, under the auspices of the duce the United States government to Methodist Episcopal Board, for this perilous service. They joined a party of fur-traders who were going west. After many months of weary travel they reached Oregon; and Jason Lee He saw the necessity for instant preached the first Protestant sermon on action or it would be indeed too late. the Pacific coast at Vancouver, Sept." 28, 1834.

their return to their "dark land" in mination to try to reach Washington. the spring of 1833. On their return General Lovejoy of the Methodist misthey fell in with George Catlin, the sion offered to accompany him, and It was just at the time when the quesfamous Indian artist. They traveled two days later these men, with two tion of our possession of Oregon and with him for days, and he, without packmules and a guide, set out on California was settled in our favor that knowing that they were to be historic horseback on a journey of four thoucharacters, took their portraits, which are numbered 207 and 208 in his collec- mountains and through trackless wilds, ended in the terrible war of the Rebeltion. After leaving Catlin one of them everywhere infested with hostile In- lion only thirteen years later. Supposdied, and only one of the four who set dians; and, worst of all, winter was ap- ing when this gigantic struggle came out on this quest returned to tell his proaching. This was a journey that upon us this vast territory with all its people that the white man refused them | might have appalled the stoutest heart, | the Book. The tribe was greatly em- but these men felt that in the interests | eign powers, largely controlled by the bittered and turned away in sullen of humanity and religion, God called Catholic faith and disposed to throw despair; so when the missionaries them to undertake it, and they trusted their influence against us, could the found them at last they received no him to carry them through. welcome from them.

did not find their mission among the down to their work of introducing Christianity and civilization among

In order to understand the importance of this period we must recall the previous history of the great Northwest Territory. By a treaty between Great Britain and the United States, made in 1818 and renewed in 1827, the boundary between the British possessions and the republic was left undetermined, and the territory was open to settlers of both nations. Under this arrangement the Hudson Bay Fur Company virtually controlled everything and believed itself able to bring the country under the British government. It had broken down eleven American fur companies and driven John Jacob Astor from the field. It was for the pecuniary interest of the members of this company to keep the Indians in ignorance and barbarism, in order that they might control them as hunters and trappers. They regarded the missionaries with dislike, and when some of the Indians had been converted and wished for the blessings of civilized life aries to counteract their influence. This opened the eyes of the American missionaries to see that the work on which they had entered was not simply to Christianize the Indians, but the real to liberty and Protestantism. The battle was to be between "the steel-trap and the rifle." dominated by mercenary not by force of arms, but by the pre-

one, they resolved to save it to the United States. When the Hudson Bay through in '36. Company refused to sell them cattle persistent pleas brought other mission-1840 the Americans outnumbered the the forty-ninth degree."

to dance as we do not ours; and the as the Methodist, had been stirred by emigrants who had been collected by Book was not there. You took me the plea of the Flatheads for the Bible, their efforts. Dr. Whitman piloted this where you worship the Great Spirit but it was not till 1836 that they sent large company, and in September his with candles; and the Book was not Dr. Whitman and Rev. H. H. Spaulding, long line of two hundred wagons and there. You showed me images of good with their wives, to found a mission in eight hundred and seventy settlers filed spirits and pictures of the good land Oregon. Methodist women had reached through the Blue Mountains into the beyond; but the Book was not there to Oregon by ship in 1835, but Mrs. Whit- valley of the Columbia, and the Ameritell us the way. I am going back the man and Mrs. Spaulding were the first cans outnumbered the English five to long trail to my people of the dark white women to cross the Rocky Mount one. They proceeded at once to organland. You make my feet heavy with tains, which they did six years before ize a provisional government, electing gifts, and my moccasins will grow old General Frémont discovered the pass. Dr. Elijah White, a Methodist missioncarrying them; but the Book, is not The journey, which can now be made ary, as governor. This government among them. When I tell my poor from Boston to the mouth of the Columblind people, in the big council, that I bia in one week, occupied months of organized the Territory of Oregon in have not brought the Book, no word will weary and perilous travel. Dr. Whit- 1848. be spoken by our old men or by our man was a leader formed for such an young braves; one by one they will rise enterprise. He was a physician as well as a missionary. One writer says of tide of American emigrants became so darkness. No white man will go with him, "He was keen, independent, selfthem, and no white man's Book to willed, and had the courage of Sheridan and the unconquerable tenacity of Grant." Undaunted by the mountains An account of this strange visit and and deserts, the unbridged rivers and the pathetic plea of the Indians for a hostile savages, he took his party and Bible was sent from St Louis and pub- their wagon through, though the Hudlished in the Christian Advocate of son Bay Company had declared a wagon March, 1833. President Fisk was greatly | road impossible between @regon and |

to visit a sick man at Fort Walla Walla. While there the express rider from Canada came in with the mail, and he been in Canada, where he had collected a band of a hundred and fifty emigrants whom he had started for Oregon, and that he had gone to Washington to try to invield its claim to the territory. On receiving the news the traders and priests cheered for England, and cried, "America is too late! The land is ours!" That afternoon he rode back to the American missions. He told what he .The two Flatheads left St. Louis on had heard and announced his deter-

Oct. 1, 1842, Dr. Whitman was called

Winter overtook them among the preserved?

If Jason Lee and his companions mountains and their hardships and perils became extreme. They reached Flatheads, they found heathen Indians Grand river, six hundred yards wide, trivial to us, and that this Divine Provito whom they felt that God had sent yards on either side with a swift and Let us review these events which now them; so with heroic zeal they settled dangerous current in the middle. The guide declared it impassable, but Dr. Whitman would not turn back. He rode out on the ice till it broke and he to that plea; the missionaries grasped and his horse went into the torrent. the situation, and, while our statesmen Then they struggled for the opposite shore, where he broke the ice with a pole till, approaching land, he dis-General Lovejoy and the guide followed and drew in an accession of settlers him. Their clothes were frozen before large enough to organize a provisional they could get a fire. A few days later they encountered a blizzard. The guide became bewildered in the snowy, trackless wilds, and they gave themselves the balance of freedom in the great up as lost, but God delivered them.

We have not space for the details of this unparalleled journey, and can only record that on the 3d of January, 1843, left Gen Lovejoy at Fort Bent, too much exhausted for further travel.

At this time the great Northwest was generally supposed, even by the best informed of our public men, to be practically worthless; a great desert, seven hundred miles wide, was supposed to lie east of the Rocky Mountains. The mountains were supposed they refused to sell them cattle or tools to be impassable, and the western coast, of any kind, and sent for Jesuit mission- if reached, was regarded as worthless except for hunting and trapping. This view made the retention of the territory appear of small importance; indeed, to some, it seemed only an incumbrance.

Dr. Whitman hastened to Washington, tug of war was to save this great region and it was to a government in this temper that he presented himself. Face to face with President Tyler, Daniel Webster, Thomas Benton, and other leaders and unscrupulous power, on the one of that period, he showed them that side, and the Bible and the schoolhouse this Northwest Territory was a land of under the flag of the Union on the boundless possibilities. He told them other. This battle was to be decided of the mildness of the climate, the fertility of the soil, and of the wonderful dominence of English or American abundance of fish, timber, and minerals. He showed them that the great desert The Lees were not men easily put was a myth invented by the Hudson down. Though the British in the terri- Bay Co., and proved that it was not imtory outnumbered the Americans ten to possible to enter Oregon from the east, by the fact that he had carried a wagon

Astonished and half incredulous, they went to California and bought President Tyler gave Dr. Whitman a 600 head from the Mexicans. Their pledge that he would sign no treaty which yielded anything to England for aries, and their letters, widely published, the present, and Webster was careful setting forth the advantages of the to state in its correspondence that "Engcountry, brought immigrants; so that in land must not expect anything south of

Dr. Whitman and General Lovejoy knew the importance of actual posses came apparent. The struggle grew sion. They sent circulars far and wide through many enemies and strange fierce, and had not the missionaries of representing the advantages of the lands, that I might carry back much to the American Board come to the assist- territory and offered to conduct a colthem. I go back with both arms ance of the Methodist it might not ony without charge into Oregon. In broken and empty. My people sent have ended favorably to the United June, 1843, at a point on the Missouri not far from the site of Kansas City, they The Congregational church, as well met more than two hundred families of was maintained till the United States

England was not inclined to yield her claim, and it was not till 1846, when the strong as to convince her the struggle was hopeless, that she signed the treaty making the forty-ninth degree of latitude the northern boundary of the United States. Our public men had awakened to the importance of the claim, and Daniel Webster said, "It is safe to assert that our country owes it to Dr. Whitman and his associate missionaries that all its territory west of the Rocky Mountains is not owned by Great Britain."

In 1846 the Southwest, including Texas, New Mexico, and California, was owned by Mexico. This treaty with England prevented her interference in our war with Mexico, which followed immediately, and left her without an excuse for claiming California, when that land of untold wealth fell to us, and thus perhaps prevented an expensive if not a ruinous war.

To that strange visit of the Flathead Indians, who, we cannot doubt, were moved by a divine impulse, we can clearly trace the acquisition by the United States of our vast and rich possessions in the West. Now let us remark how the acquisition of this territory has affected the great problems of civil liberty and Protestant Christianity. we were plunged into that fierce consand miles. Their way lay over the troversy in regard to Free Soil, which wealth had been held by jealous forslaves have been freed or the Union

reveal their significance to us: the plea the missions were established in answer were indifferent, Dr. Whitman and General Lovejoy made that winter journey at the peril of their lives which mounted and helped his horse out. frustrated the plans of Great Britain government and hold the territorythese were the means through which God threw the whole Pacific coast into contest, and saved the immense wealth of that region to a Protestant civilization. Truly those heroic missionaries, many of whom sleep in unknown Dr. Whitman reached St. Louis, having graves in that distant land, "builded better than they knew." They went to save the remnant of an expiring race, and their work blesses their country and the world.

#### THE MAID AND HER SUITORS.

A somewhat popular picture of to-day represents a healthy damsel in the costume of a hundred years ago sauntering down a rustic lane with a strapping youth on either side of her. The three are walking arm in arm, but the acutely arch and mischievous air of the maid and the evident embarrassment of the two youths, each of whom plainly wishes the other at the antipodes, tell the story of rivals in love and suggest the possibility of tragedy, which not infrequently follows on the heels of comedy. / Men fought duels in this country a hundred years ago, and one may easily imagine these love-sick and jealous swains as nearly ready for a fray over this most choice maiden.

Reader, this maiden, in the writer's fancy, represents the Free Baptist denomination of to-day, but who the suitors represent, each of whom burns with ardent desire to take the maiden to himself for weal or woe forever and forever, "deponent sayeth not." The only thing I desire to add to this present writing is this: Each of these suitors in the picture is ready, when once he has the ear of the maid alone (if indeed, so skilful is her play, she ever permits either to find her when the other is not present), to sound his claims to her hand and to affirm most emphatically the unfitness of his rival. "What! you marry that man! No piece of folly could be greater. He is selfish and cares less for you than for the property you will bring him. You are too unlike him. You and I, now, are much more alike, and I am the soul of unselfishness and generosity! Let us unite. This is the only union for you on which Heaven can smile, for-you see -we were made for each other. Were you to unite with him you would surrender everything and gain-nothing. Marry me-and so diminish, according to God's own will, the number of separate denom-ah! existences in thiser-country." And so on.

I asked a bright woman once which of the two youths in the picture the maid preferred. She looked and laughed and said, "She cares for neither of them."

#### CHICAGO LETTER.

That unsettled question—The World's Public Press Congress—Topics of vital interest—Woman in journalism.

CHICAGO, May 27. The thing uppermost in the minds of people here this week has been the same old and unsettled question regarding Sunday and the World's Fair. The excitement over this question grows more intense as Sunday approaches. It is still a matter of much uncertainty whether the gates will be open or not to-morrow. On the one hand the World's Fair officials have voted to open the grounds and all the buildings, and Director of Works Burnham has given orders to the heads of departments tions are being made by United States District | would probably not be very improving-and from opening the gates. It appears at present that proceedings by injunction or otherwise will be instituted to prevent any violation of the act of Congress on the question. As the matter now stands it is a question of law and not one of religion. A law of Congress is about the boy in his early teens seeks the companto be violated, and it is the plain duty of the proper authorities to see that the law is not transgressed. Besides the legal steps already taken the Columbian Sabbath Closing Association, composed of four representatives from each of ninety-seven churches, met on Thursday evening to discuss the question. They resolved upon prompt and energetic efforts to keep the gates shut. A committee was appointed to take charge of the legal proceedings, and the finance committee was directed to secure the needed funds. In the meantime just what will happen to-morrow will be better known when the time comes.

While the Sunday question has been debated the press representatives have gone on with their congress proceedings. What has been said and done this week by the knights of the pen, who have done so much and who are doing so much to mold thought and make histailed account of the Public Press Congress will be impossible here, and a mere glance at the meetings will give no adequate conception of what has been accomplished. It has been an exceedingly busy week for those connected with the Press Congress. The daily press, the country weekly, the trade paper, and the religious journal have all had their turn. The story of newspaperdom, its trials and triumphs, its power, possibilities, and hopes, has been ably told. A more interesting theme is hard to find than the history of the rise and progress of free discussion of public matters. | that tends to a true Christian manliness." Vigorous attempts have been made in past years in various parts of the world to silence gymnastic exercises, coupled with religious

It is well for us to remember that the voice of the press. But its voice as heard and other useful instruction. The boys have God has a purpose in events that seem to-day is stronger than ever. It exercises a a natural inclination to learn the movements of greater influence upon the conduct of public affairs and in directing thought than any, othin abundance in the Willamette valley, and found it frozen about two hundred dence is the key to our national history. and found it frozen about two hundred dence is the key to our national history. and found it frozen about two hundred dence is the key to our national history. may be a public blessing, it can poison the stream of social life by pouring into it the of the poor Flatheads for God's Book; filth of sensationalism and abuse. The newspaper fulfils its highest mission when it best serves the intellectual and moral needs of the people. One speaker said, "Two great vital forces exist in our country, impelling the civilization of our times. These are the life and power of the press and the life and power of the pulpit. When sensationalism prevails in either press or pulpit the true purpose of both is misrepresented and their high prerogatives

The origin, growth, functions, power, and duties of the periodical press were, prominent themes. The first attempt to publish a newspaper in America was made about two hundred years ago, in Boston, by Benjamin Harris. His paper was suppressed because it announced public events, which was considered harmful to the peace and order of society. Though very slow at first the growth of the press has been remarkably rapid in more recent years. Eighty years ago there were only 362 journals published in the United States. At present there are 15,000, one-tenth of which are dailies. There are over 500 daily and other periodical papers published in Chicago alone. The quantity of newpapers mailed at the Chicago post-office has equaled the amount mailed at Boston, Cincinnati, New Orleans, Buffalo, and Baltimore combined. Chicago owes much to her newspapers for her prosperity and fame.

Nearly all the leading papers of the eastern and western hemispheres have distinguished representatives at the World's Press Congress. Several dozens of languages'are spoken in this osmopolitan gathering of editors and writers, The majority of the foreigners can speak in other languages their own. However, a universal language would prove quite convenient on such a occasion.

Eloquent speeches in great number have been made by those eminent in this profession. How the newspaper grew out of the demand for information, and how it has been developed by modern inventions, the cheapening of paper, the use of the telegraph and the typesetting machines, was fully shown. Such opics were taken up as the relation of the press to modern civilization, to political life, to education and to moral and economic reforms, to international affairs and the great interests common to humanity. The true mission of journalism was set forth, and the meaning of a free press was discussed. It is plain that the feeling is strongly felt by publishers and editors that the responsibilities of the press are continually increasing. If the newspaper wants to be respected and influential it must be conducted on a high level.

The ladies took no small part in these de liberations. They gave their experiences in newspaper work. Their meetings were held in the Art Palace, where such themes as the ethics of journalism, the society column, the newspaper woman, and modern progress among oriental women were eloquently handled.

The Newspaper Publishers' Association also met. They have a membership of 150 of the metropolitan dailies of America, and represent a capital of \$200,000,000. Its members have eighty per cent of the daily circulation of America. The association pays \$100,000 a day for labor, spends over \$75,000,000 annually, and employs a force of 200,000 employees.

#### THE MISSING LINK-THE BOYS' BRIGADE.

Throughout all these years of temperance work there has been this difficulty-how to hold our boys when too old (as they think) for the children's meetings and societies? There is an age,

"The age of the overgrown hob-a-da-hoy, When the youth is neither man nor boy,"

when he is not grown up enough for the adult societies; when they don't want him. and he does not want them if they did. What can be done with him? It is too bad to neglect him because he is a rough diamond. He is warm-hearted if rough. He appreciates kindness and attention and feels hurt at neglect. Besides he is at a very impressionable age; his character is forming, quicker even than in his infant days. He is at the most sociable age of his existence-I was going to say, gregarious. It seems as though he could do nothing alone; it must be always in company. And what company? He is free to all the streets and all the different haunts from which custom preserves his sisters. His feet are all too quickly entangled in the devil's meshes carefully laid to entrap the unwary-and what wonder that he is entrapped and falls.

