

Bates College

**SCARAB**

---

The Morning Star

Muskie Archives and Special Collections Library

---

9-24-1885

**The Morning Star - volume 60 number 39 - September 24, 1885**

Freewill Baptist printers

Follow this and additional works at: [https://scarab.bates.edu/morning\\_star](https://scarab.bates.edu/morning_star)

---



# The Morning Star.

VOL. LX.

DOVER, N. H., THURSDAY, SEPTEMBER 24, 1885.

NO. 39

THE MORNING STAR is a Weekly Religious Newspaper, issued by the Frowell Baptist Printing Establishment, Rev. E. N. FRENCH, Publisher, to whom all letters on business, remittances of money, &c., should be addressed, at Dover, N. H. All communications designed for publication should be addressed to Editor, THE MORNING STAR.

Terms—\$2.00 per year, if paid strictly in advance; \$2.25 if paid within the first thirty days, and \$2.50 if not.

## The Morning Star.

CONTENTS.	
A Song for the Day. Edwin R. Champlin.	303
Letter from India. Dr. James L. Phillips.	305
"Sheol." The Rev. Dawson Burns, D. D.	305
The White Cross Army. Ed.	305
Gleanings.	306
Temperance Notes.	306
Religious Intelligence.	306
"Speak Thy Servant." (poetry). Mrs. V. G. Ramsay.	306
Caroline Talbot and "Moral Suasion." Ida Headton.	306
Invaluable Testimony from a Lawyer. Gainsboro.	306
Northern Kansas Yearly Meeting. A. D. W. The Rev. Benjamin Penny. C.	306
Christian Assurance. Sel.	306
A Christian's Confession (poetry). Sel.	306
A Shepherd's Care. Sel.	306
Don't Close the Door. Sel.	306
Bible.	307
THE SUNDAY SCHOOL.	307
MISCELLANEOUS.	307
EDITORIAL.—Notes.—From Dover to Boston.—Briefs.	308
CORRESPONDENCE.—"Corporators" Meeting. The Rev. E. N. French.—Six Principles of Missions. Correspondence. The Rev. O. E. Baker.—"The Morning Star" in Boston. S. S. C.—The Church Moves.—The Rev. John Moore.—Maine Union Holiness Convention. The Rev. F. E. Davidson.—Cortland Mission, Nebraska. The Rev. A. D. Williams.—Kansas Correspondence. The Rev. L. C. Chase.—A Letter from Kansas. The Rev. Jos. Bates.—Maine Correspondence. Com.	308-309
Ministers and Churches.	309
Quarterly Meetings.	309
Notes, &c.	309
OBITUARIES.	309
THE HOME CIRCLE.—A Boat Song. C. Jennie Swaine.—September in the Mountains (poetry).—A Tribute to Woman (poetry).—One Way to Mind.—The Home I Love (poetry).—"Vienna Rolls"—A Thought for Mothers.—Living to Ourselves.—Night and Day (poetry).—Our Children.	310
OUR BOOK TABLE.	311
MISCELLANY.	312
EDUCATIONAL.	312
NEWS SUMMARY.	312
SANITARY.	312
THE MARKET.	312

### A SONG FOR THE DAY.

BY EDWIN R. CHAMPLIN.

While wrong is wrought, and hate is spread,  
By his sweet thought be comforted:  
The Lord who made both bad and good,  
If men obeyed and understood,  
Had filled the earth—and yet will fill—  
With deeds of good instead of ill.

While Christians mourn that sin is rife,  
And sit forlorn before the strife,  
Letting the bad go on its way,  
As though they had no part to play,  
The force of wickedness and hate  
Will many a victory celebrate.

Yet ever, though the force be small  
That God doth show, more strong than all  
The arms of foes His wisdom is;  
And at the close these victories  
Which sin had counted for its own  
Will show how she was overthrown!

Now, steadily, advance is made;  
This soul set free, that error stayed,  
This truth proclaimed to be declared  
Eternally; and blessings shared  
Which saints for ages never knew—  
In fellowship of God and True!

The day of God's triumphal reign  
Comes on apace! No more complain,  
But buckle on thy armor strong  
And march against the rebel throng!  
Yet know, what'er His numbers be,  
God's wisdom will the victory!

Westerly, R. I.

### INDIA LETTER.

FROM DR. JAMES L. PHILLIPS.

MIDNAPORE, July 28, 1885.

My writing day chances to be my last day in dear Midnapore for the present, so I must not let it go by without beginning a brief letter. The month has been an unusually full one, but a very pleasant one withal. Our glorious Independence Day was celebrated, as heretofore, by giving the children of the Industrial and Ragged Schools a treat. Our American friends would have rejoiced to see the happy faces of no less than 450 children as they sat on our long, wide south verandah singing beautiful Christian hymns and reciting Bible texts. Miss Miller and Mrs. George had reason to be proud of their pupils on that day. Who can tell how much some of these very children may do towards advancing the kingdom of Christ in their native land? If the history of Christian Missions in India proves anything beyond possibility of cavil or doubt, it is that it pays to work for the children of the heathen. The good seed dropped into this fertile soil must yield a glorious harvest.

During the opening week of the month we were favored with a visit from two of our English Baptist brethren, the Rev. G. H. Rouse, M. A., LL. B., of Calcutta, and the Rev. E. S. Summers, B. A., Principal of Serampore College. Mr. Rouse came to address the Bible School students. He spoke several times and took up the books of the Bible, and some of the internal proofs of their being the Inspired Word of God. The young men were much interested in his addresses and derived hints of much practical importance. Mr. Summers also addressed the men, reminding them of their obligations towards their own people. Your readers may be aware that the Baptist institution at Serampore is no longer a college as formerly, but a training school for native helpers, similar to ours, with a boarding school for Christian lads attached to it. The college was given up several years ago, because it was found very difficult

to keep it up, such was the fierce competition of the Calcutta colleges close by.

Our temperance campaign continues, and I believe progress is being made in the right direction. Last Saturday evening we had a grand rally at the Public Library. There were several addresses in Bengali and English, after which a large number of young men, many of them students of our city schools—signed the pledge and donned the "ribbon of blue." It is high time young Bengal began in earnest to fight this battle of temperance, for European drunkenness is fast invading the homes and blighting the hopes of Hindus and Mohammedans. Temperance in India, as in America and Europe, means *Home-protection*, and one of the cheering tokens of our time is this, that thoughtful natives are beginning to take up the subject seriously and earnestly. Enthusiasm is what the Hindu wants, however, and could our Bengali total abstinents only push their efforts with genuine enthusiasm for the weal of their father-land, we should see more accomplished.

The seventh session of our Bible School closed to-day with the public exercises of the graduating class at the Mission chapel. The annual examinations were completed last week, and were cheering on the whole. There were four men in the class that has just completed the full course, one Bengali, one Santal and two Oriyas. All of them are married men and two of their wives read well written essays, with several other young women, at the closing exercises of the Woman's Department on Saturday last. I inclose the programme of the graduation exercises this morning. The men did themselves credit and held the attention of the audience. Their topics were:—What the Church has gained by Persecution, Lessons from the Missionary Life of Paul, Means of increasing Liberty in the Church, and the present Fruit of Martin Luther's Work. These addresses were followed by an Alumni address by Joseph White of our first class. His topic was well chosen, Fulfillment of Prophecy relating to the Jews, and he handled it well.

Of the future prospects of these four graduates of this year a word may be said. Sambhu Jená, an Oriya, will probably become an inspector of Ragged Schools in Midnapore, and he is well fitted for the post. San Tudu, the Santal, will naturally find work among his own people in the jungles. He is a plodding, patient worker and will do good. Ram Jená, the other Oriya, has the qualifications of a superior evangelist, and I hope he will prove a valuable addition to our Orissa force. He seems to have a real zeal for the salvation of his own people. Sachidánsa Rai, the Brahmin convert from Dainari, will, we hope, make a strong man and able efficient worker in our Bengali field. In behalf of each of these young men I earnestly implore the prayers of our American friends. May each prove himself "a good minister of Jesus Christ."

After the Bible School exercises this morning, Miss Miller was married to Rev. A. Jewson of the English Baptist Mission. May she work as faithfully in the Mission field she now enters as she has in this that she now leaves. Miss Miller has been with us three years and all who know her work in connection with our Midnapore Ragged Schools will agree in pronouncing her a winning and devoted worker for the children. She will be greatly missed by her hundreds of bright boys and girls in our streets and crooked lanes, and low, damp hovels where she has so patiently toiled, never thinking of or sparing herself for their benefit. Her going to a sister Mission leaves us more destitute than ever in our own field. We are hoping that Miss Bachelor will be coming back soon to her post at Midnapore. In the meantime we shall do the best we can.

The health of the Mission has been fairly good, though Mrs. Smith and Mr. Griffin have been ill, but are now doing well. All of us have been working on with comparative comfort, with these two exceptions. My dear mother is by no means well or strong but her indomitable energy keeps her up and her heart and hands at work. In the order of nature there must be sad vacancies soon in these broken ranks. Where are the young and brave volunteers to fill them? As usual during the rains I've been fighting fever this month, and a part of the time it seemed as though my foe would drive me from my post, but God is good and I've been enabled to hold on. My boxes are packed and to-night, now that the school session is done, I start for Simla, a Himalayan station in the Punjab, where I hope to work three months as pastor of the Union church. But of this more anon.

Of every 100 of the voting age this fall only 28 were old enough to cast their ballots in 1860. That is to say, the overwhelming majority of our present voters are men who were only boys when the war broke out. Nearly one fifth of the whole number, 1,546,703, were not born until after the firing on Fort Sumter.

### "SHEOL."

A CRITICISM OF THE REVISED VERSION.

[By the Rev. Dawson Burns, D. D. Reprinted from the *General Baptist Magazine*, of London, England.]

The following remarks are not designed to create an unfavorable impression of the character of the Revised Version of the Old Testament. Its merits far exceed its defects, and it undoubtedly presents the most accurate translation yet made of the Hebrew Scriptures into the English language. But the Revisers themselves would deprecate indiscriminate laudation; and the subjoined criticism is conceived in a spirit of freedom perfectly consistent with the high respect felt for those accomplished scholars and their arduous labors.

The Hebrew word "Sheol" occurs sixty-five times in the Old Testament; and I propose, first of all, to state how it is rendered in the Authorized and Revised Versions, and what changes have been made in this respect in the later of these Versions.

Having done this, we shall be prepared to consider the paragraph in the Preface to the Revised Version which deals with this particular word.

In fourteen places where the Authorized Version renders "Sheol" by "grave," the Revised Version does the same; viz:—Gen. xxxvii. 36, xlii. 38, xlv. 29, 31; 1 Sam. ii. 6; 1 Kings ii. 6, 9; Psalm cxlii. 7; Prov. xxx. 16; Eccles. ix. 10; Song of Sol. viii. 6; Isa. xxxviii. 10, 18; Hosea xlii. 14 (twice).

In fifteen places where the Authorized Version has "grave," the Revised Version has "Sheol"—i. e., does not translate the Hebrew word, viz:—Job vii. 9, xiv. 13, xvii. 13, xxi. 13, xxiv. 19; Psalm vi. 5, xxx. 3, xxxi. 17, xlix. 14 (twice), lv. lxxxviii. 3, lxxxix. 48; Prov. i. 12.

In two places where the Authorized Version has "grave," the Revised Version has "hell," viz:—Isaiah xiv. 11; Ezek. xxxi. 16.

In thirteen places where the Authorized Version has "hell," the Revised Version has the same, viz:—Isaiah v. 14, xiv. 9, xv. xxviii. 15, 18, lvii. 9; Ezek. xxxi. 16, 17, xxxii. 21, 27; Amos ix. 2; Jonah ii. 2; Hab. ii. 5.

In fifteen places where the Authorized Version has "hell," the Revised Version renders "Sheol," viz:—2 Sam. xxii. 6; Job xi. 8, xxvi. 6; Psalm ix. 17, xvi. 10, xviii. 5, cxvi. 3, cxxxix. 8; Prov. v. 5, vii. 27, ix. 18, xv. 11, 24, xxiii. 14, xxvii. 20.

In three places where the Authorized Version has "hell," the Revised Version has "pit," viz:—Daut. xxxii. 22; Psalm lv. 15, lxxxv. 13.

In two places where the Authorized Version has "pit," the Revised Version has the same, viz:—Numbers xvi. 30, 33.

In one place where the Authorized Version has "pit," the Revised Version has "Sheol," viz:—Job xvii. 16.

The following table shows where the Versions agree and differ:

Authorized Version.	Revised Version.
"Grave" occurs 31 times	15 times
"Hell" " " " "	15 " "
"Pit" " " " "	5 " "
"Sheol" " " " "	30 " "
	65 " "

We are now prepared for an examination of the paragraph in the Preface to the Revised Version explaining the Revisers' views as to "Sheol":—

1. They say, "Similarly, the Hebrew 'Sheol,' which signifies the abode of departed spirits, and corresponds to the Greek Hades, or the underworld, is variously rendered in the Authorized Version by 'grave,' 'pit,' and 'hell.'"

We might withhold our assent from the first part of this proposition until some evidence of it were forthcoming. It may, however, be said with confidence, that not a single text can be adduced to justify the Revisers' statement. More than this—the majority of the texts exclude the possibility of such a conception of "Sheol." If the Revisers are correct, there are sixty-five texts in the Old Testament in which the doctrine of a future life is expressly stated; whereas it is generally admitted that this doctrine was rather one of inference than of revelation till the coming of Christ. Even in the few passages furnishing hints of a life after death, "Sheol" does not occur. The Greeks conceived of Hades as a region under the earth, to which all spirits descended; a region divided into two spheres—Tartarus and Elysium; but even in Elysium the shades of mortals, though free from pain, lamented the loss of the life they had once enjoyed on earth. In what text, where "Sheol" occurs, can we gain an idea of a state like Hades? Do the Revisers themselves believe that Sheol was looked forward to by pious Jews as a place of happiness and reward? Did Sheol convey to them conceptions of that "presence of God" which is "fulness of joy," and of that place at God's right hand where there are "pleasures forevermore"? Did the Preacher who taught that the spirit of man returned to the God who gave it, imagine that it descended into some underground habitation? It is not probable that one of the writers of the

Old Testament, from Moses to Malachi, ever saw a Greek, or heard Greek spoken, or had any knowledge of the Greek conception of Hades.

2. The Revisers go on to say—"Of these renderings, 'Hell,' if it could be taken in its original sense as used in the Creeds, would be a fairly adequate equivalent for the Hebrew word; but it is so commonly understood of the place of torment, that to employ it frequently would lead to inevitable misunderstanding. The Revisers, therefore, in the historical narratives, have left the rendering 'the grave,' or 'the pit,' in the text, with a marginal note, 'Heb. Sheol,' to indicate that it does not signify the 'place of burial'; while in the poetical writings, they have put most commonly 'Sheol' in the text, and 'the grave' in the margin. In Isaiah xiv., however, where 'hell' is used in more of its original sense, and is less liable to be misunderstood, and where any change in so familiar a passage, which was not distinctly an improvement, would be a decided loss, the Revisers have contented themselves with leaving 'hell' in the text, and have connected it with other passages by putting 'Sheol' in the margin."

One can only read the above lines with perfect astonishment. The Revisers had just said that "Sheol" answers to "Hades," the abode of departed spirits; yet in no single place do they render it either "Hades" or "the abode of departed spirits." On the contrary, they render it by "grave" or "pit" in some places, and in other places they do not translate it at all, but retain the Hebrew "Sheol," and put "grave" in the margin; by doing which they are, on their own principle, creating a wrong impression. When they put "grave" or "pit" in the text, they say they indicate by "Sheol" in the margin that "grave" in the text does not signify a place of burial—i. e., a Hebrew word is used to show that an English word does not mean what in English it does mean! Could confusion be more confounded? How, indeed, can putting "Sheol" in the margin indicate to any one that "grave" in the text does not mean grave? According to the Revisers' theory of "Sheol" as the abode of departed spirits, there is (1) a wrong translation; (2) "Sheol" put in the margin in order to show that the translation is wrong; (3) nothing to show that any such an indication is intended! But, as if this confusion were not enough, where "Sheol" is put in the text, "grave" is put in the margin! This completes the contradiction, for if "Sheol" does not mean "grave," why should "grave" have been put in the margin where the reader will be sure to consider it explanatory of "Sheol"?

Two other points remain to be considered. (1) It can not be regarded as surprising, that the Revisers should have abnegated their office as translators by leaving "Sheol" untranslated in thirty-one places—nearly one-half of the whole number. If they could not translate it, why try to do so in thirty-five other places? and if they could translate it, why should they leave it untranslated in thirty places? (2) The reference to "Hell" is curious. That word, they say, would have been an equivalent for "Sheol," if it could have been taken, in the sense which it bears in the Creeds. If "hell" in the Creeds means a place where all souls are waiting the resurrection, then "hell" must include the "heaven" to which the spirits of the pious go after death. Heaven is thus made a department of hell! But if "hell" means in the Creeds the place where spirits not yet fit for heaven go to be perfected, then it does not answer to the Greek Hades, which included both Tartarus (hell) and Elysium (heaven). The Revisers say they do not render "Sheol" by "hell," because "hell" is "so commonly understood of the place of torment." In popular English, "hell" has no other reference; and the Revisers might be asked what other term is used to describe the place of penal suffering? Yet, with all their desire to avert misunderstanding, the Revisers decided to use "hell" as the rendering of "Sheol" in fifteen places, about one fourth of the whole number, and not, as the reader of the paragraph would suppose, in the single chapter to which they allude (Isaiah xiv.); that is to say, in fourteen places they have run the risk, or rather the certainty, of conveying a grossly false impression to English readers. Then they put "Sheol" in the margin; perhaps for that reason which they say induced them to put it in the margin where "grave" is put in the text—to "indicate" that "hell" does not mean "hell" at all!

