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The Morning Star.

VOL. LXIX.

BOSTON, MASS., THURSDAY, SEPTEMBER 13, 1894.

NO. 37.

The Morning Star.

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in advance; and \$2.25 if by order.
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order is received for discontinuance.

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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.

NEWS AND VIEWS	289
Autumn (poetry)—Polly's Religion—He Worked on Trust—His Church Affilia- tions—Chips Picked Up	289
DEVOTIONAL.—The Stranger and His Friend (poetry)—The Evidence from Nature—St. J. William Hanson— Communion of Saints and Fellowship— The Rev. G. L. White—The Loneliness of a Church	290
ORBITARIES—HOME AND FOREIGN	291
THE SUNDAY-SCHOOL	291
EDITORIAL.—Ministers' Salaries—What Our Correspondents Say—Notes	292
CORRESPONDENCE—Talks on Every Day Topics. III. Office Hours—Spiritual Echoes. Veteran—Born Again. M. J. Spencer—Reflections of an Octo- genarian. E. D. Peck—The Squeak- ing Yearly Meeting. L. D. Hill— The Iowa Y. M. Ministers' Institute. G. H. Hopkins—Evangelistic Work. Garo Boys—Fifteen Facts on Believers' Baptism	292, 293
From the Field	293
Schools and Colleges	293
Quarterly Meetings	293
Publisher's Notes	293
YOUNG PEOPLE.—The Price Essay—In the Central Association. Elina G. Martin—In Maine. Ida B. Pullerton —Union Prayer-Meeting Topic. The Rev. G. H. Hopkins—A Few Words on Read- ing Lake Ellis (poetry)—The Young Chris- tians' Popular Amusements. I. Bar- bara Barclay—A Few Words on Read- ing Matter. L. E. P.—Good Stories	294
MISCELLANY	294
FARM AND HOME	294
NEWS SUMMARY.—At Home—Abroad— Personal—Religious Notes—Hub Notes	295
Washington Letter. S.	296
Notices, etc.	296

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For \$3 in advance we will
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the "Star" with one year's ad-
ditional subscription, and also
send the paper for one year to
any new address.

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

News and Views.

Lynching in the South.

We learn from the Independent that recently the Negro Democratic Club of New York city adopted a resolution that the condition of the Negroes in the South is generally satisfactory, and that Miss Ica B. Wells is only seeking notoriety in her campaign against lynching in the South. On the same day of the passing of the resolution there was printed in the telegraphic dispatches from Memphis, Tenn., the city from which Miss Wells was driven out on account of something printed in the paper of which she is editor, the account of the lynching of six Negro men. The lynching was for suspected incendiaryism. The next night there was another incendiary fire, and it is believed that the six men, or at least some of them, are innocent. The men who gave them over to the mob have been arrested, and will be tried. No doubt, if convicted, their punishment will be very light. The Independent well says that "it will not help immigration to the South to know that its own laboring people are fleeing to Oklahoma."

Irrigation of Arid Lands.

While Secretary of Agriculture Morton is greatly interested in practical irrigation questions, he failed to satisfy all in attendance at the Irrigation Congress lately in session at Denver. He thinks that to cede to the states absolute control of waters within their limits would cut off Nebraska and Kansas, through which the Platte, Arkansas, and Republican run, from recourse against those states beyond, which would control and divert the head waters of those streams. He does not favor appropriating money by the general government for irrigating purposes. A large amount of documentary evidence in the Department of Agriculture has satisfied the secretary that much of the late crop failure in the prairie states might have been avoided by intelligent cultivation of the soil, by deep plowing, and by subsiding. While thoroughly in sympathy with any movement which will decrease the want and increase the general welfare and promote prosperity in agricultural states,

Mr. Morton feels that he is bound by his oath of office to administer the Agricultural Department upon lines of conduct within the constitutional limits, and he considers the criticism of the Irrigation Congress upon himself as unjustifiable.

In the Dark Continent.

Africa contains a population of 165,000,000, "constituting," it is said, "the most prodigious mass of utter degradation and savagery to be found under the sun." It has been about a century and a half since the first attempts were made to plant the cross of Christ in the soil of the "dark continent." But not till after the death of Livingstone in 1872 were missions opened in the great equatorial lake regions, where the population is chiefly massed, and only a decade has passed since work was begun in the valley of the upper and lower Congo. It is now estimated that 8,000,000 of the natives now have more or less knowledge of the Gospel. Along the west coast of Africa are now about 225 churches, 40,000 converts, 100,000 adherents, three hundred schools, 40,000 pupils. Thirty-five languages or dialects have been mastered, and parts of the Bible and other books have been printed in these languages. A great work has been done in Uganda. From barbarism the tribes are passing rapidly to the orderliness of a Christian community. Bishop William Taylor is still pushing the work of evangelizing Africa, though he is seventy-three years of age. He has lately visited the missions in Liberia and on the Congo River and in Angola.

Railroad Casualties.

According to the statistics compiled by the Interstate commerce commission, says the Transcript, the total number of persons killed and injured on all the railroads in the United States in 1887-88 was 31,170; in 1892-93, 47,739. The number of those who were killed or died of their injuries in 1892-93 was 7346. Of the killed 2727 were railroad employees, of whom 644 met their deaths by falling from trains or locomotives, and 433 while coupling or uncoupling cars. One out of every 320 men employed was killed, while the rate of fatalities among train hands and engineers was noticeably high—1 to every 115. In the New England States there were more than 3,250,000 passengers carried for every passenger killed. The returns from the Middle States are to the effect that not more than one passenger in every 2,500,000 was killed. The highest proportion of killed to carried is found in the Virginias and the Carolinas, but even there 680,819 passengers traveled in safety to every one killed. Of all those killed or injured on our railroads a great proportion are persons who had no business to be where they met death or injuries. The trespassers, not only tramps, but people who take to the tracks to make "short cuts," contribute their full share to the direful total. No class contributes a smaller proportion of the killed than passengers, only 299 persons being returned as killed in the cars.

Socialism in England.

One of the most urgent questions in England now is the condition of the poor in the great cities. Justin McCarthy says that is "a source of the most alarming national weakness." The Manchester school in English politics, half a century ago, did a good deal for the principle of free trade which has worked to produce the situation in England today. The Factories Act, carried by Lord Shaftesbury in 1844, looked in the other direction, giving, as it did, power to the government to interfere with freedom of contract between employer and employed, and is considered by Mr. McCarthy the first of the great socialistic measures of English legislation. Since then things have moved rapidly along the path of Socialism, so that the days are "utterly gone, for the present at least, when a man like Lord Macaulay could talk of the 'odious principle of paternal government' and be generally applauded for the utterance." The great business of the House of Commons to-day is to legislate for the amelioration of the condition of the half-starved poor in London and the other great cities. Without a prosperous and contented people, neither England nor any other country has an inviting future. What the House of Commons needs, and what our own Congress needs, is something more of the spirit of the Gospel and a disposition to legislate in accordance with the Sermon on the Mount.

The African Chess Board.

The leading nations of Europe are rapidly taking possession of the choicest portions of Africa. In 1885, by a congress of nations, the Congo Free State was organized. Since then the world has witnessed a series of wholesale "partitions" and "protectorates" which

has made Africa "the battle ground for the nations of Europe"—particularly England, France, Germany, and Belgium. England holds the regions of Uganda and Wadai. Recently she agreed to let Leopold of Belgium have possession of the lands next west of the Nile from Khartoum to Albert Nyanza; and the Congo Free State, of which Leopold is king, gave to England a strip of land between lakes Albert Edward and Tanganyika. This acquisition gave England an uninterrupted route from Alexandria to Cape Colony, on British soil, uniting British East Africa with British South Africa, and also put a barrier to French advances on the Nyam Nyam frontier and the Bahr-el-Ghazel territory in the Egyptian Sudan. But as we stated last week, France has broken this situation by treaties with Liberia and the Congo Free State (the latter repudiating the agreement recently entered into by England and Belgium), and established herself firmly in central Africa as England's more than ever formidable rival touching the Sudan. On the Upper Nile the power of France is fixed, and her flag now floats over the border city of both the Sahara and the Sudan—Timbuctoo, a city which for centuries has allowed no European within its precincts. She can easily pass thence to the possession of the Sahara, ceded to her by England and Germany. Will she also control the Sudan?

The Comte de Paris.

The Count of Paris has died in England, and the French Orleansists are now represented by his oldest son, the Duke of Orleans, a young man who has a reputation for gaiety and recklessness. The Count of Paris was a lad ten years of age when his grandfather, Louis Philippe, lost the crown, and out of the revolution of 1848 the second republic emerged. During the continuance of the second empire (1852-70) and the life of the third republic thus far, the House of Orleans has waited and plotted for possible restoration, and of course will continue to do so. How near it came to success during MacMahon's presidency (1873-79) cannot yet be told. It was the popular distrust of the Comte de Paris that led to the law of 1886 expelling from French territory the heads of families who had ever reigned over France and their direct heirs, and excluding other members of these families from all public functions, and rendering them, too, liable to be expelled by decree. It is now recalled how the Comte and his brother, the Duc de Chartres, served in the Union army during the Southern Rebellion. They entered the army, with the rank of captain of volunteers, stipulating that they were to receive no pay and reserving the privilege of resigning their commissions whenever they felt so disposed. They served on McClellan's staff till the conclusion of the Virginia campaign, and after the retreat of the Army of the Potomac resigned their commissions and returned to Europe. The Comte de Paris subsequently wrote a history of our civil war. The prospects of the French republic seem good. The Legitimists, of whom the Orleansists are one camp opposed to the White Legitimists, who support the claims of Don Jaime, the eldest son of Don Carlos, are of nothing more than historical interest in France; and the Bonapartists are not only weak, like the Monarchists, but also despicable.

The supreme court of the territory of Oklahoma has rendered a decision which nullifies all divorces granted by probate judges in Oklahoma since March, 1893. There have been fully 400 divorces so granted, and a large percentage of the persons so divorced have been married since, and the people affected are in every state in the Union, having gone there to take advantage of the liberal divorce laws of the territory, which allow divorces for any of thirteen causes after a residence of ninety days. The decision will cause sensation all over the country, and trouble may be expected from it.

The Cook Arctic expedition in the steamer *Miranda* was calamitous enough. The steamer, it is said, was always considered an unlucky craft; and from the very start of the Cook expedition disaster seemed to follow in her wake until it reached its culmination in her abandonment in Davis Straits on the 23d of August. The Transcript of Sept. 8 publishes a very interesting account of the final scenes, the rescue, and the return of the expedition, written by one of the party.

An amendment abolishing capital punishment was adversely reported by a committee of the New York Constitutional Convention, and the report was accepted by the Convention, by a vote of 85 to 55. This vote is held by the newspapers to fairly represent popular opinion on the subject.

AUTUMN.

What wealth have I when every bush and tree
Its golden largesse casts before my feet;
When I can gather rubies on the lea
And find the amethyst in shadows sweet!
For me the yellow light of sunset streams
Across the jeweled crowns of glowing hills,
And in the gray-green valley aisles there gleams
The crystal creek from out its sedgy frills.
But falling leaves that flutter in the air,
Speak in sad whispers of a sure decay;
Their ripened beauty strips the branches bare;
So too, with man; for he must fade as they.
His glory is but as the flower of grass,
His morning light quick dims to evening's blue;
If faithful, he shall see life's twilight pass,
And in the deepening clouds the stars shine through.

—Good Housekeeping.

POLLY'S RELIGION.

Life to the Demmings took on a new meaning when Joe brought his wife home. None of the family had ever seen her. They knew she was one of the Austruthers of Kentucky. "There are Austruthers in our church in that state," said Grace. "I hope Mary belongs to our membership." "O yes, certainly!" said Joe, eagerly. He was just starting to be married, and he was anxious that they should all love Polly in advance.

"Does she sing in the choir?" asked Isabella. "I think not. But she has one of the sweetest voices—a low contralto. And you ought to hear her laugh, Belle. The merriest ring! Oh, she'll bring new life into this house!"

The girls smiled. They were fond of Joe, and ready to welcome his wife. "But I hope she is ready to take a leading part in the church," said Grace, after he had gone. "Joe will fill father's place some day, and his description of her does not give me the idea of an energetic religious woman."

"We'll hope for the best," said Isabella. She was busy making an imitation stained glass window for the Sunday-school room, and was anxious to finish it before Mary arrived.

"Uncle Ben must be kept in his own room when she comes, and Tom can be sent to the country for a month's visit," Grace said, her delicate face flushing painfully.

There were two skeletons in the Demming household. The squire's brother, Ben, who was a paralytic old soldier and a most cross-grained, profane old fellow, occupied one wing of the mansion. He had a man to nurse and read to him, for his oaths were intolerable to his nieces. Tom was their brother, younger than Joe. Tom Demming had disappeared for three years after he left college, and came back a haggard, dissipated loafer.

Nobody in Ball's Ferry knew just what he had done in that gap of time, but all were certain that he was under ban. The family treated him with gloomy patience. They had taken up their cross and bore it, but it was heavy, and he knew it. Tom was never seen by visitors, at the table, or in the parlor. At dusk he would skulk out to join some of his comrades at the village grog-shops, and occasionally, but not often, was brought home brutally intoxicated. Joe's wife disapproved them all. She was a plump, merry little girl, nothing more.

"A very pleasant little heathen!" sighed Grace, after two days had passed. "I named some of the best books of religious fiction, but she has never heard of them; and she did not know a single one of our foreign missionaries."

Good Mrs. Demming was uneasy at this, and that very evening turned the conversation on doctrinal subjects. Polly grew red.

"I'm afraid," she said, "I am not clear in my ideas concerning these different points. The truth is, after mother's death I had the charge of my four brothers, and I had so little time—"

"You will have more time now," said Isabella. "I will mark out a course of doctrinal reading for you."

But Mary made slow progress with her course of reading. As time passed and she settled down into her place in the family, she proved to be a very busy little woman. She had a positive talent for finding work; took her part of the family mending, tossed up dainty little desserts, helped Joe with his accounts. When Joe had gone to his office she took tremendous walks, advised Mother Demming about her fancy work, or copied the squire's papers for him.

"What a clerical hand you write!" said Grace one day. "I often wish mine were not so delicate, when father worries over those papers. But as for mother's embroidery, women of her age ought to give up that useless work when their eyes are failing."

"It does not seem useless to me," said Polly, gently. "She thinks you all value it."

"Where can Mary go on those interminable walks?" said Isabella, one morning to her father. "You should warn her about Black Lane. She might wander into it and bring home typhoid fever."

You ought to report the lane as a nuisance, father," said his wife. "It is a perfect sink of filth and vice."

"It is a disgrace to Ball's Ferry that such wretches can find harbor in it," added Isabella. "They ought to be driven beyond the borough limits!"

"Well, well, my dear! It doesn't do to be too energetic," said the squire. "They never had a chance."

He was aroused, however, to mention Black Lane at a meeting of the town burgesses that day.

"Something ought to be done, or we shall have typhus among us," said he. "Something has been done," said Judge Paule. "I came through the lane this morning, and I hardly knew it. There has been a general draining and cleaning, the cabins are whitewashed, and the women, some of them, have actually washed their faces."

"What has happened?" asked the squire.

"I heard the sound of children's voices singing in one of the cabins, and the men told me it was Miss Mary's class. Some good woman has been at work, I suspect."

"Miss Mary?"—the squire's face grew red, his eyes flashed, but he said nothing more.

Going home, he met Polly coming to meet him. He looked at her with the eye of a judge.

"Are you the good Samaritan? Have you been in Black Lane, my dear?" She blushed, laughed, and stammered: "Oh, that was the most natural thing in the world, father. You know I was brought up among colored people; I know how to deal with them. It was only a ditch cut here and there, a few panes of glass and some bushels of lime. They are good affectionate creatures, and anxious to learn."

The matter was driven from the squire's mind before he reached the house, for he saw Tom skulking around the stable door. He had returned that day, and a dull weight of misery fell at the sight on his father's heart. Tom did not enter the house until late in the evening, when the family were gathered about the table. He came into the room with a swagger, unshaven, his boots reeking of the stable.

"On purpose to mortify us," thought Grace, bitterly.

"I came to see Joe's fine lady wife," he said in a loud voice. "Unless he's ashamed to introduce his scapegrace brother."

"Mary is not here," said Mother Demming. "Where is she, Grace?"

"In Uncle Ben's room. She reads the New York papers to him every day now. They play backgammon together, and they have one of those silly books of Artemus Ward's. I heard him laughing, and probably swearing harder than ever, so he must be pleased. I wonder she can stand it."

"It is hard to understand her," said Isabella, dryly. "Mary is not as careful of her associations as she should be."

Tom had been listening eagerly. "Enough said!" he broke out, with a thump of his fist on the table. "If Joe's wife can take thought of that lonely old man up there, there's better stuff in her than I expected. I'll go up and make her acquaintance."

Several times afterwards Tom's voice was heard joining in the jokes and laughter that came out of Uncle Ben's room.

"Mary seems to have enchanted them both," said Grace.

"Tom is clean and shaved to-day, and looks like a human being," said Joe.