The Boys' Brigade was started for such as he, and nobly has it fulfilled its mission. The big boy is always adverse to mixing with to that end. While, on the other side, prepara the little ones-and if he did his company Attorney Milchrist to enjoin the directors at that peculiar age, for the most part, despises girls as much as he later on admires. them. And this is just as well, for life is made up of distinct chapters. It is never the best way to crowd into an early one the subject matter that belongs to a later date. When ionship of girls a precociously early courting is more than likely to follow. That phase be-

longs naturally to a period that is to follow. In the United Kingdom, where the Band of Hope has been in grand force for more than a generation-with its affiliations (county and local) everywhere, with its giant London gatherings to listen to an chorus of four thousand voices, with its picnics and summer outings it was yet found insufficient to hold that volatile, all-pervading creature, the big boy!

Nine years ago a member of the Rifle Volunteers in Glasgow, Scotland, when studying how to benefit his Sunday-school scholars, reflected on the influence he had observed that military drill had in teaching self-control. He therefore invited them to meet him one evening, when he put them through the exercises of "squad drill." Continuing this regularly, tory, would fill a good-sized volume. Any de- at the end of a year the improvement in the boys themselves and the influence for good on the school began to be noticed by those men who had disapproved of the captain's innovation. Then company after company was started, while now there are 500 companies and 22,000 boys enrolled. In the United States there are one hundred companies, which I hope will soon be multiplied by ten-

The declared object of the Boys' Brigade is 'the advancement of Christ's kingdom among boys, and the promotion of habits of reverence, discipline, and self-respect, with all military drill, which cannot be executed without discipline and steady training. So they learn to obey orders-to obey them promptly and exactly. A gymnasium is a valuable addition. It can be afranged now with portable apparatus that can be taken down at a minute's notice and packed away, so that the room may be available for other purposes.

The Boys' Brigade offers a fine field of work for young men, who come in as officers or sergeants and do noble work for the boys before they feel themselves competent to teach in the Sunday-school.

Objection has been made to the Brigade on the score of peace-that the boys are thereby taught to love war. But the answer (as one of the Canadian boys' officers says) is in these nine years' experience. The boys are taught to love peace and the Prince of peace. Very few have become soldiers in a country where the service is considered honorable and highly thought of, and fewer than could have been expected have joined the volunteer LOUISA A'HMUTY NASH.

#### THE NEBRASKA AND KANSAS CONVENTION.

It was unfortunate in attendance, for various reasons, but principally on account of sickness. A number of brethren were deterred from attending, which left the program rather deplete; but most of the vacant places on the program were referred to and taken by Bro. Vincent, who has learned to be always ready for any thing.

One of the most interesting parts of the program was the field reports and outlook of our work, which not only showed progress but revealed the fact that the trans-Missouri interests are getting upon solid basis for work. We were sorry Bro. Vincent could be with us but a day and a half. However, we are sure he did us good, and we are of the opinion that if the East and West could be brought in touch with each other oftener, through a representative or otherwise, it would be for the good of our denominational work.

The following is the program as carried out: Monday evening, sermon by Rev. H. R. Murphy; Tuesday 8.30 A. M., prayer-meeting, led by Rev. E. M. Chase; address of welcome, Rev. Barker; response, Rev. Vincent; paper, 'How Can America Be Held for Christ?" Mrs. N. B. Yates; sermon, Rev. Wm. Saylor; "The Needs and Opportunities of Our Work in Nebraska," Rev. J. H. Reeves; address, Rev. Vincent; paper, "Self-conquest," Rev. John Brown; question box, Rev. Vincent; evening sermon, Rev. Vincent. Wednesday 8.30 A. M., prayer-meeting, led by Rev. Mrs. Reeves; address. "Educational Work of Free Baptists." Rev. Vincent; "What Constitutes a Well Organized Church?" Rev. Dinsmore; sermon, Rev. John Brown; Paper, "F. Baptist Women in Missions," Rev. Mrs. Reeves; Paper," Romanism and Freedom," Rev. Dinsmore; field reports and outlook of our work, led by Rev. Dazey; sermon, Rev. J. S. Dinsmore. H. R. MURPHY, Sec

#### IN THE FIELD.

HORTON KAN After leaving the inspiring convention at Marion, Ill., I made my way to Doe Run, Mo. An old difficulty stood in the way of a large attendance, but two services in the afternoon and evening were fruitful. The opportunities of our people in that Yearly Meeting are many. A noble band of brethren are praying and working for harmony and success. May the spirit of Christ prevail. I believe it will, and

that victory will be snatched from defeat. From Doe Run to this place is a journe twenty-eight hours. Four services were held here. The feeling is that the meeting here has done great good. Horton is a city of 6,000 inhabitants. Six years ago it was a cornfield. Rev. M. W. Dodge has put in two years of hard and successful labor here. He has even labored with his hands to support his family. Now it is decided to build, and plans for a good building are in preparation.

This Yearly Meeting gives promise of better days. The "cooperative plan," under the efficient supervision of the president, Mrs. N. L. Abbey, and the rest of the executive committee, is beginning to bear fruit. We were disappointed in not being able to meet the whole committee.

I leave now for Lincoln. Were it not for the cyclone that walketh at noonday, and the malarial bacilli that have their eyes upon the gentle stranger, this would be a model land. C. A. VINCENT, Gen. Sec.

#### TO THE WISCONSIN YEARLY MEETING.

I wish to call the attention of the churches in the Wisconsin Yearly Meeting to the apportionment for Home Missions. As yet many churches have forgotten it, I guess, as nothing has been received from them. Let us not neglect it. The Treasurer has as yet received only \$207.77 of the \$800 we are requested to raise, and the cause needs it. Let us come up to the Yearly Meeting with the balance of the money. Our plans and work are broadening, and we ought to have it all.

For the Home Mission Board. W. K. JACKSON, Treas. Racine, Wis.

#### "BAPTISM AMONG UNIVERSAL-ISTS."

I know perfectly well that there is baptism, or sprinkling, "among" Universalists, and I know just as well that many have and can unite with the Universalists without such ordinance. And this was all that was intended or stated in that article noticed by Mr. Mason in last week's STAR. R. DUNN.

#### MY FIRST TRIAL SERMON.

It was in the times when in some quarters relics of prejudice against educated ministers still existed. I was a member of the just graduated class in - Seminary and was announced to speak at a Quarterly Meeting.

The congregation was large and criticising. I was to preach my first trial sermon, but did not know it. A committee seeking a minister was there disguised. Closely watched I managed to gain some freedom in spirit. But my very brief outline before me was seen. "Note preaching won't do," they thought, and in their countenances said so.

About one hour after the service the committee called to see me. They had returned after driving two miles toward home. A four-mile discussion of me Its methods of work are military drill and and my sermon had led them to think better of me. Prejudice was giving way. I was engaged to "come up and supply." Not having means to hire a team I walked twelve miles in a cold rain storm in October, thinly clad, and filled my engagement.

The surroundings, curiosity manifested, and prejudice tried and grieved me just enough to impress me with a deep sense of the need of the Holy Spirit, which I sought and obtained. After two sermons and a live prayer-meeting that Sabbath, prejudice gave way. A unanimous call was extended and acpastorate. I could then use full or brief manuscript as I pleased. Finding extempore style the most effective I practised it as a rule.

I congratulate young ministers that your coast is clear of such difficulties as we encountered half a century ago. VETERAN.

#### BEQUESTS.

The General Conference Board instructs the Treasurer to publish suitable forms to be used in making bequests to the Conference. It is nearly always ence to the form and correct execution of a will. In any case one must be sure of the correct name of the corporation and that the will is properly signed. While it is generally better that the money be used directly in bebe invested as part of a permanent fund, the income only to be used. The following permanent funds are suggested from which to choose: 1. A fund the income of which shall be first three days it rained almost incessantly used to defray current expenses. 2. The fund the income of which shall be used in aiding students in preparation for the ministry. 3. The Library Fund, erowding it to its utmost capacity, and at every the income to be used for our theological libraries. 4. The Home Mission Fund. 5. The Foreign Mission Fund. 6. Fund for needy ministers.

FORMS. I give and bequeath to the General Conference of Free Baptists, a corporation organized and existing under the laws of the State of Maine, the sum of — dollars, two-fifths of said sum to be used for Foreign Missions, two-fifths for Home Missions, and one-fifth for the education of students in preparation for the

I give and bequeath to the General Conference of Free Baptists, a corporation organized and existing under the laws of the State of Maine, the sum of —— dollars, in trust, the same to be safely invested as part of a fund the income of which shall be used [state the object] [state the object].

ARTHUR GIVEN, Treas.

#### FIFTY YEARS.

[Written for the fiftieth anniversary of the organization of the F. B. church of Milton, N. H., by Mrs. W. H. Waldron.]

O fleeting years, tho' oft the theme Of poets' song and waking dream, Still oft doth memory linger round The past as on enchanted ground; And muses join to sing the praise Or chant the dirge of by gone days.

And so to day we backward look O'er fifty leaves of Time's old book; O'er fifty years of shade and sun, Review each record one by one. For fifty years ago to day A few who walked the narrow way Cast up by God for His redeemed
Followed the way which to them seemed
The path of duty. For, believing
That all men were God's grace receiving.
And so are free just as the will
To choose the way of good or ill,
And those who put on Christ by fakh
Should be baptized into His death,
They joined together heart and hands
And formed a small but loyal band,
Called from the faith the fathers built on
The Freewill Baptist Church of Milton.
And those who now recall the day
Say God has led them all the way.
Sometimes they've basked in heaven's light
And found God's service a delight,
Sometimes their faith was sorely tried
When darkness seemed His face to hide,
But always, when by faith and prayer
They've sought Him, He has met them there.

But always, when by faith and prayer
They've sought Him, He has met them there.
And often He has deigned to be
In spirit with the two or three;
And often came, like rich reward,
Times of refreshing from the Lord,
Though ruthless fire destroyed the fold
The faithful flock came forth as gold.
And the glory of the latter house. And the glory of the latter house
Is greater than the former was.
And hearts with gratitude aglow
Praise God from whom all blessings flow.

But as to day we look around
Only a few of those are found
Who fifty years ago were here
In the old place to them so dear;
For one by one the call has come
To those who have been gathered home. Those who remain in peace await The summons to the pearly gate. We pray that they may long remain And only part to meet again.

To-day the present pastor meets
And with his people kindly greets
The one who has through weal and woe
Loved them, since fifty years ago,
With love which time cannot destroy,
And still rejoices in their joy.
And smiles of joy are mixed with tears
As hand clasps hand across the years.

Sometimes we mourn in bitterness. Sometimes we mourn in bitterness,
And sadly question why it is
That joy is always mixed with pain,
And loved ones ne'er will come again.
The troubled spirit finds its rest
In the sweet answer, "God knows best."
For not a sparrow earthward fails
Without His notice, and through all
His wisdom and His love are shown;
He surely careth for His own.

So we will not 'mid shadows dwell,
But on the sunshine look as well.
No day so clouded but some light
Has cheered its darkness e'er the night;
No life so cheerless but some rays
Of God's love lights its darkest days;
And the passing years much joy have brought
And powers unseen much good have wrought.

And some have sought the path of right Which leads from dark ness into light, Who long had wand ered far astray And follow now the narrow way. And all in some way have been blessed, By many a wayside fount refreshed, And pleasant memories of the past Will linger, long as life shall last; And if some crosses have been given They serve as stepping-stones to heaven.

And now the past years' brightest hours
Have faded with their summer flowers.
We'll cover all their sin and woe
With charity, like winter's snow;
And chastened hearts, tried as by fire,
Rise in new strength, fresh zeal inspire;
Hope bid each doubting thought be gone
And gird anew the armor on,
And labor still, for o'er the land
The ripe fields wait the reaper's hand.
For labors past will not suffice
For present duty when there lies
Within the reach of every one
Work for the Master to be done.
There are hearts to cheer 'mid toil and strife,
There are souls to lead to the fount of life,
There are burdens to bear for weak ones tried,
And a world to tell that Christ has died.
The work is great, but one streagth is work.

The work is great, but our strength is sure,
And the hope of reward to those who endure.
Not all can be reapers on life's great plain,
But they can be gleaners of golden grain;
And the lives that are richest in deeds of love
Will be richer far in the home above,
Where we'll bring our sheaves to the Master's
feet.

When the work He has given is all complete, we change our name, when the call is given, in the church on earth to the church in heaven.

#### From the Field.

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

#### NEW ENGLAND. Maine.

LEWISTON (Main St.). - "The series of deaths in the home of Bro. Bean, which swept away the entire household in less than two weeks, has overshadowed the parish. We are cepted, and I entered upon my first | depressed by the succession of disasters, and yet we feel that there is something sweetly beautiful in a family that has lived so unitedly being so soon joined together after the first separation. May 17 Rev. Dr. MacArthur of New York lectured for the senior class of the college, in the church, on 'Russia,' It was a magnificent lecture, before an appreciative audience, but the class loses by the venture. But they are to be commended for their enterprise in providing so excellent a speaker. The ladies of the parish are preparing an entertainment, to be given this week."

FAIRFIELD .- "Our church is feeling greatly encouraged at the advancement it is making. We have seemed to be under a cloud for some time, but the light is surely breaking. Rev. E. more safe to consult a lawyer in refer- W. Churchill of the Oakland church supplies our pulpit at present, and is greatly beloved by his flock. We have a strong A. C. F. society, numbering over 40 active members. New members have recently been taken into both church and A. C. F. We have been unable to do much active missionary work for some time, but on the evening of May 21 gave a nevolent work, if desired, a legacy will missionary concert at which a good sum was realized."

> NEW LIMERICK .- Rev. F. Davison "came here May 14 and closes to-night (May 22). This is a country church and the people are all farmers and right in the midst of planting. The and the roads seemed to be impassable. Yet we began the meetings. The first day there was some move, and in every service that followed. The people flocked to the church, often service from four to eight rose for prayers The whole town is moved and all classes affected. Those who start come right out at once in testimony and begin active service." Bro. D. begins, May 23, a union service with three churches in Hodgdon.

#### New Hampshire.

MILTON.—The First Free Baptist church at

Milton, N. H., observed its semi-centennial an-

niversary May 11, 1893, by appropriate exer-

cises afternoon and evening. This church was

organized in 1843, with seventeen members,

and held meetings for some years in a hall, having no regular house of worship. Rev. W. H. Waldron was pastor at the time, and remained one year. Horace Stanton succeeded him, engaging for one year; but he was obliged to resign on account of ill health, and died soon after. Rev. Uriah Chase came in 1846, remaining about six months. From 1847 to 1850 there were but few meetings. Elder Garland of Barnstead preached a short time, but the church was unable to support a minister, and soorlost its visibility. April 7, 1859, the society was organized and a vote taken to build a meetinghouse. Committees were chosen and the work pushed forward until completion. It was dedicated December, 1859; sermon by Rev. D. Mott of Great Falls. Feb. 14, 1860, Rev. Ezra Tuttle was engaged as pastor, serving till the spring of 1863, a vacancy then occurring until 1864. Rev. J. M. Bedell was pastor one year, commencing June 30, 1864. In 1867 Rev. N. C. Lothrop began a pastorate lasting till the latter part of 1868. Rev. Ira C. Guptill succeeded him, remaining one year. In 1870 Rev. Ezra Tuttle was re-engaged, from Wisconsin, continuing as pastor, from April 30, 1870, to September, 1871. Rev. J. F. Joy served as pastor from August 1872 to June 1874. In 1876 Rev. E. Owen of Portsmouth engaged for one-half the time, preaching alternate Sundays. Following him Rev. E. T. York remained about eight months. Rev. C. L. Plummer held the pastorate from 1879 to 1881. In 1883 Rev. W. H. Waldron came to the assistance of the church and labored faithfully for some time, much good resulting therefrom. Rev. Chas. E. Mason came in 1885, and labored successfully for three years. Rev. E. R. Chadwick followed him, but was compelled to resign through failing health. In 1889 Bro. Geo. F. Durgin commenced supplying the desk and continued in a very acceptable manner until the spring of 1890, when a call was extended to the present pastor, Rev. J. Manter, who was ordained and installed at this church. On the night of Dec. 5, 1890, an alarm of fire sounded through the village and in a very short time the church building, occupied a little over thirty years, was in ruins. Flames had gained so much headway that nothing could be saved. The insurance had expired a short time previously, and it was a total loss. Messrs. Burley and Usher kindly tendered the use of their shoe factory to the society, and services were held there nearly a year. Feb. 10, 1891, it was voted to build a new church, and a committee was appointed to procure plans for the same. Feb. 24, 1891, the following building committee was elected: Hon. Luther Hayes, Rev. J. Manter, Chas. A. Jones, Andrew J. Remick, Brackett F. Avery. Plans were made and accepted. Ground was broken on the 13th of April; the foundation commenced April 17. Work on the frame began June 1, and Nov. 18, 1891, the present church building was dedicated free from debt, costing over \$5000, and all completed in less than a year from the loss of the work.' Resident members of both church and society responded liberally with money, matethe village and kind-hearted friends from other | Pike to the Q. M. From Marilla I go to Brookplaces, to whom heartfelt thanks are extended | field to attend the Tuscarora Q. M." for their kindness and interest in the work. The anniversary exercises were very pleasing and well attended. Rev. W. H. Waldron and Luther Hayes were the only ones present at the first organization in 1843 who responded to the roll call. Bro. Hayes has held the office of clerk without any interruption for fifty years. At the close of the evening roll call Mrs. Waldron read a poem written for this occasion, which appears elsewhere. A vote of thanks was unanimously extended her for its preparation. The church is in a prosperous con- and promising interest in the town of Parma is dition, quite a number having united them- developing under his labors." selves with it in the past three years. The A.