The conclusion of the whole matter is, that on the Revisers' showing, when they translate "Sheol" by "grave," "pit," or "hell," they do not mean it to be taken to signify "grave," "pit," or "hell"; the result being, that in thirty-four places the translation is erroneous, while in thirty-one other places no translation is attempted! In the latter cases the English reader is left to translate "Sheol" for himself; or, if he falls back on the marginal renderings, he meets with a word sure to mislead him; while, to crown the

absurdity, the rendering which the Revisers say is the right one (Hades—the abode of departed spirits) is never once presented! A more complete failure in translation, or revision, can not be imagined. It could not be surpassed, and is probably without a parallel.

As to the meaning of "Sheol," any one, though not a Hebrew scholar, but endowed with ordinary capacity, can generally see from the context what must be the signification of the word; and having thus fixed its general sense, there is no difficulty in applying the same meaning to the other passages, in all of which it will be found to be suitable and consistent.

Negatively, "Sheol" is never used to signify the world of departed spirits. The only reason for such a supposition is its use in two or three highly poetical passages, where the mighty are described as descending into Sheol. The longest of these is the description in Isaiah xiv.; but this passage affords evidence that Sheol is regarded, not as the world of spirits, but as the grave. In verse eleven it is said, "The worm is spread under thee, and the worms cover thee." And in verse nineteen it is written, "But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword; that go down to the stones of the pit; as a carcass trodden under foot." Is this a picture of the world of spirits?

There is one passage to which attention may here be directed, as of surpassing interest as referring to the Saviour and his resurrection. Psalm xvi. 10 reads—"Thou wilt not leave my soul in hell, nor suffer the Holy One to see corruption." The Revised Version has "Sheol" instead of "hell." The notion of Christ residing in hell, the place of punishment, in the interval between his death and his resurrection is abhorrent to all Christian conceptions of his state, and is in complete opposition to his own declaration, "This day thou shalt be with me in Paradise." This passage would yield no support to the idea of Sheol as the world of departed spirits, were it not for the use of the word "soul." Here the English reader is the victim of a verbal ambiguity. By soul we mean man's thinking and moral being, but the Hebrew *nephesh* here rendered "soul" has a great range of meaning, signifying the animal life in a great number of cases, as well as being applied in other cases to man's thinking, emotional, and moral nature. The context in nearly every instance supplies an easy clue to the true sense, and the appropriate English word may be correctly supplied. Now, in Psalm xvi. 10, the Psalmist, speaking as the Messiah, is referring to natural life, and the sense is therefore—"Thou wilt not leave my life in the grave, nor suffer thy Holy One to see corruption." This passage is quoted by both St. Peter and St. Paul, not as referring to the spirit world, but as prophetic of the resurrection of Christ. His life went down to the grave, but it was not left there; it was restored, and in the interval before the resurrection, his body, though lifeless, did not see corruption. As an analogous use of this figurative association of man's life with the grave, we have Psalm xxx. 3, "O Lord, thou hast brought up my soul (life) from the grave (Sheol); thou hast kept me alive that I should not go down to the pit." So in Psalm lxxxix. 48, "What man is he that liveth and shall not see death? Shall he deliver his soul (life) from the hand of the grave (Sheol)?"

Sheol, then, in the old Testament, is not the spirit-world, not the abode of disembodied, conscious beings, good or evil, but it is the place to which the body is committed after death, and therefore connected with images of gloom and sorrow; but even into Sheol the light of life, through a risen Saviour, has penetrated. Both Death and the Grave have found in him a Master. He will ultimately extract from the one its envenomed sting, and wrest from the other its countless spoils of victory!

### THE WHITE CROSS ARMY.

In the August number of the *Contemporary Review* is an article by Dr. Lightfoot, Bishop of Durham, expounding the object and constitution of this new organization. It is an association for the promotion of Purity in Speech and Life, especially on the part of men. No badge is worn, but a pledge is taken, binding the person taking it to treat women with respect, to abstain from and discountenance loose ribald talk, and, in apostolic language, to "keep himself pure." Dr. Lightfoot thinks that the present time is opportune for a movement of this kind, and that it would tend to uplift the tone of public morality in relation to such matters.

We incline to agree with him, and believe that if the ministers of our churches, after taking counsel with their officers, were to convene the youths and men of their congregations, from the age of sixteen or eighteen upwards, and speak wisely to them on the subject, and then form them into an association on the plan described above, much good would result. The talk which goes on in some places where men meet is sometimes abominable. \* \* \* Of course, young men attending our places of worship would not themselves be guilty of such villainy, but if banded together and encouraged, they might be better able, by the force of public opinion, to check it in others.—*General Baptist Magazine*.

### GLEANINGS.

—Chicago has become excited over the doings of the Salvation Army, and has sent a number of the members to prison, but it has been quietly and truly said, she gives herself little anxiety about the awful proceedings of the *damnation* army of saloon-keepers.

—Some one has defined an egotist to be a man who wants to talk about himself just when you want to talk about yourself.

—Perils past fade fast.

—The opinions of a man as a man, and the teachings of a minister as a minister, are by no means the same thing.—*From a sermon by Rev. Waldo Messaros.*

—We are forever talking of great moral and political reforms, and planning how the influence of the church may best be felt in the nation. I will tell you how it may be done: by every church member, and every church, and every Christian home, being themselves models of good government.—*Id.*

—I honestly think that one of the reasons why a bad man will frequently defeat a good Christian for public office, is because the public is afraid of the Christian.—*Id.*

—One eighth of Mr. Cleveland's term has expired, and only about one eighth of the Republicans whom he found in place have been succeeded by Democrats.

—The Democracy of Ohio at one extremity has the "Kids"—new, energetic, and unscrupulous young spoolmen, who would like to construct and run a new political machine. At the other extremity, it has the "Mossbacks"—old and worn-out spoolmen, who would repair the old machine and get themselves into position. But the sound and healthful part of the body of the party is much larger than these afflicted parts, and is composed of honest and capable men, whose chief desire is sound and good government. This chief class might, I think, in distinction be properly designated as conservatives.—*Cor. of The Nation.*

—In the eight principal Southern States—Virginia to Louisiana—the Methodists and the Baptists together have very nearly a monopoly of church membership. They have at least twice as great relative strength as they have in any other part of the Union. In the North and in the West the church-membership is so divided among orthodox and non-orthodox, liberal and conservative, sects that no one or no two could exercise a controlling influence on all church sentiment. But in the South it is clear that the Methodists and the Baptists dominate ecclesiastical opinion.

### TEMPERANCE NOTES.

—The Boston police are energetically at work prosecuting unclean liquor dealers and shutting up gambling dens and other bad resorts.

—Drunkenness is punishable by death in Japan. This is the most effectual method known of preventing a man getting drunk a second time.—*Nat. W. U. T. Bulletin.*

—It is easy enough to get evidence to convict liquor sellers, if the authorities really want to do it. The Chief of Police told the Mayor of Newburyport, Mass., that it was impossible to get evidence to convict for violation of the Sunday law. He went out himself with two policemen, and in about three minutes obtained the necessary evidence, and then raided two saloons. It can be done anywhere, only the authorities don't wish it done.—*Independent.*

—The Chicago Journal says that the liquor interest in Iowa proposes to test in the United States Supreme Court the question whether State prohibition of the manufacture and sale of liquor is not in violation of the Federal amendment to the Federal constitution. This question has already been tested in that tribunal, and the decision is that the State is not deprived of the power by the fourteenth amendment. The liquor dealers must try some other dodge.—*Leviathan (Ma.) Journal.*

—There has been quite an excitement in Portland, Me., from the fact that nearly all the work against the liquor dealers during the summer proved of no avail on account of a defect in the wording of the ordinance. The forms were so printed through inadvertence of officers of the Municipal Court. As the result, forty-six appealed liquor cases in the Superior Court have been *entire non prosequi*.

—The Woman's Christian Temperance Union of Cleveland, O., has severed its relations with the State and National Unions, because the latter have identified themselves with the third party prohibition movement. The Cleveland W. C. T. U. has been both blamed and praised by different persons. Those who are tired of the present leadership claim that the Cleveland women acted wisely, thus helping to rescue the Unions from dissolution and to recover them to the work for the prosecution of which they were first formed.

—John B. Gough, being asked the other day if he noted any improvement in mankind, in the matter of intemperance, replied: "Why, yes; every way; things are nothing like so bad as they were when I was a boy, and they are going to be better yet."

—In the Wisconsin cities and towns which voted last week on the question of fixing the rates of liquor licenses at the maximum permitted by the law, the high license advocates very generally carried the day despite the vigorous opposition of the liquor interests, reinforced by the indifference of the extreme temperance men, who refrained from voting.

—In a number of Southern towns on good authority it is stated that prohibition has been overthrown by the colored vote. The whiskey men bought the support of negroes by promising to set them up in the liquor business.

### RELIGIOUS INTELLIGENCE.

—Messrs. Moody and Sankey are to begin a four days' service in Lynn, Mass., Sept. 26, the Evangelical churches of Lynn, Mass., have heartily in the invitation and in the promise of support. Prof. D. B. Townner and Mr. George C. Needham are to be there a week in advance, the former to train a large chorus, and the latter to hold Bible readings at the various churches.

—Details of a remarkable religious movement in Central Africa are reported to the State Department by the United States Consul at Sierra Leone. An army composed of over 100,000 Mohammedan youth, and divided into three divisions, is operating throughout an extensive territory under the command of a native named Samudu, who claims that he has been called of God to suppress paganism and open the roads to the coast. Though the movement is spreading the Mohammedan faith in Africa, it is important in that it opens up to commerce a large and populous territory.

—Rev. George B. Spalding, D. D., of Manchester has accepted a call to the pastorate of the Presbyterian Church at Syracuse, N. Y., at a salary of \$4,500, an annual vacation of six weeks and \$500 for church.

—Archdeacon Farrar will be the guest of Rev. Phillips Brooks in Boston from the 1st to the 9th of November.



SEEK THY SERVANT. PS. 119: 176.

BY MRS. V. G. RAMSEY.

Dear Lord, through all the long and weary years, Thy care has been complete, And Thou hast sought for me when, far and wide, I wand'ring went astray.

CAROLINE TALBOT AND "MORAL SUASION."

BY IDA HAZELTON.

One of the most interesting women whom I have had the good fortune to meet of late, is Mrs. Caroline Talbot, the Quaker preacher of Ohio.

For forty years, if I remember correctly, Mrs. Talbot has been at work trying to lift up the fallen. Her sympathies have been enlisted mainly in the temperance cause, and much of her preaching and praying has been done in the drinking saloons and on the streets, wherever she found one who needed help.

"Over there," she said, "men go about the streets with carts, conveying every day to their customers liquors for the table, just as here your milkman and ice-man make their daily rounds. Under God, I had been able to induce many families to banish liquors from their tables, and of course I made myself quite unpopular with the men engaged in the business. One day when one of these men called as was his custom at a house where I was stopping, the lady told him that he need not call any more, as she had concluded not to have any more liquors on her table. Then the man swore roundly and wanted to know if that Yankee woman preacher who was making all this trouble was in the house.

"An American lady, Mrs. Talbot, is stopping with me at present," said my friend.

"Well, I want to see her, and give her a piece of my mind," said he.

"My good friend objected, but I said, 'I will go down, and I will kill him!'"

"The moment the man saw me, he began a stream of the most horrid abuse I had profanity that I ever heard. When he stopped at length for want of breath, I said quietly, 'My friend, this is very much mistaken. There is railing at the wrong person altogether.'

"What!" said he in astonishment, "are you not that Yankee preacher who is over here interfering with our business and getting our customers to stop patronizing us?"

"Friend," I replied, "I was sent over here by my Master to do a little of his work, and I have tried to do my duty. Now if there has any quarrel to make with anybody, they must go to headquarters and make their quarrel with the Master, and not with any of his servants."

"Then I knelt down and prayed. Pretty soon the man was crying, then he said he was done with the business, forever, and then he left the cart and knelt down with me and began to beg God for mercy right there in the street of the great city. I killed him with the Gospel of Jesus Christ."

"One night," she continued, "I was walking down the street to attend a prayer-meeting, when a young man in front of me stepped into a drinking saloon. 'Perhaps there is some work for thee to do before going to the prayer-meeting,' was suggested to me. I did not know the young man, but I thought of his mother and followed him. He stepped up to the bar and ordered a glass of liquor. I stepped up too, and touching his arm said, 'Friend, if I will pay for that glass willst thou let me have it?' 'What does this mean?' he said in astonishment. 'A respectable lady like you in such a place as this after a glass of liquor?' 'Come,' I only repeated, 'willst thou let me have the glass?' 'He consented. I took the glass, paid

for it, and then walked to the door and poured the contents out into the street.

"There," I said, "that is a much better place for it than in thy poor stomach and brain. Now I am going down to a prayer-meeting, will thee accompany me?"

"What, are you willing to walk in the street with a wretched, drinking man like me?"

"Certainly I am," I said, "and if thee is willing, come along." So we went along together, and the man was a repentant and pardoned sinner before the meeting closed. I didn't know what kind of work the Lord had for me to do when I started out to go to that prayer-meeting. But he showed me just what he wanted of me before the evening was done."

Perhaps these "little incidents" will be quite as convincing as some of the recent newspaper arguments in regard to the propriety of woman's preaching.

INVALUABLE TESTIMONY FROM A LAWYER.

BY GAINSBORO.

I have lately been greatly interested in hearing from friends in Manchester, N. H., of the recent conversion of one of the leading if not the foremost of the lawyers of that city. He seems to have been "eminent" not only in his profession, but as a wicked man, and so his conversion has awakened a feeling akin to that produced by the conversion of Saul of Tarsus, perhaps.

Believing it will be to the glory of God and the encouragement and instruction of Christians I desire to give wider circulation to some part of a newspaper report of one of this lawyer's (Mr. C. A. Sulloway by name) testimonies, given in a Manchester church, at the invitation of the pastor of the church, "who had spoken words to him," he said, "that had done his soul good."

"I come to you," said the speaker, "to confess that I have found the Lord and Savior Jesus Christ precious to my soul. I found him through the instrumentality of that class of people known as Salvationists. The manner of my conversion was as follows: I was on my way to the police station, one morning, to attend the session of court when I learned from brother attorneys that some of the Salvationists had been arrested, and the crowd was going there to have a good time, persecuting them. I always hated every form of persecution. I went in and Major Hunter was called to answer to the grave charge of obstructing the sidewalk. I had never seen him before, but the manner of his arrest, as he stood up there and told his story, impressed me. His bearing was that of a man who had done what his Maker told him to do, and he was utterly regardless of the courts of New Hampshire. This caused me to ask, Is there a God? I always thought there was, and I longed for everlasting life. There was the same something that impressed me when Nickerson gave his testimony, and I was so impressed by these men that I said to my wife on the following Sunday, 'Let us go down to the meeting of the Salvation Army.' She must have thought I was insane, for in all the twenty years of our married life I never before asked her to go to meeting. We went and there was that confidence and zeal in the speakers whom we heard, that begot within me a longing for what I had never had, and a dislike for what I had enjoyed. That night, on bended knees I asked God to show me the light. The Salvationists came to me and said all I had to do was to ask and be forgiven, to say that I believed in the Lord. I did so, and I know that my sins have been forgiven. Since then, I have known more peace and happiness in one minute than in the whole forty-five years of my previous life. No man or woman can know what true happiness is until they believe in the Lord. I have thought that I had had good times, before, in "sampling" the immoralities of the world, but there was not a minute of true happiness in it. To these children, I can say that I am glad to see you praising the blessed Saviour. It is glorious to see you thus engaged. Had I lived at your time of life where you do, I might have found the Saviour earlier. But forty-five years of my life have been spent in sin, and these will always hang over me, destroying in a measure my influence for good. You rejoice my heart beyond the power of words to tell. The comfort, joy, happiness, and pleasure, found in Salvation, surpass all else in this world. If there is any one here who has not found the Lord, do so at once. Believe on him. He will take you at once, and give you that peace that no one else in the world can give."

To the unsaved, I would give this "testimony" without comment. They can not ponder it too carefully. But of professing Christians who may read it, may I beg that they read "between the lines," that they may find "the secret of power" with God and men? What was that "something" in those Christians, that thus moved this lawyer; that has always "moved" men beholding it? You may have it. You ought to have it. You must have it. Stephen had it, and the word describes him as a man full of faith and the Holy Spirit. Will we "be filled with the Spirit?" The answer turns wholly, on what "will" we concerning it. "Ask, and ye shall receive" it.

NORTHERN KANSAS YEARLY MEETING.

This body convened at Fostoria, Pottawatomie Co., Sept. 4-6. Each of its four Quarterly Meetings was represented by letter and delegates. Nearly all its ministers were present, including Rev's Westley, Harvey, Chase, Morse, Bates, Calvert, Northrup, Hogan, Belden, Calvert, Baker and Taylor. There was also a goodly attendance of laymen.

The most noticeable action of the Yearly Meeting was the hearty adoption, without opposition, of the Nebraska Yearly Meeting's System of Cooperation; and this was done entirely spontaneously, without pressure from abroad. The

manifest enthusiasm in its favor was, however, probably increased by the report of its working in Nebraska, which several of the brethren who attended the recent session of that Yearly Meeting brought back with them, aided, too, very likely, by a manifest tendency of sundry of the preachers Nebraska-ward.