But even he was startled when Mary came down that evening for a walk, and, nodding brightly to Tom, asked him to go with her.

"Finish your book, Joe; Tom will be my escort."

Tom followed her slouchingly to the gate. He stopped there. Shame, defiance, misery looked out of his eyes.

"See here, Mrs. Demming, I reckon you don't know, or you wouldn't have asked me to go with you!"

Polly's tender, steady eyes met his. "Yes, I know."

"Dye know I'm a thief? I was in jail at Pittsburg for a year."

Polly drew her breath hard. A prayer to God for help went up from her heart in that second of time. She held out both hands.

"Yes, Joe told me. But that is all over now—all over. You have begun new again, Brother Tom. Come!"

She put her hand in his arm as they walked down the street. He did not speak to her until they came back. Then he stopped her again at the gate.

"My sisters have never been seen with me in public since I came back. I'll never forget this of you, Mary, never!"

A month later the squire said to his wife: "Did you know Mary was going over his mathematics with Tom? Regularly coaching him. That little girl has the clearest head for figuring I ever knew. But what can she be doing it for?"

Mrs. Demming cleared her voice before she could speak.

"She has applied to some of her friends in Kentucky to give Tom a situation. Father, I think there may be a chance for the boy. He wants to begin his life over again among strangers."

"God help him!" muttered the squire. He surprised Polly when he met her again by taking her in his arms and kissing her with tears in his eyes.

In the spring Tom went to Kentucky and began his new life. He has not broken down in it.

It was in the spring, too, that Uncle Ben began to fail. The old man was so fond of Polly that she gave up most of her time to him; so much of it, indeed, that Joe complained.

"Don't say a word, dear," she said; "he has such a little while to stay. Let me do what I can."

"I say, Polly, was that the Bible you were reading to him to-day?"

"Yes; he asks for it often."

Joe began to whistle, and choked it down with a sigh. Uncle Ben had been such a godless reprobate in his youth that it had never occurred to any of the Demmings that there was any way to reach his soul. He lived until late in the summer. The Sunday before his death he sent for Mr. Floyd and talked with him for a long time.

When the young minister came out of the dying man's room he was pale. He had been much moved.

"If sincere repentance can make any of us worthy of heaven, he is worthy," he said. "It is Mary's work under God's blessing," he added.

The girls overheard the conversation. They sat gravely silent after the minister was gone.

"I do not understand Polly," said Grace at last. "She never seemed to me to be a religious person."

"Perhaps," said the squire, "we have not clearly understood what religion is." —Selected.

HE WORKED ON TRUST.

A day or two ago some one writing for one of the newspapers preached a sermon in two or three paragraphs by telling the story of one who had been a laboring man, who had met with all of the discomforts, and had experienced all the dead weight which anybody who is engaged in labor ever encounters, and by labor is meant here manual, physical labor.

The person of whom this correspondent wrote was in 1857 a mechanic in a machine shop in New Haven. As a lad he had been bred in the country, and, therefore, began life as a farmer's boy. He chose the trade of a machinist rather than the vocation of a farmer, and he became an apprentice and afterward a workman.

When he began to receive fair wages he hired a little tenement of three rooms, brought a wife to it, and he seemed to have no other future before him than that of daily labor, a weekly wage and such accumulation as he could manage penny by penny to keep from his living expenses.

After the panic of 1857 there came an industrial depression such as the country now so dimly experiences. Some of the workmen then went on strike. Others were thrown out of employment because there was no employment for them, and that was the case with this young mechanic.

But he began to think, so that in a few days he went to his former employers and said to them that he could not be idle, and that if they would let him go into the shops, use the tools and go on making machine lathes, they need not pay him a cent, but they could credit him for the time that he was at work, and that he thought they ought also to allow him a small percentage when business so improved that a market could be found for these lathes.

He had \$200 or \$300 of savings, and with that he proposed to satisfy the landlord, the grocer, and the butcher, until he could make full payments to them.

The employers were pleased at such a suggestion as this, and let the young mechanic have his way. So while his old shopmates were loitering around every morning was seen going to the shop, his tin dinner pail in his hand, and some of them reviled him for working on trust.

When the good times came the lathes that he had built were sold, and he received cash for his time and a percentage, so that he found himself possessed of about \$1000, enough to pay the tradesman what he owed, and to leave a little surplus for the bank.

A capitalist had seen this mechanic going to work in those dismal times, and being interested made inquiry about him, and when the employers told this capitalist his story he sought out the mechanic and offered to lend him a little money to go into the manufacturing business himself. Thus he became his own employer and the employer of a few hands, the number of which was increased from year to year until by and by he had one thousand working for him.

The qualities that had prevailed in his favor as a workman and as an employer of labor brought to him the respect of the community, so that by and by he was named as the candidate of one of the parties for mayor and was elected.

Then again his party named him as its candidate for governor, and thus, twenty-five years after he was a mechanic swinging his tin dinner pail upon the streets, he became governor of Connecticut.

That was the way that the influences in this country served one who began as a workman, the late H. B. Bigelow.—Selected.

HIS CHURCH AFFILIATIONS.

This story is told by a minister of the Episcopal church, traveling South, who met a citizen who claimed that he also was an Episcopalian.

"To what parish do you belong?" I asked.

"Don't know nuthin' 'bout any parish," was his answer.

"Well, to what diocese do you belong?" I inquired.

"There ain't nuthin' of that sort in this part of the country that I ever heard of," he replied.

"But who confirmed you?" said I.

"Nobody," he said.

"But didn't you tell me you were an Episcopalian?" I asked in astonishment.

"O yes," said the old man; "I'll tell you how it is. Last spring I went down to New Orleans visitin', and while I was there I went ter church, and it happened ter be an Episcopalian one, and among other things I heard 'em say that they'd left undone them things they'd oughter done, and done them things they hadn't oughter done; and I said to myself, 'That's just my fix, too,' and since then I've always considered myself an Episcopalian."

"Well," said I, as I shook the old man's hand, "if your ideas of an Episcopalian are correct, we are the largest denomination in the world." —Selected.

CHIPS PICKED UP.

—It is said that James Russell Lowell once sent an article he had prepared with much study and care to the *Atlantic Monthly* over the signature of an unknown person. It was declined "with many thanks." Lowell then sent it over his own name to another editor, who gratefully accepted it.

—A good old Scotch lady, so we are assured by a Dundee contemporary, once asked her nephew, a poor preacher whom nobody cared to hear, "James, why did you enter the ministry?" "Because I was called," he replied. "James," said the old lady anxiously, "are you quite sure it wasn't some other noise you heard?"

—In a recent address in Philadelphia, Dr. A. T. Pierson said, "In 1866, when I was first in Europe I could not carry a copy of the Bible inside the walls of Rome. Last year there were twenty-nine Protestant chapels in the city of Rome, and preaching openly carried on in them with impunity, the Pope and cardinals finding it impossible to interfere."

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

Devotional.

THE STRANGER AND HIS FRIEND.

MATT. 25: 35-40.

[This old poem was composed by James Montgomery for a ladies' bazaar in aid of Leeds Dispensary, and bore date at Sheffield, Eng., Dec. 17, 1838. It was put in type by Mills, Jowett, & Mills of Bolt Court, Fleet St., London, and two months later was given to the Wesleyan Methodist Magazine.]

A poor wayfaring man of grief Hath often crossed me on my way, Who sued so humbly for relief That I could never answer him. I had not power to ask his name, Whither he went or whence he came; Yet there was something in his eye That won my love, I knew not why.

Once when my scanty meal was spread, He entered—not a word he spoke— Just perishing for want of bread. I gave him all, he blessed it, brake And ate, but gave me part again; Mine was an angel's portion then, For while I fed with eager haste The crust was manna to my taste.

I spied him where a fountain burst Clear from the rock; his strength was gone; The heedless water mocked his thirst; He heard it, saw it, hurrying on, I ran and raised the sufferer up, Thrice from the stream he drained my cup, Dipt, and returned it running o'er; I drank, and never thirsted more.

'Twas night; the floods were out; it blew A winter hurricane aloof; I heard his voice abroad, and flew To bid him welcome to my roof; I warmed a cloth'd, I cheer'd my guest, Laid him on my own couch to rest, Then made the earth my bed; it seemed An Eden garden while I dreamed.

Stript, wounded, beaten nigh to death, I found him by the highway side; I roused his pulse, brought back his breath, Revived his spirit, and supplied Wine, oil, refreshment; he was healed. I had myself a wound concealed; But from that hour forgot the smart, And peace bound up my broken heart.

In prison I saw him next, condemned To meet a traitor's doom at morn; The tide of lying tongues I stemmed, And honored him midst shame and scorn; My friendship's utmost zeal to try, He asked if I for him would die. The flesh was weak, my blood ran chill, But the free spirit cried, "I will."

Then in a moment, to my view, The stranger darted from disguise; The tokens in his hands I knew, The Saviour stood before mine eyes. He spake and my poor name he named: "Of me thou hast not been ashamed; These deeds shall thy memorial be; Fear not, thou didst them unto me."

THE EVIDENCE FROM NATURE.

BY SIR J. WILLIAM DAWSON, F. R. S. Author of "The Earth and Man," etc.

IN TWO PARTS.—PART II.

Man is a part of nature, conforming to its laws, not merely in his bodily organism, but in his ordinary instincts, feelings, and mental powers. But in addition to this, he has higher or spiritual intuitions, which though in one sense they are a part of the cosmos, in another are links of connection with the unseen universe beyond. These higher instincts of man have a right to be regarded, like the lower instincts of other animals, as emanations from the mind of the Creator. They are a testimony within him to his alliance with the moral and spiritual world, and if he does not obey them as implicitly as the lower creatures obey their instinctive tendencies, this is because he has been endowed with responsibility and freedom of will. Of these higher intuitions one is the belief in a future state of existence, which may be termed the instinct of immortality. This would seem to have been present in the rude peoples of the antediluvian stone age, and has been handed down to every race of men. The belief in God and immortality go together, for, if there is a future life, there must be a Divine power to govern and protect it. In proof of this we can appeal to the fact that practically all men at all periods of the world's history have had some belief in a future state and in God or gods. This is as much a part of human nature as the instincts of a bee or a beaver are of theirs. Now it is declared to be a special part of the religion of Christ to reveal God, and to bring life and immortality to light; not to create these ideas, but to revive them, to bring them from obscurity into light. It may further be affirmed that before Christ came the want of such a mission had been universally felt. Why else has every primitive religion had its mediators and intercessors, whether in the form of subordinate gods, or imaginary spiritual beings, or of heavenly luminaries, or of deceased saints and heroes, or even of lower animals and other natural objects which the Creator is supposed to love and to be pleased with those who cherish them. These simple expedients of natural or mythical religion may be superstitions, but they proclaim man's felt need of a mediatorial system, as well as his sense of demerit, and cry for Divine mercy.

Questions of this kind lead to another phase of the coincidences of nature and Christianity. The earliest men known to us by actual remains seem to have been rude hunters inventing weapons to destroy wild animals, and turning the same weapons against one another. But this could not have been the earli-

est estate of man. Physiology assures us that as a being unarmed, naked, frugivorous, naturally harmless, he must have originated in some favored spot where he needed neither clothing nor shelter, where the spontaneous products of nature would supply his wants, and where he would be free from the attacks of formidable beasts of prey. How then did he become a hunter and a savage, inhabiting rigorous climates, clothing himself with skins, and wantonly destroying his fellow-men in a manner unexampled among the lower animals? Whatever the cause, archeology here proclaims "a fall of man," and geology assures us that it must have occurred before that last great continental submergence which divides the early human period into two parts, and has impressed itself on the traditions of all races of men as the historical deluge—the great selecting process of the Creator, whereby it happened to man, as it happened to other animals in former geological ages, that the unfit were weeded out and a few of the fittest allowed to survive. Even those evolutionary theories which derive man from a harmless frugivorous, ape-like creature cannot rationally deny this great physical and moral fall. But we know that the state of primitive innocence and the fall are the oldest doctrines of revealed religion and primary historical facts in the Christian system.

Nature also proclaims that doctrine of sacrifice and vicarious suffering which is of the essence of Christianity. All organic nature is under the inexorable law of action and reaction. No effect can be produced without a corresponding expenditure of force and loss of substance. We cannot raise a fallen child from the ground without an expenditure of muscular power equal to the weight raised. We cannot help a needy person without a proportionate outlay of our own wealth. Christ, who offers to raise the whole mass of fallen humanity and to enrich it with infinite treasures, cannot evade this law, but must become poor that we may become rich, must sacrifice himself that we may be saved. Thus it is evident that the Christian doctrine of vicarious suffering is also a law of nature, and is even shadowed forth in the sacrifices made by animals in the interest of their progeny—that altruism or otherishness which appears in the lower field of instinctive nature just as in the higher sphere of human salvation. This aspect of Christianity is seen in the earliest biblical intimation of a Saviour, for he who bruises the serpent's head must feel its fangs in his heel (Gen. 3: 15). It appears in various forms in some of the earliest religions, whether derived from nature or primitive revelations; and in our own time it has, singularly enough, been received as a new doctrine in amendment of the Darwinian doctrine of the struggle for existence. It fits badly enough with the Darwinian evolution, but can be seen in natural science as well as in the New Testament.

Here I would mention an aspect of Christianity which seems to me to harmonize both with the need of a mediator and the demands of sacrifice. Christ claims preexistence: "Before Abraham was I am" (John 8: 58). John makes the same claim on his behalf: "In the beginning was the word" (John 1: 1). He adds the further statement that Christ is the Creator. Paul puts forth the same great claim: "For by him were all things created that are in heaven and in earth" (Col. 1: 16). The author of the Epistle to the Hebrews takes the same ground: "By whom also he made the worlds"; more literally, "constituted the ages" of the making of this world (Heb. 1: 2). Whatever view may be taken by theologians as to these ascriptions of divinity and creative power to the Christ, there can be no doubt that they represent his own teaching and that of the apostles, and that they harmonize with his interest in the things that have been made and his appeal to them as witnesses to his doctrine, and that they are in correspondence with the position of one who proposes to bear the whole burden of human depravity, and to re-instate nature itself in that happy equilibrium which has been disturbed by the sin and cruelty of man (Rom. 8: 12).

It would follow from this that the questions sometimes raised respecting the extent of the knowledge of Jesus Christ are frivolous and misleading. We look at nature from the side of experiment and observation. He evidently regarded it from the standpoint of Divine origination. The difference between him and the scientific student of nature is similar to that between the machinist who has planned and constructed a complicated machine, and the stranger who entering from without endeavors to arrive at a comprehension of it from the study of its parts. Christ looks at nature from the standpoint of the heavenly and the eternal, we from that of the seen and temporal. We cannot gauge his heavenly comprehension of nature by our earthly standards. If we study his utterances as recorded in the Gospels we shall see that he

views things from a position of his own, and through a medium different from the atmosphere of this world. His difficulty appears to be to convey heavenly thoughts to us through the imperfect language in which we speak of earthly things. All the questions darkest to our philosophy are plain to him, and he is equally at home in dealing with the flowers of the field and the sparrows on the housetops, or with the Old Testament prophets, or the angels of heaven, or the plans of Satan, or the counsels of God. If any one doubts this, let him take his concordance of the New Testament and follow the teaching of Christ in the Gospels respecting that mysterious energy which we call life, and about the very existence of which superficial thinkers are wrangling in our own time. He will see that to Jesus the term has a vast and far-reaching significance, extending from its lowest manifestations on earth into heaven and eternity, and connecting vitality in all its forms with that "life and immortality" which he came to bring clearly into light.

To sum up these desultory thoughts on a great theme, the evidential value of nature in relation to Christianity may be included under the following statements: Nature presents such analogies to the scheme of redemption as to point conclusively to a common authorship, and therefore to the divine origin of both; and to a common end in which the natural and spiritual worlds and the domains of reason and faith will be peacefully united in the new heavens and new earth wherein dwelleth righteousness, and in which all the difficulties that now perplex so many thinkers will be happily and forever settled.

Nature and men are permeated throughout with an unrest and earnest striving after better things which call for the intervention of a higher, even a heavenly power for the final salvation of man. Christianity supplies this need, and thus becomes the keystone and complement of nature, furnishing that deliverance from evil which all social and political systems and all science and philosophy have failed to supply, and are as unable to deal with in our time as in any previous age.

This nature and Christianity when rightly viewed become parts of one great plan of the creative mind, by which all apparent anomalies and failures in man and his natural allies will be finally resolved into mercy and justice, so that nature itself can be complete and perfect only in the final triumph of the Gospel of Christ.

Montreal, Canada, August, 1894.

COMMUNION OF SAINTS AND FELLOWSHIP.

The supper is designed "to show forth the Lord's death till he come." It is "in remembrance of him" by those who can "discern the Lord's body" and blood. The Moody and Sankeys and other pedobaptist evangelists are put into the place of honor. Christian fellowship is warmly accorded them for their work's sake by their brethren who trust them from the Lord's table. Their Christian fellowship is broad enough, but their church fellowship is narrow. This comes of holding that the supper is a church ordinance, while the other things are not. Hence he is looked upon as a disorderly walker and sower of discord as he comes to the table in a Baptist church who is almost an apostle in the Baptist pulpit. He is bid "God-speed" in one place and "Go away" in another. The pulpit is looked upon as belonging to those who "are called to be saints," but the table to those called upon to be Baptist saints. They may be fellowshipped in a prayer-meeting who cannot be at the supper.