#### C.F's hold regular weekly sessions and are doing excellent work." Massachusetts.

preach for several months I am now, so far as a brick structure with stone trimmings. The I can judge, fully recovered, and able to re- walls will soon be completed. It will cost sume work. I would be pleased to correspond | when finished and furnished \$12,000, and probwith any church not having a pastor." From ably more."

Rev. G. L. Lowell, 10 Lincoln St., Somerville,

Mass. ter) also uniting with the church, making six in all."

Boston.-The G. A. R. Boston Post 200 attended the Shawmut ave. F. B. church Sunday morning. The pastor was assisted in the opening services by Rev. Arthur Given, who was one of the "boys in blue" in the old days. Mr. Lowden preached an eloquent and effective sermon from Ps. 60:4. Members of the corps were visibly moved by his stirring utterances.

WORCESTER .- From the Worcester Evening Gazette the following is clipped: "The First Free Baptist church received its new pastor, Rev. Chas. G. Mosher, with his wife, last evening (Friday, May 26). They were assisted by Mr. and Mrs. G. W. Vinton. They received in the parlors of the new church, which were very prettily furnished and decorated with cut flowers, palms, and potted plants. Wm. Holden called the gathering to order, and then welcomes were given to Mr. and Mrs. Mosher from Rev. Dr. A. Z. Conrad of the Old South church, Rev. Dr. John D. Pickles of Trinity M. E. church, Rev. F. S. Weston of the Lincoln Square Baptist church, and Rev. Thomas Atkinson of First Presbyterian church. Remarks were also made by Rev. Dr. Geo. H. Gould, Superintendent H. G. Hadley of the Sunday-school, Pres. M. E. Pomeroy of the A. C. F., and by Mr. Mosher. Letters of regret were read from Rev. Daniel W. Hoyt, Rev. E. M. Chapman, Rev. J. L. Hurlbut, Rev. W. T. Worth, and Rev. V. M. Simons." The pastor and his wife were well pleased with the cordial reception they re-

#### MIDDLE STATES.

New York. EAST KENDALL .- From Rev. H. Whitcher: I supplied this church the first Sunday in May, as the pastor, Rev. B. N. Tanner, was condition, with fine prospects of future success. I am happy to say Pastor T. has so far recovand I trust he will be able to do so, if he does with Elder Eli Hannible, sixty-four years ago, church-membership." as a boy preacher."

EAST PENFIELD.-From Rev. H. Whitcher: coming a member of this church, and by their request was ordained May 30, 1830. But now there is not one member left who was then people), a live Sunday-school, and an encouraging young people's A. C. F. society. Bro. Pickett is doing a good work; is esteemed an exemplary Christian and able minister."

FOWLER .- "The church in Fowler, St. Lawcommunity. They have a good meeting-house, religious sentiment of the community is strongclerk.

BROCKPORT.-Rev. H. Whitcher says, "I am on Farrar's 'Life of St. Paul.' It is a large book of over 600 pages; beautifully bound, giltedged, and plainly printed. No minister can afford to do without it. I am sure no one after reading two chapters would part with it' for twice its cost if he knew he could not get another copy. I can send it to any minister for \$2.50 and pay express charges, or for \$2 and he pay express. Brethren, please order this book, and thus help me earn an honest living in my old age."

MORTON'S CORNERS.-Rev. G. E. Ford commenced work as pastor here March 4. "The Lord is with us. The meetings are increasing in numbers and interest. The church is united and out of debt. We are expecting a good work among the young people. This is a large mission field. I have started meetings at Marshfield, Wyandale, and Townsend Hill. The Lord converted one soul at each of the two last places named at the first meeting. Brethren, pray for us."

#### Pennsylvania.

BEAR LAKE.-From Rev. G. Donnocker: "Going to Batavia I stopped at Pine Valley, N. Y., where I held revival meetings in July and August some thirty-six years ago. About 80 embraced religion; I had the privilege of baptizing 55. I love to visit this place, for I find many still in the way. I visited Bro. Durkee of Batavia, stayed with him over the Sabbath, and had a good time. From Batavia I went to visit Bro. I. R. Griffith at Cowlesville, pastor here for over three years. The cause is prospering. Had a good congregation here at my lecture and also on the Sabbath. I found many friends whom I used to know years ago. From Cowlesville I came to Marilla to preach Sunday afternoon and lecture in the evening, and had a good turnout. Here is one of the best A. C. F. societies in the country. Bro. former house. The people had a 'mind to Griffith's labors have been very successful. Some thirty-five were baptized last year, and with others united with the church. I preached rials, and labor, as did also other citizens of to Bro. G's congregations while he went to

#### THE WEST. Michigan.

GRAND LEDGE .- "Rev. W. A. Myers has accepted a call to become pastor of the Ferry Street F. B. church, Buffalo, N. Y., and begins his work June 1."

"The Rev. F. W. Reeder has recently taken charge temporarily of the Hinckley and Royalton churches in the Cleveland Q. M. A new

CLEVELAND.-Rev. O. D. Patch, pastor. 'Seventeen persons have recently united with the Scranton Avenue church, eleven by, baptism and six by letter. A new Sunday-school SOMERVILLE. - "Having been unable to building is being erected by this church. It is

2D KYGER .- "The meeting-house in this place was considerably damaged by a recent HAVERHILL.-" On Sunday, May 21, after a wind storm. One window was blown in, some sermon, 'Why a "Free" Baptist?' the pastor of the slate was blown from the roof, and the baptized four persons, two of whom were plaster was badly cracked. But repairs were heads of families, their wives (received by let- promptly made. One person was baptized and received into this church at the covenant-meeting May 13."

PAGEVILLE. - "The pastor, Rev. G. W. Stansbury, pastor, held a ten days' meeting with this church about the first of March. Four were reclaimed; and two converted, baptized, and received into the church. This church is well united and in a good spiritual condition."

COLUMBIA.-" The pastor, Rev. G. W. Stansbury, conducted meetings at this place two weeks about the first of February. Five were converted, five baptized, and four received into church fellowship. The church was very much revived, and remains in a good spiritual condition. Others are expected to unite soon. This church has had a checkered history of fifty years since it first united with the Meigs Q. M., and it is believed it has now taken on new life for future usefulness. It has accomplished much good in the past; let us hope it may do much more in the future."

2D ALEXANDER. - "A series of meetings was held with this church in December, 1892, conducted by the pastor, Rev. G. W. Stansbury. The church was very much revived. There were six conversions; six baptisms followed; four have united with the church; and two or three others expect to soon be received into the church. The good work continues. Congregations are good and interest deep. One who attends the meetings recently said, 'In the regular meetings the church seems to be in the midst of a good revival."

ALBANY .- "The Free Baptist, Cumberland Presbyterian, and Methodist Episcopal churches of this place, with their pastors, united in a protracted meeting through January. During that time the health of Rev. B. H. Ellis was very poor, but he, with Rev. G. W. Stansbury, diligently and faithfully led the Free Baptists sick. I found church, congregation, Sabbath, on in the good work. The union was genuine. school, and young people's meeting all in good and all the churches received great benefit from the meetings; but, as the Free Baptists engaged more heartily than the others in the good work, ered as now to be able to fill his own pulpit; so their share of the results was greater. Five or six wanderers were reclaimed. Two have not try to do too much in a single year. This been received into the Free Baptist church, is old historic ground that I tramped over and three stand as candidates for baptism and

Nebraska. THOMPSON.—Writing from here the church I spent the third Sabbath of May with my old clerk, Mr. W. F. Masters, says, "About the church in Penfield, where sixty-three years' middle of December last Mrs. Masters and I ago I joined the Free Baptist denomination by left Sterling, Mass. (her parents' home), for my parents' home, Hebbardville, O. We stayed a few weeks, during which time Mrs. M. was kept quite busy Sundays preaching at different a member. Still the church is alive, with a points in answer to urgent requests. We left good congregation (mostly promising young our Ohio home the first of February for this place. On our arrival here we were greeted by my brother, Rev. J. D., who had planned and made arrangements for a protracted effort at the schoolhouse one and one-half miles from the station, to be conducted and carried on by rence Co., is still without a pastor and wants a my wife, Mrs. M., assisted by himself. The man of God to go in and out before them as meetings were carried on for three weeks with their leader. The church is in a country vil. some sixteen or eighteen converted or relage where much business is done by a farming claimed. La grippe stopped the meetings. The Holy Spirit was with us in great power, well carpeted, and with bell, organ, etc., and it the converts all asked for baptism, and accordis the only church or society in the place. The ingly last Sunday (May 14) Rev. G. W. Churchill of Kansas City, Mo., who was filling the F. ly Free Baptist. There is being built a railroad B. pulpit of the Reynolds (Neb.) church, and a depot within two miles of the place, preached a very able sermon to a crowded where there is a good prospect that a large house in the morning, after which we all rebusiness village will be built up at once, as there | paired to the water near by, where twelve hapis a good water power; and they will want meet- py souls followed our Lord in the soul-inspirings. The church has a parsonage and can ing ordinance. Among those baptized were a raise about four hundred dollars on subscrip- husband and wife, leading members in the M. tion. It needs a minister at once. Write to E. church at Reynolds. Several others will J. G. Herrick as above." From the church soon follow. At 4 P. M. Rev. Mr. Churchill met several of us, including some of the baptized. and organized us into a F. B. church to be now selling one of the best books in print, Can- known as the F. B. church at Thompson. Bro. C. was chosen chairman. Two deacons were chosen, Bro's Frank Smith and M. P. Newton. The writer was chosen church clerk, and Rev. Mrs. Amy H. Masters was unanimously called as pastor. The church is small but energetic and enthusiastic for the dear Lord. Others will be added soon. A progressive Sundayschool is kept up, as also our Wednesday evening prayer-meetings with increasing interest. We need a small church building. We ask all

> -Be patient in little things. Learn to bear the every-day trials and annoyances of life quietly and calmly, and then, when unforeseen trouble or calamity comes, your strength will not forsake you.

STAR readers to pray and contribute for our

success."

#### Quarterly Meetings.

Hillsdale (Mich.).—Held with the Hillsdale church April 7-9. The churches werewell represented, and the services spirited and refreshing. The S. Institute and the A. C. F. meeting added much to interest of the Q. M. One unique feature of the session was a very enjoyable reception given by Mrs. President Mosher to the delegates; at which tea was served by the ladies of the Hillsdale church. Nothing was lacking on the part of the people toward making the delegates feel that they received a cordial welcome. On Saturday evening the W. M. S. gave an excellent entertainment. The next session is held with the Dover church beginning Friday, 2.30 P. M., June 23. Rev. J. C. Robinson of Rome and Cambridge was appointed to preach on Friday evening. Robinson of Rome and to preach on Friday evening. E. O. DICKINSON, Clerk.

Lorain (0).—Held with the Kipton church Feb. 25, 26. We had a good meeting, although there were no delegates from the other churches. The meetings were spiritual. We rejoiced to have Rev. G. H. Damon with us again, who gave us a memorial service in which he brought to mind former days when he used to labor with us. Bro. Damon is held in high esteem by all in this community. Rev. J. Phillips came among us at that time, so that we were well supplied with talent for the occasion. At the close of the service Sabbath morning Bro. Phillips gave the hand of fellowship to five, one brother and four sisters, who united with the church, and others are following. On account of the Central Ohio Y. M. coming at the middle of June, the next session of the Lorain Q. M. will be held with the Rochester church June 10, 11, instead of 24, 25, in order to give the Q. M. conference chance to elect delegates to the Y. M. We hope to see a large delegation at the Q. M. J. B. COOK, Clerk.

Eluria, O.

Sandwich (N. H.).—Delegates to the New Hampshire Yearly Meeting: ministers—Rev's E. C. Clarke, J. Erskine, G. L. White, A. W. Bradeen, J. C. Nelson, G. O. Wiggin, A. M. Freeman; laymen—Mrs. W. G. Gannett, David A. Ambrose, John H. Nickerson, C. D. Thyng, Miss Orissa Knowles, Geo. Chick.

E. C. CLARKE, Clerk.

The Belknap Association (N. H.).—Was in session at Gilmanton Iron Works May 23–25. The weather was fine and attendance good and hospitality generous. Several of the churches have had revivals during the past winter, but all of the results are not yet gathered in. The Merrimack Valley Asso. was represented by Rev. N.C. Lothrop, the New Durham 'Q. M. by letter from Rev. Lewis Dexter, and the Wolfboro Q. M. by Rev. W. H. Trafton. The Lord's Gospel was preached by Rev. Lewis Malvern, W. H. Trafton, N. C. Lothrop, J. B. Davis, and W. H. Getchell. All the services were interesting and profitable. The following were elected delegates to Yearly Meeting: Dea.C. C. Paige, Rev's J. Q. Adams, J. G. Waldron, F. L. Wiley, J. G. Munsey, Dea. H. L. Hurd, Dea. W. B. Leavitt, Dea. J. H. Batchelder, Mrs. C. C. Paige, and Mrs. J. G. Munsey.

F. L. WILEY. Sec.

#### Motices.

Post-Office Addresses. Rev. Arthur Given, Treasurer Free Baptist Foreign Mission, Home Mission, and Education Societies, 457 Shawmut Avenue, Boston, Mass. Miss L. A. DeMeritte, Treasurer of the Woman's Missionary Society Dover, N. H. Rev. Willis M. Davis, Topsham, Me., Treas. Maine A. F. C. E.

Rev. J. D. Waldron, West Buxton, Me.
Rev. J. S. Staples, South Monmouth, Me

Rev. J. D. Waldron, West Buxton, Me.
Rev. J. S. Staples, South Monmouth, Me.
Rev. D. I. Quint, Farmington Falls, Me.
Rev. J. M. Langworthy, Pine Valley, N. Y.
Mrs. J. M. West, Fairfield, Mich. Address for
helps on mission work in Sunday-schools.
Rev. Geo. E. Moore, State Agent, Box 391,
Evansyille, Wis.
Evangelist F. E. Butterfield, Lock Box No. 70,
Wilton Junction, Iowa.

Wilton Junction, Iowa.

Rev. W. F. Cranston, E. Troy, Pa., Corresponding Secretary Central Association. Correspondence for pastorless churches, etc., invited.

Rev. J. H. Durkee, Batavia, N. Y., Treasurer of the Central Association. Rev. J. H. Durkee, Batavia, N. Y., Treasurer of the Central Association.

Rev. H. M. Ford, Treas. Beneficiary Fund and Theological Library Fund, Hillsdale, Mich.

Rev. W. K. Jackson, Treas. Home Miss. Board, Wis. Y. M., Racine, Wis.

Rev. Thomas Spooner, Treas. Mass. Association, 10 Albion St., Lawrence, Mass.

Rev. E. J. Rees, Kingston, Ill., Financial Agent Ill. Y. M.

Rufus Deering, Portland, Me., Treas. Me. F. B. Asso.
Rev. J. S. Dinsmore, Elk Creek, Johnston Co.,
Neb., Chairman of the Executive Committee.
Rev. J. E. Gosline, Secretary Maine F. B. Ministers' Conference, Presque Isle. Me.. Box 18.
Rev. B. D. Newell, State Missionary, Pittsfield, Me.
H. A. Blake, Sutton, Vt., Treas. Vt. Y. M.; also
Treas. of Y. M. Board of Trustees.
Rev. C. L. Pinkham, State Agent, Wolfeborough,
N. H.
Miss L. W. Preble, Bangor, Me., Treasurer

.H. Miss L. W. Preble, Bangor, Me., Treasurer Iaine Woman's Missionary Society.

#### Yearly Meetings.

The Wisconsin Y. M. will be held with the Grand Prairie church June 21-25. The Institute will be Wednesday and Thursday. The Y. M. proper will be Friday, Saturday, and Sunday. We anticipate a good session. All desiring to attend are desired to inform me at once, that suitable arrangements may be made. Please to state what day you will come; whether by private or public conveyance. We will meet the train at Brandon Wednesday, Thursday, and Friday at 16 A. M. and at Utly at 7 P. M.

O. H. TRUE.

Fairwater, Wis.

Susquehanna Y. M. with the West Windsor church, Gibson Q. M., on Wednesday, June 21, at 7.30 P. M., and close on Friday night, June 23. Rev. Philo Miner to preach the opening sermon, Rev. S. S. Schnell alternate. Those wishing to attend and coming by Erie R. R. will stop at Kirkwood, N. Y., and those on Delaware and Hudson will stop at Windsor Station, N. Y. By writing Rev. F. A. Janes, West Windsor, N. Y., or to me at Lake View, Pa., and stating what trains and time they will arrive, will be met with teams and conveyed to the church. No teams sent unless we are notified. Stages leave the Crandall House, Binghamton, IN. Y., every morning at 7 o'clock, passing by the church at 4 o'clock P. M. Leave Windsor, N. Y., every morning at 7 o'clock, also passing the church at 8 o'clock A. M. L. D. HALL, Clerk.

Minnesota Y. M. will be held at Winona, Minn., June 23-25.

The next session of the Ohio and Penn. Y. M. will be held with the Pierpont church, in the Ashtabula Q. M., commencing Friday, June 23, at 10 A. M.

