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The Morning Star.

VOL. LXIX.

BOSTON, MASS., THURSDAY, AUGUST 9, 1894.

NO. 32.

The Morning Star.

A Weekly Religious Newspaper issued by the
Free Will Baptist Printing Establishment, 457
Shawmut Ave., Boston, Mass.
A. L. FREEMAN, Publisher.

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in advance; and \$2.25 if not.
The paper is sent to subscribers until an explicit
order is received for discontinuance.

Advertising Rates for Each Insertion.
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12 1-2 cents per line for business notices.
15 cents per line for reading notices.

[Entered at the Post-Office at Boston as second-
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Shawmut Ave., South End, Boston, Mass.
All communications designed for publication
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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 mail-
ing. Full name and address must be given, not
necessarily for publication. Manuscripts cannot
be returned unless stamps are enclosed. Articles
are not paid for unless an understanding to that
effect is had beforehand.

CONTENTS.

Haymakers (poetry)—Fifteen Facts on Believers' Baptism—The Reliques of the Christ (poetry)—A Master Hand at Praying—The Duty of the Church to Support Its Ministry. The Rev. E. F. Adams—Prayer-Meeting Topic. The Rev. G. L. White—An Old Time Solution of a Present Time Problem. The Rev. H. L. Weston—"Occupy Till I Come." Geo. E. Place—Bits 250
OBITUARIES 251
MISSIONS—HOME AND FOREIGN 251
THE SUNDAY-SCHOOL 251
EDITORIAL:—The "Impotency" of the Church—Notes 252
CORRESPONDENCE—The Christian Workers' Convention, Waltham—The Original Infant Church Seen in the Light of To-day. Louisa Ahmity Nash—Youthful Talent—General Conference Assessment. The Rev. Arthur Green—That Arrangement. The Rev. Arthur Green—That Appeal. The Rev. B. N. Turner—Is It Wise? The Rev. W. A. Myers—Annual Statement. Laura A. DeMotte—Baptism and Circumcision. The Rev. Geo. B. Hopkins—At Ocean Park 252-253
Particular Notice 253
Bargains in Books 253
From the Field 253
Schools and Colleges 253
Quarterly Meetings 253
Notes, etc. 253
Publisher's Note 253
YOUNG PEOPLE:—In Michigan. Harry S. Myers—Union Prayer-Meeting Topic. The Rev. G. B. Hopkins—Books. Williams H. Hensley—Firelight (poetry)—A Summer Drive. Ida H. Fullerton—Type and Typhoid. M. Celia Merry—To the Rescue—The Sin of Fretting—Good Stories 254
THE BOOK TABLE 254
MISCELLANY 255
FARM AND HOME 255
NEWS SUMMARY:—At Home—Abroad—Briefs—Personal—Hub Notes—Religious Notes 256
Washington Letter, S. 256

The Free Baptist Register and Year Book for 1894, 10 cts.

HAYMAKERS.

We're all haymakers, every one,
From peasant to the king,
And through the meadow-grass of life
We all a scythe do swing.
Some lightly, gayly mow along,
Some in a bungling way,
And some do cut a monstrous swath
In trying to make hay.
Some through the pleasant places mow,
Some through the bogs and fern,
And some stand leaning on their scythes,
And wish their luck would turn.
Some mow around each bramble bush,
And some cut through their way,
And never mind a scratch or two
If they 'ut make the hay.
Some loiter where the shade trees are,
And some among the flowers,
And some go chasing butterflies
Through all the brightest hours.
Some find their rest in constant toil,
And make their task but play,
And all, led on by head or heart,
Or both, go making hay.
—Amanda P. Walker.

FIFTEEN FACTS ON BELIEVERS' BAPTISM.

It is a fact that no commands of Christ are more imperative than his commands respecting baptism.
It is a fact that the best scholars, living and dead, admit that the meaning of the word translated baptism is immersion.
It is a fact that the Greek church does practise immersion, and has always done so.
It is a fact that the New Testament fills all the conditions of the New Testament baptism.
It is a fact that no one who has been immersed questions the validity of his baptism, while multitudes who have been poured or sprinkled do.
It is a fact that many who have been sprinkled are afterwards immersed.
It is a fact that Baptists never leave a Baptist church because dissatisfied with their baptism.
It is a fact that Baptists encourage their young people and others to investigate the subject of baptism, whilst the pedobaptist churches do not thus encourage investigation.
It is a fact that Baptist ministers and members are always willing to leave inquirers on this subject to the New Testament without note or comment.
It is a fact that in 1643, by a vote of one majority, the Westminster Assembly of Divines substituted sprinkling for immersion in the Church of England.
It is a fact that the New Testament knows nothing about infant baptism.
It is a fact that infant baptism supplants the scriptural requirements of believers' baptism.
It is a fact that the change of mode of baptism was made because of the dogma of baptismal regeneration.
It is a fact that there is as much Scripture for infant communion as for infant baptism, and none for either.

THE RELIQUES OF THE CHRIST.

I wonder if in Nazareth
By heedless feet o'errun,
There lingers still some dear relique
Of work by Joseph's Son?
Some carved thought, some tool of toil,
Some house with stones grown gray,
A home he built who had not where
His weary head to lay.
It were a thing most beautiful,
Of rare and rich design;
And something very true and strong,
Made by a skill divine;
The roadside stones at sight of him
Could scarce their rapture hush;
What felt his touch and orb must yet
With conscious beauty blush.
I visit Nazareth, ask each man,
Each mound, each stone, each wind:
"I pray ye, help some precious trace
Of our Great Builder find."
Alas! ye listeners to my plaint,
The startled silence saith:
"What once was false is now too true—
No Christ in Nazareth!"
But, O my soul, why thus cast down?
A truer Nazareth see;
What if thou find no time-spoiled work
Of Christ, the Son of man?
Joy to thee yet: lift up thy head,
Cast raptured gazes round,
See in this vast Christ-built world
Signs of the Son of God!
So Nazareth may silent be,
But earth shall have her song;
And all things true and beautiful,
And all things grand and strong,
And very humblest, too, shall sing:
"Through him have all things been;
And without him was nothing made:
Praise ye the Lord! Amen."
—Denis Wortman, D. D.

A MASTER HAND AT PRAYIN'.

BY BELLE KELLOGG TOWNE.

The Bannock stage was late. Mother Ferris shaded her eyes from the kitchen lamp and peered anxiously through the small-paned window into the darkness, hoping to see its distant lights coming over the "spur," but only a line of fir trees showing dimly against the starlit sky rewarded her.
"I do wish that boy was home. It's such terrible skittish times. One don't seem to know what'll happen 'twixt sunrise and dark."
"It beats all, Miranda, what a sight o' store you do set by that boy."
"But Dan's an awful good boy, an awful good boy."—And mother Ferris placed the lamp nearer the centre of the table, already spread for supper, and drew the fried pork further back upon the stove. "And it's such terrible skittish times, somehow it seems as though there never was so many un-heard-of things happenin' as nowadays."
"There ain't nothing going to happen to Daniel," said the sister-in-law on the other side of the stove. "He hasn't drove that stage ever since his father went for nothing. You do have to carry so much along with you always. You never can let things rest."
"But Dan's such an awful good boy," answered the other meekly.
At this the sister-in-law gave a slight sniff, not exactly as though disagreeing with the statement made concerning the good qualities of her nephew, but rather as if agreeing she saw no necessity for discussing the subject.
Just here "t-o-o-t, t-o-o-t, too!" sounded from over the fir-lined hills, and at the first note mother Ferris's face lighted.
"How good it does seem to hear that toot again. It beats all what a difference it makes when one knows her own boy's back of it." And a soft pink came to her thin cheeks. "I wouldn't believe anything could sound as good as that horn does on a dark night like this."
She drew the spider back to its former place at the front of the stove, placed the chairs in waiting at the table, filled the pitcher with water at the sink, and then looked around the little domain with quiet satisfaction.
Fifteen minutes later there was the sound of steps outside, and a stout lad of eighteen or thereabouts entered.
"Well, mother, here I am as hungry as a hunter. Pretty dark night this. Got along all right though. Quite a snap to the air; if it keeps on the river'll be frozen before long—pretty well rimmed with ice now."
Daniel tossed his coat off, doused his head into the wash-basin at the sink, wiped his ruddy face on the crash towel near, smoothed his hair, and drew back his chair and took his place at the table, all the while keeping up a steady stream of talk.
His mother gave him an apprehensive look; her attention had been quickened. What was it? Was he hiding something? His tongue didn't generally run like a grist mill, at least unless it had something to grind.
She passed the milk and sugar for her sister-in-law's tea, and then took the plate Daniel had filled for her, glancing at him furtively. But she partook of her food slowly.

Daniel dipped a piece of bread in the gravy and gave it to the cat, sitting down on the floor at his feet, and as he glanced sideways, he said:
"Mr. Cavanaugh came down in the stage to-night."
There it was—the something she had been expecting. Mother Ferris's knife dropped on her plate. The plate was not china and so it did not break, but at the sound the sister-in-law's head went back with a jerk and her lips went together tighter than usual. Mother Ferris pushed her tea back and lifted her thin hand to her face.

"Now, mother, 'tain't no sort o' use takin' it harder'n must be. If he has come to shut down on the mortgage, shut down it'll have to be for all us. We've done the best we can, and there ain't anybody can do more." Daniel was eating now as though life or death depended upon the size of the mouthfuls stored away. But this was only a pretence to make his mother think he was proof against the things that were setting in around them.
"But, Dan'l, it don't seem as though I ever could go on livin' out o' this house, and your father layin' every inch of the stun wall, and drivin' in every nail in the house, and me and him settin' our every apple tree on the place with our own hands. It jest don't seem's though I could."
"I know, mother, it's hard." And now the boy choked, either with the food he was unceremoniously disposing of, or with emotion, but whichever the cause, his eyes were winked quickly as though moisture lay within them that he had no use for. "It's tough. Aunt Almira and I know that as well as anybody," and he glanced at his aunt.
"She and I have talked of it many a time when you weren't 'round, haven't we, Aunt Almira?"
"Of course, everybody knows it's hard."

Mother Ferris arose and busied herself about the stove now, but the tears wet her thin, pinched face. "I know—I ought to be willin' to stand it," she sobbed, her emotions overcoming her as she leaned up against the sink and wiped her face with the towel. "But it seem's though 'twas like buryin' your father over again."
"I know, mother," and here Daniel remembered the cat again, and as he looked down he took occasion to add: "Tain't as though we hadn't got the interest money for him, if he'll take it. Of course it's hard times 'n everybody wants to rake in all that's theirs, so if he won't let it run, he won't." He stopped, and as though only half satisfied prepared another morsel for the cat, and as he reached down to bestow it said—so much easier it seemed for him to say a hard thing when not looking straight upon his mother's strained face—"And it ain't though you weren't a master hand at prayin', and hadn't prayed over that mortgage a good deal more'n you've ate or slept. Those prayers ought to 'mount to something."

Daniel did not mean these words as a criticism, but rather as a solace. To tell the truth it was something that in a way held comfort for him. And more than once this very night, when beating his benumbed hands at the stage—with its unwelcome inside passenger—rolled along, his thought had been, "Well, she's prayed hard enough over it." And it was as though the last thing that could be done had been attended to.
He was not of a religious turn of mind himself—at least that was what he always affirmed. But at the same time, if there was any one thing that made poor, illiterate Daniel Ferris warm right up into a glow of pride, it was hearing his mother's prayers in the little weather-warped schoolhouse a mile away, and in which he himself lighted the fires and lamps for the week-night services.

And more than once, tramping back through the snow from those meetings with the thinny clad, shivery woman by his side, and thinking of the words that had thrilled the little assemblage as no other's had done, his mental comment was: "Not another to hold a candle alongside of her. A master hand at prayin'." And when later he laid his head upon the hen-feather pillow in the little kitchen loft, it was with a sense of being roofed and cared for, as he thought of his mother's prayers.

There had been a time when the Ferrises hoped to lift the mortgage on their little home, but that was before the father died. To scrape the interest together now by dint of hard savings was the utmost limit of their accomplishment. And the year before, the holder of the mortgage had said it was the last time he would accept the interest as "the thing must be cleared up. It had run on long enough." Still they went on to accumulate the interest, but they had little hope that it was for that Mr. Cavanaugh had come.