It is evident the Lord never designed the Lord's table to be a church ordinance, for he has stated the design, and that design includes all who can discern his body broken for them—all with the church "who call upon the name of the Lord, both theirs and ours." Outside of these are those with whom we are "no, not to eat," and not to give the hand of fellowship, nor welcome in the pulpit. Hence Christian character, and not any act of legal righteousness, is the Divine prerequisite to the supper. If it rests upon the act of legal righteousness, and an imperfect knowledge of its requirements prevents the other being done acceptably, then the majority of all dead and living saints never ate the Lord's supper "discerning the body," but ate and drank "condemnation for themselves."

The Baptists who say it is not a question of close communion, but of close baptism, should also contend for close doctrine, fellowship, and prayers as named in the apostolic order. If close baptism makes one of these in order close, it makes all close together. To make the doctrine of baptism, communion, and fellowship close, and the prayers open, shows the logic is good as far as it serves a purpose. If it were really close baptism in the way, then all immersed believers would have a right to a close table. If it is disorderly walk that is in the way, then these disorderly walkers should not be permitted in the pulpit as evangelists. Union with such should not be contemplated.

The Southern Hard-shell Anti-mission Baptist stands by the whole thing, un-mindful of the movement of the times in favor of Christian communion; but the Northern wing of the great Baptist fold are "out on the ocean sailing," not knowing just where they are. With pedobaptists it has gone to seed in, "You are just as close as we are, for you will not commune with a Quaker, or any unbaptized person." The answer to this is that they often if not generally do. Probably all do except Catholics, Lutherans, and Episcopalians. The C. Baptist answers the Free Baptist with the right of each church to regulate the ordinances. A matter, they say, left to the local churches. Sometimes they say our course is not expedient, as it leads to looseness of doctrine and lack of success. If the churches have a right to regulate the ordinances, then the Free Baptists have that right, and close communion has only narrow prejudice to stand upon. As to the other, after the success of Spurgeon and the Christians, or Disciples, who accept Paul's directions as to the supper, the statement wants confirmation. If it were true it would have no force, for it would defend pedobaptism as much or more than close communion. J. C. STEELE.

PRAYER-MEETING TOPIC.

For the week beginning Sept. 23. WHO HATH WOE? A TEMPERANCE LESSON.—Prov. 20: 24-32.

Strange enough that the friends of Bacchus should ever resort to the Bible as a defense for using strong drink. No stranger perhaps than that the advocate of slavery should read into the Word a warrant for holding slaves. The Bible as history recognizes the existence of slavery; in its precepts and principles supplies both slave and slaveholders with rules of conduct, but nowhere justifies slavery. Everywhere the Bible exalts freedom, liberty, the rights of manhood and womanhood. Its chief proclamation to man, however, is that it is his privilege and duty to obtain freedom from the slavery of sin. No other bondage is equal in its degrading and drowning effects to this kind of slavery. One of the worst which has ever afflicted humanity is the slavery of the cup. Intoxicating drink has been a great scourge to our race. Statistics utterly fail to give us an adequate idea of the great damage to humanity caused by strong drink. They tell us it costs from one to two billion dollars annually to supply this nation alone with intoxicating liquors. They tell us that one hundred thousand men quench in drunkard's graves every year the light of life. But even these enormous figures make little impression upon us, for in their presence we are only bewildered like new students of astronomy as they consider the enormous stellar spaces which can be reckoned only by millions of billions. Drunkenness is an awful evil. It is the cause of so much crime, misery, wretchedness; it induces such moral callousness, insensibility, that every kind of sin and species of crime not only becomes possible but actual to the victim of drink. Some of late even in New England have raised their voices against licentiousness, pointing out the fact that our large cities are fairly overrun with fallen women plying their trade, but very much of this would cease were it not for the demoralizing influences of the saloon. The gospel of temperance and of purity ought to be sounded afresh. Pray, brethren, that our churches may be kept free from these soul-destroying curses. Be sure and make this a subject of prayer at least once a year in the public meeting. Let sermons be preached often against these monster sins. Strive to tone up society to a healthy moral condition where such sins will cease. Every man and woman conscious of the good of temperance and purity, and aware of the utter destructiveness of the opposite vices, should labor long and earnestly to promote the one and suppress the other. G. L. WHITE.

THE CHURCH IN THE WORLD.

The churches can furnish to the workingman a personal friend. There is very little contact between laboring men and church-members except in business. This is true of those who attend church with a degree of regularity. In business under present competition a man is likely to show the hard and selfish side of his nature. There is even less contact between the women of the different social classes. They live in different worlds. They have little sympathy with each other, mainly because they do not know each other's needs and troubles and trials. I have visited homes where seemingly the occupants had become utterly discouraged because of reverses of some kind. Everything about the house indicated that they had lost all of their "spunk." They thought that no one cared for them, and hence they had lost all care for themselves. When they once realized that there was some one who cared for them they began to care for themselves. At the second visit the house would be better dressed, and everything would have a more hopeful look. There are thousands of homes in our cities where a personal friend will do more real good than all of the alms that you can give; more good than all the sermons that you can preach at long range. Every Christian ought to be a social missionary. I believe that it is morally wrong for a Christian business man so to tie himself up in business that he cannot go into one or more of such homes every week, and thus come in

vital contact with the laboring people. Not in a perfunctory way. That would simply kill the purpose for which he was going, but with the earnest prayer that he might be a help to those whom he visits. Where the husband is to blame for the misery that is in a home, or where he has but little business calculation, no woman visitor can have much influence. Perhaps an energetic business man could put some back-bone in the man and suggest to him ways in which he could apply his money and his labor to greater effect. How many a home could be helped by some neat housekeeper suggesting in a kindly and sisterly way, as opportunity offered, some hints about how to keep the house in better shape. This can be done if there is a disposition to do it.

I believe that this personal touch would do as much towards proving to the masses of the working-men that the churches do care for them as anything that we could possibly do. It would do the churches themselves an untold good. It would give them the Christlike sympathy. It would bring the employer and the employee into right relations. I have talked with employers who have done this thing, and they have told me that they never had any trouble with their men, that the men were helped by it more than they knew at the time. That man who gathers about him few or many workmen, and after enriching himself by their labors, turns them out into society filled with hate and suspicion and completely out of harmony with the age in which they live, is one of the worst of malefactors, however society may regard him. He is flatly denying the Gospel of Christ. Dr. Parkhurst has said that a Christian is a divine incarnation brought down to date. Self-giving is a part of our religion. There is nothing in this world that will so disarm criticism as this self-giving. A supernatural religion demands a supernatural evidence. The most mischievous infidelity in the world to day is not that which is found in books. There are few people comparatively who read books. But it is of the practical sort which men read out of the lives of professed Christians. It is a practical Christianity that will win hearts to-day. This is a practical age. The Christianity that because of a deep love for God has a self-giving love for men will get a strong hold upon men in all stations of life.—Rev. S. E. Price, in The Standard.

THE LONELINESS OF AGE.

The loneliness of age! How few think of this and treat with tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them? Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. They necessarily, to a great extent, live in a world of their own, with which those around them are not familiar. The communings of their hearts are with the scenes of the past and the companions of other years who have long ago passed away. Lovers and friends have been taken from them, and their acquaintances laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long been silent. Their early world of hope and joy has become a desolation, and they sit in silence contemplating the ruin that has been wrought. They are "Only waiting till the shadows Are and longer grown." to pass on to the reunion that awaits them and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of the aged, to smooth their pathway, and comfort them in their declining years?—The Churchman.

Obituaries.

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

Lewis.—Died in Springvale, Me., March 19, 1894. Mr. Thaddeus C. Lewis of Portland, aged 59 years. His native place was Boothbay, where his father, Captain Lewis, was a prominent business man and a generous and devoted member of the Free Baptist church. In his youth Brother Lewis attended the Auburn Academy. Here he took his stand for Christ, and found the help and encouragement he needed. Among his schoolmates was Rev. C. F. Penney, and between these two there grew up a most intimate and lifelong friendship. In 1858 Brother Lewis came to Portland and engaged in business. Three years later he married Miss Binda A. Smith, a schoolmate of his childhood, and in every way a model wife and mother. Their first child, a little girl, died when two years old; three others, two daughters and a son, are living. Brother Lewis was never robust, and yet he fought a good fight against ill-health, engaging vigorously in various lines of business and always finding time and strength for the Master's service. On coming to Portland he joined our church and stood by in its sorest trials. He was one of the few who rallied to the old standard under Dr. Graham, and to the end was unflinching in his labors and prayers for its prosperity. No voice of greater tenderness and fervency has been heard within its walls, and none being silenced could be more sorely missed. Through the years Brother Lewis was often engaged in evangelistic work, having labored independently and as a missionary of the state association in scores of churches in the states of New York and Massachusetts. He seemed to be more and more drawn to this service, and at the winter session of the Cumberland Conference he was granted a license to preach. It was while away from home, engaged in a series of revival meetings, with other fields awaiting his coming, that this faithful soldier fell with his armor on. Indeed, he died in the home of one who, as she said, years before had been led to Christ by his loving entreaties and availing prayers. God set the seal of his favor on this man's life and work. Our brother was a man of vivid imagination and most loving heart. He was a Bible Christian. The book was God's word, and he studied it constantly and most heedfully. In him the truth was vital. Every utterance of his lips, every gleam of his eye, his whole bearing when he spoke, indicated interest, reality. It may be said of him he lived and wrought, he suffered and died, "In the comfort of the Holy Ghost." C. Tibbetts.—Died in Corinna, Me., June 8, Mrs. Winifred L. S. Tibbetts, aged 43 years, 2 months. Sister Tibbetts was born in Corinna March 30, 1851. Dec. 19, 1874, she was married to John B. Tibbetts. In 1881 she was converted, and June 5 of that year was baptized by Rev. J. Mariner, and united with the Free

Baptist church at Corinna. In the death of this dear sister the church has lost one of its most faithful members; also the Sabbath-school, in which she was devoted and an earnest worker. Her home, which was her special field of usefulness, without the sunshine of her presence is sadly bereft. The influence of a Christian wife and mother was continually realized by husband and children, and her modest and unassuming manner endeared her to the hearts of all. Naturally of a cheerful disposition, she maintained a consistent Christian life and presented to the world an example of Christ's abiding power in the heart. The summons came but few hours' duration, but we rejoice that to her it was a welcome home. The appreciation of the worth of this sister by her family was exhibited in the large circle of friends present at the funeral, and the beautiful floral gifts by the Order of the Golden Cross, of which she was a member, as also the Society of Christian Endeavor. A husband two years, mother, and two sisters mourn their sad loss. Funeral services conducted by the writer, assisted by Rev. H. B. Hinton, pastor of the church. Text, Rev. 14: 13. [REV. J. F. D. TASKER.]

Purves.—Cecel, second daughter of Gilbert and Charlotte Merritt, was born in Clarkston, N. Y., Jan. 22, 1822. Baptized by Rev. Wm. Walker, and united with the Free Baptist church Jan. 30, 1870. Married to Mr. Fred Purves July 5, 1883, and passed on to heaven July 24, 1894. Sister Purves was one of those whom we hear spoken of as being "a universal favorite." She was cheerful, active, bright, loving, and useful. The husband is sad and lonely in the absence of so good a wife. An aged mother feels deeply the loss of so affectionate a daughter, and two sisters are left, with young hearts, with the dear one gone. And a large circle of friends and neighbors are sincere mourners, with the bright light gone out. God comfort them all. G. R. H.

Trotter.—Mrs. Eliza P. Trotter died in Woolwich, Me., Aug. 3, aged 87 years. She was converted in early life, but was naturally timid and distrustful of herself. She never made a public profession of her faith. She lived a Christian life, and was always ready to do what she could for every good cause. For the last five years of her life she was unable to walk from the effects of which she had become aged and crippled her heart was young, her mind active, and she was constantly cheerful and ready to give her friends a smiling greeting. Her kingdom was home, her power love. She was one of our best workers, and her far above rubles. Truly "her children could arise and call her blessed." Her husband, a son and daughter, preceded her to the spirit land. One son, the source and support of her declining years, died, leaving her a widow of 81. Her children and relatives were in attendance. [REV. J. F. D. TASKER.]

Goss.—In Lewiston, Me., Aug. 8, 1894. Mr. John Goss, in the 78th year of his age. Bro. Goss was one of the veteran citizens of Lewiston, where he inaugurated a flourishing business and attained the respect and confidence of his fellow-townsmen. He was born in Danville Oct. 8, 1815, and was converted and united with the Free Baptist church which is now known as the South Auburn, or Penley's Corner, church. On removal to Lewiston he united with the First street church, which which he had been affiliated for almost fifty years. He reared a large family, who have risen to positions of usefulness and responsibility, the most of them in Lewiston. His second wife, born Mary L. Brooks, survives together with four sons and three daughters, Charles F., George W., Edwin L., John B., Mrs. Geo. W. Ham of Foxcroft, Mrs. Rev. John L. Smith of Derby, Vt., and Miss Minnie F. of Lewiston. It is a remarkable fact that this is the first death of a member of the church for thirty-three years. In the absence of the pastor the services were attended by the Rev. G. M. Howe, who gave a tender address. A large circle of friends and relatives were in attendance. [REV. J. F. D. TASKER.]

Mizner.—Sister Emeline P. Mizner died at Burgh Hill, Me., July 22, aged 81 years. She was born March 16, 1813, in East Penfield, Monroe Co., N. Y. At the age of seven years she came to Vernon Township, Trumbull Co., O. Was converted at the age of fourteen, and united with the Free Baptist church, which is now known as the South Auburn, or Penley's Corner, church. She was married to N. J. Mizner Sept. 22, 1850; has raised four children, one of whom survives her. For months she was a very great sufferer, but with great patience and Christian fortitude. Her remains were placed in Burgh Hill Cemetery, Rev. E. C. Estey conducting the services.

Griffin.—Thomas Brown Griffin died May 16, 1894, aged 69 years, 3 months, 14 days. He was born in Northwood, N. H., and April 14, 1824, married Miss Elizabeth A. Caswell. Converted in 1840, and was baptized by Rev. John Caverly, and lived a consistent Christian life thirty-nine years, always active in the cause of the Redeemer. The deceased was much esteemed as a citizen, and was a kind, impartial father, and a good husband. His wife survives him, and five children, one of whom is the Rev. Geo. T. Griffin. Bro. Griffin was a member of the Bow Lake church, and of the A. C. F. society, both of which missions much. Funeral services were conducted by writer. Text, John 11: 25. [REV.] GEO. L. MASON.

Viner.—Died in Port Allegany, Pa., Aug. 23, 1894. Mother Narcissa (Mason) Viner, aged 87 years, 8 months, and 8 days. Cheshire, Mass., was her native place. She was married to Isaac Viner Dec. 31, 1812. They moved to Port Allegany in 1842, where her home has since been till transferred to heaven. At the age of eighteen she accepted Christ as her Saviour and King, and was baptized by Rev. John Leland, of national reputation, and united with his church. When the Free Baptist church was organized nearly fifty years ago in Port Allegany, she became one of its charter members, and was one of its strongest pillars, always working and suffering for its interests. Few have lived true to their Christian lives, more constantly at the post of duty than she. She gave her allegiance first to Christ and then to the church. In her reading it was the Bible first and then the Morning Star, probably not a copy of which she had not read for fifty years. It scarcely need be said that such a life ended in a peaceful, triumphant death. Her husband died some twenty-five years ago. Together they walk the "golden streets," where there is no fear of sorrow. Her three sisters, one being from California, and a large number of other relatives and friends, were present at her burial service, which was held at the house of her son-in-law, A. N. Lillibridge, of Port Allegany. A. Armstrong officiated. Rev. Mr. Arney of the Presbyterian church assisting. M. H. ABBEY.

Bliss.—Julia E. M. Potter was born at Providence, R. I., Nov. 20, 1809. Was married to Otis B. Bliss, at Adams, Mass., Feb. 21, 1831. Moved to Burleigh, Georgia Co., Ga., in the spring of 1833, locating on the farm which has been her home since that time—sixty-one years. She was the mother of ten children, seven of whom are living; twenty-nine grandchildren, living but one, and nineteen great-grandchildren—three being dead. She was left a widow Dec. 5, 1873. Mother Bliss, with her husband, the late Otis B. Bliss, was converted under the preaching of Elder A. K. Moulton in a meeting held at Isham schoolhouse at South Russell, in the spring of 1840, and was baptized, and united with the Russell Free Baptist church, afterward the Chagrin Falls Free Baptist church, April 25, 1840, and remained a member until the church disbanded, due to disintegration by death and removal of members, July 24, 1888. Since that time she has been without church, but served her Lord and Master Jesus Christ with the same unwavering faithfulness that has marked her whole life. Her hospitality was unbounded, and her home often sheltered the homeless and fatherless. Children and children's children rise up to call her blessed. Next to her Bible she loved the Morning Star, and had enjoyed its weekly visits for many years. It was the writer's happy privilege to read to her from its pages as she lay upon her bed of pain. She was an intense sufferer for her last week, but through it all her faith never faltered, and she often testified as to the efficacy of Divine help in the hour of her trial. She quietly made all her final arrangements, selected a token of remembrance for each child, grandchild, great-grandchild, and fell asleep in Jesus on the morning of May 8, 1894. A large concourse of friends followed the flower-jaden casket, borne by six of her sons and grandsons, to its quiet home in the beautiful evergreen cemetery at Burleigh Center. C. E. WALTERS.