Ontario Association (Ont.) with the South Zorra church Thursday evening, June 15, and continue over Sunday. We expect Rev T. M. Ford of Michigan to be present. If he is unable to do so one of the college faculty will be in attendance. Teams will meet the six o'clock trains at the C. P. R. and G. T. R. stations to convey delegates to the church. H. A. HARRINGTON, Sec.

The next annual session of the New Hampshire Y. M. will be held with the Lakeport church June 13-15, commencing on Tuesday P. M. at 7 o'clock.

There will be a meeting of the Board of Directors of the New Hampshire Yearly Meeting, to o'clock.

There will be a meeting of the Board of Directors of the New Hampshire Yearly Meeting, to hear all reports necessary to come before them, in the ladies' parlor of the F. B. church, Lakeport, N. H., Tuesday, June 13, at 3 P. M.

Per order of the president, L. Malvern.

E. H. Prescott, Sec.

Quarterly Meetings.

French Creek (N. Y.) with the Greenfield Union church Friday, June 9.

Erie (N. Y.) with the West Falls church June 9.

10. Opening sermon Thursday evening by Rev. F. K. Chase.

Crawford (Pa.) with the Canal church commencing Friday evening June 9. encing Friday evening, June 9. Lawrence (N. Y.) at North Lawrence June

9-11.

Rochester (N. Y.) with the East Kendall church commencing Wednesday evening June 14.

South Dakota at Rowena, a station on the Illinois Central R. R., 12 miles east of Sioux Falls, June 9-11, under the auspices of the Valley

Springs church.

Corinth (Vt.) with the 1st Corinth church
June 16-18. Massachusetts Association with the Mt. ernon church, Lowell, June 21, 22.
Parsonsfield (Me.) at South Limington June

Exeter (Me.) with the church at Dexter Vilage June 9-11. Whitestown (N. Y.) with the Ames church Stanstead (P. Q.) with the Compton church aturday June 3.
Otisfield (Me.) with the West Paris church ommencing June 7.
Bowdoin (Me.) June 14, 15, with the West owdoin church.
Farmington (Me.) with the Madrid church Sauk Co. (Wis.) with the Dell Prairie and

Sauk Co. (Wis.) with the Dell Prairie and Big Spring church June 9-11.
Montcalm (Mich.) June 9-11, with the Carson City church. A good delegation is desired.

CALEB WINCH, Clerk.

Niobrara District (Neb.) with the Nesbet church, eight miles west of Springview, June 9, Friday evening, and continue over Sunday. We request all churches in the district to send delegates. Everybody is invited to attend Come gates. Everybody is invited to attend. Come praying the Lord to bless the meeting.

July next, instead of the 24th and 25th of June, as appointed in the Register. A. VILAS, Clerk.

Gibson (N. Y. and Pa.) with the Loomis Lake church June 2-4. C. M. PRESCOTT, Clerk.

Houlton (Me.) with the church in Linneus, June 16-18. F. H. BUBAR, Clerk.

Ellsworth (Me.) with the West Deer Isle church June 16-18. A. P. Foss, Clerk.

Salem (Ind.) with the Ridgeville church on Friday evening, June 16. A good and profitable session is anticipated. Rev. G. A. Jackson from Hillsdale is expected to assist during the session.

L. N. METZEER, Clerk.

Edgecomb (Me.) with the Barter's Island church June 9-11, commencing at 2 P. M. church June 9-11, commencing at 2 P. M.
T. PERCY, Clerk pro tem.
Otsego (N. Y.) with the West Oneonta church
June 9-11.
CHAS. S. FINNAN, Clerk.

New Hampshire Charitable Society. The New Hampshire Charitable Society will hold its annual meeting in the Free Baptist church at Lakeport June 14, 1893, at 7.30 A. M. DEMERITT PLACE, Clerk. Center Strafford, N. H., May 24, 1893.

Ministers' Meeting.

At Rochester, N. H., June 5, at 11 A. M. and 1.30 P. M. Subjects assigned: "The Doctrine of the Inspiration of the Bible as Affected by the Higher Criticism," Rev. Franklin Blake; "The Millennium," Rev. J. A. Wiggin; "The Doctrine of Final Retribution," Rev. J. C. Osgood; "Why Should the Movement for Woman Suffrage Succeed?" J. S. Harrington.

LEWIS DEXTER, Sec.

Notice.

The annual business meeting of the N. H. F. B. Woman's Missionary Society will be held in the vestry of the F. B. church, Lakeport, N. H., Wednesday, June 14, at 10 A. M. One of the objects of the meeting will be to see what action shall be taken relative to the bequest or devise named in the will of Clara D. True, late of Rochester, N. H., deceased, to the "Free Baptist Woman's Missionary Society in the State of New Hampshire." Impshire."
Per order of president, Mrs. M. G. Osgood.
ELLA C. HURD, Sec.

Lyndon Institute.

The annual meeting of the corporators and trustees of the Lyndon L. and B. Institute will be held at Institute. Hall, Lyndon Center, Vt., Wednesday, June 14, 1893 at 10 o'clock A. M.

I. W. SANBORN, Sec. Lyndonville, Vt., May 24, 1893.

VOUR Money back it you want it—Vacuum Leather Oil is the friend of leather-

Patent lambskin-with-woolon swob and book-How to Take Care of Leather-both

free at the store. Vacuum Oil Company, Rochester, N. N.

Fares to N. H. Y. M. Fares to N. H. Y. M. held at Lakeport. Tickets good going June 12 to 15, returning until

good going June 12 to 15, returning until 16th.

Via Rochester and Alton Bay—No. Conway, \$2.90; Conway, 2.75; Madison, 2.55; W. Ossipee, 2.40; Cen. Ossipee, 2.20; Ossipee, 2.05; Wolfboro, 2.00; Cotton Valley, 1.85; Wolfboro Junction, 1.65; Union, 1.35; Milton, 1.55; Hayes, 1.55; Rochester, 1.35; Gonic, 1.35; Dover, 1.55; Great Falls, 1.55; Salmon Fallsa, 1.55; So. Berwick, 1.55; Kittery, 1.80; Portsmotth, 1.80; Hampton, 2.15; Fremont, 1.75; Lee, 1.55; Barrington, 1.55; W. Rochester, 1.40; Farmington, 1.00; New Durham, 80; Alton, 80; Sandown, 2.00.

Via Dover and Alton Bay—No. Berwick, \$1.75; Newmarket, 1.70; Haverhill, 2.45; North Berwick via Great Falls, Rochester, and Alton Bay, 1.60; Atkinson, 2.35; Lawrence, 2.60; Lawrence via Manchester, 2.40.

Via Concord—White River Junction, \$3.00; Lebanon, 2.85; Enfield, 2.70; W. Canaan, 2.60; Canaan, 2.50; Grafton, 2.25; Danbury, 2.10; Potter Place, 1.90.

Via Concord—E. Andover, \$1.90; Bristol, 1.90; Hill, 1.90; Franklin, 1.70; Newbury, 1.90; Roby's, 1.95; Bradford, 1.90; Waterloo, 1.75; Contoocook, 1.40.

Portsmouth, \$2.65; Newmarket Junction, 2.35;

1.40.
Portsmouth, \$2.65; Newmarket Junction, 2.35; Raymond, 1.95; Candia, 1.75; No. Weare, 2.00; Center Barnstead, 1.80; Barnstead, 1.70; Pittsfield, 1.60; Epsom, 1.40; Short Falls, 1.30; Nashua Junction, 1.90; Thornton's, 1.75; Manchester, 1.40; Hooksett, 1.15; Suncook, 1.10; Concord, .90; Whitefield, 2.90; Twin Mountain, 3.00; Littleton, 2.55; North Lisbon, 2.40; Bath, 2.10; Wells River, 2.00; Woodsville, 2.00; Warren, 1.25; Wentworth, 1.15; West Rumney, 1.00; Rumney, .90; No. Woodstock, 1.30; Campton Village, .95; Plymouth, .70; Ashland, .50; Meredith, .25; Alton Bay, .55; West Alton, .35; Gilford, .10; Laconia, .05; East Tilton, .25; Tilton, .35; Belmont, .30; Northfield, .50; Canterbury, .60.

#### Married.

Smith—Baker—In Ashand, N. H., May 13, by the Rev. E. C. Clarke, Mr. Henry M. Smith and Miss Minnie L. Baker, both of Ashland.

#### Lublisher's Aotes.

Special Notice to Subscribers. If the tag on your paper is not altered within three weeks after payment is made do not fail to notify us.

#### Our Dayspring.

The attention of our readers and young people's societies is called to Our Dayspring, an eight-page paper published fortnightly in the interests of our young people. It is very ably edited by Miss S. A. Perkins, and each number is filled with pure and helpful reading and contains a large amount of inspiring information regarding the work of our young people. Subscribe for it. Price per year, singly, 65 cents in package of five or more, 50 cents. per year.

Lesson Quarterlies for July-September. Our Lesson Quarterlies for the third quarter are now ready, and subscribers areurged to send in their orders at once, that all may be supplied in season for the first Sunday of the quarter. The new order of exercises with the introduction of music will, we believe, meet with general approval. Samples will be sent on application to schools not taking them.

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

Send 25 cents to the publisher of this paper and get a copy of "Acts of Modern Apostles" by Rev. C. A. Vincent.

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

Dr. Geo. H. Ball's "Christian Baptism: the Duty, Design, Subjects, and Act," is handsomely printed, substantially bound, and costs only 25 cents, and 3 cents additional for postage. Let us have your order.

Remember that for \$3.00 we will renew your subscription to The Morn-ING STAR and also send the paper for one year to any new name you may send us.

You need our illustrated, outline, radial map of the Holy Land. Manilla paper, 36 by 48 inches. Rings for hanging. Only 50 cents, postage paid.

The "Little Bible Lesson Picture Cards" are just the thing for the primary department. Only 4 cents a set,

covering three months.

Anyone can have The Missionary Review of the World by ordering at this office, for \$1.50 per year. Cash must accompany the order.

Send in your orders for the "Free Baptist Register and Year Book" for 1893. 20 cents single copies. 15 cents each by the dozen. S. S. Class Register Cards, 7 x 9

inches, thought to be handier than class books. One card lasts a year. Price, \$1.75 per hundred. We have the "Free Baptist Articles

of Faith and Covenant," in paper covers, for 6 cents each, or 60 per dozen.

"What the Bible Teaches," by Rev. J. J. Butler, D. D. Five cents each; 50 cents per dozen.

#### Mass. Real Estate Co. 246 Washington St., Boston.

Dividends 1 Per Cent. PAYABLE QUARTERLY

ANNUM. Invests in Central Real Estate in growing cities.

Authorized Capital - - \$2,000,000 Capital paid in - - - - 1,500,000 ORGANIZED IN 1885. Paid Dividends of 5 per cent per annum for 4% yrs.

Paid Dividends of 7 per cent per annum since July, 1890. Stock offered for sale at \$108 per

share. Send to or call at the office for new illustrated 7-16t

## Educational.

NEW HAMPSHIRE CONFERENCE SEMI-NARY AND FEMALE COLLEGE.—Fall term opens Aug. 30, 1893. \$200 a year. Classical and Belles Lethes courses for ladies. College Preparatory Department for ladies and gentle-man. Courses in Modernand Ancient Languages, Science, Art, Music, and Elocution. A Medical Preparatory Department. Commercial instruc-tion. Send for a catalogue to the President, Rev. J. M. Durrell, Tilton, N. H. 20-15t

## Young People.

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

"A little spring had lost its way along the grass and fern,

and fern,

A passing stranger scooped a well where weary men might turn;
He walled it in and hung with care a ladle at the brink;
He thought not of the deed he did, but judged that toil might drink.
He passed again, and lo! the well by summers never driet,
Had cooled ten thousand parching tongues and

Had cooled ten thousand parching tongues and saved a life besides."

"A word spoken in due season-how good it is."

Our readers will be glad to see the faces of " reporters" for this department.

An exchange says, "The man who succeeds best is the one who undertakes no more than he can do well. The man who generally fails is the dabbler in every thing. He undertakes too much, and in the end has nothing." This may be true in religious work as in any other kind of work. Do something, do what you can do faithfully and well, and leave the rest for others and for God.

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 re- to influence one away from Christ. porters is as follows:

For the Maine Association.... ...... Miss Ida Fullonton. Lewiston, Me. 

For the Massachusetts Association.... E. G. Russell, 183 Middlesex St., Lowell,

For the Central Association ..... For the Central Association

Miss Jennie C. Fuller, North Parma, N. Y.

For the Ohio and Pennsylvania Y. M...

Rev. T. C. Lawrence, Cleveland, O.

For the Central Ohio Yearly Meeting...

Miss L. May Copeland, Marion, O.

For the Michigan Association...

Harry S. Myers, Holland, Mich.

For the Indiana Association...

Rev. T. J. Mawhorter, Wawaka, Ind.

For the Iowa Yearly Meeting...

Rev. D. D. Mitchell, Central City, Iowa.

## FROM OUR REPORTERS.

IN MASSACHUSETTS. LOWELL, May 24.



I like the idea advanced by some of the correspondents that the secretary should be elected until a successor is chosen, instead of for one year as at present, but I think it is still more important that each local

write at least at least once a quarter to the State correspondent; and in view of this, and to start the ball rolling, I have written to some person in each society in Massachusetts, asking him or her to act as correspondent. It is expected that these people will report at least once in three months

We need information in regard to what plans have been tried successfully or unsuccessfully in your society, what you are doing and are planning to do, how you are prospering spiritually, financially, numerically, and otherwise. Keep us posted in regard to what you are doing for missions, the Worcester church, and other benevolent objects. Such items as the above are too scarce in our "Young People" department. Let us make a change, and see if it does not improve this department.

Now just a word in regard to the next Quarterly Meeting, June 21 and 22, at the Mt. Vernon church, Lowell. Can't we make a grand rally and have large delegations from all of our young people's societies? Be sure your president and secretary are among the num-EUGENE G. RUSSELL.

IN INDIANA.



is attracting a great degree of attention in the Lagrange Q. M., and that is as it should be. We no longer have to beg for a hearing, but the Q. M. wants to hear and are anxious about the work among

The A. C. F.

the young. Our moderator, Rev. J. W. Rendel, appointed a committee on A. C. F. work at our last session, and when the report was made, which was very favorable, called for remarks, and created a very interesting and profitable discussion. Some of the points presented were (1) the neglect and lack of interest on the part of older members of the church by failing to be present, to give counsel, encourage, and, at times and in places, to help to keep rude persons not members from annoying. (2) What if the young people did not want them present, and would not listen to counsel, deeming that they were able to carry on the work independent of older counsel and help (i. e., introduce a good deal of "Young America" into their work), etc.? (3) The young while possibly bothered with a little "swell," do desire their presence and would be pleased with mature counsel. (4) Although old heads cannot be put on young shoulders, nor young heads on old shoulders, yet hearts can remain ever young, and young hearts can be made wise and mature by the sweet presence of the loving spirit of Christ.

Such discussions, and prominence given the A. C. F. work in our Q. M's will greatly increase its power and usefulness. Great credit is due Bro. Rendel in drawing out and assisting in the discussion. He suggested that the difficulties to be met be studied, so they can the more readily be overcome.

Several A. C. F's were present from our Pleasant Ridge society. which is now inactive, and went away enthused with a desire for active work which we are sure will result in their society coming to the front again as one of our most noble workers; at least the re-

marks of their membership present to me indicate this, and they are of those who use no idle words.

I hear good news from the Noble Q. M. societies and from other parts of the State. May the Lord bless and prosper the young people's T. J. MAWHORTER. work.

#### UNION PRAYER-MEETING TOPIC.

For the week beginning June 11. OUR YOUNG LIVES FOR GOD.

REFERENCES: Eccles. 12:1; 2 Tim. 3:15; 1 Tim. 4: 12; 1 Sam. 3; Ps. 71: 5, 17; Prov. 8:17; Jer. 1:6; Lam. 3:27; "Danger Signals" by Rev. F. E. Clark; Geikie's "Entering on Life": "Life of Marks."

1. The reason most commonly given for early enlisting in the service of Jesus is that life is uncertain. More people die in youth than in old age. As the next life depends on this the importance of an immediate dedication to Christ in order to secure heaven can be readily seen. Believing in winter we prepare for it. Believing in the future life we endurance, sublime in finish, is the reare very foolish to delay preparation for it. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

2. It is much easier to become a Christian in early life than later. It is of the age, with gathered experience, difficult, if not impossible, to straighten and with the eternal laws of right. an old tree. So it is hard to change habits that have been long formed. In early life the heart is tender and faith Hence the necessity for every young large. Associations are not so fixed as

3. To postpone the acceptance of the way of salvation after it is known is to insult the Saviour. Should you offer a valuable present to another, and he instead of thankfully accepting it should dilly dally, would you not regret the offer and justly feel that it was not appreciated? It is true that there is a parable they accepted the first opportunity.

4. We need all the time we have for moral and spiritual culture. There is no such thing as making up neglected opportunities. If arithmetic and grammar are neglected in early life they may be studied later, but in that case some advanced study must be left unlearned. So it is in the Christian life. To enter this life at thirty is to be forever twenty years behind the stage of advancement one would have attained had he started at ten. This is not the whole truth, for the ratio of growth and development in the Christian life is not arithmetical but geometrical. The loss of fifteen years is the loss of each of those years with compound interest, and this loss is eternal. No matter if one starts later in the new life he will always be so far behind time in his experiences of knowledge and happiness.