Prof. L. C. Chase, A. M., was unanimously elected by ballot Chairman of the Executive Committee, and will immediately and earnestly enter upon the duties of the position. An assignment of "Fields of Labor" to the various preachers was made, that was adopted without opposition or any perceptible friction.

The next most noticeable thing was the dedication of the new house of worship in which the Yearly Meeting was held. After the sermon, an indebtedness of \$150 was swept away, and enough raised besides to procure a good bell and some other fixtures—and that, notwithstanding a rainy day sensibly decreased the attendance. The house is a very pretty and commodious one, a credit to its projectors, and will, no doubt, be an important factor in the prosperity that we trust is to come to the church. This was organized some fifteen years ago by Rev. W. H. Morse, who has stood by and sustained it through all fortunes, and has besides contributed largely toward raising and sustaining the other churches in the Quarterly Meeting. All honor to the grand old pioneers!

The brethren evidently are expecting a turn in their fortunes from the adoption of the System of Cooperation—and may possibly be in some danger of expecting more from it than it can accomplish. It certainly is giving them new courage and faith, and these of themselves are important factors for success. There evidently are large possibilities before our Northern Kansas brethren—openings for them on almost every hand in important and growing towns, where it is of the utmost importance that our cause be planted and sustained. They need, and ought to have, and we trust will have, not merely an insubstantial sympathy, but that kind of God-speed that is accompanied by dollars. We must raise that \$50,000, in order that Northern Kansas may have the \$500 she asks for, pledging, as she does, to raise half the amount within her own borders, and other pressing calls also be met. If our Eastern brethren could see the need and promise of this Western field as they are—hear the loud Macedonian cries that come up from every hand, and appreciate the promise that lies behind them, not only the \$50,000 but the \$80,000 for missions would certainly come.

We take back to Nebraska a very lively sense of kindness and courtesies extended to us by our Northern Kansas brethren, and pray God for the largest measure of success to rest upon them. The brethren there are devoted and true, and determined to do what lies within their power for the advancement of God's cause. A. D. W.

THE REV. BENJAMIN PENNEY.

Entered into heavenly rest August 7, 1885, Rev. Benjamin Penney, in the sixty-seventh year of his age.

Bro. Penney was born in Clifton, April 22, 1818. His parents migrated to this section, from Shapleigh, York Co., Me., when the region east of the Penobscot River was almost an entire wilderness. After battling with almost insurmountable obstacles, such as are incident to pioneer life, they succeeded in securing a comfortable home in which they lived to a ripe old age, then passed away respected by the community in which they lived.

Brother Penney was the first male child born in Clifton, was the seventh child of a family of ten. His early years were fraught with privations and hardships that few are called upon to meet, at this day, in New England; his privileges for schooling were very limited indeed, having never attended town school but three weeks in his life. He experienced religion in early life and united with the Free Will Baptist church in Clifton, was ordained at the age of thirty-four years, and being possessed of remarkable natural abilities, he became a very effective and pleasing speaker. Brother P. identified himself with all the interests of the town, having held many important offices, and was on the alert to do all in his power for the temperance cause. He was largely instrumental in the organization of the Ellsworth Q. M. and was devoted to its interests until his death. He was pastor of the Clifton church, and several others; but his labor was not confined to these wholly; he devoted much of his time to the destitute churches in the Q. M., with good success for the Master's kingdom. Few ministers east of the Penobscot have had the privilege of administering the ordinance of baptism to so many as he; and we think it safe to say that no minister in the State has preached so many funeral sermons as Brother Penney.

His labors are ended. He has gone to his reward. In his death his native town loses a respected citizen; the church a beloved brother and pastor; the Good Templars a devoted champion; the Ellsworth Q. M. an able and efficient minister; the MORNING STAR (of which he was a subscriber for more than thirty years) an interested reader.

Bro Penney bore his suffering with Christian patience for about eighteen months, tenderly cared for by a faithful wife and loving daughter. When the

summons came it found him ready and waiting. Hundreds followed his remains to their last resting-place with sorrowing hearts. The funeral services were conducted by the Rev. C. E. Woodcock, assisted by the Rev. E. Harding; text, Rev. 14:13.—"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." C.

CHRISTIAN ASSURANCE.

Christian assurance is the intelligent persuasion of the believer, wrought in mind and heart by the word and Spirit of God; of his acceptance in the Beloved, as a child of God. Whether it is the privilege of the Christian to have the "full assurance of faith," as it is sometimes called, has been discussed by Christians for centuries. Fifty years ago and more, it was the habit of most of our preachers and religious teachers to denounce "assurance" as presumption; and the best Christians had trained themselves to express their spiritual expectations by speaking of them as the "indulgence of a hope." Men and women who had walked with God as did Enoch, and whose faces shone with the presence of the Spirit, as did those of Moses and Stephen, had been taught and trained that it was not possible to know certainly that they were saved until they were safely in Heaven. Assurance was called presumption; and any one claiming or declaring that he was a child of God, was looked upon with suspicion. In reply to the question: "Are you a Christian, or a child of God?" it would have been thought to be going beyond proper humility to answer otherwise than by saying, "I indulge a hope that I am," or "I venture to trust by the grace of God that I will be saved." To-day we have not a few loud-talking Christians who seem to think that the sum and substance of Christianity is to go about boasting of their acceptance with God, and talking of the familiar intercourse which they maintain with God. One would think to hear them talk, that in the daily communications they have with God, the Bible is quite a worn out and unnecessary book to them. Of the two types we would prefer the former, though happily we are not shut up to either. It is sinful to presume upon any real or fancied experiences which one may have had or be in present possession of, and it is likewise dishonoring to God to presume to doubt where he has given us a "sure word" of promise.

In our mind there is no question as to the fact that "assurance" or the certainty of one's acceptance with God through Jesus Christ is the privilege of believers, and not alone the old and well-grown saints who have nearly finished their pilgrimage, but of the youngest of the disciples. Our smallest child is as well assured of its relation to us as a child as our eldest. It is not a question of age or time, but one of fact. That the Bible discloses had assurance there can be no doubt. David, while he was oft in deep spiritual distress and many times greatly cast down, never seems to have lost assurance that he was the child of God; indeed, it was this assurance which almost always helped him out of the "holes" into which he had fallen. The sweetness of the twenty-third Psalm would have never come to us if he had sung it as some of God's people would have us to sing it. "I hope the Lord is my shepherd; I hope I shall not want." Or, "Sometimes I think that the Lord is my shepherd, but I would not venture to be sure of it." No; the firm and beautiful assurance which this Psalm breathes is one of its chief comforts. "The Lord is my shepherd, I shall not want." Job had assurance when he said: "I know that my Redeemer liveth." This was his confession of faith and the declaration of his assurance. Paul had assurance when he said "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made by hands, eternal in the heavens." "Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord." This he repeats: "We are confident, I say." And again, "I know whom I have trusted and am persuaded that he is able to keep that which I have committed to his hand against that day." John had assurance when he said: "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." And again: "We have believed and known the love that God hath for us." "We know that we have passed from death unto life." But the matter of assurance as a privilege to be entered into by every believer does not depend upon the citation of a few texts. It is the teaching of the whole Scriptures, and ought to be the experience of every believer.

It is scarcely credible that God would send his Son into the world to redeem us, and his Spirit to regenerate us, and his Word to instruct us, and at the same time leave the question of our relation to him in doubt and uncertainty. Surely, when he called Abraham, and made a covenant with him, saying: "Surely blessing I will bless thee; and multiplying I will multiply thee," he did not design that Abraham should go through this world not daring to do more than "indulge a hope" that God had called him, and had given him an inheritance. "Wherein God, willing more abundantly to show unto the heirs of promise (all believers) the immutability of his counsel, con-

firmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast." Here we are taught clearly that assurance is the express will of God for us, and that that assurance rests upon his Word and oath. Therefore did John conclude his gospel with "these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Now all these Scriptures and a thousand others breathe assurance to the believer.

But let it be remembered that assurance does not depend on frames of mind or feeling of any kind. The title to our home does not depend upon the fact that we live in it, or feel comfortable and happy in it, but upon the deed or will by which we came into possession of it. The believer's assurance rests upon the finished and accepted work of Jesus Christ and the covenant word and oath of God. For any one who has accepted Christ, and the gift of eternal life in him, not to have assurance is to doubt God's word, and "make God a liar, because he hath not believed the record that God gave of his Son." "These things have I written unto you that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." I John 5:9-13.—The Independent.

A CHRISTIAN'S CONFESSION.

The love of God is in my heart: It seetheth not the lips' confessing; Where'er I go it doth impart A portion of its priceless blessing. I may not know the preacher's art, A thousand eager ears addressing. But, in the home, the church, the mart, Itself unconsciously impressing, This passion, grown of me a part, Is more and more in life expressing.

Grow in my heart, O love divine! And more and more that heart possessing, Increase thy scope until no line Shall show the boundary of thy blessing; May every thought thou promptest be mine, May I, no love design repressing, Let the Christ-image in me shine, Its precious love to men expressing, That all who will may wear the sign That needeth not the lips' confessing! —Good Cheer.

A SHEPHERD'S CARE.

I remember watching a shepherd driving his flock from the Piedmont Mountains to the plains of Italy, along a road white with pulverized limestone, and glaring beneath the beams of a southern sun, blazing in its meridian force. He was a tall and stately man, in the costume of the country; his large hat shadowed a grave and intelligent face; his purple jacket, slung round his neck, formed a cradle for a new born lamb, while two other but little older were fastened in his rough mantle between his shoulders. In one hand he held the shepherd's rod, a long light reed, by which he guided the flock, gently touching them when they wandered or were heedless of his call. He carefully led then on, occasionally pausing and leaning on his staff until some straggler joined her companions, or while carefully adjusting the helpless creature that he carried in his bosom.

The hungry sheep strove to crop the withered weeds and dusty herbage on the borders of the road, but the shepherd would neither let them eat nor rest; he urged them forward, and beating and disoriented they were obliged to leave their self-chosen food, and obey his voice and follow him.

The road here branched off in another direction, the poor sheep saw nothing before them but the dusty path and the withered weeds, but the shepherd looked beyond. Sloping down from the direct road was a green nook, overhung by an acacia hedge, protected from the heat by the high bank above it, and water from an unending spring ran into a pool beneath. Bleating with delight, the weary sheep seemed to find life and vigor at once, and entering on their pleasant pasture, forgot the troubles of the way. The shepherd watched their enjoyment with evident satisfaction. As he walked among them, examining them individually, he counted them over—not one of them was missing. He had something better for them than they would have chosen for themselves; yet how they had murmured all the way.—Anna Shipton.

DON'T CLOSE THE DOOR.

One of the bad tendencies which a weak church has to overcome is the willingness to close the door of the meeting-house when some trivial matter makes it difficult to maintain stated preaching. But when once the door is closed on a Sunday, the rest gathers so quickly that it swings open very slowly for the fresh demand. Looking over our statistics, I find that the closing of the door is apt to be like sealing up a tomb. The life has departed; it is only a corpse left behind. Better to have a "deacons' meeting" for a quarter or half a year than to give up a regular service. The tendency not to go to church is strong enough already, and needs no help from those who are pledged to maintain stated worship.

I write these things because I have seen much of the hard work which falls upon some people, whose business it has somehow been for years past to exhume the buried remains of our churches. And if it should be written, the ins de history—why the door was closed and how it was forced open—would be a story known to but few. I have in mind one good old deacon, who walked to the meeting-house every Sabbath, making a fire in cold weather, and sitting down reverently sometimes, wholly alone, reading a hymn, praying, and then reading a printed sermon. He did his part and was determined that by no fault of his the fire should go out. In due time a new minister came and the people once more were united; but I fancy that the Lord had respect unto the deacon's steadfastness. I remember a other case, where one good woman kept a few children together, and while the men were discussing how

poor they were, and how divided they were, she prayed, and toiled with the children, until a summer boarder helped her and eventually sent her a preacher, whose work was greatly blessed.

Another case: a woman and her children walked through the woods for several miles and back as many more, so that she might add by her presence a struggling few, who were trying to sustain a student who was fighting a battle with sin during his vacation. A general revival came to the whole community, and the little church was saved.

Some good people seem to be on the look-out for the first snow, which tells them that it's time to shut up the house till spring, and I have noticed that it's always a "backward spring" in such communities. Within a year or so I have seen two or three very pleasing revivals to such practices. One little church was practically closed out. The snowdrift was higher than its door; the parsonage was rented; the services closed for many months. The cemetery was a pasture for a stray cow. Somehow—no matter how—it was planned that if the cemetery fence could be repaired a certain influential man would do something for preaching; and in short time the fence was put in order, a layman started the service and held it until a "regular" could be obtained, and now a permanent pastorate is arranged; a new bell sounds from the enlarged belfry, and a new organ leads the singing. When the good people in that village think of the past they begin to shiver lest the snow will pile up higher than their church door again.

Another parish settled gradually away into the path towards extinction. But upon a pledge being given that if certain repairs were made to the building a minister should be forthcoming, the people worked with a will, and now a clean building and a prospective preacher in the parsonage give new hope to a large community.

The moral is plain. Don't close the church door upon the first approach of disaster. Keep up the stated services somehow. Ring the bell, read a sermon, have the Sunday-school; in a short time the reward will be manifested.—Christian Mirror.

PRICE OF MINISTERIAL FIDELITY.

Every minister has his stormy career if he be a faithful minister. Sometimes a minister will tell you—as if he were preaching his own funeral sermon—that he never had a difference with any human creature. What an awful life to have lived! What a terrible epitaph! Hear the light saying, "I never had a battle with darkness!" He could not tell so huge a lie. The life of light is a battle; it lives by fighting; it stays to darkness. "Thou art my enemy—stand back!" The true minister can not have a peaceful and luxurious life. Who wants a minister of Christ? I don't know. Not profane men, not worldly men, not self-idolators, not men who have courted themselves with secrecy and do not want to be disturbed; not men whose books have never been audited by pure sunlight. Who wants the minister in his distinctive and inspired capacity? Many want him as a companion, a man as well read as themselves, exchanging the pleasant word with the religious accent; who want him as a judge, a critic, a divider, a representative of the throne of God?—Rev. Dr. Parker, London.

BITS.

O banish the tears of children! Continual rains upon the blossoms are hurtful.—Richter.

A great deal of time is contracted in opportunity—which is the flower of time.—Whitcomb.

Courage and modesty are the most unequivocal of virtues, for they are of a kind that hypocrisy can not imitate.—Goethe.

I know by myself how incomprehensible God is, seeing I can not comprehend the parts of my own being.—St. Bernard.

Prayer is the wing wherewith the soul flies to Heaven, and meditation the eye wherewith we see God.—S. Ambrose.

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—Luther.

Heart work must be God's work. Only the great heart-maker can be the great heart-breaker. If I love him my heart will be filled with his spirit and obedient to his commands.—Baxter.

It is to times of sadness that the world owes many of its choicest writings. The Pilgrim's Progress was written in a jail. So the harp of David gave its sweetest sounds in the wilderness.—Sermons for Silent Sabbaths.

When you lie down, close your eyes with a short prayer, commit yourself into the hands of your faithful Creator; and when you have done, trust him with yourself, as you must do when you are dying.—Jeremy Taylor.

A Christian who is happy only in the sunshine of a prosperous day is one who walks more by sight than by faith. A man who has no faith can be happy when all goes well. Faith's triumph is in storm and night.—Western Christian Advocate.

What would be wanting to make this world a kingdom of heaven, if that tender, profound, and sympathizing love practiced and recommended by Jesus were paramount in every heart? Then, the loftiest and most glorious idea of human society would be realized.—Krummacker.

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts. It belongs to the nature of this book that it was written for all men of every time, and all the experiences of each single human heart.—Tholuck.

I believe the first test of a truly great man is his humility. I do not mean, by humility, doubt of his own power, or hesitation in speaking his opinion. But really great men have a curious under-sense of powerlessness, feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made them. And they see something divine and God-made in every other man, and are endlessly, foolishly, incredibly merciful.—John Ruskin.



Sunday School.

Lesson I.—October 4.

For Questions see Star Quarterly and Lesson Papers.

ELISHA AT DOTHAN.

DAILY READINGS.

- M. Elisha at Dothan. 2 Kings 6: 8-23. T. Protected by angels. Ps. 34: 1-7; Matt. 26: 47-53. W. Great encouragement. 2 Chron. 32: 1-3. T. Smitten with blindness. Gen. 19: 9-11; Acts 13: 8-11. P. Blindness removed. Matt. 9: 27-31. S. Kindness to enemies. Rom. 12: 17-21. S. Christ's teaching. Matt. 5: 43-48.

GOLDEN TEXT.—Fear not: for they that do with us are more than they that are with them.—2 Kings 6: 16.

TOPICS.—Warned by Elisha. Protected by Elisha. Instructed by Elisha.

TIME. B. C. 885.

Topical Treatment.

Connecting Link.—We now take up again the history of Elisha. After hearing Naaman he wrought a miracle for one of the sons of the prophets. The king of Syria began a series of raids into the kingdom of Israel, which were frustrated by the warnings of Elisha.