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The Morning Star.

BOSTON, SEPTEMBER 13, 1894.

It is ours to save our brethren, with peace and love to win their darkened hearts from error, ere they harden them to sin; but if before his duty man with listless spirit stands, ere long the Great Avenger takes the work from out his hands.

Lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth.

The members of our churches are doubtless praying for many things. How many are praying for personal holiness? Holiness is wholeness in the spiritual sense, cleansing from all unrighteousness, the attainment of the Christ spirit in purity and fullness. It is impossible to be free from sin, to go on unto perfection, and to perform every Christian duty without holiness. It is the greatest personal need, and its possession by the membership of the churches is simply indispensable if they are to show true life and power in their communities. Pray for the baptism of the Holy Spirit.

Dr. Henson of Chicago says: "I am thankful for these hard times. It's a good thing for nations to feed on husks once in a while, like the prodigal son, or they would die of fatty degeneration. I honestly believe that these hard times are going to result in good things for the church of God. We have been too busy making money, getting too far away from the church. Disbelief is spreading—there is a strike on in the ranks of theology. The church is in deep trouble. The people must be brought back to the fold. I honestly believe that we never will have good times in the United States until the nation bows its neck reverently to God. Let the people lay their tithes on the altar, as in the days of Malachi, and the cup of the nation will run over with prosperity."

MINISTERS' SALARIES.

Dr. Parkhurst, of Zion's Herald, sharply disagrees with the recent statement of Rev. Dr. Bates of this city (as he is reported), that of the 16,000 Methodist ministers in the country "there are 8000 who, if they should die to-day, would have to be buried by their friends, for they have not money enough for a coffin and a grave." "This declaration," says Dr. Parkhurst, "is an unwarranted exaggeration, with little if any foundation in fact. Our churches provide a suitable support for their ministers, and there is no poverty, except in rare and isolated cases. Our ministers, by the exercise of wise economy, are able, as a rule, to make necessary provision for death and burial, or for old age. We have never seen a single case of the kind of poverty described by Dr. Bates."

The Forum for August has an interesting article on "The Pay of Preachers," by Mr. H. K. Carroll, the statistician. Mr. Carroll concludes, from data in his possession, that ministers are, on the whole, a fairly well paid class. He makes the surprising statement that there are more pastors with \$10,000 a year than there are judges, and that, as a whole, the profession is better paid than that of teaching. The thousands of preachers who get but a few hundreds a year are matched by thousands in the other professions who have no larger incomes. Of course the large salaries paid to ministers are all in the large and wealthy denominations. One hundred and fifteen Methodist churches pay salaries of from \$3000 to \$7000. More than a hundred Congregational churches pay each \$3000 or more.

The expenses of the average minister, for things necessary and for benevolent purposes, are doubtless considerably larger than the expenses of the average teacher or lawyer. Nothing enables a minister to do his best work—nothing, at least, of a material nature—more than does a salary that is fairly sufficient for his needs and that is paid promptly. And nothing more surely cripples a minister than a meager salary grudgingly paid. If the average minister could live as can the average teacher and lawyer, so far as the community about him is concerned, he could get along as well as they, with no larger income. There are good reasons why the average minister saves less money from year to year than the average teacher or lawyer, incomes being the same.

We do not believe that ministers should preach for money, but we believe it is necessary for them to have money in order to give themselves to the work of preaching. We do not believe that they should dictate to the churches how large salaries they should pay, but we see no reason why they should be condemned for exercising some judgment as to the amount of income they should have in order to do what they consecrate themselves to do as preachers and pastors. A secular paper speaks not foolishly when it says:

"It would be unreasonable to ask of a prospective clergyman that he should

ignore his financial future entirely. A good deal is said about the impropriety of ministers seeking pastorates for the sake of the pecuniary reward attached, but in many instances such criticism is unjust. It might as well be borne in mind that clergymen have ordinary needs like other people, and that they are quite as likely to do good work when they are well paid and comfortable as when they are compelled to worry over money matters. And, moreover, if it is understood that there are many chances for pecuniary advancement in the ministry, it is fair to suppose that the profession will attract to the whole a more talented class of preachers. It is all well enough to say that what the church wants most of all is honest and devoted workers, but it is quite as true that it needs well equipped and competent men in the pulpit."

WHAT OUR CORRESPONDENTS SAY.

On the first page of the STAR for Aug. 9 we reprinted a little article entitled "Fifteen Facts on Baptism." A pastor suggests that it would well to put that article in leaflet form for use in the churches. It appears again this week in another column. We propose to print a considerable number of copies in convenient form for distribution, and will furnish them to anyone at twelve cents per hundred copies postpaid. Send in your order. The pastor referred to asks that the article be printed on colored paper, "such as yellow, light blue, pink, etc.," believing that tinted paper will help to arrest attention and induce a reading. Our correspondent adds:

The pastor who preceded me here did not preach one sermon on Christian baptism during his entire pastorate. . . . This I believe to be far more common in our churches than the leaders in our denomination may be aware. Do you wonder, under such circumstances, that the esprit de corps among us as a people is at low tide? My experience as a pastor has led me to believe that nothing will confirm a person in the faith of the denomination like earnest, persistent effort for the distinctive faith of the denomination.

Another preacher writes: The article on Sanctification in the last STAR [see fourth page of last week's issue] is very excellent, and it cannot fail to be beneficial to your readers. . . . As a people we must stand for something more than freedom of the will, free communion, and believers' baptism. We build chapels, churches, schools, seminaries, and colleges, all in the name of Jesus. Churches multiply and ministers increase, but the shining face and burning tongue are far to seek and hard to find. We have our pray nights and play nights in our churches, and missionary equipments for saving the heathen abroad and at home, and a meeting for almost every purpose under heaven. But the Free Baptist church needs something and must have something more than it has to-day, with all her prestige and all her energy and all her appliances. It needs the tarrying at Jerusalem, the upper room experiences, the power of the Holy Spirit, a continual pentecost; and nothing less than this can bring to her power or permanent prosperity. B. F. Mills says, "If any Christian church with the ordinances and doctrines of the New Testament is doing business independent of the baptism of the Holy Spirit, it ceases to be the Christian church. It is but the corpse of its former life and power." What is needed among us is the power that came at Pentecost upon our pulpits and pews, to enable us to speak to men in their own tongues until we can touch the proud man, the sensual man, the profane man, the avaricious man, and melt them into contrition before God and lead them to the cross of Christ. Without this power God has no use for us. But thus equipped, as was our founder, our mission will not be ended until Gabriel sounds his trumpet. I am glad that some of our ministers are waking up to the great needs of our people, and are preaching a fuller Gospel and a higher standard of piety for our churches.

The foregoing communications teach that (1) by the baptism of the Spirit and (2) earnest contention for sound doctrine we are to accomplish our mission as Free Baptists.

NOTES.

Rev. B. M. Briggs, who has just completed his pastorate at Newmarket, N. H., but may be addressed there at present, told us the other day that he has an effective remedy for the craving for tobacco, and will gladly send some of it to victims of the tobacco habit without charge if they will apply to him. The attention of all interested in this subject is directed to the short reprint which appeared last week on the first page of the STAR.

We trust our pastors are purposing to present the STAR to their congregations, and to their people in their homes as they call upon them, and do all that they can to help secure a thousand new subscribers to the paper this fall. Send freely for sample copies.

Brethren, please send business orders on separate sheets of paper from those containing items for publication in the STAR. Also send terms for publication on separate sheets from those conveying business orders. This request is surely explicit enough.

The first of the ten prize essays by young people for young people, on "The Young Christian and Popular Amusements," appears this week on the sixth page. Call the attention of your young friends in particular to them.

Next Sunday—the third in September—is the day designated by the Conference Board as Education Day. Let the cause of Christian and ministerial education be remembered.

Read your STAR, commend the STAR to others, quote from it in conversation, tell every non-reader about our special offers, and do not forget to pray for the editors.

THE MORNING STAR SPECIAL OFFERS TO SUBSCRIBERS.

1. To new subscribers. To all new subscribers for one year, in clubs of not less than five, the STAR will be sent at the rate of \$1.50 a name. The names must come together, with payment in advance. To all new subscribers whose names are received before Jan. 1, 1895, the paper will be sent for fifteen months without extra charge.

2. To present subscribers. For \$3.00 in advance we will give credit for one year to any present subscriber and also send the paper for a year to any new address. This offer is to enable any present subscriber to get the paper at the same rates offered to new subscribers. The paper will be sent for fifteen months to the new subscriber whose name is received before Jan. 1, 1895.

3. To churches. Pastors get the STAR into the hands of new members at the time they are received into your churches. We have a special six months offer for this purpose made to churches for the giving of the STAR for that length of time to members on reception. Send for circular giving particulars.

4. To young people in particular. To any member of any young people's society connected with a Free Baptist church, who is not now a subscriber to THE MORNING STAR, we will send a copy of the STAR for a year, and also a copy, bound in cloth, of "Reasons for Believing in Christianity," for only the usual price of the paper, \$2.00. The book alone costs 75 cents. We will furnish copies at that price to those desiring them, but young people who are not yet STAR subscribers can get the book practically for nothing by accepting the offer now made. It is an offer to new subscribers only.

YEAR BOOK.

Seventy-five Quarterly Meetings have failed to report for the REGISTER AND YEAR BOOK for 1895. These reports are needed at once, as our plans are about completed to put the book in press. Send the reports to MORNING STAR PUBLISHING HOUSE, 457 Shawmut Ave., Boston, Mass.

Correspondence.

TALKS ON EVERY DAY TOPICS.

III. THE LARGER SCHOOLING.

BY OLIVE E. DANA.

It is always interesting to notice the definition which any man or woman of broad perception and sound judgment, of wide knowledge both of men and of books, gives of education. It is an elastic word capable of many meanings. On different lips it acquires significance not only of dissimilar extent and degree, but indeed quite at variance with one another. Some of these definitions are full of encouragement; some daunt the would-be learner at the outset.

But it is to be noted that, with some obvious exceptions, the latter sort are in the minority. More and more it is becoming true that the real leaders of men, those of actual mental supremacy, are almost unanimous in their conviction that the mental life and attainment of any individual, in their possibilities at least, are to be estimated by his attitude, desire, and purpose, rather than by his present attainments, having, moreover, this added likeness, that the knowledge acquired has a vital relation to personal life, duty, and destiny.

It is not without significance that thinkers so unlike as Ruskin and Huxley should agree in counting as an integral part of the normal and ideal education, practical capability, and manual dexterity. Those who are called to be workers in the world before they have tasted its feasts of learning may console themselves with the truth that the knowledge which their daily occupation requires and the skill it has developed—taking for granted that it is an honorable one with its own opportunities of advancement—is in itself a vital part of the culture for which they long. And if to the meeting of its daily demands they can add a growing perception of its larger relations, an acquaintance with its underlying principles, and a knowledge of the universal laws by which it is regulated, then a good part of the problem is solved for them, while they may know too that these are increasing possessions.

But it is often to such persons that there comes a vivid sense of their deficiencies in other directions; the desire for ample culture, for knowledge *per se*, for the larger and clearer outlook it gives. They are more or less conscious that the past and its history, that literature, science, art, and biography, are almost sealed books to them. Or, having read the first few pleasant pages in them, they can hardly bear to think they may never know what comes afterward in these wondrous annals.

To such an one the first word should be the reminder that he or she probably exaggerates the difficulties of the further study that is coveted. The only way to learn is to learn—slowly if one must, by himself if there is no teacher or friend at hand, in odd moments if there is little leisure, but always perseveringly, diligently, hopefully.

And at the outset perhaps no better advice could be given than such an one that Ruskin gives for a different, but not dissimilar purpose, that an inventory be taken of present attainments and obvious capacities. One's deficiencies and one's aptitudes have both of them the right to be heard. The trouble with many of us is that we read and study too exclusively in one direction, and in the line of our own preferences, and the result is an imperfect and one-sided development. While, on the other hand, if we attach

no weight to our instinctive likings, the process of self-education will be likely to be tedious and even a painful one, and even comparatively unfruitful. Therefore it is well to consider both our needs and our likings.

And though no one rule is to be followed inflexibly it is often the best plan to begin, here as elsewhere, with the "next thing."

If one feels deficient in historical knowledge, and laments the lack of system and thoroughness in the information he already possesses, of a good outline of general history might first be studied, and the book kept at hand for after reference. Then unless curiosity or inclination has already chosen some other field, I know of nothing more interesting and inspiring than the systematic history of our own country. The Columbian Year has already borne fruit in the quickened interest in and more exact knowledge of prehistoric America, and the slowly changing conditions subsequent to the discovery. And such study leads the way quite naturally to the story of the nation itself.

The story of Plymouth, and of the men who shaped our nation and its ideals is told in so many forms, it has been made so vivid and warm with local color and human interests, and the relation and sequence of events so clearly narrated, that it is hard to see how any American can fail to be interested and inspired by it, or indeed can fail to be thrilled by the consciousness of his own inheritance therein.

And if these annals are already familiar, and for any reason some other country or nation has a stronger charm, let that be chosen, and with the same understanding that some definite knowledge is to be obtained not only of its history, but of its situation, climate, literature, inhabitants, and present condition. It may take a long time to do this, even in the case of any one country, and it may be well and the only practicable way to carry it along with other readings, but in any case the knowledge will be amply worth the cost even in the getting of it.

Or we may take another department of learning, and if we are wise in our beginnings and mean to pursue it with some degree both of system and of pleasure, we shall begin with one of its simpler and more attractive forms, yet with one that has a near interest and is allied to its more remote and less familiar subjects. I think many people do not know what a fund of varied and delightful information is contained within the covers of a physical geography. Here, in small compass, is the story of the earth and the clouds, the atmosphere, the tides, of storm and glacier and ocean current, and all the wonder-working forces that lie between the earth and heavens.

Natural philosophy—the old-fashioned term includes both physics and mechanics—would be to many even more fascinating, even if read merely and by one's self. And a livelier interest still may be awakened by natural history, by astronomy, geology, or botany.

At the risk of seeming triteness I dwell on these themes—"school-books"—all, to some of us familiar as a twice-told tale, to some most uninviting in their unexplored details. But they have a real and vital part in life's larger schooling, and perhaps it alone can revive their value, their significance, the tenacity and fascination of their influence.

It is a poor return for all the evidences of God's thought and care and love that the world we live in and the knowledge of its laws may afford; not to become acquainted so far as we may with these methods, phenomena, principles. These, too, are parts of His ways, and they are also, assaults of nobler truth, storehouses of fact and analogy, suggestion and metaphor.

To an acquaintance with literature the most of us do not need so much urging. But, as has been said already, the danger is that we shall read only one kind. And I do not think that

usually the influence of one's favorite author is so much to be deplored as the narrowing influence of one sort of reading. I do not say, as often it is declared, that the "one sort" is likely to be fiction. But if it is so, what riches remain to be discovered in other departments of letters? Poetry, travels, biography, essays, addresses, meditations, wait patiently to give their treasures, but they are mines a life-time will not suffice to explore. Fiction is one of the best of side-lights on the life of any era. Indeed we can hardly know our kind without its aid. It has, moreover, this added advantage, that the best fiction, if not enjoyed to excess, is sometimes a preparation for other reading and study.

This, indeed, is a large part of the helpfulness of any study. Not for itself, but for what it leads to, is it to be valued and pursued. The noblest study leads to a realm

"Fuller, higher, deeper than its own." All our books will help us read more intelligently, cherish more heartily, follow more implicitly the teachings of our Bible. And if any seem to be crowding it from our minds, or absorbing the attention that we owe to it, it would be better to omit some of the others, so be that we lose not sight of the treasures of this to which they should be avenues. Let us study other books in order to better understand this one, and this one devoutly that we may better be able to read and interpret the records that we now read and making. Such study will help enable us to make our own the assertion of the psalmist—which the most of us can as yet only long for—"Thou hast set my feet in a large room."

It has not been intended that the foregoing should serve as other than suggestions to the would-be learner. There are so many well planned courses of reading and study that almost anyone should be able to meet his needs by means of them. But in connection with one of them, or as supplementary to it, some of the branches I have mentioned might be happily pursued. The least approach to the realm of learning has its own delights, and leads to ampler and more inspiring outlooks. Nor need he be disheartened who even sets out by himself in the quest of it. Said President Bartlett of Dartmouth, "The self-taught and the school-taught, when well taught, are alike if not equally self-educated."

SPIRITUAL ECHOES.