5. The reasoning in regard to one's influence is similar to the above. The ever forget that God made the body society should have a correspondent who will indifference of the young in regard to after his own image, breathed into it this matter is appalling. By staying the breath of his life, endowed it with ittends to make a young man industrious, outside the kingdom they may be keep- sublime faculties and placed before it ing hundreds out, while by entering the possibilities of two worlds. For themselves they may influence hundreds, these valid reasons every young man the world when he wrote that the best of others to do so. No later repentance can save those souls.

G. B. HOPKINS.

#### THE ANGEL OF DEATH. BY BELLE HARRINGTON HALL.

T'was morn, and the glory of sunrise Flooded all the rich room with its light, And fell on the face of a maiden Full of life, hope, and joy, shining bright. A home-willing hands at her service, Blessed with wealth, loving friends, tender

Her life stretching outward before her Seemed so bright-looked so pleasant and

But see! On the threshold a shadow Falls aslant, and a grave voice says "Come!" Tis Death, and he calls for the maiden, And with fear her white lips are struck

dumb. Come thou!" he repeats; and she shudders, Breaking forth in a wild ringing cry: No! No! No, not I! Go and leave me! Thou art Death, and I'm young-young to

Then too, I've a friend, we have quarrelled; Give me time, I entreat, to forgive. A debt that I owe, let me pay it; Till 'tis done, grant my prayer, let me live! Too soon thou hast come; had I known it There are duties I fain would have done, And vows I have made are neglected, And my work for the Lord scarce begun.'

She crept, as she plead, ever nearer, Till she knelt, crouching low, at his side. He spoke, and his voice grave and tender Held the maid, as he slowly replied:

Did I promise thee long life, my child? Did I say, because some old man Had tottered, holding my hand, to his grave, I would lengthen thy young life's span? Did I ever say to thee, my child,

'Fill thy life full of pleasure now, Let duties bide until years have gone by Thou shalt live.' Did I make that vow? Did I say to thee, 'A word shall come In due time of thy day and hour; A message, "Pardon thy friend, pay thy

Make thy peace, for I come in power'? Nay, I said it not! Forbear to plead, Let thy mind and thy soul reply. Cease weeping, come, follow me, tarry not. Verily, 'tis thy time to die. But one vow I take; 'tis this alone, That I surely shall come for all, The moment telling no man nor the day Only this, thou must heed my call."

He ceased, and, arising, the maiden, With despair shading all her young face, Obeyed, footsteps lagging and shrinking, Took his hand and crept forth from the place. Too sad," you exclaim, "is the story." Yes, 'tis sad, yet 'tis true, true to life. So live, day by day, that the angel

Find you free from earth's turmoil and strife. Lowell, Mass.

A QUESTION.

BY BELLE LOUGEE.

Far beyond the sunset bars, Far beyond the light of stars, Loved ones wait for thee; Shall the waiting be in vain? Will it be a broken chain In eternity?

#### WHAT THE AGE WANTS OF YOUNG MEN.

BY THE LATE CHARLES R. CRANDALL, M. D.

This is a subject of prime importance, referring, as it does, to the building of a human life. It is a subject so vast that much must be omitted, and therefore I can give only a few practical

Let me say, in the first place, that manhood, solid in structure, great in sult of plan and purpose. None of you can learn too soon that life must be shaped according to a wise plan and inspired by a high purpose. It must be fashioned in keeping with the demands Such an arrangement gives fitness and character and finally completeness. man to grasp the fact that in a large degree he carries his destiny in his head and hands. It is for him to begin early to build with education and industry, and to decorate with the graces of character. No life is rightly directed or adjusted that is not made to progress slowly and steadily. It must open and widen and deepen as it moves onward to its final destiny. Each passing day that teaches that some were received as and year should carry one along some the Lord's workmen at the eleventh path of usefulness toward greater power hour, but it must be borne in mind that and higher finish. Indeed, each passing year should increase one's commonsense, one's learning, one's ambition, and one's character. This is possible if each day is inspired by a worthy plan, a sublime purpose, consecrated devotion, and ennobled by a high sense of duty to man and God.

First, the age expects every young

man to have good health. This is fundamental, for it is the essential condition of growth and usefulness-a condition precedent to endurance, courage, will, self-reliance, happiness, and success. For these reasons there results the necessity of so spending the earlier years that the vigor of good health may project strength and activity into the welfare of far-away old age, Moreover, the preservation and care of health should go on day by day, not only to insure comfort and working capacity but to do one's duty toward the noblest creation of God. No young man should should respect his body and preserve his health. How often have I marveled over the diligence shown by the statesman Gladstone in the preservation of his health. He laid the foundation for his splendid health in youth, and he has carefully guarded the structure for sixty years. For more than a half-century he has observed the strictest moderation in the use of food and drink, has exer- idea of the higher forms of usefulness, cised carefully from day to day, and has taken prolonged rest to refresh and save every portion of his system. As a result he has enjoyed perfect health, has had entire use of every faculty, and has done an immense amount of hard work. From first to last he has never forgotten the supreme greatness and splendor of body and mind. His vigorous condition is one of the many proofs that with care and noble purpose a man can move on into old age healthy, useful, wise, and honored. Indeed, the example of this simple and natural man-whose majestic intellect has solved the problem of life, and given to the world grand ideals of right and liberty - assures every young man that health is largely a thing that can be made and kept. It tells us with loud eloquence that health comes within the domain of care and conscience, and that a man is as responsible before mankind | ly devoted to his trade that it is said and God for his physical welfare as he

is for his character. In the second place the age expects every young man to have a practical education. This requirement does not mean in every case a college course, but simply that useful knowledge which is within the reach of all. It means a common school education, all the higher education that is possible, and more or less familiarity with the best literature of the age. It is in the latter that the mind can at leisure commune with the great spirits which have illumined the course of the race. The school and college can do much, but every mind needs the expansion and decoration afforded by a study of Bacon, Shakespeare, Washington, Franklin, Webster, Longfellow, and a host more who have the powers of his life, his mind, his expounded the principles and sentiments of mankind and God. Every young man needs to feel the touch of the vital force, the molding power of the great wisdom that sprang from these great sons of earth. Nowhere can the schools, the libraries, and the churchthere be found anything more useful es of the world. If he will but do this is high and holy. Hence a good name and broadening than familiarity with the the age will honor him with the meed of is the badge of character and a passport best works of powerful intellects and praise and adorn him with the laurel to the great empire of usefulness and first touch God, within whom thou hast great souls. This is the best of all ways crown of well earned victory.

to add idea to idea, fact to fact, experifitted for this world and the next. It in until the highest order of success is the efficient service of Washington, Franklin, Marshall, Greeley, Lincoln, and many more who have advanced from poverty and apprenticeship to exalted usefulness. The practical working of this rule of life was well illustrated in the splendid career of Benjamin Franklin. Having first mastered his calling he read the best books and steadily advanced into the broader fields of science and statesmanship. Note the fact that he had first the efficiency and power of a trained workman, the ideal and ambition of leadership, and the steadfastness born of purpose and character. In other words, he put himself in the way of earning an honest living, then developed the powers of his mind and made himself useful to his fellow-men and to the nations of the earth. There, too, was Herschel, who well displayed the usefulness of a trade with the advantages of a trained mind. This genius of the scientific world began life as a poor man, earned his living as a musician, and then studied astronomy until he made himself one of the greatest astronomers that has yet adorned the race. By dint of study he rose above his trade into the unknown and mighty universe, and searched out the laws of planets. In this way he joined the immortals who have ennobled the race by industry, nobility of purpose, and excellence of manhood. Mark you, then, how daily work and a continued study of great truths afford a solid foundation of learning and adorn the mind with the noblest gleams of culture. And so the present age wants the young men to first learn the rudiments of knowledge, adopt a useful trade or business, and then move, onward to the higher plains of usefulness and manhood. I feel my mind and heart glow as I think of the great opportunities, the grand possibilities, that spread like golden fields before every young man. There rise before my vision the useful trades, the beautiful arts, the boundless sciences, the great fields of education, the immense and splendid expanses of literature, and the broad domains of government and religion. I appeal to young men with all the power of my voice and soul to enter these fields deeply laden with immortal

riches, and reap the highest rewards of

As I have already intimated, the age expects every young man to have a good trade or business. This is imperative, for the republic is one vast workshop where every boy and man must know how to do some one thing and do it well. A trade or business enables one to earn a livelihood almost anywhere, and useful, temperate, serious-minded, and manly. Franklin left a great truth to knowledge a man could give to his son was the mastery of a good trade. This is true, because a good trade means a definite purpose around which hope, and ambition, and energy can gather, and from which the mind can expand its breadth to boundless 'limits. What is needed is the room to grow and then an ambition toward hard, honest work, an and the inspiration of a sublime purpose. It was by means of a common trade that George Stephenson built the first railroad engine, and so made himself the most useful and the greatest mechanic in the history of mankind. Well did Horace Mann say, "Let the young man remember that there is nothing derogatory in any employment which ministers to the well-being of the race. It is the spirit that is carried into an employment that elevates or degrades it." If we remember such facts we will see that a trade and the necessity for work are by no means a misfortune or a drawback, but rather the broad and splendid avenues leading to usefulness and honor. I well remember reading the story of Fillipo Brunellisicki, a famous Italian architect of Florence, who built on a great cathedral the largest dome in the world. He was so thoroughthat he attended to the laying of almost every brick and stone. He did his work so well that after the storms and winds of five hundred years it still stands firm and beautiful. It is a lasting and grand monument to his trade, his honest toil, his great usefulness and his splendid character. It tells me, and it tells you, that a good trade, business, or profession well worked at is, after all, one of the renown. It is proof that immortality has its origin in thoroughness, in patience, in energy of will, in aspiration, and in clean-handed and clean-minded in a lifetime. And hence it is that the age wants every young man to direct learning, and his character along some useful line of labor. It wants him to make his powers and his purposes to flow into some useful channel of trade or business, and then into the homes,

A trade or profession once chosen ence to experience, until the mind is the age demands that it be persevered was this form of education that created attained. Everything needs the steady, faithful, devoted, all-potent vitality of perseverance. In other words, perseverance is the quiet impelling power that moves one onward to the highest accomplishments and the best rewards. Therefore on the banner of life must be inscribed industry, courage, patience, faith, resolution, and fixedness of purpose. These are the staying qualities of body, mind, and soul. In nearly every instance the mechanic that receives the highest pay, the bookkeeper that has the best position, the lawyer that has the largest practice, each has earned the right by well directed effort and perseverance. Moreover, the best work that has ever been done has been the result of perseverance in one line for years or for a life-time. This has been the chief characteristic of nearly all self-made and successful men. They have worked hard, have endured the trials and storms of life and have won its noblest rewards because fitted by the steadfast and ennobling quality of per-You see that in dealing with this

topic I have aimed to be practical,

and I hold strictly to the common-

place virtues. I have therefore no

hesitation in calling attention to the de-

portment that the age expects of young

men. This I do because, as has been

truly said, "among the qualities of mind and heart which conduce to worldly success there is no one the importance of which is more generally underrated at this day by the young than good manners." This being true, the age demands that young men cultivate all those forms and niceties of life which tend to refine and make them more agreeable to others. There should gion, and freedom abide the redemption go the effort from day to day to be near and pleasing in dress, affable and genial in conversation, kind and considerate regarding the pleasure and comforts of others. This is of supreme importance, for the world estimates a young man by his appearance or by the stamp that is on his personality. If, for instance, he is untidy, awkward, indifferent, selfish, unkind, gruff and coarse in manner or speech, people see it and condemn accordingly. Think how one turns with displeasure from the uncongenial clerk, the abrupt and gruff ticket agent, the independent and brusque hotel clerk, the selfish and uncoutt passenger on the cars, and the rude, coarse person wherever he or she may be. And recall with its mighty truths depend the redemption what respect and gratitude every one remembers the patient, willing, and genial clerk, the kind and gracious mechanic or merchant, and the courteous and good-hearted man high in position. It matters not who he is or where he is, mankind recognizes at once and admires the gracious, intelligent, and gentlemanly man, and confesses to the influence of a gentle nature and a good heart. These great laws are in force the world over, and daily experience shows that civility and good manners are not only among the adornments but chief among the essentials of success. It was Emerson who said, "Give a boy address and accomplishments and you give him the mastery of palaces and fortunes wherever he goes; he has not the trouble of earning or owning them; they solicit him to enter and possess." Happily, the ways and methods of manners and refinement can be possessed by all. The | indifferent and more criminally negliyoung man may be poor or wealthy, he may be foreign or native born, may be high or low in position, and yet he can make himself a courteous gentleman. Whoever strives after the their own welfare, as well as that of highest results can vastly improve in their town, city, and nation, depends kindness, forbearance, politeness, affability and goodness, and whoever gains these virtues commands the instinctive homage of mankind. But, after all, there is something higher, broader, nobler in good manners than their immediate effects in winning respect and admiration. The age wants them to be the expression of a noble, dignified, refined and kindly character. The true gentleman is always refined, unpretending, gentle, brave, unselfish, and sympathetic. His manners are the last touch, the crowning reflection of a noble character and the result that springs from the truest balance and harmony of friend and the impulse of such a mighty soul. The true gentleman is the refined As these thoughts would imply, no young man can be a true gentleman

and finished man. without being a man of honor. The age expects that every young man should have a good name, and a good name means that life is adjusted to honorable deeds, a good heart, and a high purpose. It means that life is a volume most permanent forms of usefulness and fit to be laid open and read with admiration. And it means, too, that in all the great interests, the great trials, the great surprises of life there is the infallible support of a noble consciousness So valuable and so noble is a good name work. At times the way seems slow and | that the whole world demands that each wearisome, but it pays an hundredfold youth should come into manhood, into business, into society, and into all the walks of life with honesty, purity of speech and high motives. So great and indispensable is this badge of manhood that it has been exacted and admired through all the ages. Solomon placed it before great riches, and Shakespeare declared it to be the immediate jewel of the soul. This priceless jewel is a thing to be won, and it can be won by all who are willing to lead pure lives, earn an honest living, and reverence all that honor. Moreover, it is the most lasting inclosed thyself?—Leighton.

heritage that a man can leave to his family and to his age. Think how Abraham Lincoln, when a poor boy, founded on deep-rooted principles and lofty sentiments the good name "Honest Abe." He is gone now and forever, but that pure and unsullied name shines. as brilliant and beautiful as a planet. And so it can be said that the young man who has a good name based on convictions of truth and duty, on kindness of heart and high motives, can well meet one of the great wants of the age. He is eminently fitted to offer to others the jewel on which rest nearly all the lasting glories and honors of this world. For this he will be highly rewarded, for the age is in sore need of strong, high-minded men. To such as these every branch of business, the learned professions, the home and the churches, open wide their doors and offer their rewards. They stand ready to pay for this most splendid fruitage of human life the highest measure of wealth and all the distinctions of honor and fame. They will give with free hand these greatest of earthly honors to those young men who have a lofty purpose, who rise to the glory of their opportunities, and who walk in that wisdom of character that leads to manhood and

The age expects every young man to connect himself with such great public interests as education, temperance, government, and religion. This should not be neglected, for there is nothing more inspiring, more uplifting, or more commendable than an alliance with the immense moral and religious impulses of the age. Let no one think for a moment that the cause of education is a common place theme. In many respects it is the greatest and grandest subject that ever received the attention of man. No subject beneath the vaulted arches of heaven exceeds in importance such great topics as education and industry, education and citizenship, education and religion, education and civilization. It was in this glorious field that Horace Mann, Daniel Webster, Edward Everett, and many others did much of their noblest work and won much of their lasting renown. They believed, as every man should, that in the living power of education, reliand salvation of the human race. Like fallen columns of Grecian mold, these friends of education have become venerated dust, but the principles they helped to promote live on and forever. It is for the young men to take hold of such grand work and move it on improved, refined, and uplifted. Thereto is added temperance, one of

the sublimest moral enterprises of the age. Let no young man despise this grand cause, for it is and ever has been the friend of humanity and its lofty purpose the welfare, the virtue, and the happiness of mankind. It has never touched a soul but to make it nobler, and it has never moved over a country but to bless it with prosperity and progress. It stands therefore for vancement, for human safety, and for civilization all over the world. Upon of untold millions and the preservation of the republic. Into this crusade should go the highest forms of intellectual and spiritual worth, because temperance is one of the highest forms of public and spiritual good. Working in this cause means fellowship with lofty sentiments and recognition of the repeated commands of God. It is well worthy of the high motives the most sincere interest, and the intense enthusiasm of the young men of the age.

As for governmental affairs, both local and national, the age expects the honesty, the interest, and the ambition of young men. As is well known, the most common and the greatest question in the life of every town, city, and state, is how to maintain the purity and durability of our political institutions. Each year the problem deepens, for selfishness, venality, rascality, organized and gigantic villany, render the true conduct of such matters more and more difficult. Each year these dangers increase, because intelligent and moral men, on whom good government and liberty depend, seem to grow more gent of political duty. In view of these facts pure-minded, patriotic, enterprising young men are needed to save the city and the nation. They are needed to feel, and to make others feel, that upon the vigilance, the living force of honest, intelligent. earnest men-upon such as Abraham Lincoln, who had the greatness to say, "Let us stand by our country fearlessly and effectively.