The supper was over and they waited around the stove listening for the step they expected, but no visitor appeared. There was little said at the breakfast table, but mother Ferris's eyes told the story of the night.
"I was in hopes he'd get 'round 'fore I left," Daniel said, as he took down his great coat and buckskin gloves, preparatory to setting out with the stage on its return trip. "I tried to get a squint at him when I was over at the tavern, but he wasn't 'round nowhere."
At this moment Daniel caught sight of a tall silk hat turning in at the big gate under the apple trees. He gave a quick look at his aunt, pulled a chair back, pushed the coffee-pot into the cupboard, picked up the molasses pitcher and put that out of sight too, and then, thinking it best to give warning, said: "He's here. You open the door, Aunt Almira," and with a stride to his mother's chair, he said, gently pressing her back when she would have risen: "Don't let it upset you, mother. We've done the best we could."
"Good morning, Mr. Cavanaugh. I saw you come down in the stage last night. Take a chair near the stove." But Daniel left his aunt to place the chair, while he stayed guard by the little scared-eyed woman down by his side, who vainly essayed to pass words of greeting to her visitor, but felt tears in her eyes and desisted, giving her whole attention to trying to keep her lips steady, that trembled, for all. Mr. Cavanaugh assented the "morning was a bit stiff," as he withdrew a glove from one hand and then the other, pocketing the gloves and extending his bloodless members over the stove.

"When I was here last fall," he took hold of the stove handle and slightly tilted the lid over the blazing maple-wood, "I had my little girl with me."
"Why, so you did, I remember. She was a right purty little thing." Mother Ferris's face relaxed, and Daniel let go his possession on her shoulder, while Aunt Almira turned with the birdcage half-way to its nail. But Mr. Cavanaugh seemed not to notice. He tilted the lid, leaning forward to do so, and with his silk hat resting on the floor beside him, he spoke again, looking down—perhaps he, like Daniel, found it easier to say hard things when not looking straight across to his audience—"It was her first visit to the country. She liked it—the windmills, and the bridge, and the little houses. You gave her an apple, madam." He lifted his eyes and sent them right over to Mrs. Ferris, and something the eyes held drew the good woman straight to her feet.

"I do hope there ain't nothing happened to her. It's such awful skittish times."
"She died four weeks after she was here." Still his eyes were on Mrs. Ferris's face as though they held an appeal. "She talked a great deal at the last about the fields, and the apple you gave her; it had a green leaf on its stem. She seemed to be holding the apple at the last, and she talked of the leaf. She wished—I'd make your face happier." He drew a long, deep breath as though a great task was over, and rising made a dive for his gloves. "It's all right about the mortgage." He had his hat from the floor, and his hand upon the door.
"But, Mr. Cavanaugh, we have the interest if you'll take it." It was Daniel, pressing close, but he was waved back with one of the thin, white hands, and then seeming to bethink himself, the visitor turned courteously, and crossing over to Mrs. Ferris, looked down on the plaintive face, saying, "I trust, madam, the years will be kind to you," and waiting for no thanks, accepting none, he passed out, engineering his tall hat under the apple-boughs, and made his way into the road.

"Dan'l, if ever you say 's how there's nothing in prayer after this!" And then mother Ferris broke down, and Daniel held her close—held her in his great ungainly arms—and let the tears have their way.
But when the stage—with Mr. Cavanaugh in its most comfortable inside seat, as snug as rugs and robes could make him—went over the spur, what a "t-o-o-t, t-o-o-t, t-o-o-t" was sent back! "Bless him!" said mother Ferris, catching the first sound. "What a sight can be put into a toot, and what a difference it does make when one's own boy is back o' it."
And as the stage with a flourish dipped down into the ravine, Daniel's comment, up there on the driver's seat with the blue mists of morning on fir tree, river, and distant fields, was, "A master hand at prayin'!"—N. Y. Observer.

A holy man is a whole man—one unbroken, complete. His whole nature is filled out; his life complete, in that God is in it; his character is whole, in that it is filled out to the fullness of Christ.

TALKS ON EVERY-DAY TOPICS.

II.
THE MORNING PAPER.

BY OLIVE E. DANA.

Is there any one product of our fertile, complex, wonder-working age that is at once so indispensable and so unwisely used too often as is the newspaper? It is both a fruit and a factor of our civilization, for all the marvelous inventions that have marked the progress of that civilization during the last few centuries—from Gutenberg's discovery to the latest-perfected telegraph—facilities—contribute to make it what it is, and, indeed, make it possible for us to have it morning by morning.

And we receive it and use it too often as we do God's gifts of the days themselves. How eagerly we seize the damp, rustling sheet, how expectantly we open it, and scan the closely printed pages, and how soon we have exhausted, or let ourselves think we have exhausted, its promises and its possibilities! And, in the doing of the day's work and in that preliminary to it, the look at the morning daily, what significant events and really momentous and enduring outside interests we pass by to give our fullest attention to the small happenings, and even the personal gossip, of the little locality in which we happen to live!

He is truly to be commiserated who thinks he can do without a paper, be he sage or street-sweeper. He is equally to be pitied who thinks he needs little other mental aliment, or who thinks that the contents of the newspaper are anything more—save perhaps its editorial dicta, of which I shall speak later—than the raw material which the history of the past, the events of the future, the wisdom of trained observers and thinkers, and his own earnest and independent thought are all to act upon, clarify, and put in due order and relation.

I have spoken of the newspaper as indispensable; indeed, I do not see how the most of us can do without, literally, "the morning paper," though it must be confessed that there are some advantages in taking, less frequently, perhaps through the media of some of the standard weeklies, a deliberate, comprehensive, thoughtful survey of the world's events and progress. Though this occasional leisurely outlook is even more interesting and helpful, and almost as indispensable, if one has been keeping a daily tally of its changes. Few of us read the daily with sufficient attention and thoughtfulness to rightly understand and estimate all it brings to us. Few are competent to do so. We have not acquired the habit or ability. They are well worth acquiring, even if one must neglect some more ambitious seeming study, for the newspaper, well-used, is the best and primarily the only text-book for the student of affairs, or for those desirous of a fresh, present-day culture.

It is an invaluable aid to a right understanding not only of what is going on in the present, but of what has happened in the past, and of what the future may bring. But there are conditions essential to this helpfulness. A haphazard reading will never serve the purpose. And so it may be well to suggest some of the ways in which the helpfulness of this universal text-book, this "poor man's college," brought to his door and biding his time, may be augmented for us all.
It is well said that the secret of successful newspaper reading lies in knowing what to skip. But the distinction is finer than this. We might paraphrase Bacon's familiar dictum concerning books, and say of the newspaper that "some parts are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some are to be read only in portions; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention."

Making this discrimination, the art of newspaper reading—and it is a fine art—becomes far easier of attainment, because the matter to be appropriated and mastered is reduced to comparatively small proportions. Of course the matter to be dwelt upon will vary with individual taste, occupation, interest, but the same general rules hold good for all. It is a waste of time to read the usual local news or even the half column of telegraphic brevities and miscellaneous items with the same care one should give to the discussion of an important measure. Even the telegraphic reports of really important events will usually bear judicious "skimming," although a superficial knowledge that confuses causes and results, and is hopelessly uncertain as to details, is as much to be deplored here as in other matters. The editorials should never be unscanned, and the leaders should be read with care, unless the

subject claims to be, as will sometimes happen, one in which there is only a passing or local interest, or one intended for only one class of persons. The editorial comment is the best of guides to judicious reading and to the formation of correct judgments and opinions.
After the more obvious news of the day come the doings of Congress, the minor despatches, the excerpts on current affairs, and the book notices. The student of the newspaper cannot afford to pass by any of them. And he will find his knowledge much clarified, augmented, and established if he supplements the newspaper with some digest of events, such as furnished in so readable a form by *The Reviews of Reviews*.

But, even so supplemented, the newspaper is not to be read by itself. Indeed, one of its chief values is that it sends the thoughtful reader to his atlas, his dictionary, his histories, his compendiums of biography and science. It compels him to recall and verify facts of both recorded and contemporaneous history.
As the present grows out of the past and holds the seeds of the future, so the record of its events will continually be a reminder and an interpretation of what has been done, thought, planned, or begun in the months, the years, the centuries that are past. And the interests it touches are as various as those of human life itself.

It constitutes a chief charm and value of the best of our papers, daily and weekly—and I have taken it for granted that the best are chosen for regular reading—that they do indicate by arrangement and position of news and other articles and by editorial comment the relative importance and the real significance of what they contain. Facts, unexplained or unrelated, are of little import, if so they be real, for accuracy we cannot dispense with. Says Dr. Holmes: "Facts always yield the place of honor, in conversation, to thoughts about facts; but if a false note is uttered, down comes the finger on the key and the man of facts asserts his true dignity." The saying is hardly less true of newspapers. The interpretation of events is what largely interests and concerns us. All honor to them who have given, and are giving, the labor of laborious and consecrated years to this guidance of their fellow-men!

Newspaper reading, even more than reading of other sorts, is a means, not an end. It is to be used, not merely to serve as a *quasi* enjoyment or pastime. It is to be found that the newspaper is responsible for a large part of the truth of Emerson's adapted saying: "He knew not what to do, and so he read!"
The newspaper, to borrow the simile which Phillips Brooks uses with such noble suggestiveness, is in the immediate "foreground" of human life. It cannot serve its own ends taken by itself. Behind it are history, invention, science, laws, literature, life. There is no new issue but gives to some or all of these new readings, new interest, new significance, nor is there any issue but must be read and interpreted in the light these throw upon it.

A FRIEND.
What the Lord is to his loved ones is well seen in this incident.
One night, pursued by these savages, Dr. Paton was obliged to climb into a tree for safety. He says: "The hours I spent there live all before me as if it were but yesterday. I heard the frequent discharging of muskets, and the yell of the savages. Yet I sat there among the branches as safe as in the arms of Jesus! Never in all my sorrows did my Lord draw nearer to me, and speak more soothingly in my soul, than when the moonlight flickered among those chestnut leaves, and the night air played on my throbbing brow, as I told all my heart to Jesus. Alone, yet not alone! If it be to glorify my God, I will not grudge to spend many nights alone in such a tree, to feel again my Saviour's spiritual presence, to enjoy his consoling friendship. If thus thrown back upon your own soul alone, all alone in the midnight, in the bush, in the very embrace of death itself, have you a Friend that will not fail you then?"

CHIPS PICKED UP.
—The two great principles of the development theory are (1) that life is constantly and necessarily correspondent to the universe without, "the continuous adjustment of internal relations to external relations," and (2) that of descent and heredity. This theory asks us to believe, that our religious intuitions and our moral sense are only refinements of our social instincts; and that these are but modifications of lower brute impulses; and these, again, have been derived and transformed, somehow, out of the attractions, repulsions, and other activities common to all matter and force.
—The teacher was testing her small pupils as to their understanding of what constituted a good Christian, when one of them, whom we will call Avery, with his face aglow with knowledge struggling for expression, ejaculated:
"Say, teacher, I know who is a good Christian."
"Well," replied the teacher, "who is it?"
"Caley M—!" he replied with emphasis.
"Well, tell us why you think he is a good Christian," said the teacher.
"Cos whenever he has anything he don't want he gives it to me!"

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The Free Baptist Register and Year Book for 1894, 10 cts.

Devotional.

THE SOMETIME LAND.

We say, when we sigh and our hearts grow sad,
 That sometime the sky will show after rain;
 We hope, when we lose those who make life glad,
 To sometime gaze on their faces again.
 Our cross may cause us to swoon by the way,
 But sometime the burden will surely fall;
 And sometime, sometime, and sometime, we may
 See the infinite love of God in all!

Ah, Sometime Land! lying ever beyond
 The now with its tortures and trials sore,
 We note thee from Nebo with glances fond
 As the old seer cast toward Canaan's shore!
 And e'en though our steps may never be heard
 With the footfalls of angels along thy strand,
 Still wait us the song of the sometime bird!
 Aye, shine and encourage us, Sometime
 Land!

—W. T. Hale.

SAINTS' COMMUNION AND LOCAL CHURCH MEMBERSHIP.

BY THE REV. J. C. STEELE.

Many Baptist churches regulate the communion as a church ordinance. Inside the pale of the local church they would keep themselves and the emblems from contamination from the profane hands of the unimmersed believer. "No saint has a right but our saints of our church at our table." "It is only through courtesy that we grant the members of other churches of our faith and order a place at the table." This would be the only safe thing to do if in the communion the church become "partaker of other men's sins" or responsible for the opinions of the other saints of the Lord in the matter of baptism.