I. Warned by Elisha. Ben-hadad, king of Syria, began a series of raids into the kingdom of Israel for purposes of plunder and conquest. His plans were laid with great skill and carried out with great caution, but, somehow, were never successful. It became evident that the king of Israel was fully informed of his movements and so enabled to elude him at every turn and to baffle his skill and energy. He suspected his officers and servants of treachery and called them to an account for the same, when one of them told him that they were all true and loyal men, but that there was a prophet in Israel to whom all these things were revealed by his God, and that he kept his king informed of all that Ben-hadad was doing. And so it was. The "man of God" warned him to "Beware," not once nor twice, but, as it seems, several times, thwarting the plans of the Syrian king, and saving the armies of Israel from destruction. God is sending warning voices to the children of men continually, sometimes by men of God, sometimes by events that are transpiring among the nations of the earth and in the personal history of individuals, and sometimes by the experiences through which men themselves are called to pass. Wise and happy are they who heed these voices bidding them, "Beware," beware of covetousness, of hypocrisy, of evil workers, of false prophets; "beware, lest thou forget the Lord;" "look not upon the wine;" "lean not to thine own understanding;" and so on, in many forms seeking to restrain us from wrong paths.

II. Protected by Elisha. Ben-hadad was exceedingly angry at what was told him, and ordered his men to hunt up the prophet, that he might fetch him and put an end to his prophesying, forgetting that the God who had enabled Elisha to warn Jehoram, could as easily protect him, and certainly would not fail to deliver his servant from any impending danger. When told that Elisha was in Dothan, Ben-hadad sent a great army, with chariots and horses, to capture him, completely surrounding the city with his host. Early in the morning the prophet's servant discovered the situation and was filled with dismay. "Alas, my master," said he, "how shall we do?" His master, the "man of God," on whom the spirit of Elijah rested, had learned to possess his soul in patience. He knew in whom he trusted. "Fear not," said he, as our Saviour often said to his distrustful disciples. "Fear not; for they that are with us are more than they that are against them." The assurance of Elisha is for every one standing for the right and against the wrong anywhere. He saw all that his servant saw, horses, chariots, a host of armed men and all the munitions of war, marshaled against the city on his account, but he saw more; over against, around and above, he saw another host, invisible to the Syrian army but mighty than they; alike invisible to the terror-stricken inhabitants of Dothan, but able to defend them from all the attacks of the Syrian army and his allies, and all possible combinations that could be made against them. The Almighty Jehovah has legions of angels at his command, who delight to do his bidding, and a part of whose employment is to minister unto the children of men according to his will.

"Millions of spiritual creatures walk the earth Unseen both when we wake and when we sleep."

In his his own way and for his own purposes, God allowed the Syrian host to fall under an illusion and to be led quietly away to a distant place, and so put to a disadvantage that it might easily have been captured, and perhaps slain, by the king of Israel. Thus in answer to Elisha's faith-filled prayer, was the city of Dothan spared from destruction, a great slaughter of innocent people prevented and his own life saved.

III. Instructed by Elisha. As soon as the king of Israel perceived the advantage he held over his enemies, realizing that it was God's doing, and not his own, he turned to Elisha and asked if he should smite them. "Smite them not," said the prophet, "but feed them and

send them home." They had as yet made no serious attack against the nation, at this time, and a peaceful policy was pursued, which was successful in preventing their hostile raids for a long time. "Vengeance is mine; I will repay, saith the Lord," and it is unwise for man to take into his own hands the work which belongs to the Almighty. "They that put their trust in the Lord shall be as Mount Zion," and "the angel of the Lord encampeth round about them that fear him." No harm shall come to us if we be followers of that which is good.

THOUGHTS AND APPLICATIONS. I. It is useless to fight against God. II. The faithless are the fearful. III. It is better to conquer by kindness than to kill by blows.

TOPICS FOR FURTHER STUDY. I. The ministry of angels and spirits. II. The treatment of enemies.

BIBLE GEOGRAPHY.

The wit of the Sunday-school scholar, who said that in the school where he attended, "they had so much Bible Geography taught that they knew more about the way to Palestine than they did about the way to heaven," was probably more conspicuous than his accuracy of statement. Notwithstanding the numerous helps to study of the Physical and the Political Geography of Bible Lands, it is lamentable how practically ignorant most teachers and pupils are of locations and characteristics of sacred streams and mountains, points and districts.

This is not as it should be. A very little well directed study of these collateral subjects would both intensify the interest, and make more clear and permanent the higher spiritual lessons wrapped up in these most wondrous Bible stories. There are several reasons for this unfortunate state of affairs. The wretched quality of many Sunday-school maps is one. Many of them are coarse, inaccurate, and meager. They are poor reproductions of those of half a century ago, which were necessarily based on the magnetic work of the pocket compass and measurements by hours' travel. The thorough and expensive transit and the odious work of surveys during the last twenty-five years have given richer geodesic material, of which those who would "search the Scriptures" should have the advantage. Bible readers should have the help of indexed maps. There is a reason why Bible Geography is a study to which most people are so indifferent. If it takes from five to fifteen minutes to find Lachish, for example, as may be the case with a map not indexed, few people will even try to find it. If, however, by using an indexed map, it can be found in from five to fifteen seconds, the case is very materially altered. This leaves time for Oriental History to teach the student that Lachish was one of the most wonderful cities in the East.

Thus Geography and History become two strong wings to aid sacred study in its flight, as they aid secular study. The teacher may here find some of the most thrilling facts of past ages, with which to arrest the attention of a class of rollicking boys. Having the attention, drive home the sword of the spirit on some one vital point. One good point is enough for a lesson, we venture to remark in passing. Take any one of many Bible stories in which localities are named, and see how their interest is made vivid and indelible, by being able instantly to find them, as can readily be done with an indexed map. Not only in Sabbath school work, but at the family altar, and in private devotion, the indexed map is a great help.

A dollar will now buy a dozen indexed maps so as to supply both teachers and scholars in one large class, or two small ones. This is a small sum, compared with expenditures for feathers or fags, cigars or other luxuries, in a single week. A day is coming when such figures will not look well side by side. We are swiftly sailing to a shore of which the Bible is the only chart. On that day many may be found among the number who are disappointed about their heavenly anchorage, just because they had not a more thorough knowledge of the chart. Finding the way to Palestine may then be seen to be one of the ways to help find the way to heaven.—Bapt. Supt.

A scholar's name on a teacher's school-board amounts to nothing unless the scholar is in the teacher's class. Even if he says he will come to Sunday-school it profits him nothing unless he keeps his word. A spasmodic attendance may be better than none at all, but a regular attendance should be sought after and secured in every class.—Christian Teacher.

If the favored few who have been away to the assemblies and encampments, revealing amid scenes of intellectual and spiritual pleasure, while the many have been at home bearing the burden and heat of the day, shall return full of holy zeal and enthusiasm, as well as new and more progressive ideas, happy will it be, and the servants of God will rise up, as one man, and call those assemblies and encampments blessed.—Selected.

Spasmodic teaching in the Sunday-school amounts to very little. Five teachers who are regular in attendance are worth more than twenty of the same grade of intelligence and ability who attend only occasionally.

Missions.

NEW FIELD FOR WOMEN.

A new opening for work in the mission field by lady physicians is mentioned in the following quotation. There is no doubt in the minds of those who have given attention to the subject that the medical profession is one of the chief helps to the missionary in carrying the Gospel to the heathen, especially to the female missionary in reaching the heathen women: Professor Rachel Brodley, Dean of the Woman's Medical College of Pennsylvania, has received a letter from Doctor Anna J. Noburn, a graduate of the class of 1882, who is now in India, asking her to send "medical women" to that country.

Dr. Noburn, writing from Simla, India, says that the women can act as missionaries and work for a specified salary, and adds: "I went yesterday, at the request of Lady Dufferin, the wife of our new Viceroy, to talk over plans for establishing dispensaries and training schools for native women all over India. The idea was suggested to her first by the Queen, before she left England, and now she is making an effort to carry the idea out. Her plan is to raise a fund in India, from whatever sources she can, and from this support the work.

"I am not able to say what salary could be guaranteed, but it would probably be equal, all things considered, to what an ordinary doctor would make at home, which, of course, is an advantage. Lady Dufferin says that she herself would prefer those who would come as missionaries, but that some object. I told her, what persons of more experience than myself say is true, that the natives will choose the missionary physicians in preference to the others. "A new hospital has just been opened in this place (Simla), and the surgeon in charge is anxious to get a lady doctor to take charge of the women's ward, and one who can train classes of native women for midwives. He is willing to give \$80 per month and a house, and as living in India is cheaper than at home, this sum is equal to a little more than \$1,000 per year.

"What can the Women's Medical College of Pennsylvania do for India? There will be little trouble, I think, in raising the money needed, for the natives of India are anxious to have their women treated by women. If people at home had a better idea of what India is like I am sure they would be much more willing to come. I must say that I prefer this land, in many respects, to my own native Ohio, and believe that the work of a doctor is on the whole easier here than there, for those suited to this climate as I seem to be.

In this connection I would say, that only those alumnae who are especially well fitted to be doctors should be sent to India, as the English doctors here scrutinize them most closely. To begin with, they think our system of medical education superficial—that we turn out doctors too rapidly. Whenever I have an opportunity I make as good a defense as possible, but, at the same time, I do not think Americans are in too much of a hurry. I believe, however, that our doctors, as a class, do their work more conscientiously than the majority of those one finds in India."

The attention of the religious world has just been turned to a remarkable movement on the part of a number of Jews in Southern Russia toward the acceptance of Christianity. The leader of this agitation is Joseph Rabinowitz, a learned and devout lawyer of Kischneff, and the adherents to the new faith, though few in numbers, are actively disseminating their views among their brethren. They have recently issued an official document consisting of thirteen theses, which explain their position and acknowledge in a very striking and convincing way that Jesus of Nazareth was the Jewish Messiah. They admit that it was hard for their brethren in the time of Christ to realize his divine mission, but say that for Jews living in these days the evidence of his Messiahship is undeniable. The issue of this movement will be watched with interest.—Congregationalist.

Almost every day something new is transpiring to illustrate the intellectual activity of the Japanese people, and to intensify the interest which is already taken in them by the Western nations, especially by the people of this continent. Among the latest incidents of this kind which have come to our notice is the remarkable success which has attended the introduction of the Chaotanguan Literary and Scientific Circle into that country. From a published letter from Mrs. Drennan, the Christian lady who has been so instrumental in setting this movement on foot there, we learn that "letters from all parts of Japan are received, inquiring after it, and making applications for membership and branch societies." Even the soldiers, to whom heretofore no Christian teacher has had access, are seeking for membership in these circles, and, as Mrs. Drennan remarks, "if this reading spreads among them, God alone can know the result."—Missionary Outlook.

In foreign missions the Southern Presbyterian Church has stations in the Indian Territory, Mexico, Northern and Southern Brazil, Italy, Greece and China; it is about establishing one in Japan. The receipts for the year have been about \$78,000, and the year ends without a debt at home or abroad. The church is asked to increase its gifts this year to \$85,000.

Akashi, a city of 17,000 inhabitants in Japan, where the American Board has a mission, has been greatly benefited by the late revival in that empire; one of the results being the maintenance of a four o'clock morning prayer-meeting.

Connected with the Burmese Mission of the Baptist Missionary Union of the United States there are 103 missionaries, 522 native preachers, 485 churches, and 27,607 church-members.

Simply Wonderful. The cures that are being made in nearly all chronic diseases, by Compound Oxygen, which is taken by inhalation and acts directly on the weakened nerve centers and vital organs, restoring them to the normal activities which had been lost, are simply wonderful. If you are in need of such a treatment, write to Dr. Sauskey & Fain, 1529 Arch St., Philadelphia, for such documents and reports of cures as will enable you to judge for yourself whether it will be of any use in your particular case.

The Southern Baptist Convention reports, concerning its foreign work, 5 missions in Mexico, 4 in South America, 5 in Africa, 12 in China and 12 in Italy; 38 baptisms. These missions report 203 baptisms, 1,223 members, and contributions to the amount of \$900. The amount of money raised by the board last year was \$87,047.83, including the balance in the treasury at beginning of year, and money collected by missionaries. Actual receipts, \$65,481.68. The Home Mission Board reports 185 missionaries, 4,664 additions, 164,387 miles traveled, 17,039 sermons and addresses. There have been received \$71,431.58, and expended all of it and \$300 besides, but this last is provided for. The church building department has done work in helping to build houses to the amount of \$12,000 or \$15,000 and there are many demands.

The Moravian missionaries who sailed from San Francisco for Alaska, May 18th, Rev. W. H. Wineland and Rev. J. H. Kilbuck, after a voyage of twenty-six days anchored in Behring Sea, near where they expect to begin missionary operations among the Eskimo. The first news from these Alaska missionaries clearly shows that they have entered a needy but promising field for Christian work.

The Bible has been translated into the vernacular language of Amoy, and will soon be printed in Roman letters. This is the first missionary centre to have the whole Bible in its own dialect. A new and self-supporting church has been formed there.

The Chinese authorities have agreed to pay \$3,500 as a compensation for the destruction of the mission-premises belonging to the Union Methodist Free churches at Wenchow during the late riots.

The total amount received by British Protestant societies for foreign missions last year was \$6,039,930, an increase of \$141,660 over the preceding year.

THE GOSPEL CHOIR.

A COMPANION BOOK TO GOSPEL HYMNS. By SANKEY and McGRATH. Contains new and select Gospel Songs, new and old. By the authors, comprising Soloists, Duets, Choruses and Anthems that promise to become very popular. Music Edition, Paper, 30c.; Boards, 40c.; Cloth, 50c. Add 6 cents per copy if ordered by mail. BICLOW & MAIN, 76 East Ninth St., New York.

DR. SANFORD'S LIVER INVIGORATOR. TO HAVE HEALTH THE LIVER MUST BE IN ORDER. It is a reliable remedy for all Liver troubles and ailments... THE BEST.

ROCKFORD WATCHES. Are unequalled in EXACTING SERVICE. Used by the Chief Mechanician of the U. S. Coast Survey; by the U. S. Navy; and by the U. S. Naval Observatory...

Baltimore Church Bells. Since 1844 celebrated for superiority over others, for the purity of tone, richness of sound, and the durability of the material.

THOUSANDS CURED EVERY YEAR OF BOWEL COMPLAINTS. ARNOLD'S BALSAM. Gilman Bros., Agents, Boston.

Granite State Heel Guard. An improvement in Heels of Boots and Shoes, Patented May 29, 1883.

CHICAGO, ROCK ISLAND & PACIFIC RY. Calls the attention of travelers to the central position of its line connecting the West and the East by the shortest route, and carrying passengers without change of car, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul.

ALBERT LEA ROUTE. A New and Direct Line via Keokuk and Kanawha, has recently been opened between Richmond, Norfolk, Newport News, Chantanooga, Atlanta, Augusta, Nashville, Louisville, Lexington, Cincinnati, Indianapolis and Lafayette, and Omaha, Minneapolis and St. Paul.

I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES. Disfiguring Humors, Humiliating Eruptions, Itching Torsures, Scrofula, Salt Rheum, and Inflicting Humors cured by the Cuticura Remedies.

A BEAUTIFUL HOUSE FOR \$1200. This elegant house is not large, but it is so well planned that it affords ample room for a large family. Situated on the double doors or porches, and nearly the whole of the first floor is practical, by one large apartment.

PUZZLE. N. H. DOWNS' CONSUMPTION AND COUGHS ELIXIR. CONSUMPTION has been cured times without number by the timely use of Down's Elixir. It will cure Croup, Bronchitis, Asthma, Pleurisy, Whooping-Cough, Lung Fever, and all diseases of the Throat, Chest and Lungs.

A NEW BOOK FOR CHURCH CHORS. McPhail's Anthems. The aim of the author has been to provide music for choirs of every degree of proficiency, and for all the various uses of the church service, and to this end, beautiful and original compositions have been interspersed with choice selections and arrangements from the works of Mozart, Concone, Bellini, Tausig, Barby, Smart, Costa, Barri, Lindsay, etc., etc.

THE JOHN CHURCH CO., CINCINNATI, OHIO. J. CHURCH & CO., 55 East 19th Street, New York City.

THE MANNING. A book of 118 pages, Price 25 cents; postage, 2 cents.

THE MANNING. A book of 118 pages, Price 25 cents; postage, 2 cents.

THE MANNING. A book of 118 pages, Price 25 cents; postage, 2 cents.

THE MANNING. A book of 118 pages, Price 25 cents; postage, 2 cents.

FOR SALE OR TO LET.

The premises now and for many years occupied in Dover, N. H., by the Rev. Williston Printing Establishment for the publication of the MORNING STAR and associated publications, will be vacated in September next, and will be offered either as a whole or in parts—or the whole property will be sold, on reasonable terms.

Freewill Baptist Publications.

The Morning Star. A large religious paper of eight pages, in its fifty-seventh volume. It is able, literary and progressive. All communications, should be addressed to Dover, N. H. Terms.—\$2.00 per year, if paid strictly in advance; \$2.40 if paid within the first thirty days, and \$2.50 if not. Postage is paid by the publisher.

The Little Star and Myrtle. Two Sabbath-school papers, printed alternate weeks, on superior paper, beautifully illustrated. Both papers are of the same size, but the LITTLE STAR is for an older class of readers than the MYRTLE.

Lesson Papers. International Series, for tenors, for adults, for young, for primary, for children. In packages, 7 1/2 cents each, per year. Payment in advance, and discontinued when time expires. Sample copies free.

The Psaltery. The denominational Hymn Book, extensively used. Large book, in Sheep, 80c.; Morocco, 90c.; postage 4 cents. Small, Morocco, 60c.; postage 4 cents.