And the age expects young men to

unite heart and soul with the divine

cause of religion. It wants them to connect themselves with some charch and take up the work that is falling from older shoulders. The young men need the church and the church needs the young men. In a large sense the church is the fitting-place for life, for society, for business, and for eternity. It is ever the greatest safeguard of vir tue, of happiness, of manhood in adversity and in prosperity. Every young man needs the help of such a power. No one is so strong as not to be helped and blessed by this divine institution, the mission of which is to favor good morals, good education, good society, good government, and good religion. Moreover, the church needs the help, the activity, the enthusiasm, the noble impulse of young men. Without the strength, the fellowship, the promise of useful years, and the sublime purpose of young men, she must needs fail and die. And not only does the church need all of these, but she is entitled to them, for her whole history has been an effort to make the world more beautiful and eternity more desirable. The church itself, the glorious libraries in our cities, the schools and colleges everywhere, the splendid literature of the world, the humane and grand charities that encircle the globe, all are the flower and fragrance of Christian civilization. Let young men give, then, to that divine enterprise, the church, their presence, their sympathy, their goodness, their strength, and the full promise of devoted manhood. Let them consecrate themselves to mankind and God and become a potent factor in the splendid edifice of civilization.

-What can harm thee, when all must

## Book Table.

[Publications sent for notice will be promptly acknowledged and such further reference to them be made in the Notices as their merits may warrant and our space permit]

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. A Restorative System for Home and Private Use, Preceded by a Study of the Laws of Mental Healing. By Henry Wood, author of "God's Image in Man," "Edward Burton," "Natural Law in the Business World," etc. Boston: Lee & Shepard, 10 Milk St. Large 8vo. Clerch 183 pm., \$1.25.

Boston: Lee & Shepard, 10 Milk St. Large Svo. Cloth, 163 pp., \$1.25.

THE SELECT WORKS OF BENJAMIN FRANK-LIN, INCLUDING HIS BIOGRAPHY. With notes and a memoir by Epes Sargent. Boston: Lee & Shepard. 1893. Cloth, 502 pp.

PIECES TO SPEAK. By Emma Lee Benedict. Boston: Lee & Shepard, 10 Milk St. Boards, 113

Boston: Lee & Shepard, 10 Milk St. Boards, 113 pp., 50 cents.

TWENTY MINUTES LATE. By Pansy (Isabella M. Alden), author of "John Remington," "Auth Hannah," "Chautauqua Girls," etc. Boston: D. Lothrop Company, 1893. Cloth, 374 pp., \$1.50.

GEOMETRY IN THE GRAMMAR SCHOOL. An Essay together with illustrative class exercises and an outline of the work for the last three years of the grammar school. By Paul H. Hanus, Assistant Professor of the History and Art of Teaching, Harvard University. Boston, U. S. A.: D. C. Heath & Co., Publishers. 1893. Price, 25 cents.

cents.

PRE-NATAL CULTURE. Suggestions to Parents relative to Systematic Methods of Molding the Tendencies of Offspring before Birth. By A. E. Newton, author of "The Better Way," etc. Introduction by Alice B. Stockman, M. D., author of "Tok ology," Chicago: Alice B. Stockman & Co. 1803

MAGAZINES.

The Pulpit (May), 15 cents (\$1.50 a year). A Magazine of Sermons. Sunday Reading for Christian families. Principal articles: Leading Moments in Human Life, Christ and Life, The Limits of Repentance, Individual Responsibility, The Power and the Glory, Retrospect and Prospect, Things as a Whole, The Need of Self-Sacrifice, Rest, The Good Shepherd. 41 Franklin St., Buffalo, N. Y.: Edwin Rose. — Worthington's Flustrated Magazine (June), 25 cents (\$2.50 a year). Hartford, Conn.: A. D. Worthington & Co. Random Notes on Hawaiian Life (beautifully illustrated), London Church Choirs, In "Ole Virginny"—Fifty Years Ago, Sorosis: The Pioneer Woman's Club, Have Women Good Taste? — The Homiletic Review (June), 30c. (\$3 a year; to clergymen, \$2.50). Is and 20 Astor Place: Funk & Wagnalls Company. Practical Politics: What can Clergymen Do About It? The Monthly Concert, Woman's Work in the Church, Extra-Biblical Evidence of the Primitive Sabbath, The Old Landmarks, An Attempt To Account for Jesus, The Glorious Evolution of the Christian, God's House, Godliness Necessary to Inspiration, The Formation of the Decalogue. — Littel's Living Age (May 20, 27). 31 Bedford St., Boston, Mass.: Littel & Co. Israel, Inaccessible Valleys, Private History of Bhogeraj Doosad, The Sacred Nile, Electricity from Niagara. — Our Little Men and Women (June). 10c. (\$1 a year). An illustrated monthly for youngest readers. Boston, Mass.: D. Lothrop Company. — St. Nicholas (June), 25c. The Century Co., Union Square, New York. The City of Groves and Bowers, The City of Washington, The "Vesuvius," The King's Test, The Beaver's Home, The Weather Map of the Ocean. — New England Magazine (June), 25c. 21a (Pothos Liber, New England Magazine Corporation. The Boston Tea Party, Norway's Struggle for Political Liber, Y. The Oxfort Eighths, Personal Recollections of Whittier, The Old Meeting House in Hingham, Mass., The Real Inventor of the Steamboat, Trout Fishing in New England, The Early School Legislation of Massachusetts.

## The 6th volume of the "Columbian Histori-

of

en.

re

ral

gli-

ids

on

nr

to-

ch

for

ary 4d

nd

en

ıy,

cal Novels" is entitled A CENTURY Too Soon: A STORY OF BACON'S REBELLION. The author is John R. Musick, and it is illustrated with eight full-page half-tone engravings and 14 others, by F. A. Carter. The publishers are Funk & Wagnalls Company, New York, London and Toronto. Those who have read the volumes of this series so far issued declare that "A Century Too Soon" is decidedly the most interesting, both as to the historical incidents, which are full of excitement, and the fascinating romance with which they are interwoven. The period covered by the book is a period all too briefly described by American historians, and for this reason is all the better suited for the groundwork of an historamong the colonists in America at this time were the Cavaliers and the Puritans. Sir duced the religion of Buddha into Fu-William Berkeley, a tyrant and lover of royalty, who declared that he "thanked God that there were neither printing-presses nor public schools in Virginia," because these were promoters of personal liberty and popular advancement, was governor of Virginia and leader of the Cavaliers. A clash between the classes was the inevitable outcome of Berkeley's tyranny and selfish greed. Bacon's rebellion, failing on the very eve of victory, because of the brilliant rebel's untimely death, came just one hundred years before the great revolution which achieved the independence of the American colonies. The story is different in style from any in the previous volumes, concerns John Stevens, descended from the Estevans of a former volume of the series. The incidents of his life and those of his family are full of varied experiences, including several years' stay on a desolate island for the hero of the story. The index given at the close of the volume is a ready key to its many historical incidents. (Cloth, 12mo, 400 pp., gold stamps, \$1.50.)

NOTES. -The June Homiletic Review has a large number of excellent articles and an index to

—This summer season Littell's Living Age is noted for its stories as well as for its entertaining papers. -The Pulpit for May has sermons by Dr. Lorimer, Archdeacon Farrar, Dr. Kittredge, Dr's Smyth and Pentecost, and other eminent

—"Phillips Brooks in Boston: Five Years' Editorial Estimates," by M. C. Ayres, editor of the Boston Daily Advertiser, is announced for speedy publication. Geo. H. Ellis, Boston, is the publisher.

—The June St. Nicholas is an excellent number. "A City of Groves and Bowers," by Frances Hodgdon Burnett, and "The City of Washington," by Hon. Henry Cabot Lodge, deserve special attention. The illus-trations are fine. "With Tolstoy in the Russian Famine"

the title of a remarkable paper to appear in the June *Century*, describing the experiences of Mr. Jonas Stadling, a Swede, who assisted in the relief work at Count Tolstoy's head-quarters during the winter of 1891-92.

—Worthington's Illustrated Magazine and Literary Treasury, A Monthly Journal for the Family, with the June issue completes a volume, six numbers. The June number has three stories, several finely illustrated pa-pers, several poems, and Mrs. Livermore's continuation of "In Ole Virginny," making an excellent number.

—An article by Walter Camp, of current interests to college men and the athletic world, will be published in the *Century* for June. The writer deals with various phases of "College Athletics" in which the utility of this branch of school work is very strongly insisted upon, and makes suggestions looking toward a better understanding among the colleges.

The June New England Magazine is rich both in letterpress and illustration. It has eight poems, one a long one by Katherine Lee Bates on "The Funeral of Phillips Brooks," Charlotte Forten Grimke gives a pleasant chapter of her "Personal Recollections of the poet Whittier." There is a instalment of Benjamin Penhallow Shillaber's autobiography, "Experiences During Many Years." Edith M. Thomas is represented by a strong poem called "The Fugitive," based upon Heine's line, "I shall return to God." Edith Mary Norris, the poet and storywriter, conducts a department of Household Science and Art, of interest to the lady readers.

## Miscellany.

THE BEATING OF THE HEART. Sleepless on my pillow lying, While the midnight hours are flying, can hear the steady beating, beating, beating

I can hear the steady beating, beating, of my heart;
Like the sound of marching feet,
Tramping, tramping in the street;
And it says, the time is coming, coming, coming to depart;
Throbbing, throbbing, throbbing, throbbing, Like the beat of marching feet upon the pave;
Throbbing, throbbing, throbbing, throbbing, Every throb one heart-beat nearer to the grave!

Ever nearer, nearer, nearer, Sounding clearer, clearer, clearer,
Come the footsteps marching, marching, ever
marching by my door;
And full well I know, some day,
In the morn or evening gray,
I shall join that long procession, marching,
marching, everyoner.

marching, evermore; Throbbing, throbbing, throbbing, Life, by hurrying heart-beats measured, slips

away; Throbbing, throbbing, throbbing, Nearer comes th' eternal silence every day! Countless human hearts are beating, Countless joys and sorrows meeting, While the years are coming, going, like the tides along the shore;

And forever, night and day,
Life is speeding swift away,
And the great round world rolls onward, onward, onward, evermore;
Throbbing, throbbing, throbbing, throbbing,
Death comes marching, marching, marching
through the gloom;
Throbbing, th

Throbbing, throbbing, throbbing, Every heart-beat one step nearer to the tomb O my heart, beat firm and steady! O my soul, be strong and ready, For daring deeds and duties life is asking the

to do!
Make the world a little sweeter;
Make life's fleeting joys completer;
To the highest, purest, noblest be thou loyal,
tried, and true;
Throbbing, throbbing, throbbing, throbbing,
Wearing day to night, and night again to day;
Throbbing, throbbing, throbbing, throbbing,
Thus forever speed our hurrying lives away.
—Jutian S. Cutter, in The Transcript.

#### EARLY CHINESE EXPLORERS. There is abundant evidence to show

the accurate knowledge possessed by the Chinese of the coasts of the northern Pacific as far as Kamchatka, of which country very full accounts are given by their writers in the sixth and seventh centuries. The distance to Kamchatka from China is given with great exactness, and mention is made of the Aleutian Isles to the east of it, and the custom of painting their bodies practised by the inhabitants of these islands. It is not such a very long step from the Aleutian Isles to the peninsula of Alaska, and this, too, appears to be clearly indicated in the Chinese records of that early date. Further, at the end of the fifth century the Chinese discovered a country lying a great distance to the southeast of Alaska, which there seems to be a good reason for placing in Mexico or Central America. The evidence for this discovery is based on the report of a Buddhist priest named Hoei Shin, which was ordered on the official annals of the empire. Hoe Shin had returned to China from a long journey to the east in A. D. 499, and he states that he had visited a country which he had named Fusang, after a Chinese plant which resembles one that grew in the newly discovered land and which the inhabitants made use of for various purposes. He adds various particulars about the country and says he had been preceded by ical romance. The two principal classes five mendicant Buddhist monks from some Asiatic kingdom, who had intro-

An embassy from this distant land is recorded on one occasion, but there is no record of any subsequent visit of the Chinese to it. The evidence conse quently rests on the veracity of Hoei Shin. Attempts have been made to throw doubt on the statements. It remains to be considered, therefore, whether the particulars mentioned ac-cord with what we know of these countries before their occupation by Europeans. It was certainly not with the Aztec monarchy that Hoei Shin came in contact; not even with the Toltecs, those somewhat mysterious and apparand is more lively. Much of the story part ently more highly civilized predecessors of the Aztecs. The journey was made in the dim pre-Toltec period, of which only the faintest outlines survive. Yet this age was in all probability one of a higher stage of culture than succeeding periods, if it was then, as appears likely, that the vast cities whose ruins still astonish the traveler in Central America were the abodes of a teeming population and the seat of a mighty empire. It is obvious, therefore, that we have no right to expect any perfect resemblance of the Mexican of the fifth century to the Mexican of 1000 years ago, while, if any points of coincidence exist, the fact must be of great value as evidence. Now, it is astonishing how many of the particulars in the Chinese record do agree very closely with the well known facts about the inhabitants of the district of America in question. Hoei Shin tells us that the people in Fusang had a monarchical government, with different orders of nobility. He speaks of their reckoning time by cycles of years. He mentions also the custom of accompanying royal processions with the sounds of horns and trumpets. He says that the houses were built of wood; that iron was unknown; that copper, gold and silver were known, but not used in exchange or much valued.—Leisure Hours.

#### GENDER IN BRAINS.

The unscientific emotions educed in certain quarters by the publication of Sir James Crichton-Browne's lecture on 'Sex in Education" having now subsided to a certain extent, it will be interesting to consider a few of the actual facts ascertained and set forth by the lecturer. There can be no doubt, for instance, that in the matter of weight there is a marked difference between the male and female brains. The difference corresponds to a difference in size.

The female brain, in human creatures, smaller than that of the male, and it is also lighter. The difference in weight If anything I have will advance the ins considerable. The average man's brain is between four and five ounces heavier than the average woman's. The reason, it may be said, is that the woman whom I owe all my hopes both for time herself is smaller than the man in size and weight. That accounts partly for the difference, but not entirely.

It is shown by many and careful observations that if women were as tall as men and as heavy the average weight of | not have heard of David Livingstonetheir brains would still be smaller than that of men by more than an ounce. The diminished size and weight of the brain is said to be a fundamental sexual noble, heroic, philanthropic deeds.

distinction in the human species. It is not peculiar to civilized men and women, but it is found universally among savages, wherever sufficient observations been made. The difference in weight does not exhaust the catalogue of diversities.

There is said to be also a difference of balance between the various parts of the compared brains. The occipital lobes, which preside chiefly over the physical functions of the organism are declared to be more voluminous in the female than in the male, a physiological fact which is contrary to common belief. A third striking diversity is that while the white matter of the brain, which has no thought function, is almost identical in weight in the two sexes, the specific gravity of the gray or thought matter is decidedly higher in the male than in the female. Now these are facts.

#### HE TOOK THEM ALL.

A good story is told in Missouri at the expense of its once famous governor, Caiborne F. Jackson. Before he solved the enigma of wedlock he had married five sisters-in reasonable lapses of consecutiveness, as a matter of decency. After one wife had been lost and appropriately mourned he espoused another, and he kept his courting within a narrow circle of his own relatives, for he rather liked the family. Some of his predilections were widows ere he again transformed them from Niobes into willing if not blushing brides, but it was all one to the conquering benedicta

The antiquated father of these girls was almost deaf, and when the governor went to this octogenarian to ask for his surviving daughter the following

conversation ensued: "I want Lizzie!"

"I want you to let me have Eliz-abeth! "O, you want Lizzie, do you? What

for?" "For my wife!"

"For life?" "I want-to-marry-her!" "O yes! Just so! I hear you,

"I'm precious glad you do!" mut-

tered the governor.
"Well," slowly responded the veteran, "you needn't holler so that the whole neighborhood knows it! Yes: you can have her. You've got 'em all now, my lad; but, for goodness sake, if anything happens to that 'ere poor, misguided gal, don't come and ask me for the old woman!'

Jackson solemnly promised that he never would.—New York Tribune.

#### THE BLUE LAWS.

The Blue Laws of Connecticut were so called because they were printed on blue-tinged paper.

These were some of them: "No one shall be a freeman or have a vote unless he is converted and a member of one of the churches allowed in the dominion."

"No dissenter from the essential worship of this dominion shall be allowed to give a vote for electing magistrates or any officer."

"No food or lodging shall be offered to a heretic." "No one shall cross the river on the

Sabbath but an authorized clergyman." make beds, sweep houses, cut hair or excellent effect is obtained on fine emshave on the Sabbath day.'

"The Sabbath day shall begin at sunset Saturday."

"Whoever wears clothes trimmed with gold, silver, or bone lace above one shilling a yard shall be prosecuted by the grand jurors, and the selectmen shall tax the estate £300."

Whoever brings cards or dice into the dominion shall be fined £5." "No one shall eat mince pies, dance,

play cards, or play any instrument of music except the drum, trumpet, or jewsharp."