Another and more consistent class of Baptists spread the table of the Lord and draw near to it without extending any invitation. They argue that the Lord knows his own and that his sheep will hear his voice calling them to feed beside the still waters. If any unbaptized believer should come they do not thrust him away from the table of the Lord. The matter is done so quietly that few know that a John Bunyan church exists in their midst. It is possible that all the different denominations of Baptists could accept this as a compromise and make it a basis of union. The union of all Baptist denominations is desirable and would greatly strengthen Baptist interest by setting free a large number of workers to engage in home and foreign missionary work. The amount of money saved to be expended in their work would be very great. Taking the admitted fact that Baptist churches are independent bodies and coupling it with no invitation, what is to hinder a working union similar to the one in England? Free Baptists, "the Church of God," the Christians or Disciples, the Christians once supposed to be Unitarians, the General Baptists, and a number of smaller Baptist bodies agree in regulating the supper with the rule set forth by Paul in Corinthians. That is, "Let a man examine himself and so let him eat," etc. This rule amply meets the case and places all the responsibility where it must necessarily belong. Jesus Christ must have known when he gave these directions to the apostle "born out of due time" that errors would come in the mode of baptism, yet he gave directions that did not thrust them forth from the supper. In fact they are broad enough to cover the multitude of sins against baptism for they apply to all who "call upon the name of the Lord both theirs and ours."

When asked how often a Christian must forgive his brother our Lord said, "I tell you not seven times but seventy times seven." Surely if this is to be done when they say "I repent," our charity can cover one error of judgment on a question that does not destroy Christian character or invalidate the heirship of the saints. It is time to make the mantle of our charity cover the "elect of God called to be saints." Agreeing with C. Baptists that pedobaptism profession is imperfect I cannot agree that it is my duty to forbid their doing with me the things that I know they can do rightly and well. If I did so agree I should be consistent and refuse to do anything with them at all. A man is known by the company he keeps at supper-time and afterwards as surely as at that important event. It is a strange anomaly of close communion that all testimony against sprinkling is to be done once a month, that they are not favoring sprinkling when they work in the fields as well as when they go home to supper when the work is done. If close communion is right it is because baptism by sprinkling prevents union with the baptized by immersion lest we become partakers

of their sins or bid the transgressor God-speed. This prevents all union upon all occasions.

THE DUTY OF THE CHURCH TO SUPPORT ITS MINISTRY.

Notice the design of the ministry. Paul declares: "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "He gave some apostles and some evangelists and some pastors." "Though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is me if I preach not the gospel." It is clearly seen by this Scripture and others that ministers are divinely appointed. In the ministry there are diversities of labor which the church often overlooks. He is expected to visit and must, but the church in her demands should not forget the minister is not to spend his time in constant visiting, in no one place beyond the necessity of the case. The sick have his first demand, and he should visit his congregation each one at least once a quarter.

For he cannot neglect study. These are not days which permit the minister to "make tents" or work a farm or board around. He must keep abreast of the spirit of the times, and the church demands that he live in touch of the evolution of progress. His study demands a part of his attention in the cultivation of knowledge and wisdom.

The church with all its numberless forces, for its growth and development, is no exception to a regular order for the highest interest of the church. The things of this world plainly indicate a course and regularity of progressive development which suggests that stages and methods are necessary for spiritual growth and development. Our common observations confirm these conclusions, and it is for this reason that Christians employ human agencies to advance the cause of the Redeemer. The ministry, although divinely appointed, proves to be no exception to all of the world's great industrial operations. In all of this we recognize the divisions of labor. The religious work of the world is carried on by diversity of labor. If, therefore, the things of this world indicate stages of advancement, how much more should we observe the methods and conditions of spiritual advancement. The church of Christ has been established and continued by human instrumentality. The church employs the ministry to proclaim the good news to all mankind. Thus the ministry is set apart for this purpose and instructed thoroughly in Christian teachings. These men are honored in a special sense as Christ's ambassadors.

There are a few ministers, I think, whom the church is not under obligations to recognize. Paul described them: "I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." They make great pretensions of orthodoxy and exclude all others as erroneous and impious. Such teachers are cruel and dangerous, "teaching things which they ought not to for filthy lucre's sake."

The subject implies more than money. The word "support" has a broad meaning. The church must bear with the minister's infirmities, throw the mantle of charity round his blunders and mistakes. The church should guard him from reproach and undue criticism, for the church which looks for perfection must first be perfect. The ministry of the Word implies an organization for the maintenance of its ministers. There are many ways of supporting the pastor of a people, and one of the most important of these is by a sincere fellowship, the expression of warm sympathy and giving him unfailing moral support, becoming interested in his labors of love and good-will, and cooperating with him in his labors, that the people may become efficient followers in the truth. It is the privilege of the church and congregation to stand by the minister in the declaration of the Word, not only when truths that flatter are spoken, but also in those utterances that are more wholesome than welcome. They are utterances of the Master, our friend.

Follow the minister in his search after things new and old. Some have a mortal fear of an old truth arrayed in modern style, clothed in a new dress by the researches of our brightest scholars. A minister of Christ may be prudent, regardless of the views of his flock, tender over their convictions and charitable for all of their erroneous conclusions, and yet often easily misrepresented. I remember reading of a good woman saying to a minister, "I wish you would talk to my boys and husband about the work of the church and try and induce them to come to church." The minister replied, "Madam, there is no chance for me to do your family good for you well know my name is a by-word in your home, in evil speaking and foolish criticism, and you very seldom come to church, and when you do you see no good in me or the church. The fact is before you. Repent and bring your boys to church, and by your good example and a due appreciation of your pastor's work you may win your family to the church."

Occasionally, and with sufficient reason, the minister may be declared unorthodox. Usually there is a resentment in the charge in consequence of a mild rebuke, perhaps of selfishness, a gentle reproof of wrong practice, a chiding for harboring prejudice, a re-monstration for lukewarmness, an urging of a more critical study of the Holy Scriptures, a deploring of the neglect of family and social worship, or a commending and encouraging of the exercise of great Christian charity in the church.

To defend respect is a great principle of Romanism. Her priesthood is honored, and so should Protestant ministers be,—not as being lords over God's heritage but as ensamples to the flock."

Some good people seem to think that it indicates instability of character to change an opinion once formed. Some express great confidence and reverence for our religious forefathers, as though their opinions were conclusive. They deem it a trait of soundness to read and believe the commentaries upon the Scriptures made in the past ages. It seems a pleasure for such to dwell in the dim twilight of the past, in the darkness of superstition. In accepting the theology of days gone by they become callous to the sweet ministry of truth and love. They are not impressive by the angelic enunciation of good-will to men. They do not comprehend the Gospel under the double lens of science and spiritual illumination. Such forget that there is a continual progress of truth in our interpretation of it, and its most glorious revelations of God's purposes in the redemption of the human family. Those that would be conservators of the Gospel forget that it is a Christian duty to grow in knowledge, like the blade to the ear and to the full corn in the ear.

The Christian minister receives support when his people lessen his trials and relieve him of unnecessary burdens. He is tempted as others are, he has ambition and aims, worldly desires and wants as well as troublesome besetments to depress him. Who in the church think of their pastor and of those sorely dejecting influences and extend to him words of encouragement and manifest a real sympathy when he is thus aggrieved and suffering? Who carry to him the wine that cheers and comforts his spirit and refreshes his inner man? The minister is sustained when there is no contention but all are united, when each individual is disposed to put the best interpretation on all that is devised and undertaken. The pastor is maintained when his flock are deeply interested in his efforts to increase his hearers and make it a principle to fill the pews of the church at every service. It requires much thought and deep study of the Word and of human nature to deliver the good tidings to mankind successfully. And it requires of the hearers also a real abiding interest in these words of hope and comfort. An interest must be felt by the hearer where the word is sown and is quickened into life.

On the other hand the minister is not supported in his labor where there is detraction, backbiting, crimination, and recrimination, where vilification, false accusations and slanderous remarks are tolerated. The sweet dream of peace and Christian fellowship is rudely broken, and no church can prosper while these things are tolerated.

Prayer is one grand support. Paul says, "Pray for me that utterance may be given unto me that I may open my mouth boldly to make known the ministry of the Gospel." Prayer by the church indicates the true state of its love and appreciation of the minister. The church should support the worship and not forget the assembling of themselves together. I have discovered a peculiar infection, hypochondriacal fear of rain or excess of heat and cold, which appears on first-day morning and passes away on second day, enabling those infected to go forth to market, farm, and merchandise somewhat weakened but managing to do their ordinary business. The Sabbath worship is not recognized and sustained by its members as it should be. The church should for the work's sake and true love to God support the ministry by their attendance, sickness excepted.

Faithful ministers must be financially supported. We look abroad and see some men who are at work where not much skill is required and receiving from two to three dollars a day. We often hear of great strikes when men are receiving from forty-five to fifty dollars a month. Some complain that they can hardly live on sixty dollars. Statistics prove to us that the average salary of the ministers of the United States is but four hundred dollars a year. The cost of a minister's life is beyond most others. His need of books is greater than that of others, except lawyers and doctors. His other expenses are beyond those of ordinary life. The Jewish priesthood had a portion assigned them and we are taught by the gospel "that they that preach the gospel should live of the gospel." This is a part of the church privilege which God demands. All should bear a part; no one is exempted. The widow's mite was blessed and God demands it. Where there is much given there is much required.

Last, but not the least, is there a great need of a church fund for those who are worn out in the work of the ministry and turned out of the pulpit because of age and infirmities of mind and body. I find no proper plan among us, and the church is not doing what benevolent societies are doing. The deserving poor are allowed to drift about. There should be a home in every Yearly Meeting for poor ministers and the wives, with a good fund providing for their support.

E. E. ADAMS.

PRAYER-MEETING TOPIC.

For the week beginning Aug. 19.

SIMON THE CYRENIAN.—Mark 15: 21.

Just a name, nothing more. His birthplace says he was not an Asiatic but an African. He may have been a Jew for all that. Jews were scattered everywhere then as now. He was the father of Rufus and Alexander. What distinction that was we cannot know. The readers of Mark's Gospel could feel the force of the allusion. Some lessons we may learn.

1. The greatness of trifles. If he had started five minutes earlier or later his whole life would have been different. This should teach us not to despise apparent trifles. I know a house in New York so situated that a raindrop falling on the southern roof flows into the Chenango river, thence into the Susquehanna, Chesapeake, and the sunny regions of the South. If it strikes the northern roof, it flows into the Unadilla river, then into the St. Lawrence, and the frozen regions of the North. A slight breeze may deflect the falling raindrop and instead of the warm South the frozen North may be its portion!

2. Note the blessedness and honor of helping Jesus Christ. Every real cross-bearer is still a helper of our Lord. Cross-bearing with us is not actual as with Simon, but metaphorical, yet none the less real, none the less grateful to the Master. How the memory of Simon could recall how his strength rested his wearied Lord; how his ready helpfulness brought a smile of love upon his dear face; how gratefully the assistance was received, and how from compulsion his aid passed on so quickly into spontaneity and utter willingness. Fear may force us into discipleship but one moment of blessed communion with our Master makes our motive over into one of constraining love.

3. Note the perpetual recompense and record of humblest Christian work. Perpetual as memory is perpetual; perpetual in this case because sacred record caught it up and sent it lovingly down the centuries. But every bit of Christian work is as well embalmed. The record is on high. We shall meet it all by and by. Not a good word spoken for Jesus' sake, not a worthy deed done, not a loving act performed which can fail of its reward. This kingdom is one wonderfully organized, wonderfully carried on; its record is self-registering and eternal. Pile up the good deeds; put heart and cost into Christian service; no bank ever paid such splendid interest; no kingdom ever so rewarded its subjects.

4. Note the blessed results of contact with the suffering Christ. He yielded, no doubt, to the soul-compelling power of Jesus. The mob might compel his body, only Christ could compel the spirit. He was the "father of Alexander and Rufus." The whole family, perhaps, were brought to Christ through this little experience. These sons made their mart in the Christian ministry. It is a great thing to be the father of apostles, the father of a good man like Henry Martyn, David Brainerd, John Colby, David Marks. We shall know what this all means better by and by. We know enough now so that it ought to stimulate us to the utmost Christian endeavor.

G. L. WHITE.

AN OLD TIME SOLUTION OF A PRESENT TIME PROBLEM.

BY THE REV. E. L. DUSTON.