A SHOUTING DEACON.

When a young pastor was one day calling at every house in pastoral work, assisted by Deacon Dudley. We mutually shared the services of brief inquiry, advice, and prayer in each family. Our hearts burned within us as we together toiled.

At length, when he was speaking warmly a few words to a family group, he suddenly made a brief pause, and then shouted, "Glory! Glory! Glory!" I had heard him shout before, as he was accustomed to in church. But it sounded so much louder in a small room that it startled us all, especially a well dressed lady who sat sewing. She sprang partly to her feet and seemed to thrust the needle into her hand.

It was my turn now to pray, and I was about to kneel at that moment. I commenced with sober countenance and tremulous voice, but was almost bursting within with a hearty laugh, so amusing was the scene. Deacon D. always was one of the best helpers in meetings. So devout, gifted, and ready to speak or pray. But his eccentricity of shouting was most noticeable, always in good taste. It seemed a special gift to him. On the street, in the cars, in the crowd, or alone—anywhere, when he was in the mood for it, the shout would come with peculiar grace. But few could bring a deeper devotion, a more cheerful feeling, a mightier spiritual uplift in worship.

He long since joined the grand chorus above, shouting "Alleluia!" Many, many now living in all parts of the country will often call to mind the spiritual good cheer we have shared in associating together with Deacon Dudley.

Spirit-inspired shouts and amens were helpfully indulged by holy men and women of Bible record, and in our own early experiences as a people. Let not the cold formalism of the times quench the Spirit. Make these demonstrations timely and hearty.

BORN AGAIN.

John's Gospel becomes doubly interesting when viewed in the light of the ancient philosophy of creation. The schoolmen of that period held many facts derived from the Scriptures, especially from the book of Genesis. The first chapter of John is a complete parallelism to the first of Genesis, and is to be explained accordingly. Thus, Genesis says, "In the beginning God created." John says, "In the beginning was the Word." Genesis says, "The voice of the Lord God" was heard. John says, "The Word (voice) was God." Genesis says, "Let there be light," and the stars and sun were created "to divide the light from the darkness." John says, "The light shineth in darkness, and the darkness comprehended it not." Genesis speaks of the "moving creature that has life." John says, "In Him was life." Genesis says, "God created man." John says, "There was a man sent from God," a witness of "the true Light; but the world knew him not."

The first man was called "the Son of God" (Luke 3: 38), and "to as many as received him (by the witness) to them gave he power to become the sons of God," who were born—not humanly, or of man's will—but from God (literally). The word "born" was already coined, so to speak, for John, as it had been symbolized in the creation of matter as well as the creation of man, since the world in some form existed before the Spirit moved on the mass then under water, and as it rises above the surface the "void" and "darkness" disappear. This transformation prepared the world for the coming glories. In like manner human life was to be transformed and lifted out of the "void" of evil and the "darkness" of unbelief into the light of God, the sons of God. The first effect of the Divine power in the new, as in the old creation, was light. This was accomplished as "the Spirit of God moved," till we can say, "The darkness is past, and the true Light now shineth."

The apostle, after having taken up at some length the sacrificial system as a figure of "the Lamb of God that taketh away the sin of the world," reverts to the former figure of birth in creation in his conversation with Nicodemus; thus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Water and Spirit are read into the text on creation, so they are to be the agents of the renovated soul. The world-mass was in the water, and born out of it by the Spirit, in order to a new life. So with every heart moved by the Spirit of God. The water, in this figure, can hardly refer to baptism, since there is no "going down into the water," but the figure begins at the "coming out" of the water, just where the figure of the new life begins. It was this divine act in creation which made "the dry land appear" for the introduction of new life.

Now ye must be "born from above." All nature declares it. The soul must be lifted out of the spiritual "void" in which it is by nature, and transformed for a new life, where the Divine Light may "divide" the "light from the darkness." And this process our Saviour says is not unlike the first birth: in order to "see," only the mother in several cases is "from above." This corresponds with the announcement of another apostle, that "the Jerusalem which is above (whatever that may mean) is the mother of us all." M. W. SPENCER, St. Augustine, Fla.

REFLECTIONS OF AN OCTOGENARIAN.

One of the most difficult and serious problems the church of to-day has to cope with relates to its treatment of its aged ministers!

A minister who sincerely and solemnly believes he is called to preach the Gospel, does not, while any degree of health or strength be left him, see years and when he should cease to blow the Gospel trumpet. Moreover, he does not easily comprehend the simple preaching service and the duties and labors of the pastor so fully as perhaps he ought. The truth is, the church wants and needs pastors as well as preachers. Indeed, as the circumstances and the situations now are, pastors are indispensable; and preaching is comparatively but a small part of the great work demanded of the man of God. There has never been a time when house to house work, when "the going out into the highways and byways, compelling the people" to come in, was more urgent than now, and consistently and persistently followed it will present marvelous and glorious results. Paul called upon his son Timothy "to be a good minister of Jesus Christ," and the man who is able to meet this demand must be healthy, strong, vigorous, and devout.

It has been said that age and experience are demanded and are always sure to be sought by those who employ doctors and lawyers, and that young men in these professions are passed by or rejected; and that age and experience are the qualities sought and required in the lawyer and physician, while on the other hand, when the people choose a minister, a young man, a mere tyro, is sought. All who reason in this fashion count things obviously distinct. When legal and medical knowledge and skill are needed, the men of years, the men of ripe experience, necessarily must be consulted. This is a desideratum, a necessity not to be ignored. In selecting a pastor a very different end is sought. It is not a man who can preach the Gospel in some pulpits under favorable condition and circumstances, but a man who can visit from house to house and preach the Gospel everywhere, as did our Lord and his disciples in the city, in the wilderness, by the seaside, on the mountain and in the valley, and everywhere and especially in the homes of the people. The church must, if it complete what it is ordained to perform, have pastors as well as preachers. It does not want, nor does it need, men who can preach one or two able sermons from the pulpit on Sunday, and make a few select social calls during the week. Men who are pastors must be healthy, robust, full of vigor and life; able to go everywhere and to preach the Gospel in the homes of the vast multitude who do not frequent our churches on the Sabbath.

In this profession they, and as pastors, it is young men, middle-aged men, that we need—the world also needs—we do not need men who can solve legal problems and abstruse mysteries in law, medicine, and theology. What the nation and the world needs at this time is the men who have the strength, the moral courage, the physical hardihood to follow in the footsteps of those who have gone on before.

Men who claim the right to be pastors must do it on the ground that they can do the work which is demanded by society and the moral and spiritual conditions which everywhere exist. The multitude must have the Gospel brought to their doors, and the old men three-score and ten of the octogenarians cannot do this. They can preach a little, they can give the church the benefit of their experience. But these elders in the church cannot travel abroad in their parishes nor do the work of pastors, and they should of their own accord retire and give place to younger men, and they should do this without repining and as far as possible without regret.

Old ministers, the preachers of the Gospel, of the blessed God, should meet the changes that come to them gracefully and thankfully, and with perfect trust and confidence in God. They must understand that because they are old and infirm they are forgotten and ignored. Let them accept the changes that have come to them gracefully and thankfully.

Allow me to make this personal remark. I have been in this state (R. I.) a month or more. Rhode Island is my native state. It is also the place where I spent my early days, commenced and continued my "divine ministry." Still I find it this visit that the ministers whom I knew and with whom I then associated are all gone, and I stand, as Moore the poet once

expressed it, "like one alone in a banquet hall, deserted." But I am not deserted, for I am met by the dear young brethren who fill the pulpits here with a brotherly and cordial greeting.

EVANGELISTIC WORK.

LIVERMORE FALLS, ME., Sept. 1.

To pastors and all interested in revival work I will say that I am now ready to enter upon evangelistic service again. I take this method of informing those who have spoken to me in regard to work the coming season, that it will be better to write soon, that plans and appointments may be satisfactory. My address for the present is above.

Yours in the work,
OSRO ROYS.

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 immersion 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 afterward 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.

From the Field.

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

NEW ENGLAND.

Maine.

Rev. H. Whitehead writes: "After preaching three Sabbaths in Lowell I came to Maine, and am now at West Fairbairn, where I held a very pleasant pastorate during our late war. Here for three days I have greatly enjoyed the meeting of the Cumberland Association. O the ravages of time! But half a dozen in this church do find now who were workers here with me thirty-five years ago; but, thank God the church is yet alive. I am very glad to find Bro. Palmer here as preacher and pastor, with such bright prospects. I do pray that this once strong church may once more become a power. What blessed work Bro. and Sister Hardy did here, just before their deaths, in purchasing and fitting up so nice a parsonage, with six acres of land, and donating it to the church free of debt. Truly 'their works do follow them.' The Sabbath (Sept. 9) I propose to spend in Boothbay, where I once lived and labored three years. I am glad to find the apple crop in New England very good, as it is with us in New York."

NEW YORK.

NORWICH.—A pastor is wanted at this place. A fair salary can be paid. Address for information Rev. E. D. Peck, Norwich, N. Y.

GIBSON.—Rev. H. H. Ream began a series of meetings Sept. 3. The spiritual interest is good, and the efforts of Bro. Ream are promising for the new church which is in project. Although the services are held in a barn, that has been made as convenient as possible at present, yet they are not wanting of God's presence, and our minds ought to feel that humility for Christ's sake can never be too great.

ELMIRA.—Rev. E. E. Cartwright accepted a call from the West side church July 1. He has hopes of building up a strong Free Baptist interest here. Our Sunday-school supplies are in use, and the meetings are reported to be well attended. Rev. Mr. Cloud is well received on the East side, and harmony exists between the two churches.

CAMERON.—Rev. D. Lindsay is holding a revival service at Byron, N. Y., for a few weeks. During his absence Rev. W. R. Wood of that place, who is attending school at Hillsdale, Mich., fills the pulpit. The young people's society is doing good work for the Master.

TUSCARORA.—Rev. C. M. Streeter pastor. "The spiritual interest is good. God is very near and dear to us here. No part of the service seems to be wanting; yet we are praying and also working for a pentecostal flow, that shall awaken some of those who are indifferent to their souls' welfare. The young people are doing a good work here. Under their direction and by their efforts a very pleasant grove has been 'fixed up' on the parsonage lot, at a considerable expense, and one that will be a lasting benefit to the church. Four buildings have been erected, an excellent spring dug, and seats to accommodate about six hundred people arranged. A harvest picnic has been planned for Sept. 18, on these grounds, to be known as the 'Tuscarora Free Baptist Park.'"

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WOLWICH.—Bro. Gray entered upon his labors Aug. 5. The Lord is already pouring out his Spirit. One has found the Lord, and others are feeling their need of salvation. Bro. Gray is soon to be installed. The Edgecomb Q. M. to which this church belongs, although one of the oldest in the Free Baptist denomination, keeps abreast of the times in the matter of installing its pastors. It would be wise, in the writer's opinion, for many other quarterly meetings and conferences in the State to follow suit, and thus prevent unworthy men from entering our churches." From Rev. J. D. Newell.

CHARLESTON.—Rev. Sidney Wakeley of Chesterville has accepted a call to this church, and will enter at once upon his labors. The church regretted very much Bro. Freese's departure, but feel to rejoice that they are so soon to have the services of so able and devoted a minister as Bro. Wakeley. Here is a good field, with a good man to work it. Bro. Wake-

ley will be a valuable accession to the Sebect Conference."

PITLOCK.—W. Randall was with the little church on Sunday, Sept. 2. Several of our members have sold out and moved away. Some were absent on account of sickness, but twenty-eight were present to listen to the Word. Some new ones are coming in, so we are in hopes our ranks will keep full. After the afternoon service Mr. Randall went up to the Plumroy Ridge, which is seven miles up the river. Twenty-three in attendance on evening service. So the day passed in praise to our God. Sister Clara Nichols is at Dyer Brook, blowing the gospel trumpet. Her trumpet is a good one. O may others blow their trumpet in like manner in honor of His great name. Praise him all here below."

New Hampshire.

NORTH NOTTINGHAM.—H. E. Wilson pastor. "Sunday, Sept. 2, three young ladies were baptized by the pastor. In the evening there were three others joining the church by letter, were given the hand of fellowship."

MILTON.—"The church continues in a prosperous condition. Plans and preparations are being made for the entertainment of the New Durham Q. M., which is to convene with this church Oct. 22-25."

EAST ROCHESTER.—"The building of a beautiful and commodious parsonage in close proximity to the house of worship has severely taxed the time and strength of the pastor, Rev. W. W. Carver, and deprived him of vacation rest. With good cheer he enters upon the work of the fall and winter campaign, which promises additional numbers and strength to the church."

STAFFORD CORNER.—"Extensive repairs are being made in the parsonage. The pastor, Rev. H. G. Corliss, commenced his pastorate Sept. 1, and he and his family are being entertained by their parishioners while the repairs are being completed."

Rhode Island.

TIVERTON.—"Rev. G. B. Cutler closed his labors as pastor of this church Sunday, Sept. 2. The loss of Brother and Sister Cutler will be felt throughout the community. They have worked faithfully and earnestly, and have sown seed from which there will doubtless be a bountiful harvest for the kingdom of God. We believe that they have been called of God, and as they go from us, with the prayers of this church, may God's blessing go with and attend them in their new field of labor. We feel that during the nearly five years of Bro. Cutler's stay with us the standard of the church has been elevated. And as he goes from us our hearts are sorrowful."

AUBURN.—This finely situated and well equipped and growing church has engaged as pastor, Rev. Wesley Haskell, a young man of ability and much earnestness. The church is responding to his appeals and efforts, and the Spirit's work is manifest. We expect to hear good words from this field during the months to come."

Connecticut.

EAST KILLINGLY.—Rev. Frank A. Kent will close two years' pastoral labors here Sept. 30. He is at liberty to correspond with any church desiring his services after that date. The financial depression has affected this village severely, several mills being closed, others working half time. May God bless this church and encourage this dear people until business does revive. Mr. Kent's address is Putnam, Conn., Box 418."

MIDDLE STATES.

New York.

NORWICH.—A pastor is wanted at this place. A fair salary can be paid. Address for information Rev. E. D. Peck, Norwich, N. Y.

GIBSON.—Rev. H. H. Ream began a series of meetings Sept. 3. The spiritual interest is good, and the efforts of Bro. Ream are promising for the new church which is in project. Although the services are held in a barn, that has been made as convenient as possible at present, yet they are not wanting of God's presence, and our minds ought to feel that humility for Christ's sake can never be too great.

ELMIRA.—Rev. E. E. Cartwright accepted a call from the West side church July 1. He has hopes of building up a strong Free Baptist interest here. Our Sunday-school supplies are in use, and the meetings are reported to be well attended. Rev. Mr. Cloud is well received on the East side, and harmony exists between the two churches.

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ley was engaged as state agent, to begin work Oct. 1. Bro. True did so well last year in this field that the Yearly Meeting unanimously advised his reappointment. May this year be one of great advance in Iowa."

HORTON.—"Behold the devastation of Zion. This church and the Tripoli church have no pastor. Many of the old members have lost their zeal, and have but a dead faith. But the young people want preaching. The village of Horton and the surrounding country are depending on our people for the word of God, and they are not getting it. Some one, zealous of good works and full of faith, should go to the rescue. Correspondence may be addressed to Clyde Spalding, Rev. S. Summerlin is at present supplying the Six Mile Grove church."

LITTLE CEDAR.—"The pastor of the East Liberty and West Liberty churches having mysteriously disappeared, these churches need a pastor. This is a good field in the northern part of the state. About \$450 and use of parsonage can be furnished a man who will have three preaching points in easy driving distance. Address W. B. Danforth, Little Cedar."

SPENCER.—Rev. G. B. Hopkins pastor. "Our church has met with a great loss. Geo. E. Reed, one of our most active workers, passed over the river Sept. 3. He was county superintendent of schools. He was especially useful as a Sunday-school teacher, C. E. worker, and member of various church committees. When the church was without a minister he many times read sermons to good acceptance, and thus kept the congregation together. May God raise up others to take his place."

Michigan.

KENT CITY.—Mrs. Moffatt pastor. "The August session of the Grand Rapids Q. M. convened with this church, commencing Aug. 17. The attendance was large throughout; seven of the nine churches in the Q. M. reported either by letter or delegate. Ministers present were Bro's Newbury and McCune of the regular Baptists, Sister Manes, pastor of the Dutton (undenominational) church, Bro's Howard, Maynard, and Buffum, also Sister Moffatt, of the Q. M. Preaching by Bro's Newbury, McCune, Maynard, and Buffum. Questions presented for discussion were 'The relation of the church to the liquor traffic,' 'Relation of the church to the young people's societies,' and 'How to reach the masses.' Delegates appointed to attend the State Association were Sister Moffatt and Bro. Buffum. Saturday afternoon one hundred and fifty testimonies were given. Missionary money raised, nearly \$33. Sunday afternoon a large company assembled at Crocker Creek, while the Rev. Mr. Maynard baptized three happy converts, who will with the Kent City church."

FAIRFIELD.—G. A. Jackson pastor. "The church received four new members as candidates for baptism Sept. 1. The ordinance will be administered the 7th inst."