"No man shall court a maid in person or by letter, without obtaining the consent of her parents; £5 penalty for the first offense, £10 for the second, and, for the third, imprisonment during the pleasure of the court."

#### FEAR AND CHOLERA.

A striking example of the effects of fear in times of cholera is the following authentic fact, which is recorded in the newspapers of that time:

In 1853 or 1854, I now forget which, we had the cholera in Wien (Vienna). The professors at the great general hospital in Alserstrasse had their hands full. A man by the name of Franz Holriegl was then awaiting the sentence of death for murder, and the director of the hospital presented a petition to Emperor Franz Josef to grant a full pardon to this man, providing the culprit in return would consent to sleep in a bed from which the corpse of a cholera victim had just been removed. The emperor granted a full pardon under the aforesaid condition, the condemned man was only too glad to comply. He was taken into the hospital and ordered to lie down at once in the same bed from which in his presence the corpse was removed. The man undressed and went to bed. In less than half an hour he began vomiting, and in six hours he died from

The man died from cholera, which he took from fright. The corpse removed from the bed was not that of a cholera victim, but of a man who met his death from a gunshot wound. The experiment did not take place in the cholera wing, but in the ward for skin diseases. -Washington Star.

#### A GOOD RESOLVE.

David Livingstone made this resolve in early life: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. terests of that kingdom, it shall be given or kept, as by keeping or giving it shall most promote the glory of Him to and eternity." This is an important pointer for young men. But for this high resolve, made in early life, and his loyalty to it throughout his illustrious career, doubtless the world would surely not of him as the renowned African explorer who has left such a rich legacy to humanity in the shape of

## Farm and Home.

Roses white and roses red: Rose vines tangled overhead: June her floral treasures flings; While above a robin sings."

When the sky has rarest blue, When the birds go two by two, And turn to love and sue For a tune:

When the wind is sweet with scent By the honeysuckle lent,

It is June. - Worthington's Magazine.

#### CALIFORNIA COLD PROCESS.

By the rose and lily spent,

MR. EDITOR: -- We have noticed articles lately in several papers regarding preserving fruit by the California Cold Process; some write as though it was a patent and difficult to obtain the right to use, but such is not the case. The material used is the Compound Extract of Salyx, which any druggist, if he does not have it in stock, can easily obtain. It has been used by many large fruit houses for years, so that the system is well established.

You do not heat or seal the fruit; just put it in the vessels you wish to keep it in, and pour the solution over the fruit and it will keep its natural color and taste for years. You can keep currants on the stem, green corn on the cob, and fruit or vegetables of any kind in a perfectly natural state. The cost is only about one cent per quart and the labor almost nothing. You can put up a bushel of berries in ten minutes easily. We have put up hundreds of packages of fruit by the California Cold Process, and we have never had it fail to give satisfaction, and we have shipped fruit to all parts of the United States.

The Salyx is made especially for preserving fruit and vegetables, and the druggist from whom you buy will give you complete directions for using. We have berries, cherries, grapes, and pears kept this way, and we do not believe any one could tell them from fresh picked fruit, and then it is so cheap and so little trouble that any one can derive great benefit by adopting the California Cold Process, as we feel that any one once trying it will never put up another can of fruit by any other method. Yours truly,

THE OHIO FRUIT CO.

#### IRONING FLANNELS.

Flannels should be ironed as little as possible, and never with a very hot iron, as it shrinks the goods and spoils the finish. It is much better, for most flannels, to simply press the bands, facings, and other cotton or similar parts, folding the woolen part smoothly, and put-ting away for use. White clothes are to be ironed on the right side, but caliicoes, ginghams, embroideries, stockings, and the like, on the wrong side alone, or at most with a light passage "No one shall travel, cook victuals, of the iron over the right side. A very broideries by ironing upon the wrong "No one shall kiss his or her chil- side with the fabric laid carefully bedren on the Sabbath or feasting days." tween two thicknesses of flannel.—Good Housekeeping.

#### ITEMS FROM THE "GERMANTOWN TELEGRAPH."

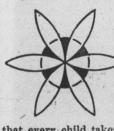
Before planting a tree, consider whether the place chosen will be appropriate when the tree is grown. many plant without thinking of the fu-A tree out of place is a nuisance; in its place, it is a blessing.

Root crops of all kinds, carefully pitted and kept till spring, will sell for enough more to richly repay the extra labor. Try this with beets, carrots, turnips, etc., or at least with portions of the crop, instead of selling hastily now

for what they will bring. The roots of pear trees run near the surface, and great care must be taken not to injure them by plowing too close. Bear in mind that they extend out from the trunk somewhat farther than the spread of the branches. Being so near the surface the roots may be fed easily

by top-dressing.
The Cincinnati *Price Current* sums up the status of the market in these words: There are some indications favoring a more settled condition of the wheat markets, possibly a moderate strengthening of values; but any important advance is hardly likely to occur in the near future under the indifference of speculative operators and the apathetic condition of foreign markets and large supplies in sight."

A tablespoonful of powdered borax dissolved in the bath will prove very invigorating, as well as soften the water so that it will feel like velvet.



SIX POINTS, out of many, where Doctor Pierce's Pellets are better than other pills: 1. They're the smallest, and easiest to take-

little, sugar-

coated granules that every child takes readily. 2. They're perfectly easy in their action—no griping, no disturbance. 3. Their effects last. There's no reaction afterwards. They regulate or cleanse the system, according to size

4. They're the cheapest, for they're guaranteed to give satisfaction, or your money is returned. You pay only for the good you get.

Put up in glass-are always fresh. 6. They cure Constipation, Indigestion, Bilious Attacks, Sick or Bilious Headaches, and all derangements of the liver, stomach and bowels.

## RUPTURE.

AN be held and CURED without the CRUEL truss or knife, by a regular physician of 30 years' experience. For FULL information send 10 cents for sealed book (in plain envelope) on Rupture Hydrocele and Varicocele. Also gives the Doctor's name, location and Office Hours. He is highly indorsed. Send for his book as above. Address lock box 2315, Boston, Mass.

# If You Have UNUR

Scrofula, Sores, Boils, or any other skin disease,

AYER'S

the Superior Blood-Purifier and Spring Medicine. Cures others,

will cure you

# Lalalalalalala What Adamson's Balsam Does. S

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

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

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

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

For sale by Druggists and Dealers everywhere at 10c., 35c., and 75c.

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

Beware of counterfeits and imitations.

#### Ask for **ADAMSON'S**

Botanic Balsam, And take no other.

Made by F. W. Kinsman & Co., Druggists. New York city and Augusta, Me. Adamson's Pills Cure Sick Headache. 🄀

Health! Can you buy hit? Yes, when it is possible with a single how of box of Beecham's



to cure Indigestion Biliousness and Sickheadache.

Dyspensia is the bane of the present generation. It is for its cure and its attendants, Sick Headache, Constipation and Piles, that

have become so famous. They act speedily and gently on the digestive organs, giving them tone and vigor to assimilate food. No griping or nausea.

Sold Everywhere. Office, 1 to to 144 Washington St., N. Y.



For all forms of inflamed or sore eyes.

Price 50cts, per bottle Sent to any address.

AILMAN, 6 Bromfield Street, Boston.

CHURCH CARPETS. to sell CARPETS for use in CHURCHES at manufacturers' prices. We

JOHN H. PRAY, SONS & CO., Wholesale and Retail CARPETS and UPHOLSTERY,

658 Washington St., Boylston St., Boston.



Send for Price and Catalogue.

MeSHANE BELL FOUNDRY, BALTIMORE, MD BUCKEYE BELL FOUNDRY,

Buperior Grade Pure Copper & Tin Church BELLS, PEALS AND CHIMES. Price & Terms Free. Satisfaction Guaranteed CINCINNATIBLE FOUNDRY CO. CINCINNATI, O., sole makers of the "Blymyer"
Church, School and Fire Alarm Bella.
Catalogue with over 2200 testimonials.



An eight-page paper published fortnightly by the

MORNING STAR PUBLISHING HOUSE

-FOR-

#### OUR YOUNG PEOPLE.

学母市

Single subscription, per year, 65 cts. In packages of five or more, 50 cts. per To wine the

"FRIEND FRITZ" Gems. A collection of some of the most pleasing vocal numbers from this charm ing little musical sketch. Price 25 cents. "SONGS OF THE ASSEMBLY" by Geo. F. Root and C. C. Case. A superior collection of music especially adapted for use in Musical Conventions, Singing Classes etc. A host of splendid choruses. Price 50 cts. Classes etc. A host of splendid choruses. Price 50 cts.

"PRACTICAL ANTHEMS" Vol. 3. As its
name indicates, this book contains thoroughly practical anthems, adapted to the use of average choirs. Price \$1.00. "GOSPEL HYMNS" Nos. 5 and 6
Combined, Excelsior Edition. A small type
edition of the words and music of this latest volume
in the Gospel Hymos series. Be sure to specify Excelsior Edition in ordering. Poards 50 cents. Limp
cloth 55 cts. "THE FESTIVAL CHOIR". The
latest chorus book by H. R. Palmer. Replete with
everything in the way of desirable choruses for all occasions. Price 60 cts. "THE MUSICAL
VISITOR", a monthly magazine of musical literature, with anthems for the choir and voluntaries for organists. \$1.50 per year; special terms to
clubs of five or more. Sample copy 10 cents.

—PUBLISHED BY—

-PUBLISHED BY-THE JOHN CHURCH CO., CINCINNATI, - . NEW YORK, - - CHICAGO

CRUEL PERSECUTIONS\_

... OF THE ...

Of Pasteur Claude's book on the above subject, Prof. Baird, the author of several volumes on the Huguenots, wrote three months ago: —

"It was the most scathing indictment which that generation knew of the atrocities perpetrated by Louis XIV, and it produced such a sensation as did no other book. Louis himself winched under the lash, and desired to destroy every copy of the book he could lay his hands upon. It is no wonder that he persuaded the weak king of England to cause it to be burned by the public hangman of the city of London. To us this is a recommendation." "It is an English contemporary translation of this work which Rev. Narci-se Cyr now proposes to reprint, the original of the translation having become excessively rare. The undertaking is a laudable one and we wish it all success."

Orders for it received at the Morning STAR office. Price \$1.00, postpaid, nicely bound.

# THE SOUVENIR ILLUSTRATED.

1792--1892. HISTORICAL papers on a variety of themes by wellknown writers, valuable statistical tables, and more than a score of accurate engravings, combine to state and illustrate, so far as they go, the rise and progress of the New Hampshire Yearly Meeting and the

Free Baptist Denomination.

Fine, cream-tinted paper; bound in rich German, pebbled leatherette; 156 pages; 6 x 8 inches. Sent post-paid on receipt of price. One, 40 cts.; three, \$1; ten or more, at the rate of 35 cts. each and one extra for agent, with every ten. Address Rev. F. L. WILEY, Laconia, N. H.

# Sunny Side Songs

THE NEW SUNDAY-SCHOOL BOOK BY Dr. W. H. DOANE, The Latest and Best work by this Popular Author,

WILL BE ISSUED MAY 10, 1893.

Price, \$30 per 100.
Add 5 Cents per Copy if ordered by Mail. Specimen Pages sent free on request.

THE BIGLOW & MAIN CO. 76E. 9th St., New York. 215 Wabash Ave., Chicago. m4-tf.

FLORAL PRAISE No. 11. **OurFloral Jubilee** FOR CHILDREN'S DAY.

By HUBERT P. MAIN. New Songs, Scripture Recitations, etc. 16 pp. 5 cents each by mail; \$4 per 100 by express, not prepaid. THE BIGLOW & MAIN COMPANY,

81 Randolph St., Chicago. 76 E. 9th St., N. Y.

The Quarterly Register of Single Copies, - 50c Per Year, - - \$1.50 Bound Volumes, 2.00

"It ought to be read as a text-book in every common and high school, as well as every academy and college."

GEO. P. FISHER, Treasury Dept., Washington.
"It is a magazine that I prize highly and cannot afford do without."—A. E. WINSHIP, Editor Journal of Education.
"A useful, timely and high-class publication. I am much struck with the variety of solid information you manage to condense into so small a compass."—PRES. J. G. SCHURMAN, Cornell University, Ithaca, N. Y.

For sale by leading Booksellers and News Dealers throughout the World, who will also receive subscriptions, as will be mailed direct to any place in the Postal Union on receipt of the price for single copies and bound volumes. Worteign Subscriptions, §1.75. Address

CURRENT HISTORY,

## THE ISSUES

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

Apostolic Baptism.
 Open Communion from a Baptist Standpoint.
 Campbellism.

Showing the difference between Free Baptist teaching and polity, and pedobaptism, close communion, and Campbellism.

Price reduced: per single copy, 15 cents; by the dozen, or more, 12 1-2 cents. Order from Morning Star effice, or address Rev. O. E. Barer, Lincoln, Neb.

## News Summary.

AT HOME.

WEDNESDAY, MAY 24.-The tannery of Poor Bros. was totally destroyed by fire at So. Salem, Mass., yesterday; loss \$200,000....Sheriff Mitchell has brought suit against the Dexter (Me.) Savings Bank for the reward offered for the discovery of the Barron murderers.....Methodists threaten to withdraw their exhibit from the World's Fair if it is open on Sunday. .... The Maine Building at the World's Fair dedicated with suitable exercises, including an eloquent address by Gov. Cleaves..... Dr. Briggs speaks in his case before the Presbyterian Assembly ..... A bitter fight at Niagara Falls between game wardens and Cana-

THURSDAY, MAY 25 .- The Spanish Infanta worthily received at New York city....The President is embarrassed by his failure to return Infanta Eulalie's call.....A girl burned to death in a \$75,000 conflagration in Rocklin, Cal.

FRIDAY, MAY 26 .- Brilliant honors paid to the Spanish Infanta in New York.....Prof. Briggs's protest not entertained by the General Assembly and his trial will at once be proceeded with.... Great dissatisfaction with the World's Fair system of awards.....A violent storm experienced in Missouri and Kansas.

SATURDAY, MAY 27 .- A run has been made on the Rutland (Vt.) Savings Bank, about \$60,000 having been withdrawn, but the bank is sound .... President 'Cleveland, Hon. Frank Jones, Col. F. W. Taylor, and Hon. Wm. C. Whitney are reported to have lost considerable in a pulp mill in the State of Maine ..... A fire at New Brunswick, N. J.; loss \$125,000.

MONDAY, MAY 29 .- A conflagration threatened in New Bedford; loss \$80,000 ..... Remains of Jefferson Davis in state at New Orleans yesterday .....Edwin Booth's condition very serious; he is to be removed to Narragansett.....A large number yesterday attended the World's Fair....The Baltimore Sugar Refinery was destroyed by fire yesterday; loss estimated at \$1,000,000......An \$87,000 fire at Bay City, Mich.

#### ABROAD.

WEDNESDAY, MAY 24.-Nicaragua rebels have gained a victory.....The steamer Cragside went down off Whitehead; the captain and crew were rescued and were landed at Halifax, N. S., yesterday by the steamer City of Ghent ..... A contention of words between Sir Charles Russell and Mr. Carter, one of the American counsel, before the Bering Sea tribunal.....The Queen's birthday is celebrated with zest at home and in other countries over which she rules. The British vessel Mersey, anchored at Harwick, on the east coast of England, in firing a salute in honor of the 74th birthday of the Queen, has one man killed and several injured.

THURSDAY, MAY 25 .- Prince of Wales's cutter. Britannia wins the Thames regatta.... An earthquake at Thebes, Greece; one person killed, several injured, many houses collapsed, others rendered uninhabitable.....A Nihilist plot discovered at Warsaw and a dynamite plot at Naples.

FRIDAY, MAY 26 .- Sir Charles Russell continues his argument before the Bering Sea tribunal.... There is little doubt that Emin Pasha, the noted explorer, is dead ..... Another heavy failure at Melbourne, Australia.

SATURDAY, MAY 27 .- More than a hundred sail of British poachers have cleared from Victoria for Bering Sea this spring....Princess May's wedding on July 6 is to be the great event of the year. After marriage she is to be recognized only as Princess Victoria of York.

MONDAY, MAY 29 .- There is talk in Nicaragua about getting the U.S. to establish a protectorate there.... Viking ship, built in Norway for exhibition at the World's Fair, passed St. John's, N. F., Saturday evening, bound for Chicago. She is a model of a Viking ship 1000 years old found recently in Norway.

The evil effects of the Leather Trust are already beginning to be apparent in the failure of representative concerns engaged largely in importing hides and tanning. The rule or ruin policy will have its end, and when the balance is struck three or four years hence it is safe to predict that many outside the trust will be in better shape financially than many now within its grasp.

The Chief of the Bureau of Statistics reports that during the ten months ending April 30, 453,958 immigrants arrived at the ports of the United States. Of this number 96,676 came from Germany, 69,519 from Russia (except Poland), 43,823 from Italy, 38,031 from Sweden and Norway, 40,092 from England and Wales. and 34,055 from Ireland. The number arrived during the corresponding period of the preceding year was 334,825.

Is liberty of thought to be set backward in Germany? Robert Louis Stevenson wrote a volume on Samoa, in which he made certain remarks on the German policy concerning those islands. These remarks were offensive to Germany. So the German government burned his book and imposed a fine on his publishers, Tauchnitz & Co. Broad-minded Germans cannot contemplate this act with any thing less than shame.