In one of his sermons Horace Bushnell says: "The great problem we have now in hand is the Christianizing of the money power of the world. What we wait for, and are looking hopefully to see, is the consecration of the vast money power of the world to the work and the cause and the kingdom of Jesus Christ. For that day when it comes is the morning, so to speak, of the new creation. That tide wave in the money power can as little be resisted, when God brings it on, as the tides of the sea. And like these also it will flow across the world in a *chop*. Who can doubt that a great problem to-day is the Christianizing of the money power? Who could measure the result of the turning of the money that now flows in the channels of the rum traffic, the tobacco trade, luxuries for the gratification of self alone, into a channel that would make toward the evangelization of this world for Jesus Christ? Money stands for the building of schools, the planting of missions, and the salvation of souls. And when I say that, I speak advisedly and do not ascribe a power to money that belongs to the Word of God or the work of the Holy Spirit.

Before the Christian church to-day are the open doors of unprecedented possibility. At her command are the men and women who say in response to

the call of God, "Here am I, send me;" but the means—the money—is not forthcoming. A striking illustration of this fact was shown at the Baptist anniversary at Saratoga this year. I quote from a report: "More than seventy persons have offered themselves for foreign service, fully one-half of whom are regarded as possessing superior qualifications, but they must wait for enlarged contributions from the churches." And not a man was appointed. Turning to the twenty-fourth chapter of second Chronicles, we learn of a time when the work of God demanded more money than was brought in, and Joash, after failing in one way, hit upon another plan which, with the hearty cooperation of the people, made the money problem a grand success. And in that olden time there was an example which, if followed out to-day, would solve the same problem.

First, one element of success lay in the fact that there was *universal* giving. "All the princes and all the people brought in." There was a general response. All helping to bear the burden made the burden light, and made the work a grand success. The same would be true to-day if all would give. How easy the work would go forward in church and denomination if all the disciples of Christ would help but a little! Someone has said that we must give not only generously but vicariously, i. e., for a good many who will not give. But how much greater the blessing and larger the fund if *all* would give. Those are startling facts presented by Treasurer Given, showing the condition of our mission treasury, and appeals are made that on a basis of twenty-five cents per member the whole indebtedness could be wiped out. But every pastor knows that, while all might do this, to present the matter to his congregation would be to have a response from the few who are always ready to give, while the majority would not respond. O for the time to come when all will give! Universal giving is a sure element of success.

Another element of success in that olden time was that it was *joyful* giving. "All the princes, and all the people rejoiced, and brought in." With what beaming countenances and light, happy hearts those people came up to that chest and dropped their offering in through the slot made for its reception, and heard the chink of the same as it fell with the other coins in the chest! They were hilarious givers, such as the Lord loves, and upon whom his own smile rests. The person who gives grudgingly, or because of the impurity of those who ask, loses a blessing himself, and cannot feel that his offering does much good.

The third element of their giving was that it was *persistent* giving. "All the princes and all the people rejoiced and brought in and cast into the chest, until they had made an end." The business was finished up; there was no balance to trouble them. All who have anything to do with the financial part of Gospel work know how perplexing "that amount to be made up" is. In so much of the work along this line finances run at loose ends, and are not carried persistently forward until "there is an end." What a pleasant thing it would be to be a treasurer if there was a carrying out of that old time plan, when they had to empty the money chest every day! They were not much like the people now who grumble at a contribution box passed once a week. When "they gathered money in abundance" so that the workmen could work, and carry the work on to perfection, and "they set the house of God in his state, and strengthened it."

May we all labor with God for the solving of this present day problem according to the old time solution.

"OCCUPY TILL I COME."

The following thoughts were suggested by an editorial in the STAR entitled "Steadfastness in Duty," and especially by the incident of the lady inquiring of John Wesley how he would spend the intervening period if he knew he was to die within a given short time.

One of the strongest objections to the assumption that God has revealed anything like a definitely set time when he is to come to judge the world is that such a revelation possesses a strong tendency to set in operation a certain weakness of human nature. All are fully conscious of the uncertainty of human life, yet the fact that the day of death is hid in the future is the principal basis of human activity and enterprise. Wesley's view of the duty of life is the correct one, yet the natures are rare who would not modify their operations in the face of such an impending event.

I recall to mind a certain incident during the Miller excitement of 1843. The owner of an excellent farm in a certain town in New Hampshire, fully believing that Christ would come at the time set by Mr. Miller, neglected preparations to plant the spring preceding the expected event. A neighbor remonstrated with him on the ground that he might possibly be mistaken. But no, he was sure of Christ's coming, and as he had enough for support till the event, he was not going to work with no other result but having his

crops burned up and his mind diverted from the contemplation of the great event.

The transfer was made. Perhaps there are readers of this paper who can recall instances where the activities of life were so far suspended that the unfortunate ones came to want. How strangely these poor people overlooked the principle of Christ's injunction to occupy till he come.

I once heard a man criticize the sincerity of the Advent belief of a neighbor because he saw him digging and blasting stones from his field. I consider the criticism out of order, as the man was certainly doing just what Christ enjoined, viz., seeking to occupy till he come.

Scripture says that "the days of man are three-score years and ten." What if all men thus lived and then died exactly on time? The multitude of years known to be in store might keep well oiled the machinery of human enterprise and activity for awhile, but would not the cases likely be rare in which the full tide of worldly activity would be kept flowing to the end? No, many men die before the age of seventy, and many others live years beyond that limit. It is the uncertainty of how many years a man may be permitted to live which constitutes the chief charm of his life, and usually keeps him busy to the end; and this activity would fail to be kept up with the mass of mankind if they certainly knew the day of their death, and God understood this, and so constituted human life as it is, for he framed the world and man for a certain issue, materially, intellectually, and spiritually; and in this issue he has a work for every man and woman, and desires that the powers given them shall be employed in this work till those powers fail. And with this view is it not wrong for human beings, even if they have acquired a competence, while their powers last, to retire to private life? With the want and suffering in the world to be alleviated, with the great need of the moral and social uplifting of the masses, with the need of the light of the cross flashed upon the darkened minds of heathen nations, is it not a most solemn duty that all the acquiring activities of life shall be continued to the end in order that the means may continue to be procured whereby these purposes may be accomplished?

Geo. E. PLACE.

North Perham, Me.

BITS.

--Stand straight, but don't lean backwards.

--God delights in the heart in which pure thoughts are made welcome.

--Be strong by choosing wisely what to do; be strong by doing wisely what you have chosen.

--If a man is unhappy is his own fault; for God has made all men to be happy.

--Hath any wronged thee? Be bravely revenged: slight it, and the work's begun; forgive, 'tis finished; he is below himself that is not above an injury.

--"Search the Scriptures." Why? Not because the Bible has power to save, but because the Scriptures testify of Jesus Christ, the Saviour of sinners. What we need to know is not merely some truth or much truth about Jesus, but we must know Jesus himself.

Obituaries.

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

Saunders.—Deacon Mark Saunders died Jan. 11, 1894, aged 79 years. He had been a member of the Ellsworth Quarterly Meeting from its organization, ever freely helping in building churches in the Quarterly Meeting. The last one he contributed to was that at Great Pond, as many of his friends there will remember. Sister Eliza, his wife, died Jan. 10, 1894, only a few hours before her husband. Their sickness was very short, it being that dread disease, pneumonia. Brother and Sister Saunders were people of great industry and strict integrity, and were much respected by their many acquaintances. Those present at their funeral services will never forget the solemnity of the scene as their casket was laid by side in the house where they had worshipped for so many years. Two sons and two daughters survive them. The funeral was attended by Rev. C. Rogers of Orland, who spoke comforting words from the text, Rev. 14: 13. The Deacon choir, led by P. B. Burdill, sang several selections. Brother and Sister Saunders had traveled the Christian pathway together many years, and in death were not divided. COMMITTEE.

Vantine.—Died June 22, 1894, at 443 West Trail St., Jackson, Mich., Miss Mary A. Vantine, after an illness of seven months, aged 65 years. She was baptized in early years and united with the Greenfield, O., F. B. church. She moved to Addison, Mich., in 1864, where there was no church of her choice, and on moving to Jackson, Mich., in 1885 she united with the 1st M. E. church. During her last illness she often spoke of her Saviour, and her lips often formed a prayer for patience to endure to the end. A few mornings before her death she asked to be raised up and she uttered the following: "If Christ be for us, who can be against us? He cleanseth me, yes, even me." She had been a constant reader of the MORNING STAR, and her father taking it for many years, and when she could not earn the money for it longer the matter was laid before the F. B. church in Jackson and they paid for it for two years. Her Bible and STAR were her reading, and she was very peaceful, just a falling asleep in Jesus. The funeral was held at the M. E. church in Addison, June 24. Text, Ps. 23: 4. E. J. BOUGHAN.

Terrel.—Mrs. Joan died at her son's residence, Alonzo P. Terrel, Parker Head, Me., June 3, 1894, aged 80 years. Sister Terrel experienced religion when quite young, and united with the F. B. church of Brunswick, thus making preparation in youth for old age. Quite a while before she passed away she became helpless, but she found a good home in her son's. The willing hands and loving hearts of Sister Terrel and her daughter Rose ministered to her every want. Thus the Heavenly Father provides for his children. And thus the fathers and mothers in Israel are raised up away. May God in his infinite mercy raise up others to take their place. F. COOPER.

Missions, HOME AND FOREIGN.

Monthly Missionary Concert. TOPICS FOR 1894. January, The World; February, China; March, Mexico; April, India; May, Malaysia; June, Africa; July, United States; August, Italy and Bulgaria; September, Japan and Korea; October, Protestant Europe; November, South America; December, United States.

LETTER FROM INDIA. CENTAL MINDAPORE DIST., BENGAL, INDIA. June 11, 1894. MY DEAR "STAR":—Some of your readers, I know, are intensely interested in our new station, and are, doubtless, wondering why they do not hear often "from the front," as the soldier would say. Well, the only reason I can assign for the infrequency of our communications is the fact that news is scarce. Two or three items have accumulated during the last two months, and I hasten to communicate them.

On Sunday, May 6, a very interesting inquirer was introduced to me by Nada, just after the religious services for the day had concluded. A young Brahman, Braja Nath Panda, had been talking with him, and he asked for an introduction to me. He is a bright looking lad about 17 years of age, and very intelligent. My first question was "What do you wish to see about?" He instantly replied, "I want salvation from sin."

You will form some opinion of my surprise when I tell you that in an experience covering 37 years I do not remember ever to have received such an answer from a Hindu. The usual answer to that question is, "I want you to make me a Christian." Of course I lost no time in laying the precious Gospel before him in all its glorious simplicity, and the eagerness with which the dear boy seemed to drink in the truth was most refreshing.

When I perceived that he had, seemingly, grasped the plan intelligently, he was faithfully warned that to grasp the truth mentally was not enough, that he must accept the personal Christ of the truth as his personal Saviour, and he was urged to an immediate surrender. Nada and I prayed with him, and then urged him to pray, making a formal and thorough surrender of himself to Jesus. This, with a very little hesitancy, he proceeded to do. He remained on the mission premises with our people until the next day, when at our worship hour he appeared with the others and participated in our worship. He professed to be still trusting. When asked what evidence he could give that he was saved, he instantly replied, "I hate sin; before I used to prefer it." The case seemed almost too good to be true, and yet in a judgment of charity I dared not reject the dear boy's testimony.

He was asked what he had to do for a living, and I found that he had no employment. He had been acting as Brahman cook for a Babu in this neighborhood. He was told that no true Christian could be idle and was asked if he was prepared to work. He said he was, I then told him that I could give him something to do for two or three weeks. My native preachers' houses were then in course of construction, and there were bricks to count and pile, there was digging to be done. He took hold of the work with a will. This you must understand was very surprising, inasmuch as he had never done anything of this kind before. Being of the Panda caste he was not supposed to do any manual work whatever.

During the week he was with us a number of his acquaintances in the bazaar, where he is well known, bantered and abused him not a little for the step he had taken. His reply was, "What evil have I done?" To this there was no reply. One of his old associates asked him why he had taken such a step. He replied instantly, "I have found the way of life." He was with us from Sunday the 6th until Saturday the 12th of May. On the evening of that day he went to the bazaar to make arrangements about the sale of some land which he had inherited from his father, and we have not seen him since. We hear that he was forcibly carried off by some of his relatives to his village home about eight miles from here. I obtained a clue, and I doubt not I could have traced him, and compelled his false friends to produce him in the magistrate's court, but on thinking the matter over I doubted whether his Master and mine would have it so, especially as there was just a little doubt about the outcome.