Minnesota.

MONEY CREEK.—"Three churches—two of them old ones—in this part of the state need a minister. The people are united in the service of God. At Money Creek preaching is desired on alternate Sundays, and at Piekwick and New Hartford the other Sundays. The field is broad and requires considerable driving, but a healthy man can do much good here. The cost of living is low. For particulars address H. T. Brann, Money Creek, Minn."

Wisconsin.

MONTICELLO.—From Rev. J. R. Mowry. "Here comes our tent report again with its word of Christian cheer. Held meetings two weeks with blessed results. Baptized 12 the last evening of our meetings, and welcomed 11 to the church. Baptized 23 in all, and received to church fellowship 17, and there are others to follow soon. Most are heads of families, and the outlook is very promising, as the prospect is that Bro. Dennis of Minnesota will take the pastoral care of this and Yost Prairie churches. There have been no baptisms for seven years, this awakening gives the little church great courage, and in the oncoming pastor and wife there is great hope. Had all our churches the liberality of this little band, Zion would not languish as she does. Raised \$38 for the work, besides bearing all the incidental expenses of the meeting. Pitch our tent at Evansville with only one night's interruption. Pray for us earnestly here."

Ordination.

The council appointed by the New Durham Q. M., at the request of the North Nottingham, N. H., church, consisting of Revs. J. S. H. Lewis, Dexter, selection by choir; sermon, Rev. J. S. Harrington; ordaining prayer, Rev. C. L. Pinkham; selection by choir; charge to the pastor, Rev. J. C. Osgood; address of welcome, Rev. Allen Brown (Universalist), address by the choir; benediction by the pastor. Brother Wilson serves as pastor of the North Nottingham and Nottingham Center churches. He is a graduate of Cobb Divinity School, class of 1894, and speaks in the highest terms of the value of the theological training given there.

Lewis Dexter, Scribe of Council.

Schools and Colleges.

The Correspondence School.

The following extracts from the report of the faculty of the Correspondence School to the Conference Board were voted to be given to the denomination through THE MORNING STAR and The Free Baptist.

"During the past year seven students have been engaged in the work of the School, sending in 250 written papers and two examinations. Of these seven persons, three are ordained ministers, two are laymen, and two are preparing for the ministry, and at a later time will probably take residence with one of the seminaries, as one of our pupils has already done. The interest of the students has been good, and all acknowledge the great help they have derived from their studies."

"It has been a grief to the faculty that one of their number, Prof. Copp, has been disabled by sickness. It is hoped that he will presently be able to resume duty. Meanwhile the work of his department will be carried on by the president."

"The most urgent need at the present is the enlistment of new students. Thus far those for whom the school was specifically created, the settled pastors, have largely held aloof. If these brethren could realize the benefits of being in touch with the Divinity Schools of Bates and Hillsdale, and the privilege of familiar correspondence with the professors, who stand ready to answer questions and solve difficulties, it would seem that they would be prompt to avail themselves of such obvious advantage."

"So far the courses taken have been evidences of Christianity, New Testament Work, and Homiletics. To these the school now adds Ecclesiastical History under Prof. Reed of Hillsdale, Systematic Theology under Prof. Howe of Cobb Divinity School, and Parliamentary Law under the president. Pastors who desire may take this course in Theology independently of other studies. Even where one has taken a theological course it would prove of advantage to re-examine the fundamental doctrines of the faith. The faculty desire a goodly number of the brethren were to pursue this branch, it would tend to a clearer apprehension of truth and a closer unanimity of Scripture teaching."

"The course in New Testament work with Prof. Anthony is specially recommended to Sunday-school superintendents and Christian workers, and can also be taken independently of other studies, on complying with the usual requirements."

Two new students have lately been matriculated, and it is hoped that the efforts of the Conference Board in founding this school may be justified in the number by whom it can presently afford instruction. For circulars or information application should be made to the president, who will cheerfully answer questions relative to the operation of the school. MARTIN SUMMERBELL, Pres.

Leicester, Me.

Quarterly Meetings.

Owego (N. Y.).—Held with the Warren church Aug. 25. The pastors were all present, and Rev. A. Jones from the Gibson Q. M. The attendance on Saturday was rather small, but on Sunday it was good. There are some encouraging features in the work of the Q. M. The next session with the Owego church, at South Alapalchin Oct. 27, 28. Opening sermon by Rev. George F. Wood of Warren Center. W. H. Coffin, Clerk.

Huntington (Vt.).—Held its June term with the branch of the Huntington church at Jonesville, Vt., and it was a profitable session, all being benefited by the services. Some ministers from abroad were present, and preached the word to profit and good acceptance. The social meetings were interesting indeed. Next session with the Lincoln church Oct. 12-14. Brethren, all come to Lincoln. E. B. Fuller, Clerk.

Otisfield (Me.).—Held with the church at West Peru Aug. 15. There was quite a good delegation from most of the churches represented, and reporting a fair degree of prosperity. A deep spiritual interest pervaded all the meetings, and persons during the meeting expressed a desire to live for Christ. Rev. B. D. Newell, state agent, Rev. J. M. Page of Cumberland Conference, and Rev. W. Downey of Newbury Conference were present with us and added much to the interest of the meeting. Preaching by Revs. Wheeler, Page, Downey, and Newbury. The young people occupied Wednesday evening with an excellent program. Location of next session left with the clerk. S. L. Jordan, Clerk.

Sandwich (N. H.).—Held with the church in Alexandria Aug. 28-30, being one week earlier than the usual time. Bro. D. M. Phillips was called to the pastorate of this church last spring, and both pastor and people appear to be well united in the work. The attendance at this session was not large. The meetings were of unusual interest. Sermons were preached by Revs. G. O. Wiggin of Belmont, J. F. Thurston, F. E. Pearson, and E. C. Clarke, G. O. Wiggin, F. H. Pearson, who after due examination were unanimous in recommending that the request be granted; Conference voted accordingly, and the brother was ordained the last day of the session, the principal parts in the service being sustained by the following named brethren: sermon, Rev. G. L. White; ordaining prayer, Rev. David Calley; charge to candidate, Rev. Mr. Francis (Christian Baptist); charge to church, Rev. G. O. Wiggin; mediated by the candidate. Next session with the Eaton church commencing the 3d Tuesday in November. E. C. Clarke, Clerk.

Ripley (Ind.).—Held with the Zion church Aug. 24-26. The weather was fine, and we had a good delegation, all our churches being represented by letters and delegates, which has not been the case for many years before. The reports show that the work is being advanced in all the churches, have pastors with a good and growing interest, especially in the Zion and Pierceville churches. There have been some difficulties for some years, but it seems that a better day is opening for them. Unity and sympathy are being established; spiritual interest and interest are increasing; prosperity and growth seem to be in reach of these churches again. We had the pleasure of meeting with the State Agents and pleasure of preaching and work at this session will be an inspiration to help us in our work in the years that are to come. We also had the pleasure of meeting with Elder M. B. McKee, who is in poor health and has not been able to meet with us for a long time. At the request of the Zion church a committee was chosen to examine Bro. J. A. Tucker as to his qualifications for the ministry. After a very satisfactory examination the council recommended that he should have license to preach for one year, which recommendation was adopted and a license ordered to be issued. Bro. E. J. Tucker was ordained to the gospel ministry this session. It was an interesting meeting throughout; the delegates were welcomed and well entertained by the Zion folks. There was no need to represent our new Greensborough interest, a committee was chosen to see what could be done to pay for the house. E. C. Williams, Clerk.

Tied Down.—The woman who doesn't use Pearlina. She's tied to her work, and tired with it, too. Pearlina makes another woman of her. It washes and cleans in half the time, with half the work. Nothing can be hurt by it, and every thing is saved with it. Pearlina does away with the Rub, Rub, Rub. Pearlina does more than soap; soap gives you more to do.

Beware.—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, do the honest thing—send it back. 250 JAMES PYLE, N. Y.

Don't ask your dealer what chimney to get for your burner or lamp. The "Index to Chimneys" tells. It is equally useful to you and to him. Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl-glass and pearl-top chimneys last as long as teacup lasts.

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SPECIAL SALE

Oriental Carpets and Rugs

JOEL GOLDTHWAIT & Company

Are now ready to show a large stock of FINE CARPETS and RUGS. A great variety of sizes, suitable for HALLS, STAIRS, LARGE ROOMS and SMALLER ONES. We have put them at a price to meet the new tariff, which makes them very low.

163 to 169 Washington Street, Between Cornhill and State Street, BOSTON.

Publisher's Notes.

A. L. FREEMAN, Publisher.

Address all business letters and make all checks and money orders payable to THE MORNING STAR PUBLISHING HOUSE, 457 SHAWMUT AVE., BOSTON, MASS.

Free Baptist Cyclopedia. This excellent book should be in every Free Baptist library. It is printed on extra fine paper, contains 724 pages and has 253 illustrations, consisting of churches, colleges, etc., and a large number of prominent persons connected with the denomination; send us your order for one. Plain cloth, \$2.50; beveled boards, \$4; half morocco, \$4.50; full morocco, \$5.50. Sent prepaid on receipt of price.

Q. M. Clerks, Attention! Several Quarterly Meetings have not yet reported for the REGISTER and YEAR BOOK. It is quite necessary that these reports be sent in at once to avoid delay in issuing the book. Address MORNING STAR PUBLISHING HOUSE, 457 SHAWMUT AVE., BOSTON, MASS.

Special Notice to Subscribers. The tag on your paper is a receipt for money paid. If the date is not altered within two weeks after payment is made notify us.

THE LESSON QUARTERLIES for quarter October-December are now ready. Send in your orders.

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

Any pastor wishing for a list of STAR subscribers in his church can have it by applying to the Publisher.

We furnish S. S. Library Cards with blank certificate of membership on the reverse side. Price, 50 cents per hundred.

S. S. Class Register Cards, 7 x 9 inches, thought to be handier than class books. One card lasts a year. Price, \$1.75 per hundred.

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

For \$3.00 we will renew your subscription to THE MORNING STAR and also send the paper for one year to any new name you may send us.

Will our pastors, in addition to their personal solicitations on behalf of the STAR, call public attention to it semi-occasionally from the pulpit?

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

We cannot be responsible for loose money sent through the mail. Make your remittances by check, money order, or registered letter, and address MORNING STAR PUBLISHING HOUSE, 457 SHAWMUT AVE., BOSTON, MASS.

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

DUNN-BUTLER THEOLOGY. Lectures on Systematic Theology, embracing the existence and attributes of God; the authority and doctrine of the Scriptures; the institutions and ordinances of the Gospel; 467 pp. cloth. This book is deservedly popular and every student of theology should own one. Price \$1.50, postage 22.

"Free Baptist Church History of the World's Congress of Religions" by Prof. J. A. Howe, D. D. Complying with an extensive demand we have put this excellent paper in pamphlet form and offer them at 5 cents per copy. Send to the publisher and get a few copies to distribute among your people. Only 5 cents each.



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THE SUSQUEHANNA YEARLY MEETING.

The 6th session of the Susquehanna Yearly Meeting met with the Alapalchin church, Owego Q. M., Wednesday, June 20, at 7.30 p. m. Rev. S. S. Schnell was elected moderator. Sermon by Rev. O. Phelps of Gibson Q. M. Preaching Thursday and Friday: Rev. F. A. Jones, Rev. Filo Miner, and Rev. G. F. Wood. The meeting was interesting and profitable to all present. The reports from the different Quarterly Meetings were encouraging, and the prospect for the Susquehanna Yearly Meeting is better than in former years. We listened to strong spiritual sermons, warm exhortations, fervent prayers, during the entire session.

The following resolutions were presented by the committee, and unanimously adopted by the Y. M. conference.

1. Resolved, That we, the delegates from the Owego, Gibson, and Stafford Quarterly Meetings, in Yearly Meeting assembled, do hereby express our disapproval of the publication of any and all articles in any current periodical which would intimate to the general public a disposition on the part of the Free Baptist denomination to renounce their identity, and thereby to lose the confidence of the people, by adopting or acceding to any other creed essentially distinct from our own. [Adopted.]

2. Resolved, That we recommend and urge upon our people, always and everywhere, the vital importance of maintaining our distinctive organizations and doctrines by the more hearty support of our various church enterprises, including home and foreign missions, education, and the ministrations of the Gospel in our respective churches. [Adopted.]

3. Resolved, That we commend to our denomination the Woman's Mission Society in all its branches, and urge upon the members of our churches the determination to maintain three native teachers from funds provided by contributions from the churches of the Susquehanna Yearly Meeting. [Adopted.]

Young People.

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

"It may not be my way, It may not be thy way, But yet, in his own way, The Lord will provide."

"Jehovah-jireh."

"God is not unrighteous to forget your work and labor of love."

The Church of Christ is not only the greatest institution on earth; it is the greatest institution that ever will be on earth.

THE PRIZE ESSAYS.

Will the pastors of our churches and the presidents of our young people's societies please call the attention of congregations and society meetings to the series of prize essays on "The Young Christian and Popular Amusements," the publication of which begins in this issue of the STAR?

It will be remembered that last spring we offered a prize of \$10.00 for the best essay on the above given subject in accordance with the following conditions:

- 1. The writer shall be a member of a Free Baptist young people's society, and shall be not less than eighteen and not over twenty-three years of age.
2. The essay shall comprise not over two thousand and not less than twelve hundred words, and shall be judged in respect of (1) soundness of views expressed, (2) close adherence to the subject, (3) suggestiveness and helpfulness of treatment, and (4) conciseness and clearness of style.
3. The competition shall be confined to the first persons, not exceeding ten in all, whose essays shall be received or who shall notify the Editor of intention to compete.
4. The essay shall be in the Editor's hand not later than Sept. 1 of the present year.
5. After Sept. 1 the essays received shall be published in the STAR, with the names of the authors, one appearing each week until all are published; and the committee of award, consisting of three, shall determine to whom the prize belongs by examination of the various essays after publication in the STAR. The essays failing of the prize shall all be paid for as contributions at our regular rates for such matter.

The committee of award is composed of Prof. J. A. Howe, D. D., Rev. C. F. Penney, D. D., and Miss Ida Fullerton.

The ten essays are all in hand and will be published in the order in which they were received. One will appear each week until all are published.

The announcement of the award will be made about Dec. 1.

Let all our young people read these essays. They are written by young ladies whose homes are scattered from Maine to Nebraska.

FROM OUR REPORTERS.

IN THE CENTRAL ASSOCIATION.

KEUKA COLLEGE, N. Y., Sept. 4. The reports from some of our societies reached me too late to be included in the annual report to the Association. We are glad to hear from them now, however.

The secretary of the Hopkinton Y. P. S. C. E. reports fourteen active and thirty-five associate members. A great work to be done by the faithful fourteen "for Christ and the church." The meetings have been kept up and well attended, although the church has been without a pastor for some time. The society is hoping for even greater interest when a pastor is secured, as is expected soon.

Rome has a society of three years' growth which numbers ninety-five members. It also is a Christian Endeavor society. Welcome, Endeavorers, to the Free Baptist family. Our platform is broad enough, our hearts are large enough to include A. C. F., Y. P. S. C. E., A. F. C. E., or any other society whose purpose is to do good and to advance the kingdom of the Master on earth.

We saw, in the recent meeting of the Association Young People's Society, what our weak points as an Association were, and hope to be able to strengthen them in future. It is not too early to begin to work even now. Let us all make the attempt to bring our societies up to the highest point of excellence of which we are capable.

ELMA G. MARTIN, Asso. Sec.

IN MAINE.

LEWISTON, SEPT. 1.

The report has just been received of an organization of the young people in the Ellsworth Q. M. An A. F. C. E. union society was formed at the last session of the Q. M. at East Surry. David Smith of West Franklin was chosen president, and Mrs. Julia Chatto of East Surry corresponding secretary and treasurer. It was determined that at each session of the Q. M. Wednesday evening should hereafter be devoted to the work of the young people's societies. A delegate was also chosen to attend the annual meeting of the State A. F. C. E. at Houlton in September. It is expected that the new union will be perfected and greater enthusiasm aroused in this "branch of God's work" at the coming session of the Q. M. which meets Sept. 11 at West Deer Isle. All honor to those who are working so bravely in this section in the interests of the young people!

It has been my privilege to attend the ninth annual convention of the Maine State Y. P. S. C. E., held this year in Lewiston Aug. 28-30. It has been a very interesting series of meetings, with much in every session of practical help for those who desired to profit by the gatherings. There have been over 300 delegates in attendance from all parts of the state, only one or two counties being unrepresented. The delegates included ministers, laymen young and old, as well as women of all ages. Gray heads not a few were observable among the most earnest listeners in the large audiences, and it is quite clear that the Christian Endeavor movement has permanently retarded the growing old age of many a zealous saint and Christian worker.

As it will not be possible to present here the long program, a few items from the secre-

tary's report, perhaps, will be of the most interest. There were reported 433 societies with a membership of 18,124, of which 12,142 are active members. These societies are divided among the denominations as follows: Congregational 163, Baptist 120, Free Baptist 26, Union 61, Friends 12, Christian 12, Presbyterian 2, Advent 2, Disciples 1, unknown 34. The number, however, of Free Baptist societies of Christian Endeavor, including those of A. F. C. E. as reported, is quite incorrect, as there are on my own list about 50 such societies, instead of 26.