The History of the Freewill Baptist. Covers the first half century of our existence, from 1780 to 1830. It describes with considerable detail, the early events of our denominational history. \$1.00, including postage.

Reminiscences. A very interesting History of the Free Baptist Mission from its origin to the present time, with numerous engravings, by Mrs. M. H. Hills. 316 pages, price \$1.50 postage included.

The Memorial of the Free Baptist. Give the rise and progress of this body of Christians in New York, till the time of the union with the Free Will Baptists. \$1.00, including postage.

The Minutes of the General Conference. Published in pamphlet form at the close of every session, and the bound volumes embrace the proceedings of the first sixteen sessions. \$1.00, including postage.

The Treatise. Contains a brief statement of the doctrines held by the denomination, and our general usages in church-building. Published by authority of the General Conference. 30 cents; postage, 1 cent.

Doctrinal Views. A small book in paper covers, embracing the first 4 pages of the Treatise. Price 5 cents, or 50 cents per dozen, and 4 cents postage.

Bible's Theology. Discusses briefly, but clearly, all the questions of doctrinal theology, and the author's views are those generally accepted by the denomination. \$1.40 postage, 12 cents.

The Golden Sheaf by Mrs. H. C. Phillips, illustrating Hindooism and Christian experience. A converted heathen. Price 50 cents, postage 4 cents.

Spiritual Songs. This book of nearly 1100 hymns with tunes is offered to our churches as the best of all books of the kind now before the public. The abridged edition is a selection of just one-half of the hymns and more than half of the tunes found in the larger book, and is for the use of the general church, but is often used in churches. TERMS: Single, 25c.; doz. or more \$1.00. Postage, 10c. Advise.

Centennial Record. A volume of about 300 pages, reviews the denominational progress for the century, gives a history of our work in the causes of Foreign and Home Missions, Education, Sunday Schools, Temperance and Anti-Slavery. It also has articles on the General Conference, Literary Institutions, Publications and Agent Ministers.

The Tables, twenty in number, are of great value for reference. There are steel engravings of Buzzell, Stinchfield, Colby, Marks, Cheney, Day, Knoll, Phillips, Hutchins, Burr and Quinby. Price \$1.00. Postage 9 cents.

Sermons. A volume of 200 pages, containing twenty-three sermons, by as many different F. Baptist Ministers. Price \$1. Postage 11 cents.

Lectures. ON THE TRUTH OF THE BIBLE; an excellent book for all who would search the Scriptures. Twenty-two lectures on the most important points of Bible study. 1.00; postage, 8c.

Church Records. A book of 360 pages, the first 64 being Tables for Pastors, Deacons, Clerks, Treasurers, Sabbath-school, Church Station, Resident and Non-Resident Members, and about 300 pages of very nice paper, for the records of the church. Price \$2.50; including Postage.

Biographies of Gen. E. Day, . . . .75 " " " 05 " 25c. William Burr, . . . .45 " " 05 " 25c. Daniel Jackson, . . . .50 " " 05 " 25c.

Close or Open Communions. An Experience, and an Argument. 120 pages. Price 20 cents.

Christian Espiritualism. A book of 118 pages, Price 25 cents; postage, 2 cents.

Sabbath School Question Books. For adults and children. Lessons for Every Sunday, 15c. postage 2c. STORY OF JESUS, 15c. " " 2c. WONDERFUL WORKS OF JESUS, 15c. " " 2c.

Sermon by REV. BENJAMIN RANDALL, preached in 1866, at the death of a child, and printed by request of the only published sermon by Randall. Price 10 cents.

Marriage Certificates, 30 cts. Gen. Q. M. Cor. Messengers' Certificates, 8 " " " Church Members' Certificates, 8 " "

Engravings. Of Dr. G. A. Day, 25 and 35 cts. " " " L. Phillips, 25 and 35 cts.

Small Engravings. 5 by 8 inches, the same as those in the Centennial Record, 4 cents each, 20 cents for the seven; the first four on one sheet. MAP OF OMAHA. On cloth, 35 by 58 inches in size, showing the field and all the stations of the Free Baptist Mission in India, with much of the adjacent country. Price 75 cents.

E. N. FERNALD, Dover, N. H.

THE MORNING STAR. TERMS: \$2.00 per year, if paid strictly in advance; \$2.40 if paid within the first thirty days, and \$2.50 if not.

REMITTANCES must be made in money-order or bank-checks if possible, or in a registered letter and at our risk and expense.

E. N. FERNALD, Dover, N. H.



The Morning Star.

THURSDAY, SEPTEMBER 24, 1885.

C. A. BICKFORD, Editor.
CYRUS JORDAN, Assistant Editor.
SARAH A. PERKINS, Assistant Editor.
Editorial Contributors:
PROF. JOHN FULLERTON, D.D.
PROF. J. J. BUTLER, D.D.
PRES. RANSOM DUNK, D.D.
PROF. J. A. HOWE, D.D.
REV. G. H. BALL, D.D.

All communications designed for publication should be directed, Editor, THE MORNING STAR, Dover, N. H. Contributors please write on one side only of their paper and never roll it preparatory to mailing. Full name and address must be given, not necessarily for publication. Manuscripts can not be returned unless stamps are enclosed. Articles are not paid for unless an understanding to that effect is had beforehand.

NOTES.

The Anniversaries of our Benevolent Society meet this year, as has already been announced, with the Roger Williams church, Providence, R. I., Oct. 6-8. Attention is called to the statement in another column respecting reduced fares on the railroads. The exercises at Lewiston a year ago were well attended and were spoken of as being of unusual interest. We trust the attendance and interest this year will exceed those of last year. Providence is a goodly city to visit, and its inhabitants are given to hospitality. Let us pack our little "grip-sacks" and go down to see them—about a thousand of us!
Those are good and wise words which Rev. O. E. Baker, President of the Board of Corporators of the Printing Establishment, speaks in another column. Let them be read, marked, and inwardly digested. They express our own sentiments.
On Wednesday evening, of last week, the Free Baptist church and society of Boston united in extending a unanimous and hearty call to Rev. F. L. Hayes, of Lewiston, Me., to become their pastor. Sunday morning, Mr. Hayes's letter of acceptance was read by Rev. O. E. Baker, of Providence, who occupied the pulpit and preached an excellent sermon. Bro. Hayes is to begin his work October 1. He is the son of Prof. B. F. Hayes, D. D., of Bates College, and has himself done excellent service as a professor at Hillsdale, Mich. He completed his theological course at Lewiston last June. The circumstances of the call, especially the spirit of the people extending it and of the letter of acceptance which it was our pleasure to hear, together with our knowledge of the pastor-elect himself, make us very hopeful of our church work in Boston. The congregations during the past three Sundays have been more than usually encouraging in point of numbers.
Yes, as our good friend, "S. S. C.," says, in another column, of our new Publishing House in Boston, "Except the Lord build the house, they labor in vain that build it." But if we have not seen the hand of the Lord in what has been done, we have never seen it. His is the work and to him be the glory. At many a turn, had it not been for unflinching and guiding providences, human wit and power would have been of no avail.
We commend Dr. Burns's article on our first page both as probably a sound piece of criticism and also as an admirable exercise in dialectics. All may not agree with him, but all will appreciate the keenness and skill which he displays.

FROM DOVER TO BOSTON.

Just two years ago an editorial article appeared in these columns having the above heading. The Corporators of the Printing Establishment had just passed their annual session for 1883, as they have now just passed it for 1885. Then they had just voted to move the Establishment to Boston. Last week they met for the first time in the new building on Shawmut Avenue, and contemplated the removal as virtually an accomplished fact. It has been decided not to omit an issue of the STAR because of removal, and therefore the present is not our last issue from Dover. There will be one more, the first from Boston being that for October 8.

The editorial of September 26, 1883, was written by instruction of the Board and was a mere announcement of the vote to remove, together with a statement of the reasons therefor. The Executive Committee, into whose hands the work of effecting removal was placed, was instructed to purchase at once the lot which has now been occupied, but to delay building thereon till \$30,000 had been raised for the Boston Free Baptist church. The editorial above referred to did not state this fact for the simple reason that it was supposed the usual report of the business transacted by the Board would be furnished by the Clerk for publication in the same number of the STAR as that in which the editorial appeared, and it was deemed best that the editorial should not repeat the facts which the report was expected to contain, but be devoted to a setting forth of the reasons for the vote to remove. Through misunderstanding, however, the report of the Clerk was not furnished for publication, and the matter was left as it was.

Circumstances made the work of raising the money for the Boston church peculiarly difficult and prolonged. Fall and winter (1883-4), spring and summer passed. When the Board met last September, much had been done, but \$3,400 was still needed for the Boston church, in order to complete the requisite \$30,000. By the 5th of last January, however, the last dollar had been secured. The work of erecting the new building for the Printing Establishment was begun May 15. It has been to some extent described in these columns, and we shall say no more about it in this article. In our first issue from Boston we expect to present a good sized cut of the same, together with statements that will be of interest to all concerned.

The meeting of the Board (which was adjourned from Dover to Boston) last week was a pleasant occasion. The entire Board was present, those who have recently been in poor health appearing nearly if not quite as well as ever. Brethren Curtis and Waterman, reverend by reason of their many years of honorable service; Dr. Hayes, bringing from Lewiston his usual breadth of view and fertility of suggestion; Dr. Penney, genial as ever, coming by boat from breezy Vinal Haven; Bro. Latham, of Lowell, a little grayer than when we first knew him, keen eyed and clear headed; Brethren Baker, Anthony, and Gerrish, brimful of Rhode Island wit, wisdom, and good cheer; Professor Brackett, "level-headed" and far-seeing; Dr. Bates of Ohio, the latest "doctored" member in the literary sense, wearing the busy Buckeye air, whose eye twinkles the pleasantest of greetings; Professor Bachelder, with a Latin classic in his hand and anxious to hasten back to his five Hillsdale classes as soon as his duties as Corporator will permit; Bro. Page, of New York, whose name is creditably connected with so much of our denominational work; Treasurer Fernald, full of resources, clear of statement, and strong in debate, about to enter in full upon his new duties as Publisher, to be succeeded on the Board by Rev. J. C. Steele of the Central Association; and Bro. Stewart, retiring from the service of the Establishment with the consciousness of having done his duty and with the grateful recognition of the Board—all were present, exchanged greetings, thanked God for his mercies, did their business in excellent spirit, committed themselves and their work anew to the sovereign Ruler of events, said their farewells, and went their ways. It was a memorable session. What they did will be reported in these columns by the Clerk. All felt that the Establishment and the STAR now enter upon a new era—of increased usefulness and prosperity, it is hoped. Circumstances are certainly favorable, thus far, to the new venture.

Rev. G. C. Waterman was also present during a part of the sessions. His retirement from the editorship of our Sunday-school publications, which position he has held for five years with success which was fully recognized by action of the Board, means the removal of the preparation of the Quarterlies and Lesson Papers to the Editor of the STAR, and of the Sunday-school papers to Assistant Editor Miss S. A. Perkins. Some adjustments and provisions have been arranged in order to make this plan practicable, and it is hoped that our Sunday-school publications during 1886 will prove no less acceptable to our people than heretofore. The genial presence of Bro. Waterman will be missed from the office, and the best wishes of his late associates in work will attend him to whatever new field of labor he may feel it his duty to accept.

BRIEFS.

The Unnamed Third Party.—In a paper under the above caption read by Mr. H. L. Wayland before the American Social Science Association, at Saratoga, the ground is boldly taken that the State is a silent party to all contracts; and that, acting as a trustee for the public welfare, it is the right and duty of the State to regulate, prevent, or annul, all contracts by which the interests of the public are impaired. In support of this position he appeals to our bankrupt laws and to the "Irish Land Act" as instances in which the State has interfered with the execution of private contracts, whose enforcement would violate that fundamental justice and individual security which it is the supreme duty of the State to maintain. He would apply this principle to the regulation of railway tariffs, to the prevention of corners by speculators, and of land monopoly by capitalists. Here are some of his trenchant questions: "Shall all the mills in Lancashire be compelled to stop, and the 3,000,000 inhabitants of the county be reduced to great suffering because certain capitalists in Liverpool have gained control of all the cotton in the market and put the price up in order that they may each make a million pounds?" "Shall the State sustain by all its machinery a landlord in Scotland, while he turns adrift hundreds of tenants whose fathers fought under Bruce, in order that he may make a vast sheep walk or deer park?" "Shall rich men hold in Dakota and California tracts of 100,000 or 200,000 acres, against which the tide of immigration surges in vain?" "Shall the sacred cry of property and vested rights be raised only in behalf of the small holder or the man who owns only his own muscles?" To the objection that such interference by the State would destroy the motive to accumulate, Mr. Wayland replies, "It would not destroy it among the masses; if it lessened the greed for excessive accumulation among the millionaires, small harm. The men who are absorbing all, the men who have sucked up the earnings and the savings of millions, these are they who are fostering anarchy and communism." To assure the existence of our institutions, we must see that each citizen, each voter has a stake in maintaining the present state of things. The position taken by Mr. Wayland is not a solitary one. It is the position of what may be called the new school of political economy—a school whose fundamental tenet is that "the strong should bear the burdens of the weak." Surely to Christian men this ought to be more acceptable than the "Laissez faire" doctrine so long falsely called political science—a doctrine summed up in the devil's maxim, "Each for himself," etc.

The Responsibility for Sunday Desecration.—The first distinctively Sunday train in Massachusetts was run in April, 1886. The whole number of trains now running to and from Boston on local roads is 193. The first of these local trains was "put on" Nov., 1860, for the convenience of well-to-do citizens of Brookline who wished to attend church in Boston. In the whole history of Sunday trains only three engineers have wished to work on Sunday, all the rest preferring Sunday rest to Sunday wages. The three worked themselves to death, and there is not a living engineer in Massachusetts but would be glad to rest on Sunday. The largest Sunday industry in that State is the horse railroad. This keeps 2,903 men at work on the Lord's day. The conductors and drivers on the horse cars enjoy good health. But their business keeps them almost constantly out of doors, and most of them have a day off now and then during the week and do not work continuously through the year. "The prime cause of the running of horse cars on Sunday is that church-going people use them for church-going purposes." There are 116,778 persons in the Bay State who regularly labor more or less on Sunday. But few of this number really prefer to work; but according to the latest labor report for Massachusetts, from which these facts are taken, "The service rendered on Sunday is rendered there because the person to be served expects it on that particular day." "It follows that Sunday labor will cease when the individual man prefers to have all personal services rendered to him on some other day." The facts above presented have been gathered by impartial statisticians who have no moral to enforce. They show that professedly Christian men are in great degree responsible for the breaking down of the old-time observance of Sunday. Do they not also show that Christians must set a better example, if they would restore a fitting reverence for the day? Would it not be better for them to worship God in some humble church and listen to the exposition of his word from less eloquent lips than to rob their tolling fellows of all that gives Sunday its distinctive value?

It makes us feel quite young again to read in the papers Jeff Davis's recent denial of funny stories concerning his capture. We used to hear a good deal about that long years ago—"just twenty years ago, dear" Jeff! We sometimes wonder how long that man is going to live, and what for. We have no objections, however. We are glad he is permitted to see our country reunited and prosperous, the Union preserved and an enfranchised race making progress toward enlightened citizenship. But, says the secular press, whatever Jefferson Davis chose to say, the records of the War Department show that at the time of his capture, the Lieutenant Colonel of the Fourth Michigan Cavalry, B. D. Pritchard, who commanded the man who effected the capture, reported that Mr. Davis was captured during a lady's water-proof and shawl. Colonel Pritchard says: "I received from Mrs. Davis a lady's water-proof which Mrs. Davis says was worn by Mr. Davis as a disguise at the time of his capture, and which was identified by the men who saw it." These articles are in the custody of the War Department.

The following explanation is received and published with pleasure. Mr. St. John's remark was the one in which he referred to Rev. A. B. Leonard as "that grand man, preacher though he may be." DEAR BROTHER:—The remark referred to in your last was made by Mr. St. John (at Worcester) was well understood by every intelligent person present. He had been referring to objections against "preacher candidates," and used the expression sarcastically. That he hinted one word or thought against the Christian ministry is false in every particular. Yours fraternally, E. G. WESLEY.

The recent brutal massacre of the Chinese miners in Wyoming Territory has not, as might be expected, awakened public sympathy in their behalf. In the far West fresh hatred seems to be created against them. Unless these miners are deprived of the means of support, and driven from the country, the whites—mostly foreigners—continue to threaten trouble. The enormity of this affair not only disgraces the Territory, but it menaces public liberty and the safety of our institutions. The New Hampshire "valued policy" insurance law has driven the insurance companies out of the State. It is stated that under former laws only 58 companies out of about 300 in the United States cared to do business in New Hampshire. Now the 58 "have gone over to the majority." Some in the State say, Let us start companies of our own. Others clamor for a repeal of the new law.