The dear praying ones in our little circle here are praying much and earnestly for his deliverance and restoration. We had heard that he had been taken into caste again, but this is contradicted; and later intelligence informs us that his friends desire to take him into caste again, but I fancy he refuses to submit to the disgusting and senseless ceremonies necessary to this; and furthermore, we take courage concerning his case from the fact that he is very closely watched by his false friends. This would not be necessary if he were in a submissive frame of mind and not inclined to return to us. Mark my word, Braja Nath will come back to us yet in answer to prayer. Join us in prayer for his sustenance and deliverance.

On the 5th of June another very intelligent inquirer came to the front. His case differs from Braja Nath's, and yet it is not without its hopeful features. This man is a Boholo, a member of a religious class who are greatly esteemed by the people; so much so that, though they are not Brahmans, the people will work for them free of charge, and think they are doing God service. Jugeswar, whom I baptized just before leaving Balasore, was of this class. This man was very forcibly struck by the truth and gave an intelligent assent to it all. He also was urged to an immediate surrender to Christ, but was not quite ready to take the step. He went off very thoughtful, saying that he would go and see what he could do with his friends about the matter. We have not seen him since, but do not despair; he too is the subject of very much earnest prayer. Pray for him at home.

Now a little about our little circle of Christians here. I must tell you that we have had very serious trials with some who call themselves Christians, but who, alas, prove themselves to be anything but Christ's followers. An effort has been made recently—a special effort I mean—to reach this class. On Sunday the 3d of June, a direct appeal to these was made with the result that three persons raised their hands expressing a desire for a more thorough work of grace in their hearts and lives. They were distinctly given to understand that we could not for a moment recognize their former profession of conversion.

This they accepted, and came as seekers of salvation. Yesterday a still more personal appeal—an appeal by name—was made, and they were exhorted to let a seeking Saviour find them. Three of them prayed in our meeting asking pardon for their many and grievous sins, and professedly surrendering themselves to Christ. Oh, how sincerely we hope that this may be real; for these sinful ones have been the cause of no small amount of reproach to the cause we love in this new field. Do pray for these also.

Would to God that some of our dear moneyed friends at home would make some special grants for Contal. We need a well, a tank, and a fence round the lot. Besides, we sadly need a good boat for the work here. Indeed, the work in about one-half the field—or nearly—cannot be done next cold season without it. The boat needed would cost about \$650, and I would be very glad to name the boat for the donor if one could be found.

E. C. B. HALLAM.

SPAIN AND THE MISSIONARIES.

As our readers already know, Spain refuses to allow the missionaries of the American Board to return to Ponape, on the pretense that they have stirred up the natives to rebellion. The true story is thus told by Mr. and Mrs. Frank Rand, missionaries to the Caroline Islands since 1874, who have just come back to this country: "In 1887 Spain sent Governor Possidillo to the islands to assume charge. He began to make slaves of the natives, requiring them to work constantly, and to furnish their own food. In September, 1889, Spain sent reinforcements to the islands under command of a new governor, Cardosa. Cardosa, learning that King Paul of the Metalabim tribe did not propose to submit to Spain's demands, ordered the native villages shelled and a general onslaught on the islands. The missionaries were notified that they should no longer teach and that they must go away or suffer the consequences. Consequently the American missionaries boarded the missionary ship, the Morning Star, and went to the Island of Mokil. In the meantime the Spanish ships opened fire on the native villages, pouring a constant rain of shell and bullets into the huts of the natives. This warfare was kept up for three days and the natives were assailed by land troops. But only three natives were killed in this battle, while the Spanish loss was 300. This was the last battle between Spain and the natives, and since then Spain has been endeavoring to compel the stubborn tribes to yield to that power. King Paul, who is much of a Christian, says he will never yield to Spain." Mr. Rand says that his return to Ponape will depend altogether upon what action is taken in the matter by the government of the United States and the action of Spain. The kind of piety taught the natives by the Spanish friars may, perhaps, be illustrated by an event which occurred in connection with a bull fight at Madrid last Sunday afternoon. One of the men engaged in fighting the bulls was desperately wounded. The priests who were present came to his relief by administering extreme unction. When they had finished, the sport was resumed.—Ez.

A SIAMESE HYMN BOOK.

"This little volume was given me by a discouraged missionary," said a gentleman recently, handing us a small hymn book printed in Siamese. On one of the fly leaves was written "Pet-chaburee," the name of the station where the giver had been at work for many years, but his wife's health failing, he returned to this country and engaged in pastoral work in one of our Western States.

"It is of no use to try to introduce the Gospel into Siam," he said; "it is like pounding with your fists on a stone wall. You make not the least impression."

On the title-page of the hymn book was the date of its publication—1859. At this writing "the fields are white to the harvest" in Siam. Twelve years of missionary labor were expended before the first convert to Christianity was made.

When the Protestant missionaries came to Bangkok, the second (or sub) king, who had already acquired some knowledge from the Jesuits of Latin and the sciences, placed himself under the tutelage of the Rev. Mr. Caswell, an American missionary, under whose instruction he made extraordinary progress in advanced and liberal ideas of government, commerce, and even religion. In 1862 an English school was established at the court of Siam for the royal family, under the superintendence of an English lady, Mrs. Leonowens. The present king of Siam was one of her pupils. Through the united influence of an English education and Christian missionary zeal, slavery has been abolished in Siam, freedom of religious worship permitted, and now, after sixty-five years of seed sowing and cultivating in Siam, the "harvest is white to the gathering." The ship which brought the Siamese twins, Chang and Eng, to this country in 1829, brought also the first call for missionaries to Siam.

The discouraged missionary who brought the hymn book to this country died years ago, but the seed he sowed and watered with prayers and tears did not perish.—Christian Advocate.

A Chinese convert once told a missionary that his people wanted "men with hot hearts" to tell them of the love of Christ. "Nothing succeeds through lukewarmness," I would thou wert cold or hot," wrote John to the church of Laodicea. A church that is cold, dead, and buried is past doing harm, at least, but a lukewarm church is a disgrace and a standing libel on the face of Christianity. It is impossible to believe the truths of the Gospel and yet be apathetic. Yes, give us "hot Christians." No great movement ever succeeded without enthusiasm; Christianity cannot.

"The analyses show that Cleveland's Superior is absolutely the best and most desirable baking powder manufactured." S. H. HURST, Late Ohio Food Commissioner.



April 5, 1893. "I use and recommend one and only one baking powder, and that is Cleveland's." MARION HARLAND.

Sunday-School.

LESSONS FOR THIRD QUARTER. July 1. The Birth of Jesus. Luke 2:1-16. 8. Presentation in the Temple. Luke 2:22-38. 15. Visit of the Wise Men. Matt. 2:1-12. 22. Flight into Egypt. Matt. 2:13-23. 29. The Youth of Jesus. Luke 2:40-52. Aug. 5. The Baptism of Jesus. Mark 1:1-11. 12. Temptation of Jesus. Matt. 4:1-11. 19. First Disciples of Jesus. John 1:35-49. 26. First Miracle of Jesus. John 2:1-11. Sept. 2. Jesus Cleansing the Temple. John 2:12-22. 9. Jesus and Nicodemus. John 3:1-16. 16. Jesus at Jacob's Well. John 4:3-26. 23. Daniel's Abstinence. Dan. 1:8-20. 30. Review.

FIRST DISCIPLES OF JESUS.

Sunday-school lesson for Aug 19, 1894. See John 1:35-49.

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The section for this lesson includes John 1:19-51. After the temptation was ended our Lord returned to the Jordan where John was baptizing. About this time came a deputation from Jerusalem to question John as to his personal identity. He said he was only the forerunner of the Messiah. The next day John pointed out Jesus as the Lamb of God and declared his superiority to himself, and narrated the attestation of the Holy Spirit to Jesus. The lesson begins with the next day.

The place was Bethany beyond the Jordan (verse 28). The Common Version has "Bethabara," but it is poorly supported. It became the common reading through the influence of Origen, who could not find a place named Bethany beyond the Jordan. "The site is in dispute, and the question whether it was also the scene of the baptism of Jesus is open to discussion. Conder places it in a district southeast of the Sea of Galilee, about twenty miles from Nazareth; but he thinks John moved north after the baptism of Jesus. Eidersheim places the baptism at the same point. The generally accepted view locates both events near Jericho."

The time was the early part of March or the last of February, year of Rome 780—A. D. 27.

II. EXPLANATORY NOTES.

33 Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and said, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Again on the morrow: The same term occurs in verses 29 and 43. The Common Version presents a needless variation. Jesus had appeared the previous day, and had been announced to the bystanders as the Lamb of God. Two of his disciples: "One of them is identified (verse 40) as Andrew, and the other was evidently the evangelist. This appears from the absence of all further designation, and from the fact that the narrative bears the marks of having been written by an eye-witness for whom each detail had a living memory." John had been present probably on the two preceding days, and he was prepared to accept Jesus, whom he probably knew, since Salome, his mother, seems to have been the sister of Mary, the Lord's mother (John 19:25); though this is disputed. Lamb of God: "The reference is probably to Isa. 53:7; but the utterance sums up the sacrificial prophecies respecting the Messiah. In verse 29, the word rendered 'latter say' may also mean 'heart.' But the latter sense would suggest that on this Lamb of God was laid the sin of the world, in order to remove it. A Jew could scarcely fail to perceive a sacrificial reference in the expression. The Baptist himself could not know all his words would mean; but the central idea he must have apprehended, as did these two disciples." Followed: Walked after him, as the context shows; but this following was the beginning of their following him as disciples.

38 And Jesus turned, and beheld them following, and said unto them, What seek ye? And as to the evangelist, who is to say, as being interpreted, Master, who abideth thou? He saith unto them, Come, and ye shall see. They came therefore, and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. Beheld them following: They seemed to be scarcely conscious of their purpose, but Jesus would call forth their faith in himself by his question: What seek ye? This would lead them to recognize their real desire, and prepare the way for instructing them. Rabbi: A Jewish title of honor, usually applied to one who taught the law, though afterwards given to any man of reputed learning. Being interpreted, Master: "These interpolated explanations are characteristic of this Gospel." Probably it was written outside of Judea. "Master" means teacher. "This address by the two indicates respect, not faith." Where abidest thou? This implies that they would be satisfied with nothing less than being with Christ. Come and ye shall see: This is the better sustained reading.

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Delightfully Cool and Refreshing

Horsford's Acid Phosphate, with ice-water and sugar.

PISO'S CURE FOR

Best Cough Syrup. Tastes Good. Use in Time. CONSUMPTION.

About the tenth hour: That is, 10 A. M., or 4 P. M. The Eastern mode, which the Jews followed, was to reckon from 6 P. M. to 6 A. M. and from 6 A. M. to 6 P. M. The Western mode was to reckon from midnight to noon, and from noon to midnight. Andrew, Simon Peter's brother: "This description assumes that Peter was well known as prominent in gospel history. Andrew is a Greek name (Andrews meaning 'manly')." 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John; thou shalt be called Cephas (which is by interpretation, Peter).

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is limited. The following brands are standard "Old Dutch" process, and just as good as they were when you or your father were boys:

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Free Baptist Publications

The Morning Star is a religious weekly of 8 pages, and the organ of the Free Baptist denomination. Price, \$3.00 per year in advance.

Our Day-spring, 8 pages, published fortnightly, for young people, is the official organ of the Young People's Societies. Price, single copy per year, 65 cents; five or more to one address, 50 cents each per year.

The Myrtle, 4 pages, published weekly, is designed for the younger readers, and is especially the Sunday-school paper. Price, single copy per year, 50 cents; ten or more to one address, 40 cents each per year. The Myrtle can also be had fortnightly; single copies, 35 cents each per year; ten or more per annum, 25 cents each per year. Temperance number once a month.

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AT OCEAN PARK.

Have you a copy of AT OCEAN PARK? It has thirty-two pages (6 x 8 inches) of reading matter and illustrations. There are nearly thirty pictures (showing buildings, beach, grove, etc.), some of them being of full-page size.

CREMATION.—Cremation has become an accepted institution in Boston. The records of the Massachusetts Cremation Society, whose crematory is near the Forest Hills Cemetery, show that up to June 1, i.e., five months since the opening of the crematory, there have been forty incinerations, the number constantly increasing each month.

PARTICULAR NOTICE.