The most encouraging feature of this report is the number of members who have united with the church during the year directly from the ranks of the societies. These accessions number 864. Aroostook county reports the largest number, 124. Aroostook also leads in the number of new societies—10 having been organized, 21 by one society. Aroostook, furthermore, is to have the next convention, Houlton being the fortunate town.

Among the new officers elected for the ensuing year Free Baptist societies are represented by the Rev. J. N. Musgrove, Biddeford, vice-president; Miss Cora B. Bickford, Biddeford, recording secretary; and Miss Flora Berry, Portland, superintendent Junior department. Miss Cora Bickford was among the number of bright young women who took such a prominent part upon the platform, and an active interest in all the work of the convention. Her address Wednesday afternoon, upon "The Committee of One" was one of the best parts on the program. We shall hope to hear from her again in some of our own state conventions in the future.

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

UNION PRAYER-MEETING TOPIC.

For the week beginning Sept. 23.

HOW BODIES AFFECT SOULS.

(TEMPERANCE SUBJECT.)

REFERENCES: Dan. 1: 8-17; Judg. 13: 12-14; 1: 13-15; Rom. 6: 12-23; 8: 1-13; 12: 1, 2, 13; 13: 14, 15; 1 Cor. 6: 12-20; 8: 13; 9: 24-27; 11: 20-34; 2 Cor. 5: 10; 1 Thes. 5: 23; "Our Wasted Resources," "Worse than Wasted," and "Alcohol and Science" by W. Langbevens; M. D. Richardson's "Ten Lectures on Alcohol"; Thwing's "Facts about Tobacco."

Bring not our feet where false delights allure, So weak to shun, so willed to seize them, we; The specious poison fruits might us betray, And when thy grace, in our reproach, make sure. Hear us, we pray, still faintly following thee, Into temptation lead us not to-day. —W. C. Richards.

One thing which led me to make up my mind never to touch liquor was the damage which I saw wrought by it upon some of the finest minds with which it was ever my privilege to come into contact, and I concluded that what had resulted injuriously to others might prove so to me. I have seen, even in my few years of professional life, some of the smartest, yea, brilliant literary men de-throned from splendid positions, owing to nothing else but their indulgence in wine. I have known men with salaries of thousands of dollars per year, occupying positions which hundreds would strive a lifetime to attain, come to beggary from drink. Only recently there applied to me, for any position I could offer him, one of the most brilliant editorial writers in the newspaper profession—a man who two years ago easily commanded one hundred dollars for a single editorial in his special field. That man became so unreliable from drink that editors are now afraid of his articles, and although he can to-day write as forcible articles as at any time during his life, he sits in a cellar in one of our cities, writing newspaper wrappers for one dollar per thousand. And that is only one instance of several I could recite here. I do not hold my friend up as "a terrible example"; he is but one of a type of men who convinced me, and may convince others, that a clear mind and liquor do not go together.—Edward W. Bok.

Most people act largely from physical causes. Even the acts of the most cultured and spiritual are largely automatic. To prove this, consider how we wind our watches and do hundreds of other things without thinking. We had to learn these things at first, but now we do them without any guidance of the intellect. Were this not so we would be unable to do a thousand things that demand our attention. A habit, if a good one, is a great advantage. To have the power of doing a good thing automatically is a priceless blessing. But bad habits are as easily acquired as good ones. Thus the body often gets a baneful control of the higher nature. As a result of allowing the body to be supreme, people find themselves subject to intemperance, the tobacco-habit, licentiousness, anger, and many other evils. On the other hand the body can be so trained that it will help the soul in its highest aspirations. Consider the different effects on the soul of a frown and a smile. It is of the utmost importance to get the body started right in its mechanism. Whatever we do there is always left behind in the nervous system a tendency to do the same thing again. That which at first may be controlled by the will sometimes becomes a habit, or even a disease, which requires a physical remedy. For example, the appetite for alcoholic drinks may be destroyed by the Keeley Cure. The responsibility of a person for such habits lies in the formation of them. No man should allow himself to be mastered by "the flesh." Every child and young person should, like Daniel, purpose in his heart that he will not defile himself. God meant that the spiritual nature of man should control the physical, but too many men are slaves of their bodies.

G. B. HOPKINS.

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence.—Flavel.

The language of the Scriptures is remarkable for its directness and simplicity. So also should the language of the pulpit be.

Charles Kingsley says, "As long as you set your sins before your face, God will set them behind his back."

MOONLIGHT ON LAKE ELLIS.

Adown the west the sunset fades, The evening breeze is sighing, And homeward through the ferny glades The whip-poor-while is flying; Now soon his plaintive note will thrill Through all the woodlands dark and still, While on thy bosom, silvery lake, The charmed moments swiftly fly, In drifting dream or drifting wake, And let the busy world go by!

See o'er the crest of sunrise hill How soft the full moon's splendor, While range on range the peaks beyond Bask in its radiance tender. A holy peace broods everywhere, The hush of Nature bowed in prayer, While, Ellis, on thy bosom sweet The charmed moments swiftly fly, As sheltered here in bliss retreat We let the noisy world go by.

Fair gem, so purely, brightly set Amid dark groves of fragrant pine, Life's noisier ways we may forget, But ne'er the artless charm of thine, Where bee and bird and flower and tree Picture a life glad, wild, and free. Rocked on thy breast, sweet woodland pool, In dreamful rest what joy to lie, Content to learn in Nature's school And let the careless world go by.

No jarring voice thine echoes know, The mirror of thy luteen wave Reflects but heaven above, below The virgin lilies in thee lay; And through the dreamy summer nights The fireflies are thine acolytes. Our hearts uplifted whisper "Love"; "Love" through the trees the zephyrs sigh, The moon smiles earthward, "Ever love, And let the careless world go by."

Eva Katharine Clapp, in the Transcript. Athol Center, Mass.

THE YOUNG CHRISTIAN AND POPULAR AMUSEMENTS.

The question of amusements is continually coming up among young people. They cannot decide whether it is right or not for them as Christians to take part in such amusements as dancing, theater-going, and card-playing. If we have a doubt about these things, let us give Christ the benefit of that doubt. The question should not be, whether these things will harm us or not, but whether they will help us to grow in the grace and knowledge of our Lord Jesus Christ. Will they develop our Christian characters? If not, it is better for us to have nothing to do with them.

The Bible does not tell us in so many words that we should not dance, go to the theatre, or play cards, but it does tell us "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." Do you think we can glorify God in these amusements? Can we ask his blessing upon them? Would we ask him to go with us if he was our guest? Hardly. But he is more than a guest, he has come to abide. "We will come unto him and make our abode with him" (John 14: 23).

Then there is the question of influence. If we indulge in these amusements, how will it affect others? Will not some weaker brother feel justified in doing the same things that we do, and be drawn away from Christ? What is even more serious, will not some one who is not a Christian, some one who has not decided whether to come over on the Lord's side or not—will not such an one be led to think there is not the real joy and pleasure in religion that we profess? For if so, we would not be obliged to seek the pleasures of the world to satisfy us. Perhaps we think we have no influence over others, but we are mistaken; we each have an influence over some one else, and I often think that our unconscious influence tells more than that of which we are conscious. Our churches, our Sunday-schools, our young people's societies are all conscious influences for good; but the decisions we make and the stand we take will often go a great way toward influencing some one else, even when we have the least knowledge of it.

Before I became a Christian I danced, went to the theatre, and played cards, but now Christ takes the place of these things.

Let us consider some of the reasons why these amusements are harmful to young Christians. If we have given ourselves to the Lord Jesus Christ, our feet belong to him as well as our hearts; and if we are about our Master's business we will have no time to tap our feet to dance music, but will use our strength in running his errands. If we should look on when people are dancing, we would realize, perhaps more than in any other way, how ridiculous persons appear, whirling round and round for hours together, only to be tired out when it is over, and often exposing themselves to cold going from heated rooms into the open air, which sometimes results in death. The familiarities of the dance have a tendency to "take off the blush and grace of modesty," as I have heard dancing called "a hugging-match set to music."

I do not think the theatre is any more helpful to the young Christian than dancing. We find that young people who attend the theater once want to go again and again, and very soon the theater becomes more interesting than the prayer-meeting. I once heard a young lady say that her conscience troubled her greatly the first time she attended the theater, but now she could go without any scruples whatever. Besides being an expensive amusement we are supporting a class of people that

Christians should not countenance. If we look around us we can see the same things in every-day life that we pay to see produced on the stage. I read an article the other day on luxuries and necessities, which brought out the statement that the cigar business had not suffered during the past season, and that the opera houses were crowded when seats were at the highest prices, while the sale of Bibles has been greatly diminished and people have been obliged to stop their subscription to religious papers on account of hard times. We are led to infer from this that Bibles and religious papers are luxuries, while cigars and theaters are necessities. We are glad that this is not so, but that we can find good healthy enjoyment outside of worldly amusements.

Perhaps there is no amusement that appears so innocent as a game of cards at home with our brothers or sisters or friends, but it soon extends outside of the home circle, and we are not satisfied with a quiet game of cards at home; we wish other company, and associations are easily formed that draw us away from the restraining influences of home. At parties we play for prizes, and we scarcely realize that it is a mild form of gambling. Perhaps we think that we will never be gamblers, but some friend may whom we have taught to play. We cannot be useful Christians if we share in these amusements. As I have said before, I am glad that there are amusements which we as Christians may indulge in, without doing any harm to ourselves or others.

Young people must have amusement, ought to have. If we do not indulge in worldly amusements so called, we must have innocent amusements which will take the place of them. We all need recreation, and there never was a time when unobjectionable forms of recreation were so abundant as to-day. What could be pleasanter than for a party of friends to take a trip on the water, or in the country, or to some historic spot, from which we can derive benefit both physically and intellectually. How much more good this would do us than it would to sit in a close opera house at a matinee. Then there are cycling, croquet, tennis, rowing, and riding; all of these develop our strength and do us good if taken in moderation. A good lecture or concert may prove very helpful as a means of recreation. The popular experience party has proved a success, accomplishing as it does a twofold object, that of raising money for some good purpose and of spending a pleasant evening together, relating how the money has been earned or saved.

The Literary Guild has done much in the way of interesting young people in good books and their authors. Perhaps many of you will smile at the idea of reading as an amusement, but it affords much enjoyment to a large number of people. The Guild has a course of systematic reading which awakens the interest of the members in books they would not otherwise read. At our meetings we discuss the authors we have read, as if they were real friends, and in this way become acquainted with the best men of our country by reading the books they have written. Indeed, we have more intimacy through their books than we could have by personal intercourse. For how many literary men have we been able to meet during our short lives? By reading their books we become their friends. Part of the time is also spent in social intercourse.

We should remember that no amusement has its highest aim which is engaged in for its pleasure alone, but "whether we eat or drink," rest, recreate, or amuse ourselves, let all be done as a service rendered to God. Let our aim in everything be to please him. BARBARA BARCLAY.

A FEW WORDS ON READING MATTER.

In reading my STAR of July 12 I was especially interested in "Three Rules about Reading," and I would like to add something thereto on the subject of the reading matter itself. Allow me to quote a few lines from the above mentioned and excellent "rules." "Random reading . . . profits little, and is in most cases a mere waste of time. The daily paper, the trashy novel, and other forms of ephemeral literature—if literature it can be called at all—occupy far too large a part of the scanty hours that the average man can devote to reading."

I thought that I wished every person, man, woman, and child, throughout the land might not only read but take good heed of what is said therein. I have seen so much sorrow and sin result from the perusal of impure and trashy reading matter that I am intensely interested in any movement or effort that is put forth for its extinction. An excess of light reading soon prepares the mind for the cheap detective or wild Western romance with all their demoralizing influences.

There are a few words that I would like to impress upon the minds of every parent and guardian in the land in regard to the accumulation of literary garbage that is being heaped up in every possible space for the perusal of the young people of the country. Too much cannot be said or done to discourage the extension of the poisonous matter that is already corrupting some of the most promising intellects around us. Corrupt literature is an evil as much to be feared as is the curse of intoxication, and will as surely be the ruin of both soul and body. I would that every wholesome periodical throughout the land would continually and unceasingly bring before the notice of all intelligent people the great injury that this putrid stream of unclean and overdrawn literary sewage is working among our young people. And it is not only among the ignorant classes that you see its deadly work, but it enters many an otherwise refined and attractive home. I know a prominent professor in one of our most highly esteemed and popular colleges who employs moments of leisure in the perusal of the sensational, paper-covered, detective stories found in such numbers on every wayside newsstand. They may be harmless to him; but how is it with his ten-year-old son, who picks up the paper thrown down by his father with full faith in that father's good judgment on all matters? I once heard the mother of that professor, a lady over seventy years of age, say that she sat up until past midnight the night before to finish one of those blood-curdling mingling-town stories.

Now these are no overdrawn or fancy sketches, but the actual facts as here recorded came under my own personal observation not long since, and I know that it is no isolated case. I could mention many others where this unwholesome reading matter is daily taken into the minds of people of otherwise sound judgment.

But, I hear some remark, "We must have light literature of some sort. What would you have us do?" There is plenty of pure and undefiled reading matter in the country for all the people there are in it. But if there were not it were better not to read at all than to encourage the publication and circulation of such trash, especially among the young. If the parents and guardians would boycott the vile stuff its place would soon be filled with wholesome and nutritious food for the young minds to feed upon. Any story that inspires us to the best efforts of which we are capable, that encourages us to persevere in the right though beset by the wrong, is an incalculable blessing to mankind, and should surely be perused by all. Any that tend to stimulate evil passions should be at once and unalterably forbidden, not only to the young but to ourselves as well, for they are capable of unlimited mischief; and if our children see us read such matter we may sure that they will read it too, and often to their ruin.

I know of a young girl who was led astray by the examples of questionable female character found in the literature current in her father's house. See to it, dear friends, that your children are well supplied with good books and periodicals. Examine personally every one before placing it in their way. Remember that a good tree will not bear evil fruit, and that an evil tree will not bring forth good fruit. Again I say, Beware, for if you do not you will see the day when you will repent in sackcloth and ashes for your criminal neglect of duty.

This may seem strong language, but it is an urgent case, and only a general awakening on our part can save the next generation from becoming mental wrecks with minds as incapable of relishing good wholesome intellectual food as is the pampered stomach of the dyspeptic to digest the rude but healthy fare of the strong and robust farmer's family.

I would that the country might be moved until we could crush this evil as

we have so many others. Let us fight intoxication of the mind as persistently as we would its twin evil—the wine cup. L. E. P.

Nothing so steadies the spirit as the habit of prayer. This fact alone proves that God hears and answers prayer.

True valor lies in the middle between the extremes of cowardice and rashness.—Don Quixote.

GOOD STORIES.

HE WAS A GENTLEMAN.

The Boston Transcript tells the following story of Professor Blackie, Blackie was lecturing to a class with whose personnel he was imperfectly acquainted. A student rose to read a paragraph, his book in his left hand. "Sir!" thundered Blackie, "hold your book in your right hand!"—"No words, sir! Your right hand, I say!" The student held up his right arm, ending piteously at the wrist. "Sir, I have nae right hand!" he said. Before Blackie could open his lips there arose such a storm of hisses as one perhaps must go to Edinburgh to hear; and by it his voice was overborne. Then the professor left his place and went down to the student he had unwittingly hurt and put his arm around the lad's shoulders and drew him close, and the lad leaned against his breast. "My boy," said Blackie—he spoke very softly, yet not so softly but that every word was audible in the hush that had fallen on the classroom—"my boy, you'll forgive me that I was over-rough. I did not know—I did not know." He turned to the students and with a look and tone that came straight from his great heart he said, "And let me say to you all, I am rejoiced to be shown I am teaching a class of gentlemen." Scottish lads can cheer as well as hiss, and that Blackie learned.

HE WAS A GENTLEMAN.

A few days ago I was passing through a pretty, shady street where some boys were playing at base ball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as base-ball.

His companions very good-naturedly tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one at last, "you can't run, you know." "O hush!" said another—the tallest in the party; "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boys, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself that there was a true gentleman.

IN THE CRIMEAN WAR.

A mandate had gone forth to the effect that a certain suburb of Sebastopol should be raided by a select body of English. The attack was to take place at mid-day, when the enemy were at dinner.

The venture was so quickly executed that it was completely successful. The occupants of the cottages had fled, leaving their dinners untouched on the table and the canaries in their cages. In one cottage was found a child about six months old, clothed, and asleep in its cradle.

An officer carried away the little one as a prisoner of war, and sent the news of his capture to headquarters. Word came at once from Lord Raglan, ordering that a flag of truce should be sent out the next morning and that all possible search and inquiry should be made for the mother of the child. Some of the officers were amused that so much trouble should be taken about a stray baby, but the chief's orders had to be obeyed.