France, as well as the United States, has an immigration problem. During the past thirty years the foreign population of France has doubled, while the native population has remained stationary. Paris spends more than eight million francs a year upon aliens in the way of relief and protection. The foreigners furnish more than their proportion of criminals, especially of coin counterfeiters, and the French believe that they are the center of recent anarchistic demonstrations.

If we may credit all that the Chicago papers and visitors say, the term," Congress of Representative Women of the World,"though a large one to use, falls short of the reality. The congress was in session an entire week. The aggregate attendance, both morning and evening, was from five to ten thousand. The topics under discussion touched upon almost every interest that pertains to humanity the world over. Woman's self-discovery is as great an event as the discovery of the Western

The presumption is that Ruskin does not want to be poet-laureate of England. The two stronger poets of England are William Morris and Swinburne. The former is debarred by his socialistic views, and would not accept the office at the hands of royalty. Swinburne has expressed views in regard to the Russian Czar that would debar him. He would not take the position. It is believed in England that Mr. Lewis Morris will be the poet-laureate. Mr. Morris is a poet of mild respectability, whose election would not seriously offend any one. He can sing in a becoming way of the births and deaths in the royal family, and undoubtedly do full justice to any

No less than five expeditions are now projected to solve the problem of the North Pole, which has an irresistible fascination for intrepid explorers who are not daunted by the desperate battle with ice-floes and icebergs and intense cold of the far northern seas. They are those of Lieut. Peary, Dr. Nansen the Norwe-

(たいだいだいだいだいだいだいだいだいだいだいだいだいだいだい)

There are a few people left

who still follow antiquated methods of raising bread, biscuit, cake and pastry with home-made mixtures of what they suppose to be cream of tartar and soda, compounded haphazard,

## but there are very few

The best housekeepers use the Royal Baking Powder instead. Its scientific composition insures uniform results. By its use alone can the finest flavored, most wholesome food be produced. To any housekeeper who has not used the Royal Baking Powder we would like to send our Cook Book, free. Mark your request "For instruction."

> Royal Baking Powder Company, 106 Wall Street, New-York.

**しだりだりだりだりだりだりだりだりだりだりだりだりだかだか** 

gian, Lieut. Ryder of Denmark, Mr. Frederick Jackson of England, and a German party. Dr. Nansen will sail along the Siberian coast to the mouth of the Lena delta, and then go north until his vessel is locked in the field of ice, which he expects will float him over the pole. Mr. Jackson has chosen the Franz Josef Land route. Extensive preparations are making and each expedition hopes for good results.

Norway is a commercial nation, and many of her people are engaged in shipping interests while her vessels have rapidly increased for the last few years. For this reason is her demand that she may appoint her own consuls, those favorable to her commercial interest. This the Swedish government will not concede, and Norway is in a state of agitation, while a mobilization of troops is said to be in contemplation in Sweden. It looks as if the difficulties will not be settled without an open conflict, but the national party in Norway has the possibility of strong allies among the great body of Swedish people who are disfranchised, and this is one of the forces that the Swedish government is not likely to take into account.

Apparently the legislature of North Dakota has instituted a wise piece of legislation in establishing courts of conciliation. This institution has a long record of success behind it in Scandinavia. Appeal to ordinary courts is not forbidden, but difficulties between neighbors must first be referred to a court of conciliation, consisting of a justice of peace and two citizens. Before this court each party must present its case, no lawyer being allowed to appear before it. After both sides have been heard the conciliators must reach a decision as soon as may be, and endeavor to bring the disputants to an agreement. If either feels certain that he is wronged, and that he will gain by the rejection of the decision, liti-

#### Personal.

Rev. Charles S. Murkland of Manchester, N. H., has been elected president of the New Hampshire College of Agriculture at Durham. Emilio Castelar will soon retire from public life and devote the remainder of his life to literary work. He has shown an exceptional talent in his historical writings. As a statesman, orator, political leader he has been the first among the Spanish Republicans.

Miss Carolyn Gillespie Durgin, daughter of ex-President Durgin, has accepted the position of lady principal and professor of English literature and ancient history in Washburn College, Topeka, Kansas. Miss Durgin was graduated from Oberlin in '90, has spent a year in foreign travel, and will take the master's degree from Wellesley College the present

Prof. A. E. Haynes of the Michigan Mining School, Houghton, formerly professor at Hillsdale College, has been elected assistant professor of mathematics in the University of Minnesota at Minneapolis. Prof. Haynes is an able, earnest teacher, and exerts a positive Christian influence, and we predict that the university and city will receive a valuable acquisition by his going there.

Rev. Dr. Wm. Elliot Griffis of Boston, who is now supplying the Westminster church, Buffalo, has a unanimous call to the Congregational church of Ithaca, N. Y., at a salary of \$3000. The church is one of about 500 members, with a large attendance of students and professors of Cornell University. It was formerly a Reformed Dutch church. Dr. Griffis is quite as well known as a literary man as a

preacher. Ex-Secretary of the Treasury Charles Foster has failed and has made an assignment. The failure includes his wholesale dry goods house of Fostoria and the banking house of Foster & Co. Mr. Foster was at one time wealthy, but he lost heavily in Lake Superior copper mines and in the natural gas and street railway of Findlay. When the natural gas failed the "boom burst," and he with others was caught for many thousand dollars.

The Spanish princess, the Infanta Eulalia, who is visiting this country as the representative to the Columbus Fair of the royal family of Spain, the successors of Queen Isabella, through whose confidence and enterprise Columbus was enabled to make his voyage of discovery, seems to be worthy of the honors she is receiving. She is the aunt of the boy king of Spain, and is the daughter of the infamous Queen Isabel. The Infanta Eulalia, who is so unlike her mother, is by marriage the Princess Antoine, her husband being an Orleans prince, son of the Duc De Montepen-

#### THE RELIGIOUS WORLD.

THE WEST.—The recent eneral Assembly of the Cumberland Presbyterians admitted a woman, Mrs. P. L. Clagett, to a seat as a commissioner from Nolin Presbytery, Kentucky An editorial in The Cumberland Presbyterian earnestly commends the action, and among other things says:

year stands for the deliberate conviction of the denomination. Hereafter not only in the congregational meeting but in presbytery, synod, and the General Assembly women are to be accorded the same rights as men.

At the Baptist anniversaries held last week in Denver objections were made against the present plan of international Sunday-school lessons, and recommendations were made for an alternative course of Bible study on the inductive plan.

FOREIGN.-It is stated that there were noted ,700 professed conversions in India by the Salvation Army workers during March. During the year the Army counts conversions of Parsees, Jaffna Tamil women, Brahmins, Mohammedans, and French, Scotch, and Irish

IN GENERAL. - The sixty-eighth annual meeting of the American Tract Society was held in the chapel of the Madison Square Presbyterian church, New York, Rev. Dr. Chas. H. Parkhurst, pastor, Wednesday, May 10. This society is distinctively a missionary organization. In all its work it emphasizes those fundamental and essential truths and duties which, in a religion for all mankind, must needs be few and simple; and it labors to complete the great enterprise which brought Christ into the world, and which he transferred to his people. The new permanent publications added to the society's list during the year are 108 in number, including 68 in English, 14 in Bohemian, 8 in German, 7 in Italian, 2 in French, 2 in Spanish, 1 in Portuguese, 1 in Danish, 2 in Swedish, 1 in Po ish, 1 in Armenian, and 1 in Chinese. Of this whole number 39 are volumes, and 69 are tracts, booklets, or leaflets. The whole number of distinct publications issued by the society at its house from the beginning, excluding the periodicals, is 7808, of which 1882 are volumes, and the remainder tracts of various forms, leaflets, handbills gation is open for him, but it is believed that packages of cards, wall-rolls, and booklets. most of the difficulties can be settled in this In addition to the new publications many new editions of books and tracts previously issued have been printed during the year. The society publishes six periodicals: two of them are in German and four in English; four are illustrated and two are not; two are weekly and four monthly; three are for adults and families, and three for children of various ages. The Deutscher Volksfreund is an illustrated weekly for families; The American Messenger and its German counterpart, the Amerikanischer Botschafter are family monthlies; The Child's Paper, and the Morning Light, are illustrated monthlies, and the Apples of Gold, an illustrated weekly for young children. The aggregate circulation of periodicals has been 2,430,700.

### Hub Notes.

The decision of the case of the Franklin heirs against the city of Philadelphia in favor of the defendent will doubtless end the suit of the heirs against the city of Boston, and the Franklin fund, accumulated in 100 years from \$5000 to \$420,000, will be used for the cancellation of the debt upon Franklin Park, which was so named because of the understanding to

The Evangelistic Association closed its meetings last week with two interesting sessions Abram P. Downs was elected president. Among the speakers were Hon. E. A. Morse, who spoke on "The Lord's Day and the Columbian Exposition," and Rev. I. J. Lansing, who spoke on "Reasons for Evangelism in New England." The latter address was strong and full of enthusiasm.

Rev. John E. Tuttle of Jamaica Plain has been called to the chair of biblical history in Amherst College and to the college pastorate. -Rev. Elizah Horr, D. D., pastor of the Maverick Congregational church, East Boston, has decided to accept the call to the Piedmont Congregational church, Worcester .- Rev. Robert Cameron has been installed pastor of the Carey Avenue Baptist church in Chelsea. -A service in the New Old South church was held Sunday evening in memory of Gen. Armstrong of Hampton Institute. -- Rev. Dr. E. W. Donald of Trinity church preached the baccalaureate sermon on Sunday to the Institute of Technology, '93 class.-Memorial services were held in several of the churches on Sanday.

Cleve\_to that which is pure, Cleve\_to that which is sure, Cleve-to that which stands the test, Cleve\_to that, both pure and best, Cleveland's Baking Powder.

WASHINGTON, May 24.

The assembly has also decided by adopting the report of its judicial committee to hear the appeal from the New York Presbytery in the now celebrated case of Dr. Briggs, which has probably attracted more attention throughout the entire religious world than any similar case ever did before; and the triai now begun, whatever may be its result, will probably continue to be talked about long after all those who take part in it are dead. It is already evident that it is to be bitterly--much too bitterly, many conservative people think-contested on both sides. It seems to be conceded that the assembly as it stands to-day is anti-Briggs by a considerable majority; but Dr. Briggs, who will conduct his own defense, and his friends, appear to be confident that their arguments will change the opinions of many who are now wavering if not actually against Dr. Briggs. There is fear, in many cases openly spoken, that the result will be the withdrawal of many ministers, if not an actual split in the church. There are hot-headed men on both sides, and it is feared that they will make trouble as the trial proceeds; some of them have already done so. Many earnest prayers are being offered for Divine assistance to do the right thing; and, as the "prayers of the righteous availeth much," let us all hope that the Lord will direct the utterances of those who take part in this trial, as well as their votes when the time arrives for the assembly to render its verdict, from which there will be no earthly

thing to think about.

Secretary Smith intends, it is announced, to

the Exposition is over.

department has been and deserves to be highly commended for the stand he has taken against appointing liquor dealers to office. An applicant for a position under him, accompanied by his member of Congress, called on Mr. Curtis to ask him to recommend his appointment to Secretary Carlisle, and the following conversation is said to have taken place between Mr. Curtis and the Congressman: Mr. C .- "Is it true this man is a saloon keeper?" Congressman-"Yes; what has that to do with his getting this office?" Mr. C .- "Just this: I will not recommend th appointment of a saloon keeper."

The Spanish Infanta Eulalia, who is the personal representative of the Queen Regent of Spain, and her suite, have been in Washington since last Friday as official guests of the United States. To-morrow they go to New York and from there to the World's Fair. Last night President and Mrs. Cleveland gave

Hold it to the Light.

The man who tells you confidentially just what will cure your cold is prescribing Kemp's Balsam tols year. In 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 look through it; notice the bright, clear look; then compare with other remedies. Large bottles at all druggists', 50c and \$1.

Beecham's Pills with a drink of water mornings



Makes an every-day convenience of an old-time luxury. Pure and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—and insist on having the NONE SUCH brand. MERRELL & SOULE, Syracuse, N. Y.



Send stamp (name publication) for Chromo Card to WOOLRICH & CO., Palmer, Mass.

WASHINGTON LETTER. The Presbyterian Assembly—Case of Prof briggs—The World's Fair—Ass't Sec. Curtis and aloon keepers—The Infanta Eulalia.

The proceedings of the Presbyterian General Assembly, which has been in session since last Thursday, and which from present indications will remain in session for at least a week longer, are growing decidedly interesting not only to Presbyterians, but to the religious public generally. It has spoken in thunder-tones on the relation of the temperance question to the church, and it has adopted a resolution on the proposed opening of the World's Fair on Sunday, directing that the exhibit of the Presbyterian church be removed from the Exposition if it be opened on Sunday, and setting apart the second Sunday in June as a day for special prayer in all the churches under its jurisdiction for the better observance of the Sabbath, and recommending that on that day sermons be preached denouncing the directors of the World's Fair for violating their promises in respect to Sunday opening.

While the question of home missions was before the assembly Dr. Roberts, secretary of the Board of Home Missions, in urging the necessity for raising and spending more money in extending and pushing the work, made a statement which it seems to me is of vital interest to every Protestant church in America. He said that lack of money was largely the cause of the fact that beyond the Mississippi river Protestants were outnumbered by Roman Catholics ten to one. Surely that is some

place at least two-thirds of the Indian agencies under control of army officers, and will only appoint civilian agents in places where the Indians are in an advanced stage of civili-

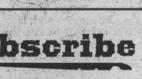
are opened on that day; but opinion is divided as to whether the judicial machinery will be sufficient. If the matter be taken to the courts after the gates are opened on Sunday the case may not be finally decided until after

Assistant Secretary Curtis of the Treasury

a state dinner in her honor.

457 Shawmut Ave., Boston, Mass. SENIOR,

Church and Sunday School Printing. Send us your orders.



GIVE NO QUARTER to the enemy\_Dirt. Give the quarter to your grocer for a Four-Pound Package of GOLD DUST Washing Powder, and see the dirt fly.

published by the

Morning Star

PUBLISHING HOUSE

MASS.

BOSTON,

THE MYRTLE

our girls and boys.

Our Myrtle Buds,

Our Dayspring,

A four-page, handsomely illus-

trated paper for the primary

scholars, published weekly.

An eight-page paper, published for

our Young People's Societies.

This paper is overflowing

with choice and healthful read-

ing matter, besides containing

information regarding the work

of our Young People's Socie-

ties that all the members

should be conversant with.

Published fortnightly.

Special attention is invited to our

They are carefully and ably pre-

pared, neatly printed, and are

a valuable help in the study

of the International Sunday-

school Lessons. There are

PRIMARY.

Star Quarterlies.

three grades:

A four-page, weekly paper, ably

edited, nicely illustrated.

(Temperance number once a

month.) Just the thing for

is a wonder of effectiveness and economy which no modern housekeeper can afford to do without. Costs much less and goes much farther than any other kind. Sold everywhere.

Made only by N. K. FAIRBANK & CO., Chicago. St. Louis, New York, Philadelphia, Boston, Montreal.

#### Well-bred watches

result from noble ancestry, early association, discipline, and natural selection: They are chosen by well-bred people; who prefer taste, elegance, and accurate time, rather than display and great expense. Expensive things are seldom the most stylish or satisfying. You will miss your train or your dinner quite as easy and often with a hundred-dollar watch, as with the new, quick-winding Waterbury, which is just as handsome, is genuine, and costs from \$15 down to \$4.

Jeweled movement; stem-wind-ing and setting; guaranteed case;-filled, gold, coin-sil-ver, etc.-for business men, ladies, and boys. All jewelers

WHERE DARK SHADOWS PLAY A neat volume, cloth, gilt edge, 150 pages. 81. postpaid. Address HARVEY A. FULLER. j1-2t Hillsdale, Mich.

AGENTS WANTED ON SALARY or commission, to handle the New Patent Chemical Ink Erasing Pencil. Agents making \$50 per week. Monroe Eraser Mfg Co., X 1131, La Crosse, Wis.

#### AT OCEAN PARK. FOR SALE or To Let several good Cottages

r for the Season. Apply to m4-tf A. L. RUSSELL, Lowell, Mass.

Park, Old Orchard, Me., consisting of eight rooms well furnished, stable connected, situated near the Temple. Apply to Rev. J. D. WALDRON, West Buxton, Me., or to the Granite State Hotel, Ocean Park.

COTTAGES TO RENT AND SELL.—Also very zation.

Attorney-General Olney is fully determined to use all of the judicial machinery of the government to prevent the opening of the World's Fair on Sunday, or to close the gates if they

COTTAGES TO RENT AND SELL.—Also very desirable lots for sale at reasonable prices. Any information concerning lots or cottages over the concerning lots or cottages of the concerning to the sale at reasonable prices. Any information concerning lots or cottages over the concerning lots or cottages of the concerning lots or cottages. The reasonable prices is an entirely furnished. Address me at Wolfeboro, N. H., until June 20; after that date I shall be at occan Park, old Orchard, Maine.

REV. C. L. PINKHAM.



**Printing** 

Of every description at the

PUBLISHING HOUSE,

Special attention given to

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

JUNIOR,

Sunday-school Libraries

A. L. FREEMAN, Publisher,

457 Shawmut Ave.,

Boston, Mass.