The following is a list of the young people's societies whose active membership has not yet been reported to us. The most of them are connected with churches not reported in the 'Register' as having pastors.

- Maine. A. C. F. Bath (Corlis St.), Blue Hill, Weld, South Parish, Elmwood, Dexter, Lyman, West Gardiner, Mapleton, Bar Mills, East Letour, Sabattus, Ross Corner, Fayette, Pine Tree, Parsonfield, Danforth, Exeter, West Mills. Junior Y. P. S. C. E. Richville, Casco, N. Limington, Wilton, E. Franklin, So. Cornish, Skilling Schoolhouse, Hodgdon, 33 Maple St. Y. P. S. C. E. Shapleigh. Junior Y. P. S. C. E. Houlton, So. Windham, Myrtle League, Auburn.

BARGAINS IN BOOKS.

- Outline of the Fundamental Doctrines of the Bible. By D. A. Reed. Instructor in the School for Christian Workers, Springfield, Mass. Pp. 166. 10c. "Our New Hymnal." By Philip Phillips and Philip Phillips, Jr. Pp. 369. 10c. "The Bright Array." Sunday-school songs. Pp. 122. 10c. "Choral Songs." No. 2. Edited by Peloubet and Main. Pp. 228. 10c. "National Hymn-Book of the American Church." Edited by R. E. Thompson. D. D. Pp. 388. 60c. "Laudes Domini." Songs for the Sunday-school. Edited by Dr. Robinson. Pp. 188. 35c. "The Revival Hymns." Songs for worship. Pp. 192. 30c. "Junior Songs." Pp. 192. 30c. "Songs of the White Mountains." By A. L. Snow. Pp. 125. 50c. "First New Hampshire Regiment." Pp. 611. 1.10. "Charm of Good Conversation." Pp. 422. 30c. "Why the Solid South?" Paper covers. Pp. 422. 50c. "Gestures and the Philosophy of Expression." By E. B. Warman. Pp. 422. 3.00 1.85.

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. Matters 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. DYER BROOK.—Rev. Z. M. Miller pastor. "Sunday, July 29, this church and Smyrna had a union baptism, three from Dyer Brook and four from Smyrna. The hand of fellowship was given in the evening. We are having some good meetings in this church. Our young people's meetings Tuesday evenings are very helpful to the young in their work. Prayer for us. Our schoolhouse is rather small for us at the present time. We need very much a larger and better place in which to worship." LEWISTON (Main St.).—The services have been held this season with unusually large attendance. One was baptized on Sunday evening. Dr. Hayes will officiate on the first Sabbath in August, and Dr. Howe on the fourth. The intermediate Sundays the house will be closed. The pastor, Dr. Summerbell, will spend the most of his vacation on the Maine coast. LISBON.—"Six persons were baptized and received into the Lisbon church July 29. This church is small but trying to do well the work committed to it. This work, in the opinion of the church, includes doing something for every interest represented by the denomination and responding according to its ability to every call for assistance." GARLAND.—Rev. A. H. Hathaway pastor. State Missionary Newell writes (July 30): "By invitation of the pastor who is at present in poor health I spent the Sabbath (July 22) with this church. I found the pastor and people working harmoniously and seeing blessed results of their labors. Bro. Hathaway is now on the thirtieth year of pastoral relations with this society. His father, Rev. L. Hathaway of precious memory, served as pastor twelve years. At the close of the morning service where we had the privilege of preaching to a very large and attentive audience, we repaired to the stream near by where we led ten candidates into the baptismal waters, and buried them in the likeness of his death." The candidates were nearly all younger persons. One lady somewhat past middle life testified to having been convicted in regard to the duty of baptism for forty years. We thought how much this dear sister must have lost out of her Christian experience by not obeying the first promptings of the Spirit moving her to follow her Lord in this precious, helpful ordinance. A collection was given by the church of \$5.11 toward constituting Mrs. Harriet Davis a full member of the State Association. May the dear Master bless faithful Pastor Hathaway and his noble flock and make them more and more successful in leading souls to Christ." WEST LEBANON.—Rev. C. C. Foster, the pastor, had the great pleasure of baptizing two persons, one his own son, July 29, and receiving them, with one other into the church. Since the extensive repairs on the house of worship were completed at a cost of nearly a thousand dollars they have a beautiful and comfortable place of worship, and appear to be enjoying good prosperity. HARRISON.—Rev. W. P. Curtis: "Our present condition is hopeful and encouraging. We have a finer church edifice than is usually found in a village of this size. It has been painted and shingled this summer. For ten weeks I have preached at the 'old church,' having students assisting me here and at Bolster's Mills. Our social meetings are well attended. We have a C. E. society whose entire membership is nearly fifty. Last Sunday three were added to the church by baptism. The work at Bolster's Mills is pleasant and encouraging." NEW HAMPSHIRE. NORTHWOOD.—Has called Rev. F. E. Freese of Maine to the pastorate vacant by the resignation of Rev. R. L. Howard, who has gone to Limerick, Me. VERMONT. CORINTH.—Children's Day was observed at the 2d F. B. church July 22. The church was crowded, extra seats having to be brought in. It was indeed a day to be remembered by both young and old. Rev. F. I. Sargent, pastor, wishing to make a change, would like to correspond with some church that is looking for a pastor." MASSACHUSETTS. LOWELL (Paige St.).—There is a deep interest in our church. Mr. Harris is doing a good work. He is now visiting those who have left the church within the past few years, and so far has been very successful in persuading them to come back. Many who have returned are already taking hold of the work in good earnest. Souls are being saved and God's spirit is working through us. Bro. Harris is devoting his whole time and energy to the church interests. Last evening we had a glorious praise and prayer service. Although the heat of the day was almost unbearable the audience was large both morning and evening." WHITMAN (Bethany).—The pastor, Rev. A. L. Gerrish, gave the hand of fellowship to ten on Sunday, six of whom had been baptized the past month, and four by letter. One hundred and twenty-three were present at the Sunday-school.

THE WEST.

RHODE ISLAND. TIVERTON.—"There is an excellent spirit of unity in this dear old church, and an advancing Christian interest. Good attendance upon the services of the Sabbath. Baptismal service Aug. 5. Many expressions of regret followed the decision of the pastor, Rev. G. B. Cutler, who accepted a call to become field secretary and evangelist of the Rhode Island Association of Free Baptist churches. He will make his home at Auburn, R. I., where he has bought a house (whose latching will hang out) and where he will reside after Sept. 1. A good man is desired for the Tiverton pulpit. No pastor is neglected here. A good salary promptly paid, monthly. A good parsonage and a sympathizing and appreciative people in this church by the sea await whoever comes to its pastorate. Address Dea. P. J. Gray, chairman of pulpit committee, Adamsville, R. I." MIDDLE STATES. NEW YORK. PIKE.—From Rev. Z. A. Space, pastor: "The exceedingly hot weather has not materially affected us this season. All the interests of the church are carried on with as much vigor as in the cooler days. Two young men are awaiting baptism." VARYSBURG.—Rev. M. N. Shoemaker pastor. "The pastor entertained his Sunday-school class on a recent Wednesday evening, and a good time was reported by all. The pastor is much rejoiced at having fifteen or more young men enlisted with him in Sunday-school work. The C. E. here is encouraging. The active membership is small as the organization is young, yet the associate members help so well and take part that we expect to see them become active soon. The prayer-meeting of the church is well attended and one has started in the better way and we hope more will see the beauty and the helpfulness of Christ. Pray for us, that the noble-hearted young people of this place may find the precious Saviour while the soul and body possess strength to work for him." URBANA.—Rev. T. A. Stevens pastor. A very interesting and enjoyable gathering of the Sunday-school of the Urbana and Putney churches was held a short time since near the Putney house of worship. Nearly two hundred people were present. Over fifty came in one wagon from the Urbana Sunday-school. After a fine program of entertainment was carried out, a bountiful dinner was served, and remarks were made by the pastors, Revs. Ingelrick and Stevens, and also by the editor of a local paper, Mr. Howe. The people at Urbana are of late turning out finely, and filling the house morning and evening, and the outlook is encouraging. There are some excellent workers in the young people's society." KENNA PARK.—"Meetings of the church are kept for the time being, having given way for the annual assembly, which began last evening (Aug. 2) with a grand concert by the famous Creole Quartette. To-day we have had a grand discourse (the first of a series) by Dr. A. C. Dixon of Brooklyn, N. Y., on 'The Heroes of Faith.' There are many ministers and other gospel workers here sitting at the feet of this inspired expounder of the Word, laying in a store of material, and getting a baptism for future and better service. May the tribes come up to this Jerusalem praying for a genuine pentecost." PENNSYLVANIA. WEST GRANVILLE.—Rev. Charles Bloom pastor. "We are glad to be able to give a good report of the work of our church here. Congregations are large and increasing every Sabbath. All things seem to be working together for good." SULLIVAN.—Rev. Charles Bloom pastor. "All departments of church work are prospering. The Sabbath-school was reorganized May 1, with thirty-five members. We use Free Baptist supplies." THE WEST. OHIO. GRAND PRAIRIE.—"The new church here will be dedicated Aug. 5. Prof. D. B. Reed, Rev. H. M. Ford, and ministers of the Q. M. are expected to be present. Three services will be held during the day. A basket dinner will be served. Visitors will be gladly welcomed and cared for." IOWA. SPENCER.—"Our prayer-meetings are largely attended. Harmony prevails. The W. M. S. holds very interesting meetings. The most of the new members of the church are taking hold of the work well. Congregations are considerably larger than they were a year ago. The Junior C. E. society held an ice cream social on the parsonage lawn July 27. The proceeds, about \$6, go toward giving a Christian education to a boy in India." ESTERVILLE.—Rev. R. A. Coates has decided to close his pastorate here Sept. 30. "It seems too bad that the pastoral relations should be severed so soon. Bro. Coates is one of our best men, and the church which secures his services will be fortunate. Sister Coates is also an excellent worker. Leslie Littell, chairman of the pulpit committee, would like to correspond with ministers who are looking for a new field. The church is situated in a town of 2500 or more people on the B. C. R. and N. R. The pastor is paid \$500 and use of parsonage." SCHOOLS AND COLLEGES. BATES COLLEGE. Preparations for building the new hall for Cobb Divinity School are rapidly progressing. The site for the new building has already been selected by the committee having that matter in charge. The committee consists of Hon. J. L. H. Cobb, Prof. A. W. Anthony, President-elect Chas. Den. A. M. Jones, and N. W. Bardwell, Esq. The building is to face on Harvard street eight-fifty feet, and will be fifty feet deep; it will be three stories high besides the basement. Architect Thomas is preparing the plans. The committee hopes to commence work very soon. F. E. Mills, Ph. D., of Thaca, N. Y., a graduate of DePann University and a post graduate of Cornell and Johns Hopkins Universities, has been chosen professor of physics by a committee representing the faculty and trustees of the college. Prof. Mills had a fellowship at Cornell University last year, to which he was selected for the current year. H. R.

NOTICES.