REPORTS FOR THE REGISTER, 1886. No reports from the quarterly Meetings given below, for next year's Register, have been received, and we have begun to print. Angola Arrow Rock Big Creek A. S. Blue Earth Valley Bear Creek Big Ivy Bristol Chautauque Central Kansas Crane Creek Cass & Berrien Clinch River East Baton Rouge Hoeking Valley Harper's Ferry Hawkins Co. Jackson Johnson Libanon Liberty Miami Midnapore Norton Co. New Orleans Old Mt. Zion Richmond & Licking Round Mountain Rock River Springfield Somerset Smith St. Croix Stony Creek Union (Ark.) Wentworth Wapishollon Wapishollon Waterloo Wayne Co. Winchester

Correspondence. In addition to the usual denominational matter, this department is open to unobjectionable communications from all parts of our field. The editors disclaim responsibility for the sentiments of correspondents. Corporators' Meeting. The Annual Meeting of the Board of Corporators of the F. C. Baptist Printing Establishment was held in the new office in Boston on the 17th and 18th inst. Every member of the Board was present. It was pleasant to greet Prof. Bachelder in his first attendance, and to welcome back Dr. Penney with good progress made on the road to health. The regular routine business, with some important new business, was all transacted with unusual readiness and harmony. Prof. B. F. Hayes and Dea. L. W. Anthony were re-elected as members of the Board. E. N. Fernald retired from the Board, and his place was filled by the election of Rev. J. C. Steele, of the N. Y. Central Association. The Editorial Staff of the STAR was retained, with increased duties. The founder and successful editorial manager of our excellent series of Sunday-school Quarterlies and Lesson Papers, Rev. G. C. Waterman, retires from that work with the regrets of the Board and of hosts of our people, but

all the better equipped for future duties by his five years of constant study of the Word of God. The following resolution was unanimously adopted: Whereas, Rev. G. C. Waterman has for the past five years taken charge as Editor of our Sunday-school literature, including the Sunday-school papers and Quarterlies, and, whereas, by the removal of the Printing Establishment to Boston absolute necessity exists for the most rigid economy, and in the opinion of the Executive Committee, that for the present at least the editorial labors of the Sunday-school publications should be assumed and performed by the Editorial Staff of the MORNING STAR, therefore, Resolved, That it is with the most extreme regret that we feel compelled to adopt the measure above indicated in dispensing with the services of Bro. Waterman, who has filled the position of Editor of our Sunday-school publications with marked ability and to the general satisfaction of this Board and the subscribers of these periodicals.

Resolved, That it is with the most extreme regret that we feel compelled to adopt the measure above indicated in dispensing with the services of Bro. Waterman, who has filled the position of Editor of our Sunday-school publications with marked ability and to the general satisfaction of this Board and the subscribers of these periodicals. Bro. Bickford becomes Editor of the Quarterlies and Lesson Papers, and Miss Sarah A. Perkins Editor of the Little Star and Myrtle. The Board makes this change on the sole ground of economy in view of the necessary increase of expenses on the new basis. Rev. I. D. Stewart retires from the offices of Secretary, Agent, and Treasurer, and is succeeded by E. N. Fernald. In Bro. Stewart's retrace from the business management the Establishment loses one of its most faithful servants, to whom it is largely indebted for its present financial standing. The following resolutions were unanimously passed: As Bro. I. D. Stewart has retired from the office of Treasurer since our last Board meeting, we recommend that the following resolutions be placed upon our records: Resolved, (1) That we recognize the rare faithfulness and ability with which Bro. Stewart has done his work as Treasurer of this Corporation during the past twelve years. (2) That we do not forget that it is the work of these years that has so increased the funds of the Board as to enable us to make the removal to Boston, which has seemed so desirable to a majority of us. (3) That, in his retirement from this responsible position, Bro. Stewart carries with him the esteem, the hearty appreciation and the good wishes of the members of this Establishment.

The date of holding the Annual Meeting was changed from the third Wednesday in September to the fourth Wednesday in July. With faith in God, with trust in the loyalty of its friends, with high hopes for the temporal and spiritual prosperity of all its patrons, the Establishment enters upon the new year's work humbly praying for God's blessing. E. N. FERNALD.

Six Principle Baptists. The two hundred and fifteenth meeting of the Six Principle Baptists of R. I. and Mass. was held with the Wood River church, Richmond, R. I., commencing Wed., Sept. 9., and continuing three days. Rev. D. L. Bennett was chosen moderator and Rev. Jeremiah Potter assistant. The reports from the churches evinced a good degree of courage and labor on the part of the membership, though the statistics showed a small decrease for the past year. Bro. J. B. Colvin was present as representative of the Pennsylvania Association, bringing the fraternal greetings of that body. The usual business was transacted, especially important among the items being the continued arrangement for employing a missionary among the churches that need. The attendance as usual was good and the services were very devotional. Earnest, helpful sermons were preached and the conferences were characterized more than usually by short feeling exhortations. On the whole, the session was fully up to the average in interest and profit. The representatives from the Free Baptists were kindly received as they have been so often before by these brethren, and it is pleasant to note the desire for mutual helpfulness which prevails.

Their next session will be held with the Coventry Center church. COR. From Dover to Boston. The removal of the MORNING STAR, and the Printing Establishment entire, to Boston is at hand. It is an event of immense moment to the denomination. It is so, whether it be a measure wise or unwise, timely or untimely. That it is differently estimated by good brethren, is true. Nothing else could have been expected. Different persons would not be likely to estimate an object alike from the same standpoint; and from different standpoints they certainly would not. Of the immediate advantages of removal, some are possibly too sanguine, others possibly too doubtful. It is indeed a radical move. It involves a larger expenditure of money, necessitates a higher grade, if possible, of literature, and more brain work. It awakens new hopes which must be realized, and fears which must be allayed. On the whole, the warmest friends of the measure, among them, the editors and the agent, can not go to Boston but with their nerves tightly strung. They submit themselves to a test, to successfully meet which may God help them, and may their brethren help them. I know the men, and somewhat know how they feel, and know they would not assume the task for any personal advantages possible to themselves; would not but for devotion to the denomination and to the cause of the Master which the denomination is committed to serve. A class of our men, by no means small, has stood somewhat between,—not so doubtful, nor so sanguine as others, but believing that, everything considered, removal is best, is a necessity. They believe that if our people East and West, North and South, apprehend the magnitude of the undertaking, and, though not acquainted with all the facts which have led to it, yet, confiding in the judgment, the unselfishness, and the loyalty of the Corporators who almost unanimously have come to favor the enterprise, will rally like good soldiers about our standard, intent upon success, then, nothing in human events is surer than grand achievements in the end, and the end not so far distant. It is a consideration not to be ignored, that men not of our denomination, unbiased men of experience and observation, ac-

quainted with successes in their conditions in literature, have, unsolicited, spoken words of cheer. Besides, unlooked for advantages, none, one, now another, have unfolded, as the work of preparation and building has progressed, which have indicated the approval and helping hand of Providence; so that we have a handsomer property in Boston, and for much less money than at first hoped for.

Now, WILL OUR PEOPLE SO RALLY? This is the question whose answer time will reveal. I am free to say, I believe they will. Our good people of Dover, and of New Hampshire, feel reluctant, doubtless, to let their long cherished institution go from their midst. Nothing strange that they do. So would any brethren of any other State and city in like case. But it is not the first time that our N. H. brethren have made personal or local sacrifice for the general good, or if the fact of the general good was not so clearly in view, have loyally submitted to experiment, to a balancing of judgments, and united to do the best possible under the circumstances. They may be expected to do, in this case, what they would want other brethren to do, were the Establishment to be removed from Boston or Providence, to Dover or Concord.

In all cases of the kind, upon which differences of opinion exist and by which local interests are affected, while the many on both sides may act deliberately, individuals are likely to be impulsive, injudicious in language, and rash in measures,—all which may be greatly magnified in the process of transmission to others. Great allowance must be made in such cases in justice to facts, and good men may be trusted to make such allowance. Such good men will wait the facts, and will distinguish between individual and official utterances, and between incidental faulty measures, and the general characteristic action and intent. Christian men can have great forbearance with those whom they believe to have sought for, and intended to do, the right. In this matter of removal to Boston, I beg leave to say that, in both the matter of removal, and in the measures adopted for the subsequent prosecution of the work of the Establishment, the Corporators and the Executive Committee have done what they believed to be best. Their conviction has been confirmed by developments. None know but themselves how many questions have come up for solution, nor how many considerations have entered in to affect final conclusions. Charges of mistakes might be made, justly perhaps, and be most kindly borne by them; but any word or act reflecting upon their candor and loyalty to the right in itself, and to the denomination, would do them great injustice and give them great grief. This last sentence is possibly not necessary, possibly out of place, so considerably have most brethren looked upon their administration and so freely co-operated with them. As to Dover, the Corporators have no personal reasons for wanting to go to any other place. They have always been kindly treated by our people of Dover and will ever remember them with kindly feeling. Many associations in Dover and many events there during the years past, all conspire to make the place ever sacred in their memory.

Now, brethren, East and West, North and South, let us all say AMEN to the removal to Boston. If it prove a success the most doubtful will be glad. If a failure, they who have urged the measure and led out in it, must bear whatever blame is just. But let us all, with one voice say, "It shall not prove a failure; it shall be a success." Other denominations have had their test experiences now and then, and, united, they have prospered, divided, they have suffered. No people have ever more happily adjusted their differences, and remained brethren, than the Free Baptists. Let it ever be so. Let every pastor make vigorous effort to obtain new and continued subscriptions to the STAR and Sunday-school publications. Let us all unite to give such increased patronage to the Establishment in Boston as shall compensate the increased expenditure involved, and in soul-satisfaction remunerate the heroic effort to plant our headquarters squarely beside the establishments of the larger and stronger denominations. Let us show ourselves a people worthy our good name and worthy our divine calling and mission. O. E. BAKER.

Providence, R. I., Sept., 1885. "The Morning Star" in Boston. DEAR EDITOR:—The Editorial Correspondence of the STAR of Sept. 3 touched a chord that vibrated with a host of treasured memories of the "long ago," when the weekly visits of the beloved paper, filled with the stirring words of Marks, Noyes, Hutchins, Cheney, and others, in a quiet Vermont home, shaped my daily thoughts and turned the current of my young life toward the "path of the just." And my whole heart breathed the prayer, Let a double portion of the spirit of the consecrated Father rest upon the Editorial corps and all the managers of the dear old STAR in its new, delightful location on Shawmut Avenue. Boston, with her, churches, her talented, devoted ministers, her noble institutions of charity, is an inspiration to a higher life. But Boston with her liquor saloons, her dens of iniquity, her gambling and impudent defiance of God, calls for efforts sustained by the power of the Most High to counteract the tide of evil that threatens to overwhelm the young and inexperienced who yearly tend more and more toward this city by the sea. When the heart is glowing with love to the Master we want a large corner in his vineyard in which to labor, and it is a matter for thankfulness that the STAR is to enter a wider field, with increased facilities for doing good.

Yet David says, notwithstanding all his kingly attainments and his zeal for the right, "Unless the Lord had been my help, my soul had almost dwelt in silence." So in regard to the new home of the STAR, "Except the Lord build the house, they labor in vain that build it." And knowing, with you person-

ally, that the object of your hoped for success is the accomplishment of more for the Kingdom of Christ, that the Lord "grant thee according to thine own heart" (See Ps. 20) is the prayer, away up among the New Hampshire hills, Yours truly, S. S. C.

The Church Moves.

The Maritime Baptists held their annual convention this year at Amherst, N. J. It was the pleasure of the writer to be courteously welcomed to a seat in the conference. In vacation we do not often ramble into such society. Generally we find ourselves in the wilderness where bears howl and owls hoot; but in passing through the wilds of Maine and New Brunswick we stepped across the line into the pleasant village of Amherst, where we found this earnest and intelligent body of Christians enjoying their annual reunion. The church edifice was literally packed, and yet we found room for one more. Rev. Dr. March of Quebec and Rev. Stewart of Ontario with Dr. Ellis from the States gave evidence of the great importance of this convention. All seemed to be intent in laying plans or listening to results of previous planning in the interest of the Redeemer's kingdom. Among the many questions of grave concern was the one for which we as Christian workers devoutly pray, namely, the union of the church. It appears that at a previous meeting the question of uniting their forces in certain directions of Christian work with the Free Baptists had resulted in the appointment of a committee of consultation concerning the name. This committee now made their report. The local paper gives the action of the body as follows:—

The report of the committee on union with the F. C. Baptists was read by the chairman, Rev. I. E. Bill, D. D. After a few remarks by members of the committee and others, the report as a whole was adopted. It reads as follows:—Our committee met with the F. C. Baptist conference in Frederickton and were most fraternally received. The desire of our conference was fully set forth by different members of the committee. The conference appointed a committee to confer with us. The result of the deliberations of this joint committee showed that the F. C. Baptist brethren were more inclined to consider the question of a complete organic union than that of union simply in foreign missions. Your committee not being empowered to treat with them on this question further deliberation was had of an informal character on the general question of union, which showed that many advantages would flow from such an union if it could be effected without compromise of truth.

While your committee parted with the F. C. Baptists without arriving at any definite results so far as union in foreign mission work is concerned, yet they have to report a most cordial greeting given them by that body and the expression of a desire on their part to broaden the question of an organic union of both denominations. Under these favorable circumstances your committee would respectfully request the passage of the following resolution:—1. Resolved, That we highly appreciate all desires on the part of our Free Christian Baptist brethren for union and co-operation with us in the work of the service of God, and we would therefore affectionately recommend our ministers, churches, quarterly meetings and associations to pursue such a line of honest feeling and action towards our free brethren as may tend with the divine blessing to procure a general union of the two bodies. 2. Resolved, That a committee consisting of Rev. J. E. Gueneher, Dr. Parker, Rev. Dr. Bill, C. Goodspeed, H. Fosdy, A. Coburn, K. E. Foster, H. Perry, G. O. Reddin, Judge Johnston, be appointed to take our fraternal greetings to the annual conference of our Free Christian brethren and to assure them that we ardently pray that the time may speedily come when Baptists and Free Christian Baptists shall see "eye to eye," speak the same thing and be perfectly joined together in the same judgment and when they shall cordially unite as one Gospel phalanx to contend earnestly for the faith once delivered to the saints.

The venerable Dr. Bill made an excellent address in support of the report, and as some of his brethren afterward said, if this union could be consummated he would be ready to say with the aged Simeon, "Lord, now lettest thou thy servant depart in peace." His fervor was an inspiration to his younger brethren. He said, "Go to any Baptist church and you will find many shades of thought on the communion question. This union must be brought about by love and Christian forbearance. We must not draw ourselves into our shell like a turtle. This union is bound to come. Do everything you can to bring about this harmony between brothers." He expressed the last as his closing charge. We left for Halifax in company with several delegates who appeared to rejoice in the progress the convention was making in this matter of union. J. M.

Maine Union Holiness Convention. The writer of this article, in common with many others, has felt the need of an association devoted to the special work of raising the standard of Scriptural holiness in the churches of this State. We believe the time has come when those who know the blessing of Christian perfection should band together for the purpose of propagating the truth that "the blood of Jesus Christ His son cleanse us from all sin." We seek no controversy with those who hold different views, but we feel called upon to carry to the churches that will hear it the magnificent doctrine of entire sanctification, attainable by faith, now and here. To this end a call was published, and at Old Orchard, August 14, a little company of twelve, among whom were five Free Baptist ministers, knelt in the parlor of a summer cottage to seek the help of God. If there had been any hesitation, or doubt, as to the advisability of such a course, in the minds of any of that company, it melted away under the instant and emphatic approval of heaven. An organization was at once completed, and an invitation for our first convention, came from one of the company on the spot. This first convention was held in the Free Baptist church at South Gorham, Sept. 9, 10. It was an occasion of great profit to all who were present. The church received us heartily, consecrated men and women were present from the adjoining towns, and for two days the tide of full salvation was at its flood. It was as indescribable as Pentecost, and a fire was kindled on that mount of privilege that will not soon go out. It is the intention of the Association to conduct similar meetings as often as it is possible in the various churches of the State without any regard to denominational lines. Any church desiring such a service should forward its request to Rev. A. F. Hutchinson, Gorham, Me., president of the Association, who will lay it before the executive committee. There are many Free Baptists in this State who will hail with



great delight this movement. To all such we want to say, "In the name of our God we have set up our banner..."

The hour will come—God hasten it. F. E. DAVENPORT.

Biddeford, Me. Cortland Mission, Neb.

Fearing lest anything should be detracted from the regular home mission contributions, I have not for some time said anything concerning the status of the Cortland mission in Nebraska.

Sister Lowell's proposition was received with so much favor that it seemed as if the \$200 might ultimately be raised. Then it became manifest that we must go forward at once, or relinquish Cortland altogether.

These considerations induced us to borrow the \$200 and go ahead with the house, and accordingly, it has been built and dedicated. In this connection, also, I may state that Providence has so favored us that preaching can be sustained there without missionary funds.

But as yet only \$107.50 has been received toward it. The note for the \$200 will soon be due, and we have strained our means with other enterprises, as well as with this, that we have nothing with which to meet the deficiency of \$92.50.

We have not only done what we could ourselves, but we have done more than any other mission field in our denomination has ever before done, and the results are apparent, and are even greater than the outlay.

The success has been of the most marked and gratifying character.

Now will not the sisters, and others at once, further respond to Sister Lowell's appeal, to our necessities, and to the Master's approving recognition, and send us your shares of \$5, or other amounts, and so make up for Cortland the \$92.50 without delay?

It can easily be done, if those to whose hearts God's Spirit is appealing in our behalf will promptly and cheerfully respond to the gracious call.

A. D. WILLIAMS. Kansas Correspondence.

We have just returned from a pleasant session of the Northern Kansas Yearly Meeting, held at Fortoria, on the Kansas Central Railroad, one hundred miles west of Leavenworth.

The session was preceded by the Ministers' Conference, which opened on Thursday morning, Sept. 3, with Rev. A. D. Williams, D. D., of Nebraska, in the chair.