No mother was forthcoming, however to acknowledge the lost waif. But there was a woman in the rifle brigade who had a baby a few weeks old, who was willing to undertake double duty. About three weeks elapsed, and then Raglan, the good, sent another message to his staff, who had forgotten all about the adopted child, directing that inquiry be made after "the mother and her twins."

Word came back that the two children were thriving admirably, but that the mother herself looked worn and tired.

"How many cows are there?" asked Raglan.

"One, sir," was the reply.

"Then," said the self-denying chief, "send the woman down a bottle of milk every morning."

After this the little army protege became very popular. At the end of the war the Queen adopted her and gave her a liberal education.

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Miscellany.

ONE WOMAN. Her eyes are not "cerulean blue," Her "silken tresses" do not "fall" In rippling waves of amber hue...

THE DEATH RUN.

Along in the early eighties, when the Denver and Rio Grande was a narrow-gauge road, and the main line lay across the great divide at Marshall Pass, there was a wreck in the Black Canon, and of that wreck I write.

When the harvest had been cut and the golden grain garnered, the restless youth bade his parents adieu and set his face toward the sunset.

The Death Run was a long one; one hundred and thirty-five miles over mountains and through canons. They had crossed Cerro summit, and were now roaring along the canon by the banks of the beautiful river.

The night grew warmer as they drifted down toward the valley of the Grande. The engineer sat silently in his place, trying the water, whistling for stations, and watching the way.

As he lay there in the moonlight, with his head resting in the conductor's lap while the brakeman brought a cup from the mail-car and gave him a drink of water, he told them where he wanted to be buried—back East somewhere; spoke of his insurance policy; left a loving message for his wife; and then, as if he had nothing more to say or do, closed his eyes, folded his hands over his brave heart, and without a murmur—apparently without pain—died.

It was many hours before they found the freeman. When the crash came he was standing in front of the furnace door. The tank doubled forward and forced him up against the boiler-head, where, if he had not been killed instantly, he must have been slowly roasted.

The writer was at that time employed by the same company in a similar capacity, and was sent out to the wreck to take charge of the body of the freeman, bring it to Denver, and then take it back to the farm at Salina. The traveling engineer went out with a special engine and the superintendent's private car, and I went with him.

It is not a pleasant task to deliver the dead to bereaved relatives; but it is the least that can be done, and some one must do it. The engine left the track precisely at midnight, Friday night, and it was not until the afternoon of the following Tuesday that I reached Salina.

There had been six children in this happy family, three boys and three girls. The eldest son was a locomotive engineer, but he had left the road for good, and was now with the family at the Kansas farm.

"How does he look?" asked the engineer, when we had taken seats in the farm carriage. "Can mother see him?"

"He looks very well," said I; and then remembering that ugly furrow in his face, "but would it not be better for all of you to remember him just as he left home?"

"I shall leave that all to you," he said, while the hot tears fairly rained down upon the lap-robe that covered our knees.

I said this with a hope of their deriving a shade of comfort from the fact that the dear brave boy was not roasted alive, as so many engineers are.

"Not quite instantly," said the weeping mother. "He called me twice, 'Mother! Mother!' and I saw him standing before me with a great deep furrow across his face."

Then she placed the edge of her hand against her face to show me where the scar was, and when I saw her mark the very angle of the ugly groove, I felt a strange tingling sensation at the roots of my hair.

"Has any one written you the particulars of the wreck?" I said.

"No," she answered, "we have had but two telegrams; one from the superintendent, telling of his death, and the one from you when you left Denver."

What she said so affected me that I excused myself and walked out to the barn, where I could think. I was not long in arriving at the conclusion that when No. 7 left the track, in that infinitesimal fragment of time, the boy saw that he was in the shadow of death, and his first and only thought was of his mother. His whole soul went out to her so swiftly and so surely that she not only heard him call her, but saw him just as he was.

At the barn I found the dead boy's father, who had insisted upon his son's going in with me, upon our arrival at the house, while he "put up" the team. I thought his saddest face I had ever seen, as he moved about in his tearful and silent sorrow.

"How did it happen?" asked the farmer, when he had finished his chores and we were walking back toward the house together.

"Hit a bunch of cattle," said I.

"In the night?"

"Yes," was my answer, "just about midnight."

"What night?"

"Last Friday."

"Stop," said the farmer, touching my arm. "I want to tell you something that happened here last Friday night—and I remember that the clock was striking twelve."

Then he told me how his wife had screamed and wakened him, and how she had wept bitterly, and insisted that Johnny had been killed. He had been struck by somebody or something, she insisted, and she could see a great, deep ugly scar on his face.

I do not know why I did not, but I remember distinctly that I did not tell them—not even the engineer, who was accustomed to seeing such things—that the scar was there, on Jack's face, just as his mother had seen it that Friday night. We did not open the coffin at the church, nor at the grave.

I remained with the family at the farmhouse that night, and with them on the following day, went to the little church in town, where the good priest talked a good deal longer than was necessary, for he had not in his power to do John McConnell any good by talking. In a pleasant place, on a gentle slope that tipped to the west, his grave was made; and while we were weeping there, another grave, in another place was being filled, hiding from the eyes of the world the body of the brave engineer.—C. Weyman, in McClure's Magazine.

PEN PORTRAITS.

RUDYARD KIPLING.

In appearance Mr. Kipling is short, squarely built, broad-shouldered, with black hair and mustache. His eyes are the Irish gray blue, and are shielded always by either spectacles or glasses. He is fond of fishing and of horses, but is little or nothing of an athlete.—Ladies' Home Journal.

RICHARD HARDING DAVIS.

Mr. Davis is almost magnificently built, standing six feet high, weighing one hundred and eighty pounds, and with a physical strength that many envy. He has a frank, boyish manner about him, and is conscious of his success, as is only natural and quite pardonable, but he is not so in any obtrusive way. His manner of talking is quick, his laugh is of the heartiest, and he is an ideal companion. Popular in society he is sought by every one and lionized generally. But with all his success he is conscious only of a desire to give to the reading public a book or a story that will be superior to the last.—Edward W. Bok, in Ladies' Home Journal.

THACKERAY.

William Makepeace Thackeray (born in 1811, died in 1863), the popular writer and satirist, appeared in Boston in 1844, I think, and gave lectures on the "Four Georges" in the old "Melodeon" on Federal street. Thackeray was a large, well-proportioned man, with a massive head, a restless, large blue eye, and a pug nose. He was a diffident man, and before a large Boston assembly was evidently scared. In some letters of his, recently published in one of our magazines, he tells us how intensely he suffered before stepping before an audience.—Mark Trafton, D. D.

RUFUS CHORTE.

A splendid specimen of the genus homo, he measured six feet in height, straight as an arrow, with no superfluous flesh, but muscular and rapid in his movements. His face was mobile, pale, thin, and, even though in the vigor of manhood, strangely wrinkled; his eyes were large, black, and piercing; his hair, black as a raven's wing, curled all over his massive head. A full, overhanging brow showed clear perception and penetration; full at the temples, denoting ideality and fancy. The posterior of his head, not sloping suddenly off, but slightly raised, showed indomitable will, while that fullness behind his ears exhibited combativeness.—Mark Trafton, D. D.

WEATHER PROVERBS FOR SEPTEMBER.

As September, so the coming March. Fair on the 1st of September, fair the entire month. As the weather on the 8th, so it will be for the next four weeks. As Michaelmas (29th) brings many acorns, Christmas will cover the fields with snow. When a cold spell occurs in September and passes without a frost, a frost will not occur until the same time in October.

September rain is much liked by the farmer. September rain is good for crops and vines.

Is the autumn warm, bright, and clear? We may expect a fertile year.

If the storms in September clear off warm, all the storms of the following winter will be of the following kind: a good crop of grain and fruit for next year.

Letter Day Etiquette. Mrs. DeScience—Hereafter, when visitors call, you are not to take their cards; you must ask them their names. My husband has discovered nine hundred kinds of bacteria on visiting cards.

Teacher—What is the meaning of the word "contiguous"? Pupil—Dunno. Teacher—It means "touching." Give an example of a sentence containing the word.

Farm and Home.

THE FARMER OF TO-DAY.

For many years the farmer has been ridiculed as unfit to associate with his city cousins, who were considered much more refined and intelligent. Epithets were heaped upon him of various kinds, until he was almost persuaded himself that he was a boor, but happily much of this has passed away of late years.

The agitation of the subject of roads is still going on. That our country highways are almost a disgrace is apparent to any one who travels them, but just what to do to improve them is not so plain. One thing should be more generally adopted, and that is wider wheels.

According to the government crop reports the apple crop of the country is only forty-four per cent of a full one. New England is the most favored portion, as here we have a very good crop, with a good prospect of remunerative prices.

Most of our fences, instead of being an ornament, disfigure the landscape. And it stands a farmer in hand to dispense with all of them that are possible. There are many useless ones all over the country that better be put into fire-wood.

The chemists tell us that one hundred and twenty-five dollars expended in cotton seed meal will give a return of from sixty to ninety dollars in fertilizers. If this be true it pays every dairyman to use this feed for his stock.

The subscription lists, good will, and advertising contracts of The Orange Judd Farmer, Chicago, Ill., and The New England Homestead, Springfield, Mass., have been purchased by the Orange Judd Company, and are now published in connection with the American Agriculturist, weekly. To better adapt these weeklies to the special interest of each section, five editions are issued. The western edition includes the Pacific slope and the Rocky Mountains region; the central edition is for Michigan, Indiana, and states west of them to the borders of Colorado and Wyoming; the middle edition is suited to New York, Pennsylvania, Delaware, New Jersey,

Must Praise Hood's

Advertisement for Hood's Cures, featuring a portrait of a man and text describing the benefits of the medicine for various ailments.

Maryland, West Virginia, and Ohio; the eastern edition is for the New England states; the southern edition for the Southern states. The editions, in the order named, number 12,000, 48,000, 60,000, 36,000, and 9,000 copies, making the combined circulation 165,000 copies. It is the "old reliable" American Agriculturist, coming weekly instead of monthly. Orange Judd Company, 52 Lafayette Place, New York. The other offices are at Chicago, Ill. (Pontiac Building), San Francisco, Cal. (Columbian Building), Columbus, O. (Liberty Block), Springfield, Mass. (Homestead Building).

TUBERCULOSIS IN COWS AND PEOPLE.

If we were to try and stamp tuberculosis out of the human race in the same manner the cow people are doing, who would be left? Well, just enough to start a Noah in the task of re-peopling the earth. A doctor, who has seen many a corpse dissected, told me that it was hard to find one without traces of tuberculosis, and yet few had died of it or even been seriously injured thereby. Why not use common sense? Kill the seriously affected animals. Stop it and in breeding. Give more pure, fresh air. Keep cleaner; don't force things quite so hard and fast in breeding and feeding, and then let in plenty of God's great microbe killer, the sunlight. Sunlight will kill more microbes and bacilli in a foul stream, or a foul room, or in a foul barn, or even in a foul body, than all the other agencies combined.

WOMAN'S TRIALS.

SOME LIGHT ON THE SUBJECT. So Many Suffer Without Knowing Why. Much Can Be Avoided.

Advertisement for Lydia E. Pinkham's Vegetable Compound, featuring a portrait of a woman and text describing the benefits of the medicine for women's health.

It is the greatest of all rewards to receive such letters as the following from Miss Louise Müller, who lives at 44 Michigan Ave., in Evanston, Ill. She says: "As I have used Lydia E. Pinkham's Vegetable Compound, and have thereby become entirely well, I am recommending it to all my lady friends to use it. I am sure it will help them."

Advertisement for Dent's Toothache Gum, featuring a portrait of a man and text describing the benefits of the gum for toothaches.

BOOK AGENTS WANTED—\$100. A MONTH for the grandest and fastest selling new book ever published. Our Journey Around the World. By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 250 beautiful engravings, steel-plates, etc. The King of all subscription books. To sell at sight in every town. The best chance ever offered to agents. One sold \$500 in his own township; another, a lady, \$58 in one Endeavor Society; another, \$48 in 15 days. 24,000 men and women agents wanted for Fall work. Distance no hindrance. For full work, send for Free Circular, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

Advertisement for Church Carpets, featuring a portrait of a man and text describing the services of John H. Pray, Sons & Co., including the sale of church carpets and other church supplies.

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

OF PUBLIC INTEREST.

A Matter Which is Exciting Much Talk.

It Concerns a Well-known and Prominent Family.

The Wife of an Honored and Respected Public Man Writes a Letter.

G. A. Williamson, Esq., has for thirty five years been City Recorder of Deeds, of Providence, R. I. During all this time he and his family have occupied a very prominent position in Providence where they are held in the utmost regard and esteem by everybody. They reside at 8 Bradford street.

Mrs. Williamson has for a long time been a great sufferer. She has lately been cured of her complaints by a most remarkable remedy and her love for her fellow-beings is such that she writes the following letter telling them just what to do to be well and strong: "For some time I had been troubled with numbness of my hands and arms. It was very distressing and a constant annoyance to me. My nervous system was badly affected. I was unable to sleep, getting but very little rest at night. I suffered from indigestion and my appetite was very poor. I learned of Dr. Greene's Nervura blood and nerve remedy, and hearing it most highly spoken of, determined to use it. It had helped so many despairing sufferers I believed it would help me. After taking the second bottle I noticed a marked improvement and I continued to steadily gain in all respects. I cheerfully recommend Dr. Greene's Nervura blood and nerve remedy to all sufferers."

No wonder everybody is taking this remarkable medicine for it is a known fact Dr. Greene's Nervura blood and nerve remedy always cures. If you have any such troubles, if your health is not exactly what it should be, take Dr. Greene's Nervura blood and nerve remedy. It will make you well. It is the discovery of Dr. Greene, of 24 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. He can be consulted free, personally or by letter. Don't neglect your health but take his wonderful medicine now.

FITCHBURG RAILROAD

SUPERB EQUIPMENT. EXCELLENT TRAIN SERVICE. FAST TIME, and COURTEOUS EMPLOYEES MAKE THE

HOOSAC TUNNEL ROUTE

THE FAVORITE LINE from Boston to Troy, Albany, Saratoga, Lake George, Adirondack and Catskill Mountains, Syracuse, Rochester, Buffalo, Niagara Falls, Hamilton, Toronto, Cleveland, Detroit, Cincinnati, Chicago, St. Louis, and all points West, Southwest, and Northwest.

FAST EXPRESS TRAINS

With elegant PALACE PARLOR and SLEEPING CARS to and from

BOSTON -- AND -- CHICAGO

WITHOUT CHANGE.

LAKE CHAMPLAIN ROUTE

For all points in Northern New York, Vermont, and Canada.

THE ONLY LINE running through cars, without change, from Boston to Rutland, Brandon, Middlebury, Vergennes, Burlington, St. Albans, St. Johns, and Montreal.

ELEGANT PALACE PARLOR CARS to and from BOSTON and MONTREAL, WITHOUT CHANGE.

For Time-Tables, Parlor and Sleeping Car accommodations, or further information, apply to any Agent of the Fitchburg Railroad or at 250 Washington Street, Fitchburg Railroad Passenger Station, Boston. J. R. WATSON, General Pass. Agent. 1894

Advertisement for Burlington Route, featuring a portrait of a woman and text describing the best line of service between Chicago and St. Louis to Denver, with four trains daily.

MUSIC

PARAGON OF SONG. By Root and Case. A new book for Singing Schools, Singing Classes, Conventions and Institutes. The best book of its kind ever published. Everything in it is new. Price 75 cents postpaid.

TREBLE CLEF CHOIR. By G. F. Root & D. B. Turner. For women's voices. Contains Sacred and Secular Music, Glee, Part Songs, etc., composed and arranged expressly for this book. There is also a short elementary course of instruction in the book. Price 50 cents postpaid.

ELITE ORGAN ALBUM. Edited by F. F. Campiglia. A collection of Preludes, Offertories and music for all occasions, selected from the works of the best writers. Price, \$2.00 postpaid.

MUSIC TABLET with a condensed view of the Material of Composition. Sheets ruled with staff line and perforated for tearing. Price 25 cents postpaid. THE JOHN CHURCH CO. CINCINNATI—NEW YORK—CHICAGO

THE ACCOUNTANT'S FRIEND. Designed especially for Regular, Weekly, Monthly, and Quarterly Payments of Dues and Salaries. Society and Church Organizations, Boarding Clubs, Ministers, Teachers, Students, Clerks, etc., find them NEAT, ACCURATE, LABOR-SAVING, and SATISFACTORY. The personal account book, designed for brief entries of Receipts and Expenses. Also Weekly Dues, Salaries, etc., Abridging Day-Book, Journal and Ledger into a summarized statement of accounts.

Outfit for Church..... \$2.00 Boarding Club..... 1.00 Personal accounts..... 50 cts. and 75 cts. By Rev's Z. A. SPACE and C. M. STREETER, Pike, N. Y. Correspondence solicited. Agents wanted.

The songs used at the C. E. Convention at Cleveland, July, '94, were selections from new books.

CHRISTIAN ENDEAVOR HYMNS

By IRA D. SANKEY. \$30 per 100, not prepaid. 35c each by mail. THE BIGLOW & MAIN CO. 76 E. 9th St., New York. 215 Wabash Ave., Chicago