Post-Office Addresses. John S. Abbey, Chairman Northern Kan. Y. M. Ex. Com. Half Way P. O., Cloud Co., Kan. Rev. R. L. Howard, Limerick, Me. Box 175. Rev. H. H. Hinton, Corinna, Me. Box 175. Rev. A. G. Hill, Fairfield, Me. Rev. W. H. Tranton, Washington, Vt. Rev. S. D. Chubb, So. Scarborough, Me. Rev. E. C. Cook, So. Windham, Me. Rev. W. H. Hall, Houlton, Me. Rev. F. W. Reed, Treasurer, Free Baptist Foreign Mission, Home Mission, and Education Societies, 2 Park Square, Boston, Mass. Mrs. Thoma Hurd, Sec. N. W. M. S., East Manchester, N. H. Rev. G. H. Damon, Medina, O., Treasurer of Ohio Free Communion Baptist Association and Woman's Missionary Society. Rev. F. W. Redder, State Agent for Vermont, Waterbury Center, Vt. Mrs. Clara P. Spooner, Treas. Mass. Woman's Mission Society, 10 Alton St., Lawrence, Mass. Rev. Z. F. Griffin, St. Dennis St., Adrian, Mich. C. BALLEN, Clerk. Miss L. A. DeMeritte, Treasurer of the Woman's Missionary Society, Dover, N. H. Mrs. Mary E. DeMeritte, 28 Wood St., Dover, N. H. Treas. Woman's Miss. Soc., Rockingham Q. M. Mrs. L. W. Preble, Bangor, Me., Treasurer Maine Woman's Missionary Society. Miss May E. Wheeler, Treasurer Me. A. F. C. E., 38 Pitt St., Portland, Me. Rev. Thomas H. Stacy, Cor. Sec. Foreign Mission Society, Saco, Me. Rev. J. H. Durkee, Batavia, N. Y., Treasurer of the Cent. Y. P. S. C. E. Cong. Sec. Foreign Mission Society, Saco, Me. Rev. H. M. Ford, Treas. Beneficent Fund and Theological Library Fund, Hilledale, Mich. Rev. W. H. Hinton, Treas. Mass. Association, 10 Alton St., Lawrence, Mass. Rufus Deering, Portland, Me., Treas. Me. F. B. Assn. Yearly Meetings. The next session of the Northern Kansas Y. M. will be held with the Horton church Sept. 7-9. The officers who have received assignments will be given a cordial invitation to give to all attend. JOHN S. ABBEY, Chairman. C. BALLEN, Clerk. The Iowa Yearly Meeting Ministers' Conference will open at Marble Rock, Wednesday evening, Aug. 22, with a sermon by Rev. Lloyd Evans. The officers who have received assignments will be given a cordial invitation to give to all attend. The Iowa Yearly Meeting Ministers' Conference will open at Marble Rock, Wednesday evening, Aug. 22, with a sermon by Rev. Lloyd Evans. The officers who have received assignments will be given a cordial invitation to give to all attend. The Illinois Y. M. will convene with the Ohio Grove church, Friday, Sept. 7, at 10 A. M. Ministers' Institute will meet on Wednesday evening, Sept. 6. Program for the Institute will appear soon. E. J. REES, Clerk. Quarterly Meetings. Sandwich (N. H.) with the church in Alexandria Aug. 28-30. Ministers' Conference Tuesday 2 P. M. Opening sermon in the evening by Rev. F. M. Baker. Notice that this meeting is called one week earlier than usual, owing to local causes. E. C. CLAWICK, Clerk. Oxnfield (Me.) with the church at Waterbury Aug. 15-17. Rev. Z. J. Wheeler will preach the opening sermon. S. L. JORDAN, Clerk. Owego (N. Y.) with the Warren church at Warren Center, Aug. 25, 26. Opening sermon by Rev. S. S. Schnell. W. L. WIFFEN, Clerk. Tuscarora (N. Y.) with the church at Brimley Center, Sept. 21-23. Conference sermon Friday evening by Rev. W. Lindley. Genesee (N. Y.) with the Bethany church commencing Tuesday, Aug. 21, at 2 P. M., and closing Wednesday noon. Erie City (Ill.) with the Middle Grove church Friday, Aug. 24, at 2:30 P. M. We hope all the churches will be represented. Delegates are requested to collect and send in the yearly dues of 25 cents per member. General dues of 15 cents and 2 cents Yearly Meeting tax to be collected in season by the Y. M. treasury. Visiting brethren invited. Washington Co. (Kan.) with the Hickory Grove church Aug. 17-19. Ripley (Ind.) with the Zion church on Friday, Aug. 24. Wayne Co. (Ill.) with the church at Orchardville, commencing on Friday evening, Aug. 24, and continuing Saturday and Sunday. Grand Rapids (Mich.) with the Kent City church commencing at 1:30 P. M. Friday, Aug. 17. Maine Free Baptist Association. The Association meets in Houlton Sept. 25-27. Indications point to a large attendance. An interesting session is assured from the success of all previous gatherings of the kind and also from the fact that we meet in a F. B. stronghold, Aroostook Co. Our people in that section are full of zeal and know well how to make and to maintain a meeting. The route will be through a new part of Maine over the Bangor and Aroostook R. R., an interesting route to traverse. Delegates will be much shorter than in years past, and the arrangement of trains is convenient for all parts of the state. Very reasonable rates have been secured, which will be announced by Bro. Rufus Deering. Let many attend and all go with a mind to do good as well as to get good. S. C. WHITECOMB. Central Association. The twenty-fifth annual session of the Central Association will be held at Keuka College, N. Y., beginning Tuesday, Aug. 14, at 7:30 P. M. Correcting. In the Storck Receipts published in last week's issue a donation from Sabbath school of Free Baptist church, \$100; H. Woodworth, carpenter shop, \$100, were omitted by mistake. N. C. BRACKETT. A. C. F. Notice. The sixth annual meeting of the United Society of Advocates of Christian Fidelity will be held at Fairport, N. Y., Aug. 24, 25, 26. A strong program has been arranged (see Dayspring June 30). A large delegation is expected. Questions of deepest interest to all F. B. young people will be discussed. The prayers of all our people are asked that this convention may be of especial power because of the presence of God with us. SARAH A. PERKINS, Gen. Sec. All persons expecting to attend the annual A. C. F. Convention at Fairport, N. Y., Aug. 24-26, that desire entertainments, will please send names immediately to GEO. A. SLOCUM, Pres. A. C. F., Fairport, N. Y. To Fairport. The fare from Boston to Fairport one way is \$8.58. Whether any reduced rates can be obtained to Niagara Falls and return can be obtained for \$19. It is expected that arrangements can be made to go by the Boston and Albany and New York Central Railroads, leaving Boston at 2:30 on Friday, Aug. 23, reaching Fairport about 9 o'clock that evening. Those who have tickets for Niagara Falls can go to Fairport with them if they intend to go to Fairport with them. If they do not, they should send their names and addresses I will make the best arrangements possible and notify them in season by the Rev. THOMAS SPOONER, 10 Alton St., Lawrence, Mass. Benevolent Societies. Receipts for July. Maine. F. M. H. M. Ed. Soc. Ch. Main St. Lewiston \$6.32 \$31.16 Ch. Dover and Foxcroft 1.26 1.26 Ch. York 4.22 4.22 Ch. Limerick 3.50 3.50 Ch. Sheep Falls 3.00 3.00 Rev. Z. J. Wheeler W. Bowdoin Bal Sch 5.00 5.00 Rev. E. Blake 2d Lebanon 4.50 4.50 T. P. Smith Westbrook 5.00 5.00 Friend Week's Kings' Sunny 2.00 2.00 Daughters Sidney furr Bal Sch 5.00 5.00 Mrs. Eliza J. Folger August 10.00 10.00 Ch. Bal Sch 15.00 15.00 Ch. Auburn 40.00 40.00 Rev. E. Blake 2d Lebanon 20.00 20.00 Annette J. Brown 2d No. Berwick 13.00 13.00 Annette J. Brown 2d No. Berwick 1.80 1.80 Ch. 1st New Port 4.50 4.50 Ch. Chas. Charley Doss 24.50 24.50 S. E. Grace Walcott 4.50 4.50

Table with multiple columns showing financial reports and contributions for various churches and societies across different states like New York, Vermont, Massachusetts, Pennsylvania, Ohio, Michigan, and Illinois.

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Table showing financial reports for Mrs. McColley's S. S. class, Union Free Baptist Ch. No., and other miscellaneous contributions.

Table titled 'Married' listing various couples and their details, including names like Moulton-Balley, Daves-Gray, and Roberts-Smith.

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News Summary.

AT HOME.

TUESDAY, JULY 31.—At a mining camp named Yale, seven miles east of Pittsburg, Kan., a row is started in a saloon; six men are killed and several females are wounded....By a dynamite explosion at Hawthorne, Ill., one man is killed, two fatally and several seriously injured.

WEDNESDAY, AUG. 1.—Ex-Judge Advocate General Joseph Holt dies in Washington....The Senate makes progress in the Sundry Civil bill....Senator Chandler introduces a resolution to inquire into the percentage of the Dominion Coal Company and what tariff assurances had been given it....Schooner R. P. Chase of Bath, Me., is badly damaged by a collision with the steamer Puritan of the Fall River line near Faulkner's Island....Chicago has the greatest fire since the great conflagration in 1872. Over \$3,000,000 worth of lumber, electrical apparatus, cars, carwheels, castings, stoves, patterns, buildings, and other materials were consumed in a blazing furnace of over half a mile square in less than three hours' time.

THURSDAY, AUG. 2.—The American Railway Union convention in Chicago will not officially declare the railroad strike off. Neither will it advise the continuance of the struggle....The members of the organization on each road will be allowed to return separately if they so decide, or remain out....Tariff conferees make slight progress.

FRIDAY, AUG. 3.—Lumber in yards of John Spry Company, Chicago, burned, entailing a loss of \$25,000; another fire there causes \$50,000 loss....Two firemen lose their lives in Philadelphia by an incendiary fire....Jamestown, N. Y., Opera House burned; loss, \$150,000....The only section of the country where a substantial boom exists in trade is at San Francisco, where life has been stimulated by the war in Korea....The shoe business is a little more active.

SATURDAY, AUG. 4.—The United States cruiser Atlanta has broken up the derelict schooner Golden Rule by ramming the wreck. It was a practical illustration of what our cruisers can do in that line....One of the cable cars on the Brooklyn bridge goes on a rampage and jumps the fence on to the road. Several persons are slightly injured.

MONDAY, AUG. 6.—Yesterday the Anarchists of Brooklyn, N. Y., failed of a meeting, though they assembled in large numbers to hear Mowbray, the London Anarchist. The purpose of the meeting not being divulged, Police Captain Kitzer ordered the Anarchists to disperse, which they did....Fire in the Chicago ball grounds yesterday afternoon; one man's leg broken and hundreds out in trying to escape through barbed wire....Strike declared off in Chicago with one or two exceptions; a gloomy prospect for the unemployed....A fierce fire in the Vandye Studio building of New York yesterday, loss \$100,000; three firemen injured....Nine freight cars robbed at Waterville, Me. Suspected tramps arrested....Detectives on guard at Gray Gables....The Senate passes the Immigration bill providing for consular inspection, with exclusion of Anarchists....James D. Foster nominated to be U. S. Judge for the Eastern District of Tennessee....The Democrats carry Alabama by 15,000 majority.

ABROAD.

TUESDAY, JULY 31.—A great victory for the Japanese fleet; largest Chinese ironclad sunk and two cruisers taken; the Chinese fleet carried about 1000 men, the most of whom were drowned....It is said that the cholera is epidemic at Marseilles, and that the authorities are concealing the situation....The Spanish government is informed that on July 24 the Spanish troops at Mindanao fought a battle with the rebel Malays at that place and routed them with the loss of 250 killed.

WEDNESDAY, AUG. 1.—War formally declared by Japan upon China; Japanese replied in an attack on a Chinese ironclad; Russia declares it will not tolerate any abridgment of Korean territory....Japan says that China began the war to seize Korea....Japan apologizes for firing upon and sinking the Kow Shing while she was flying the British flag. The commander of the Japanese cruiser claims to have been unaware, until after the fight, that the Kow Shing was a British vessel. Full reparation is promised.

THURSDAY, AUG. 2.—All quiet at Honolulu since the proclamation of the Republic....Trial of Caserio, assassin of Carnot, begins at Lyons; accused assures the court he is responsible.

FRIDAY, AUG. 3.—Emperor of China divests Viceroy Li Hung Chang of the order of the Yellow Riding Coat because he allowed Japan to get ahead of China in war preparations....Assassin of President Carnot of France found guilty and sentenced to death.

SATURDAY, AUG. 4.—Peru is practically under martial law. Civil rights are suspended and all telegrams are subjected to rigid censorship. The insurgents continue their guerrilla warfare....The official report of the Intercolonial Conference is furnished to the press. The Toronto Globe says that nothing tangible was accomplished in the way of advancing the commercial interests of Canada.

MONDAY, AUG. 6.—Report that three Chinese war ships have been captured off the Korean coast by Japanese....Coasting vessels flying the American flag forbidden by the United States Consul to land munitions of war at Formosa....Fate of Norway and Sweden said to depend on the result of the high-handed acts of the ministry....The insurance trouble has broken out in San Domingo, and fighting is reported.

BRIEFS.

There is said to be much bitterness in the South over the proposal to erect a monument to John Brown at Harper's Ferry. Many Southerners say that the proposal is an insult to the whole South, and an effort is to be made to have the legislature of West Virginia forbid the erection of the memorial. The Richmond Dispatch is especially savage in its opposition to the project.

Mr. Debs says, "I will never again have any official connection with a strike." He says that the "organized elements of society are opposed to strikes, and so long as strikes are repugnant to society it is useless to inaugurate them. We might start in now and organize a strike on a most extensive plan, but it would end inevitably as this one has." It is a pity that he had not found that out before causing untold trouble, loss of property and of life, and general distress.