Our Yearly Meeting, after careful consideration, having unanimously adopted the co-operative system, proceeded at once to the election of an executive board of seven members, to whose prayerful direction is committed the work of the Yearly Meeting.

It is the duty of the Board to labor to promote the spiritual interest and general prosperity of the Yearly Meeting by methods suggested in the several articles, embracing the co-operative system. It is to be hoped, however, that our yearly meetings and associations will, at an early date as possible, give attention to the plan referred to, as it has thus far proved efficient, and we believe, is likely to do much for the prosperity of our Zion.

It is much to be hoped that, among others, the Southern Kansas Yearly Association, soon to convene near Augusta, will take into consideration the subject presented above. We have long felt the need of a method for the more successful prosecution of our work in the West, and here we have it. Shall we improve the opportunities now within our reach, or shall we allow the future to go as the past?

We would remark, however, that the "co-operative system" is no new method of work. It is in substance putting into practical effect a plan suggested, long ago, by the ablest of our denominational fathers.

If we would be successful in our Master's work—the salvation of souls—we must plan not only for the preservation and prosperity of churches already organized, but we must seek to establish new interests at such central points as demand our attention.

Under the influence of God's Spirit, we can not be willing that one of these should be lost; and it is to be hoped that no one among the members of these different churches will give up. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Prominent among the duties of the Yearly Meeting session was the dedicatory services of the Fortoria new house of worship. Fortoria is a new town, pleasantly located. Rev. H. W. Morse, some years since, located in that vicinity, and commenced preaching as circumstance would admit. As a result, a few years later, a church was organized; and nearly one year since, Rev. J. Hogan entered the field as pastor, and commenced efforts to build. They have now a new church edifice, which was dedicated the 6th inst.

There are several other points of interest connected with the late session of our Yearly Meeting, to which we will not take time to refer. We would say, however, in conclusion, that in our opinion, the Free Will Baptists of Northern Kansas are inclined to go forward in the good work, as never before. The fields are white, and, as a Yearly Meeting, we are laying plans for more earnest as well as more extended work; and although, in this great mission field, we stand greatly in need of financial aid to build houses of worship, etc., yet above all, we would ask the prayers of the Church everywhere in our behalf.

L. C. CHASE. Netawaka, Kansas.

Letter from Kansas.

BLUE RAPIDS, KAN., AUG. 20, 1885.

DEAR BROTHER:—After a trip north and west I send you this communication.

Friday, Aug. 7-9, the Blue Valley Q. M. convened with the Prairie Ridge church. There was a large gathering. The preaching and devotional meetings were profitable and earnest.

Wednesday 12, left Zaddam to attend the Neb. Y. M. at Aurora in company with Brother Westley. We passed through a great many flourishing towns and cities, where everything betokens push and energy.

In all these new towns costly and substantial buildings are going up. The trains are loaded with passengers. Looking out of the car windows we see miles of cornfields stretching away as far as the eye can reach.

Leaving Haddam on the 20th Bro. Westley and myself started for the Republic Q. M., to convene with the Buffalo Valley church.

The Buffalo Valley church is composed of open-hearted, enterprising workers. Bro. E. E. Harvey pastor. The meetings were well attended and of profit to all.

We want all through the State earnest, pious self-sacrificing men and women. The churches, too, must be educated to feel that they are not their own; that time, influence, money, are the Lord's; then a thorough system of co-operation, and the work will move on.

JOS. BATES. Maine Correspondence.

I have just attended the Farmington Q. M. We had as usual a good and interesting meeting. Though the first day was rainy, Thursday was fair and the people filled the house.

WATERLOO.—The Lord continues to bless the Waterloo church with a revival spirit; four were baptized Sept. 13, quite a number of others are becoming deeply interested and ere long will find peace in believing.

OTSEFIELD (Me.)—Held with the East Otisfield church, Sept. 2, 3. A good and profitable session was enjoyed throughout. Sermons were preached by letter or delegates.

ent, though some seem to think if they are not wanted to preach they better stay away. But we have all something to learn, and there is other help than preaching.

Ministers and Churches.

[We invite the sending of items from all our churches for this department of news. These items must be accompanied by the address of the writers, not necessarily for publication, and should reach this office before Saturday night in order to get into the next issue of the STAR. We, of course, reserve the right to condense, or to reject, when for any reason it shall seem well to do so, matter thus furnished.]

BOWDOINHAM RIDGE.—We receive this cheering communication from Rev. L. C. Graves: "A revival interest sprang up in connection with our meetings last February which has continued in good degree to the present."

PHILLIPS.—A very interesting Sunday-school concert on Sunday, Sept. 13, with an audience of at least three hundred. The pastor preached in the morning on the subject of the Sunday-school lesson.

MONTVILLE.—Rev. C. Purington, who has supplied the North and South Montville churches for three years past, preached his farewell sermon at N. Montville, Sunday week. He has accepted the call of a church in Iowa and will leave for this new field of labor, with his family, the 26th. His departure is much regretted by many friends in Montville.

OAKLAND.—Our cause is moving steadily on. There is an increased interest on the part of the church and a taking hold, in faith that God will revive his work, and that sinners will be converted.

FARMINGTON AND TEMPLE.—Rev. O. Roys has engaged to supply these churches every Sabbath P. M. at the former place and once in two weeks in the A. M. at the latter place.

Washington (Pa.)—Held with the Spring Creek church, Friday, being very rainy some of the delegates did not come.

GILFORD VILLAGE.—Sept. 13, the people met at the water side for baptism—a sacred and precious season.

CENTERBURG.—We learn that Rev. J. J. Mills proposes to leave this church for another field as soon as a pastor is secured to take his place.

PLEASANT RIDGE.—The pastor, Rev. J. W. Rendel, sends us the account of a very pleasant day's union group meeting, in which Free Baptists, Protestant Methodists, and Evangelical Lutheran churches participated.

ROCK & DANE (Wis.)—Held with the Oakland church. This noble little sister by uniting with the Moravian brethren sustain preaching in that place.

Waterloo (Ia.)—Held with the Olivechurch church. A good representation of delegates and letters from most of our churches.

NEW BERLIN.—Rev. A. H. Whitaker took the charge of this church the middle of July. He found a "faithful few" ready to work for the Master.

Little Sioux Valley (Ia.)—Held with the Estherville church, Sept. 4-6. All the members of the Q. M. were done with harmony and dispatch.

OTSEFIELD (Me.)—Held with the East Otisfield church, Sept. 2, 3. A good and profitable session was enjoyed throughout.

WATERLOO.—The Lord continues to bless the Waterloo church with a revival spirit; four were baptized Sept. 13, quite a number of others are becoming deeply interested.

OTSEFIELD (Me.)—Held with the East Otisfield church, Sept. 2, 3. A good and profitable session was enjoyed throughout.

WATERLOO.—The Lord continues to bless the Waterloo church with a revival spirit; four were baptized Sept. 13, quite a number of others are becoming deeply interested.

OTSEFIELD (Me.)—Held with the East Otisfield church, Sept. 2, 3. A good and profitable session was enjoyed throughout.

WATERLOO.—The Lord continues to bless the Waterloo church with a revival spirit; four were baptized Sept. 13, quite a number of others are becoming deeply interested.

OTSEFIELD (Me.)—Held with the East Otisfield church, Sept. 2, 3. A good and profitable session was enjoyed throughout.

Cleveland (O.)—Held Aug. 22, 23, with the Lincoln church. The attendance was excellent, and an excellent spiritual atmosphere prevailed.

Notices.

Rev. E. N. Farnham, Baptist Foreign Mission Society, Home Mission and Education Societies, Dover, N. H.

Rev. J. S. Dismore, Troy Grove, La Salle Co., Ill., Y. M. Trea., also a medium of correspondence between churches and ministers.

Rev. H. M. Ford, 407 Chestnut Street, Lansing, Mich., to whom all money collected in the bounds of the Y. M. should be sent.

Rev. A. J. Butler, Hillsdale, Mich., to whom contributions may be sent for the Western Beneficiaries.

Rev. C. E. Brockway, Pike, N. Y., Treas. of the Central A. S. M. S.

Rev. F. H. Peckham, Treas. N. H. Home Mission Board, Grand Falls, N. H.

Rev. J. S. Dismore, Troy Grove, La Salle Co., Ill., Y. M. Trea., also a medium of correspondence between churches and ministers.

Rev. H. M. Ford, 407 Chestnut Street, Lansing, Mich., to whom all money collected in the bounds of the Y. M. should be sent.

Rev. A. J. Butler, Hillsdale, Mich., to whom contributions may be sent for the Western Beneficiaries.

Rev. C. E. Brockway, Pike, N. Y., Treas. of the Central A. S. M. S.

Rev. F. H. Peckham, Treas. N. H. Home Mission Board, Grand Falls, N. H.

Rev. J. S. Dismore, Troy Grove, La Salle Co., Ill., Y. M. Trea., also a medium of correspondence between churches and ministers.

Rev. H. M. Ford, 407 Chestnut Street, Lansing, Mich., to whom all money collected in the bounds of the Y. M. should be sent.

Rev. A. J. Butler, Hillsdale, Mich., to whom contributions may be sent for the Western Beneficiaries.

Rev. C. E. Brockway, Pike, N. Y., Treas. of the Central A. S. M. S.

Rev. F. H. Peckham, Treas. N. H. Home Mission Board, Grand Falls, N. H.

Rev. J. S. Dismore, Troy Grove, La Salle Co., Ill., Y. M. Trea., also a medium of correspondence between churches and ministers.

Rev. H. M. Ford, 407 Chestnut Street, Lansing, Mich., to whom all money collected in the bounds of the Y. M. should be sent.

Rev. A. J. Butler, Hillsdale, Mich., to whom contributions may be sent for the Western Beneficiaries.

Rev. C. E. Brockway, Pike, N. Y., Treas. of the Central A. S. M. S.

Rev. F. H. Peckham, Treas. N. H. Home Mission Board, Grand Falls, N. H.

Rev. J. S. Dismore, Troy Grove, La Salle Co., Ill., Y. M. Trea., also a medium of correspondence between churches and ministers.

Rev. H. M. Ford, 407 Chestnut Street, Lansing, Mich., to whom all money collected in the bounds of the Y. M. should be sent.

Particular Notice. Obituaries must be brief and for the public. For the excess over one hundred words, and for those sent by persons other than the pastor of the church, it is expected that each will accompany the copy at the rate of four cents per line of eight words. Verses are inadmissible.

Obituaries.

Perry.—Harlow J. Perry was born June 29, 1808. He died July 3, 1885, aged 77 years, 5 months, 5 days. He held the office of deacon of the North Lawrence church thirty years.

Wigin.—Sister Austeria Wigin, daughter of Moses Pierce, of Barrington, N. H., died in Boston, Mass., Sept. 1, aged 30 years, 2 months, and 23 days. The many friends that assembled to pay respect to her memory were attested to the high esteem in which she was held by those who knew her.

Knowles.—Died in Northwood, N. H., May 10, Harriet Knowles, wife of Smith Knowles, aged 67 years. Sister Knowles was baptized by Rev. D. P. Cilley, Dec. 27, 1837. In her death, we as a church have lost one of our oldest and most devoted members.

Butterfield.—Died in Farmington, Me., July 3, Dea. Asa Butterfield, aged 67 years and 8 months. He was faithful in his religious life, and a devoted member of the church.

Bradley.—Died in Danville, N. H., Sept. 7, Mrs. Mary E. Bradley, wife of Dea. J. Bradley, aged 62 years, 14 days. Mrs. B. was born in the adjacent town of Hampstead, where she became a member of the Congregationalist church when about fifteen years of age.

Moulton.—Died at Parsonsfield, Me., Aug. 18, Antonio P. Moulton, aged 42 years. He was a boy genius, and a most devoted Christian.

Kelley.—Mrs. Rachel W., wife of Dea. Samuel Kelley of Providence, R. I., died suddenly Sept. 12, and was buried on Sept. 16. She was a devoted Christian, and a member of the church.

Munger.—Mrs. Celia Munger died at her late residence near Mukwango, Waukesha Co., Wis., Sept. 3, aged 81 years, 5 months and 21 days. She was born in Chenango Co., N. Y.

McAllister.—Died in Dover, Me., Sept. 13, by the Rev. E. D. Newell, Mr. Fred J. McAllister, and Miss Hannah Miller, both of Dover.

Fellows.—Newton (at the residence of the bride's sister, Aug. 19, by the Rev. C. K. Davis, Prof. Aaron N. Fellows, of Philadelphia, Pa., and Miss Edith A. Newton, of West Topsham, Vt.)

Page.—Emery (at the R. B. personage, East Orange, N. J., Sept. 15, by the Rev. E. E. Davis, Mr. J. W. Page, and Miss Ruth K. Emery, both of Washington, Vt.)

Page.—Bates (in Oakland, Me., Sept. 12, at the bride's home, by the Rev. E. Blake, Rev. E. G. Page, of Richmond, and Mrs. Mary Bates, of Oakland.)

Corkins.—Lapont (at West Derby, Vt., on Thursday evening, Sept. 17, at the residence of the bride's father, by the Rev. L. S. Bean, Mr. George P. Corkins, of Newport, and Miss Edith Lapont, of West Derby.)

Horsford's Acid Phosphate. As an Appetizer. DR. MORRIS GIBBS, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is agreeable and a good appetizer."

Married. McAllister.—Died in Dover, Me., Sept. 13, by the Rev. E. D. Newell, Mr. Fred J. McAllister, and Miss Hannah Miller, both of Dover.

Fellows.—Newton (at the residence of the bride's sister, Aug. 19, by the Rev. C. K. Davis, Prof. Aaron N. Fellows, of Philadelphia, Pa., and Miss Edith A. Newton, of West Topsham, Vt.)

Page.—Emery (at the R. B. personage, East Orange, N. J., Sept. 15, by the Rev. E. E. Davis, Mr. J. W. Page, and Miss Ruth K. Emery, both of Washington, Vt.)

Page.—Bates (in Oakland, Me., Sept. 12, at the bride's home, by the Rev. E. Blake, Rev. E. G. Page, of Richmond, and Mrs. Mary Bates, of Oakland.)

Corkins.—Lapont (at West Derby, Vt., on Thursday evening, Sept. 17, at the residence of the bride's father, by the Rev. L. S. Bean, Mr. George P. Corkins, of Newport, and Miss Edith Lapont, of West Derby.)

Horsford's Acid Phosphate. As an Appetizer. DR. MORRIS GIBBS, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is agreeable and a good appetizer."

Married. McAllister.—Died in Dover, Me., Sept. 13, by the Rev. E. D. Newell, Mr. Fred J. McAllister, and Miss Hannah Miller, both of Dover.

Fellows.—Newton (at the residence of the bride's sister, Aug. 19, by the Rev. C. K. Davis, Prof. Aaron N. Fellows, of Philadelphia, Pa., and Miss Edith A. Newton, of West Topsham, Vt.)

Page.—Emery (at the R. B. personage, East Orange, N. J., Sept. 15, by the Rev. E. E. Davis, Mr. J. W. Page, and Miss Ruth K. Emery, both of Washington, Vt.)



The Home Circle.

A BOAT-SONG.

BY C. JENNIE SWAINE.

Rest, oarsman, rest, and let our boat Among the lily-islands float...

SEPTEMBER IN THE MOUNTAINS.

A soft, impalpable, and misty veil Hangs low in the quiet mountain gap and dale...

A TRIBUTE TO WOMAN.

Warriors and statesmen have their meed of praise And what they do or suffer, men record...

ONE WAY TO MIND.

The Red-streak tree had a way of getting bright color into its fruit, even when it was only half ripe.

THE HOME I LOVE.

Since all that is not heaven must fade Light be the hand of ruin laid Upon the home I love...

until I give you permission. Do you understand me? Phil, come here. Remember what I say.

"Y-e-s, ma'am," replied both boys, reluctantly.

Mrs. Mallory, knowing her sons to be very obedient, as a rule, gave the subject no further thought.

The weather held cold, and the season was backward. But "old Red-streak" appropriated all the red there was in the watery sunshine.

"See," cried Ned, exultingly, "the seeds are almost black. We can pick them now, Phil. They are fit."

"No, we can't," said Phil. "Mamma said we weren't to pick one without permission. And we promised, you know."

"But she is away," sulked Ned, "and how can we get permission. I know she wouldn't care. She meant we weren't to pick them until they were ripe."

Phil was very literal, and he held out stoutly against this. "The real and truly promise," he averred, "is not without permission."

"Don't pick it," cried Phil nervously. "Oh, don't you fret!" replied Ned contemptuously.

"It was a beauty, and hung low as if on purpose to put Ned to the severest possible test. Ned felt that to be held to this strict use of words in a promise when he knew what his mother intended was very unreasonable."

"There!" he said. And he bit out of the side of the rosy apple a great bite almost to the core. Two black seeds were revealed.

"It's good," he said. "Try it, Phil." Phil could not help laughing, and, stepping up, he took a good-sized mouthful.

So, with great merriment, first one and then the other nibbled, nibbled, until the closely eaten core was all that was left.

"See," cried Ned, "we haven't picked one. Mother won't care. We haven't disobeyed her."

Even Phil's more tender conscience did not demur. He agreed with Ned that they had not disobeyed. Their mother was gone nearly a week longer, and the first thing on their return from school in the afternoon each day was to go to the old Red-streak and eat until they were satisfied.

"Ob, cousin Phil, are the apples ripe?" she cried. "Yes—nearly."

"Why didn't you bring me some?" "I thought of it," said Mrs. Mallory, to save Phil the trial of an explanation, "but was disappointed."