The Central Copper Mine Company in Keeweenaw Co., Mich., was closed last week. It has been worked continuously for forty years, during which time it has returned to its stockholders \$27,000,000 in dividends on an investment of \$100,000. The vein had been worked by some prehistoric race, and it was the traces which they left of their work that led to the discovery of the mine in 1854. The shut-down is due to the utter exhaustion of the vein. Four hundred men wholly dependent on the mine are out of employment.



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The business situation is improving in some places slowly, while in others no improvement is discernible. The lowest price ever known for wheat and almost the lowest for cotton were the features at the close of the second month of summer. Drought has cast a shadow over some parts of the country, with a depressing effect on autumn prospects. The destructive fires come at a time when the loss will be sorely felt. The stoppage of several large cotton mills will bring suffering upon the operatives, but it will help to relieve the plethora of goods; and the recent reduction of prices of some have induced heavy sales. After Congress adjourns business prospects will probably brighten.

The conference committee of the House and Senate is said to have substantially agreed upon a report. It is essentially the same as outlined in the recent dispatches, and if the report shall be accepted by both houses of Congress, and the bill shall be signed by the President, it will be better than Cleveland's letter to Chairman Wilson had never been penned, and that the House had not stiffened up its back at the Senate bill only to surrender. The demand for free iron and coal is so far complied with that Nova Scotia coal may come into the United States free if Canada will allow Pennsylvania anthracite to enter the Dominion untaxed, a thing that it is pretty well understood that Canada will not agree to. Then the modification of the sugar schedule is more favorable to the Sugar Trust than it was when it passed the Senate.

China and Japan.

The Emperor of China has issued a manifesto in response to Japan's declaration of war. The manifesto declares that the Emperor accepts the war which Japan has thrust upon him, and orders the viceroys and commanders of the imperial forces to "root these pestilential Japanese from their lairs." The Emperor naturally throws the whole blame for the shedding of blood on the Japanese, and asserts that the Chinese are fighting in a just cause. The viceroy is confident of the ultimate defeat of the Japanese. In area China proper is about ten times as large as Japan, and taking the whole empire very much larger. The population corresponds very nearly to its area. The army of China is four times as large as that of Japan, but the discipline of Japan's forces is better than that of China. The imports of China are a little less than twice those of Japan, while the exports of China are nearly as large as those of China. Thus China has the greater resources, and Japan the greater efficiency in her army and navy in proportion to numbers. From the American Naval Academy have been graduated since 1873 six talented subjects of the Mikado. One of these had, in 1884, risen to the rank of rear admiral. It is said that the Chinese in Japan and the Japanese in China have placed themselves under the protection of the United States representatives in those countries. Viceroy Li Hung Chang, although seventy years of age, is the ablest man that China has. He first gained reputation during the famous Taiping rebellion. Of late years he has been prime minister, and nothing could be done by the imperial cabinet without first obtaining his sanction. During his sway China has progressed more rapidly and made more permanent improvement than in all the centuries before combined. He purchased abroad modern cannon and constructed armored and unarmored vessels, and employed American and British naval officers to instruct Chinese officers in their management and use. General Grant regarded him as one of the greatest men that he met on his tour around the world, and he called him the Bismarck of China. He has, however, been degraded for allowing the Japanese to get the start of China, a thing the higher civilization of Japan was bound to accomplish. These two nations have weapons of the nineteenth century, but methods of the nineteenth century, and if the war continues we may expect to hear of incidents like the sinking of the transport Kow Shing with 1700 men. The natural bitterness of the strife is intensified by the accumulated hate of ages, and the Chinese commanders will not long idly sit smarting under the disgrace of their first defeats. Never was there less adequate cause, less rational justification for that legalized murder which is called war, and let us hope that in some just way the horrid strife may be ended.

Personal.

Mrs. John A. Logan has deferred her European trip until October, when she will go abroad for a stay of several months in order to confer with the sculptor, Franklin Simmons, who has been awarded by Congress the making of the bronze statue and pedestal of the late Gen. Logan, which is to be placed in Washington. Mrs. Logan will occupy much of her time while abroad in writing, as she has undertaken to accomplish considerable literary work during the next year.

Commodore Henry Erben is promoted to rear admiral, and Capt. Charles S. Norton is promoted to commodore of the navy. One of the notable men in the group of admirals retired this year from the navy is Admiral George E. Belknap, the executive officer of that remarkable ship, the New Ironsides, during her most arduous and dangerous service off Sumter, and especially distinguished for his discoveries in the advancement of the cause of science by his deep sea soundings in the Pacific from Golden Gate to Hawaii.

Ex-Gov. Austin Blair of Michigan died at his home in Jackson on Monday morning. He was born in Tompkins Co., N. Y., in 1818. He was educated at Hamilton and Union colleges, studied law, and moved to Michigan. He was a member of the legislature in 1840; prosecuting attorney for Jackson Co. from 1852 to 1854; state senator from 1854 to 1856; from 1861 to 1865 governor of the state, conspicuously active in support of the national government against the Rebellion. In 1866 he was elected as a Republican to Congress, where he was a member of the committees on Foreign Affairs, Rules, and Militia. He had the honor of a re-election. In 1873 he resumed law practice at Jackson.

Judge Joseph Holt, who was Judge Advocate General of the Army and at one time acted as Secretary of War, died at his residence in Washington Wednesday last week. His death was due indirectly to a fall sustained not long ago, but to which he paid little attention. He was born in Breckinridge county, Kentucky, Jan. 6, 1807. He was educated at St. Joseph's College, Bardonia, and at Centre College, Danville, and in 1828 began to practice law at Elizabethtown, Ky. He removed to Louisville in 1832, was attorney for the Jefferson Circuit in 1833, and in 1835 went to Port Gibson, Miss., where he attained eminence in his profession. He returned to Louisville in 1842 and after a trip to Europe was appointed Commissioner of Patents by President Buchanan in 1857, and became Postmaster General in 1859. The last years of his life have been spent in Washington. President Lincoln found him loyal and able, and gave him important trusts.

Hub Notes.

Rev. Nathan E. Wood, D. D., of Brookline has resigned from his church there and has accepted a call to the First Baptist church of this city, and he will enter upon his duties on Sept. 1.

The company to build the Meigs Elevated Road has been organized, its officers chosen, just as if business is meant. Now it is said that the road will be extended to Haverhill, and express and accommodation trains will compete with the Boston and Maine R. R.

Last week Boston was visited by the pilgrims from Philadelphia, the Middle States, and the South and West. Coming on an educational historic pilgrimage, they visited the Old South Meeting House, Bunker Hill, and other places of historic interest in and about Boston; they also went to Concord, Plymouth, and other places. Such men as Edwin D. Mead and Dr. Edward Everett Hale were engaged in their entertainment.

To Rev. Rufus Tobey of the Berkeley Temple should be ascribed the glory of one of Boston's newest and noblest of charities, the Floating Hospital. It made its second trip down the harbor on Tuesday of last week, taking over 200 sick children, under the care of 15 mothers or guardians, three physicians, five trained nurses, and several others who had no special training, besides Mr. Tobey and his assistants. The hospital is supported by funds from individuals, and the tickets are given out to doctors all over the city. No contagious diseases are admitted. The nationalities, according to proportion, were in this order: Irish, Jews, colored, Italians, and a few Canadians, and one or two Scandinavians.

Religious Notes.

At the session of the national convention of the Catholic Total Abstinence Union at St. Paul on Aug. 2, resolutions were adopted which indorse the recent action of Bishop Watterson and Mgr. Satolli. They said, "The scandal of a preponderating number of Catholics in the saloon business is a disgrace too long endured. Whatever the cause of the fact, a new day is at hand. We urge all Catholics to banish liquor from their homes, from their social and political clubs; let Catholic banquets be made remarkable by the absence of all alcoholic drinks. Let saloon-keepers be excluded from membership in all societies of Catholics. Give no support to Catholic papers which allow liquor-dealers to advertise in their columns." At the evening session this telegram from Rome was read: "The holy father blesses the convention with his whole heart." Also the following from Mgr. Satolli: "My cordial blessing upon the convention. I pray that the best fruits follow from it. The total abstinence society is the guardian of the homes of America. They who strive for the mastery refrain themselves from all intoxicating drinks, and they secure an incorruptible crown for religion and country." Such a movement among Catholics is encouraging to the temperance cause, and the saloons cannot help feeling that their traffic is under a ban.

WASHINGTON LETTER.

WASHINGTON, Aug. 1. Although there has been no official announcement to that effect, the opinion prevails in official and diplomatic circles that several of the great European powers have suggested to the governments of China and Japan that the war into which those countries have so suddenly plunged, as a result of their dispute over Korea, be stopped, and that the subject of the dispute be submitted to arbitration, with the President of the United States as arbitrator. Aside from the natural desire for peace which all good people have, there is an earnest hope that this opinion may prove true. Should the President of the United States be asked to arbitrate between China and Japan, it would not only be the highest compliment that those nations could pay to the American people, but it would necessarily add to the respect of the natives of those countries for American missionaries, and would consequently increase the usefulness of those missionaries. While President Cleveland would not, of course, indicate his willingness to act as arbitrator before he was asked, there is little doubt of his accepting the task if he is asked to do so.

The Bailey bankruptcy bill, which recently passed the House, has been favorably reported to the Senate, but it has been amended to such an extent that it is practically a new measure. Notice has been given that it will be called up in the Senate next Monday.

Washingtonians are proud of their liking for cold water, both as a beverage and as a cleansing fluid, but few of them had any idea of the enormous amount of water consumed every day, until the figures were made public by the authorities in order to get the water used a little more sparingly. According to those figures, the consumption of water last Saturday was more than seven barrels for each inhabitant of the city of Washington.

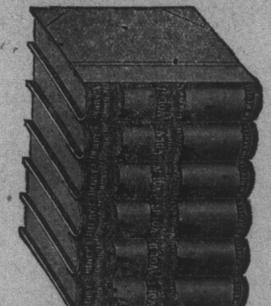
Members of the House Judiciary Committee, which favorably reported Senator Hoar's anti-lottery bill, already passed by the Senate, to the House, are not being left in any doubt as to the sentiment of the public towards this measure. While the most of the numerous petitions asking that this bill be passed have come from religious organizations, not a few have been received from individuals in all sections of the country. The bill, which is carefully and strongly drawn, is intended to be supplementary to the law closing the U. S. mails to lotteries. It prohibits the carrying or sending from one state to another, or from any foreign country, of any paper purporting

to be or to represent a ticket, share or interest in any lottery or similar enterprise, or any advertisement of them, in the mails or otherwise, under a penalty of \$1000 fine or imprisonment for from one to two years, or both, for the first offense, and imprisonment for the same period for the second offense. The statement sent out from Washington that this bill, if it became a law, would interfere with church fairs and similar methods of raising money was erroneous. Congress has no authority except in interstate and international matters. It is doubtful whether the bill will be acted upon at the present session by the House, as the indications are that adjournment will speedily follow an agreement on the tariff bill, which is hoped for shortly, but its friends are very confident that it will be passed by an overwhelming majority at the short session of Congress.

Representative Hutcheson of Texas has introduced a joint resolution providing for an amendment to the U. S. Constitution, reading as follows: "Trusts and monopolies dealing in agricultural products, or other articles of prime necessity, shall not exist in the United States, and Congress shall have power to enforce this article by appropriate legislation."

The history of the life and missionary work in Constantinople of Dr. Cyrus Hamlin is told in an address to the Y. M. C. A. of this city by Rev. Dr. W. Fisher, president of Hanover College, Indiana, was as interesting as any romance ever written, and was correctly stated by him to have been one of the best examples of Christian devotion and self-sacrifice in the annals of missionary work. He rapidly sketched the life of the boy born on a small farm—how many of the world's grandest characters were born on farms; his education for the ministry; his going to Constantinople as a missionary and his work there, where he taught not only Christianity but also self-reliance by the establishment of such industries as a modern bakery and a sawmill. His services in the cause of humanity during the Crimean war were recognized by a present of \$25,000 from the British government, every dollar of which he turned into the missionary fund. In later years he succeeded in establishing, after many difficulties, a college. Dr. Fisher closed with an urgent appeal for the teaching of practical Christianity to the youth of our country.

MATTHEW HENRY'S COMMENTARY.



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