"How disappointed?" asked Violet, wondering. "Ah! I see, those boys had eaten them all."

"Let them tell you," said Mrs. Mallory, "if they wish." This set Violet on to tease, but they were naturally loth to repeat a story so much to their discredit.

"Ned, you harness Jess and hitch her to the buggy, while Phil feeds his chickens, and I will go out to old Red-streak and see if I can't find enough ripe apples to fill a little basket for Violet. She is so fond of them, you know."

Ned and Phil exchanged abashed glances. They ought to have told their mother. Mrs. Mallory went briskly into a closet and came out with a pretty basket in her hand.

"Be quick, Ned," she said, as he lingered, trying to find words to tell her about the apples. "The sooner we are off the longer the visit."

They had counted on nothing but begging with her when she should discover their odd habit of feasting. But she was out of the house and on the way to the orchard before they could interpose.

Ned's face grew hot as he went to the stable, and Phil moved in another direction to his task as if his feet weighed a pound or two more than common.

Here was a day of promise suddenly overclouded. They had gone on from day to day in a certain line of conduct, maintaining it to be proper and justifiable.

Why, they were both so shame-faced and heavy-hearted over its discovery? Ned fussed a good deal with Jess's harness, tugged at the straps, undid and refastened buckles, inspected the buggy, dusted and brushed the cushions, all in the hope that Phil, his task being lighter, would get to the house first.

"Why, Ned," began Mrs. Mallory, holding up the empty basket, "the birds have nearly destroyed Red-streak. I never saw a tree so strangely stripped. We shall not be able even to fill this basket for Violet."

"Do you know anything about it, my sons?" she asked. "It wasn't the birds, mother," stammered Ned. "We meant to tell you all about it the first thing. But I forgot it, and I know Phil did, too."

"You see," faltered Ned, "an apple got knocked off by my ball, and when I found it was ripe I wanted to pick some. But Phil wouldn't let me. I thought he was silly, and got mad about it, and bit a piece out of an apple that hung right before my face."

"You don't know how funny it seemed," put in Phil, with a desire to help Ned out, "to eat apples that way. And it wasn't really disobeying, was it, mother?"

"We didn't pick one, you know," urged Ned, "not one. What you said was that we weren't to pick them; but you didn't say we weren't to eat them."

"You must have known what I meant, children," said Mrs. Mallory, sadly. "But we minded, didn't we?" asked Phil, wistfully.

"Yes, in one way. You minded the letter of my wish, but not the spirit. Take the basket, Phil, and put it away. Are you ready? If so, we will start at once."

The boys expected their mother to say more. She had not given them half the opportunity to justify themselves they expected. But the simple words of "letter" and "spirit" made the whole affair clear to them as it had not been before.

"The 'funny' part of it disappeared, and a sense of shame overwhelmed them in its place. Throughout their drive no reference was made to the subject, although it was really uppermost in all their minds. They had a gay greeting from Violet."

"Ob, cousin Phil, are the apples ripe?" she cried. "Yes—nearly." "Why didn't you bring me some?" "I thought of it," said Mrs. Mallory, to save Phil the trial of an explanation, "but was disappointed."

"How disappointed?" asked Violet, wondering. "Ah! I see, those boys had eaten them all." "Let them tell you," said Mrs. Mallory, "if they wish."

This set Violet on to tease, but they were naturally loth to repeat a story so much to their discredit. But compelled to it, as it were, by her insistence, they at last told her all about it.

"Did their mother rebuke them any further, or punish them?" No, the rebuke came from within, and obedience after that meant obedience both in letter and in spirit.

THE HOME I LOVE. Since all that is not heaven must fade Light be the hand of ruin laid Upon the home I love...

"VIENNA ROLLS."

All of you are familiar with the appearance of those crescent-shaped rolls so often seen upon our breakfast tables.

A great many years ago there lived in the city of Vienna a worthy baker, whose trade, though small, afforded a comfortable support for his little family.

The people were in utter despair. If they did not surrender, they must die of famine; while if they did they could expect no mercy from the cruel Turks.

So the days passed on. One evening our baker was in the cellar kneading the dough (and what a little lump it was!) that was to furnish bread for himself and his neighbors on the morrow.

"This is curious," said the baker; and he watched the drum closely. Every second or two the drum-head would vibrate and the little marbles would rattle upon it as if alive.

For a long time he could not account for the raps, until it suddenly flashed upon him that they were caused by the steady blows of a pick, and that the Turks were doing what had been much feared—they were undermining the city.

To tell of the difficulty the honest man had in getting the authorities to listen to and believe his tale, of the sneers and mockings he met with everywhere, would make a long story.

His timely information enabled the Austrians to construct a countermine, which at the proper time was fired and exploded, and the Turks were put to flight.

"My worthy friend," said the emperor, "we owe our deliverance, under God, to you. Name your reward."

"Sire," answered the baker, as his face flushed with pride, "I ask but one thing. A poor fellow like me is not fit for riches nor rank, and I want neither."

"The baker's request was granted. An imperial order was at once issued conferring upon him and his descendants the sole right to make bread in the shape of the Turkish emblem, and forbidding anyone, under heavy penalties, from ever infringing this right."

Talking the other day with one of the most sensible women I know, one too whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at the moment.

"I never fret about little faults of manner, nor even about transient irritability, in my children," said the lady. "Children, as they are growing up, go through many temporary conditions, which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping-cough and measles in the physical life, and, if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who can not understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put cap on nail and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no

cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods is very trying, and while you pray a great deal for your darling, do not worry about her or talk to her too much.

Line upon line, precept upon precept, we must have at home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven-growing plants.

Living to Ourselves. We find that the true bond of union among men, the true remedy against that feeling of loneliness and separation to which men are so easily led by the selfishness of their own nature, is the sense of their being united to Christ, and so living unto the Lord.

Good resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer, and then they should be kept tight and firm by stretching God-ward.

It is no small mercy to understand an affliction. Were a star quenched on high, For ages would its light, Still traveling downward from the sky, Shine on our mortal sight.

Our Children. Blessed be the hand that prepares a pleasure for a child; for there is no saying when and where it may again bloom forth.

Baby-Land. How many miles to Baby-land? Any one can tell; Up one flight, To your right— Please to ring the bell.

What do they say in Baby-land? Why, the oddest things; Might as well Try to tell What a birdie sings.

Who is the queen of Baby-land? Mother; kind and sweet; And her love, Born above, Guides the little feet.

"BUT I WANT TO." That is what Alice Belden always says when she is told not to do anything. She is a sweet pretty little girl, but she is an only child, and is badly spoiled.

One day her nurse was with her by the riverside, and Alice got into a little rowboat that was there. "Oh, Miss Alice," said the nurse, "you must not do that. I am sure your mamma would not like it."

"But I want to!" said Alice, in a pet, and she lifted one of the big oars and tried to put it into the water. Her frightened she was when the little boat turned over, and she felt herself going down, down in the deep river!

I hope Alice will learn before long that "But I want to" is not a good reason for doing anything that it is not best to do.—Our Lambs.

Perhaps there is now a "shy, solitary, serious thought" in your heart about becoming a Christian. If you let it alone it may fly away like a bird through a cage-door left open, and may never come back.

Content to keep the upper windows of his mind open to the holy winds and the pure lights of heaven, and the side windows of tone, of speech and behavior open to the earth to let forth upon his fellow-men the tenderness and truth those upper influences bring forth in any region exposed to their operation.

There are some people who think they make the most of life when they make it as wretched as possible. Luttrell was once asked if an acquaintance of his was not very disagreeable. "Well," was the reply, "he is always as disagreeable as the circumstances will permit."

In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible on my subjects, it always affords me a firm platform on which to stand.

Good resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer, and then they should be kept tight and firm by stretching God-ward.

It is no small mercy to understand an affliction. Were a star quenched on high, For ages would its light, Still traveling downward from the sky, Shine on our mortal sight.

Our Children. Blessed be the hand that prepares a pleasure for a child; for there is no saying when and where it may again bloom forth.

Baby-Land. How many miles to Baby-land? Any one can tell; Up one flight, To your right— Please to ring the bell.

What do they say in Baby-land? Why, the oddest things; Might as well Try to tell What a birdie sings.

Who is the queen of Baby-land? Mother; kind and sweet; And her love, Born above, Guides the little feet.

"BUT I WANT TO." That is what Alice Belden always says when she is told not to do anything. She is a sweet pretty little girl, but she is an only child, and is badly spoiled.

One day her nurse was with her by the riverside, and Alice got into a little rowboat that was there. "Oh, Miss Alice," said the nurse, "you must not do that. I am sure your mamma would not like it."

"But I want to!" said Alice, in a pet, and she lifted one of the big oars and tried to put it into the water. Her frightened she was when the little boat turned over, and she felt herself going down, down in the deep river!

I hope Alice will learn before long that "But I want to" is not a good reason for doing anything that it is not best to do.—Our Lambs.







Educational.

Bates College. Hardly has there been a time when Bates had more musical talent than at present...

Another College for Women. Ten miles out of Philadelphia is an aristocratic suburb called Bryn Mawr.

Professor Carmichael, Ph.D., has resigned the chair of chemistry in Bowdoin College.

Mount Holyoke Seminary at South Hadley, Mass., opens with over 300 pupils.

Rev. Dr. Cyrus Hamlin, late president of Middlebury College, Vt., has made his home in Lexington, Mass.

The School Committee of Boston, by unanimous vote, authorized Geo. T. Angell, Esq., president of the "Bands of Mercy," to address all the public schools of Boston on the importance and advantages of treating dumb animals kindly.

The Salem Normal School has commenced the new year. It has 100 applicants for admission of which number 88 were admitted.

Art Notes.

The loan exhibition of water colors which is to be opened in Boston this fall will be the finest, it is said, ever seen in America.

An interesting exhibition is now at the Boston Museum of Fine Arts. Messrs. J. Frang & Co. have set up a comparative exhibit of original water-color paintings, and their chromo-lithographic reproductions, showing the remarkable perfection to which the reproductive art has been brought.

The first informal exhibition of the season at the Boston Art Club will be opened Saturday evening, October 3, when it is probable that two important historical paintings will be shown for the first time, viz., "Mr. William F. Hall's 'Combat between the Monitor and the Merrimack'" and "Mr. Henry Sandham's 'Battle of Lexington.'" Mr. Hall's work has occupied him constantly since last winter, and has necessitated besides a journey to Hampton Roads, the scene of the conflict, and a vast deal of study and consultation with prominent actors in the famous naval encounter. Both paintings are of extraordinary size.

London will remove the statue of Queen Anne near St. Paul's, and Mr. Belt has been commissioned to supply a new statue.

Mr. Henry J. Farber, a Chicago millionaire and graduate of the class of 1839, Bowdoin, was recently in Brunswick, and has given orders that one of the empty panels on the south wall of the chapel should be filled, at his expense, by the best talent the country can afford.

Dr. L. A. Palmer, Westley, R. I., says: "Hunt's Remedy is the best medicine for dropsy, it has cured the most obstinate cases."

News Summary.

AT HOME.

WEDNESDAY, SEPT. 16.—The town of Hingham (Mass.) celebrated yesterday the 25th anniversary of its settlement.

THURSDAY, SEPT. 17.—The President appoints Lemuel B. Fowler of Augusta, Me., postmaster at that place.

FRIDAY, SEPT. 18.—The English cutter Genesta won the Commodore Douglas cup in the yacht race over the auspices of the New York Yacht Club, of Sandy Hook yesterday, beating her competitors handsomely.

SATURDAY, SEPT. 19.—The steamship Republic, outward bound from New York, comes in collision with the steamer Auraria in Godny's Channel and is badly injured.

MONDAY, SEPT. 21.—Galveston, Texas, is experiencing a veritable deluge, the rainfall during the past five days being almost incessant.

ABROAD.

WEDNESDAY, SEPT. 16.—The new King of Annam is an adopted son of Emperor Tudeo, of 23 years of age and was installed king at the general request of the people.

THURSDAY, SEPT. 17.—Mr. Gladstone has prepared an address to his constituents.

FRIDAY, SEPT. 18.—The British Parliament has been further prorogued until December 6.

SATURDAY, SEPT. 19.—Yesterday the populace of Philippopolis, the capital of Eastern Roumelia, seized the governor-general, deposed the government and proclaimed a union with Bulgaria.

Foreign.

The rude attack which the mob made upon the German Embassy in Madrid has been duly reported by the Spaniards.

The death from cholera in Spain during the last 24 hours were 313, and in Palermo, Sicily, 181.

The trouble with Tongkin seems to be settled by the crowning of a new king and the return of the treasures taken by the French.

The annual crop returns collected by the Journal in Maine, New Hampshire and Vermont this year show that the farmers are getting an abundant harvest of all the staple productions.

The Rev. Mr. Parkhurst, in his tour around the world, did not see a single new heathen temple.

Canon Farrar has written from Quebec that he will deliver a lecture in Portland in the course of the Young Men's Christian Association.

Emory A. Storrs, the distinguished Chicago lawyer, who died on the 13th inst., was an inveterate smoker and always used very strong cigars.

The Marquis de Lorraine and the Princess Louise are the guests of the composer Blumenthal at his home in Switzerland.

A dispatch from London says Tennyson's latest poem deals with home rule in Ireland.

The author is dramatizing the work for Henry Irving. The health of the poet laureate is breaking and this is probably the last literary work he will undertake.

W. H. E. Murray has begun a series of lectures on Canadian history at Montreal.

Mr. Blaine has been at his home in Augusta almost uninterruptedly during the summer hard at work upon his book.

to eleven, but it was not reached in the House. The bill provided for an expenditure averaging a little more than nine millions of dollars a year for eight years, to be divided among the States and Territories, in proportion to the population ten years of age and under, who can not write.

Gen. Burdett calls upon the Grand Army men throughout the country to subscribe to the Grant monument fund.

It is expected that two and a half millions of dollars will be put into circulation this month.

The Pall Mall Gazette states that it has reason to believe that China will protest against the action of France in detroning the King of Annam as a violation of the Tientsin treaty.

The Knights of Labor are averse to the Chinese remaining in Wyoming, and the ultimate expulsion of the Celestials from the Territory is considered probable.

It is intimated that, if Spain persists in her rejection of arbitration in the Caroline Islands dispute, Germany will endeavor to secure a conference of the European powers and the United States, for the purpose of deciding the principles which govern the acquisition and protection of territory in the Pacific.

"Jumbo," Barnum's big elephant, was killed by a railway train on the Grand Old road, near St. Thomas, Ont., on Tuesday night of last week.

It is charged that the Montreal Board of Health has been issuing false reports to the press relative to the deaths by small-pox, and now refuse to issue any reports.

Secretary Lamar has reversed the decision of the land commissioner relative to the Ontario and Canada lands.

The Pacific Mail Steamship Company has notified the government that hereafter it will not carry stamped letters.

The French were defeated near Tarsaf, Madagascar, on the 12th inst., having six men killed and thirty-three wounded.

The massacre of Chinamen at Rock Springs, W. T., is being investigated. It is known that twenty-five Chinamen were murdered, and the crime was committed for the most part by foreigners, men who have no any claim to citizenship.

Turkey is to join England in making an inquiry into the general internal condition of Egypt.

The Irish nationalists have decided to nominate Mr. Parnell for member of Parliament.

The death of Jumbo is an international loss, falling most heavily upon the children, but shared by the many older admirers of the gigantic creature.

The marble monument presented by Col. Herbert Hill of Boston to mark the battlefield of Winchester, Va., was dedicated on Saturday.

The authorities of Montreal are waking up to the importance of taking measures to stamp out small-pox.

A poor family in Des Moines, Ia., has just inherited an estate in England valued at \$1,500,000.

The annual crop returns collected by the Journal in Maine, New Hampshire and Vermont this year show that the farmers are getting an abundant harvest of all the staple productions.

The Rev. Mr. Parkhurst, in his tour around the world, did not see a single new heathen temple.

Canon Farrar has written from Quebec that he will deliver a lecture in Portland in the course of the Young Men's Christian Association.

Emory A. Storrs, the distinguished Chicago lawyer, who died on the 13th inst., was an inveterate smoker and always used very strong cigars.

The Marquis de Lorraine and the Princess Louise are the guests of the composer Blumenthal at his home in Switzerland.

A dispatch from London says Tennyson's latest poem deals with home rule in Ireland.

Sanitary.

RELATION OF FORESTS TO MALARIA.

Sometimes a twofold drainage of the upper as well as the under aspect of the soil may be provided—that is, draining the subsoil and increasing the evaporation of the surface water.

Absorbent plants have been suggested and used in draining malarial soil, but the soil, not without success in certain countries really malarious.

The cure of sleeplessness depends upon the cause; how various the causes are we have seen. I will not enumerate the devices for procuring sleep in the ordinary way.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

People there are—I know such people—who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy.

The G. A. R. in Maine has grown more rapidly the past summer than in any previous stage of its history.

"The Dyspeptic's Refuge."

"I am thirty-five years old," writes Mr. Charles H. Waits, of West Somers, Putnam Co., New York, "and had suffered from dyspepsia for fifteen years.

Natural gas has been discovered in Blunt, Dakota. The bore is 142 feet deep, and the flow is apparently inexhaustible.

Important to New Englanders.

Arriving at Grand Central Depot, New York City, cross the street and stop at the Grand Union Hotel, and save carriage hire and transfer of baggage.

QUEBEC'S COD LIVER OIL BOTTLE.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility.

The Princess Victoria of Teck, eldest daughter of the Princess Mary of Cambridge, Duchess of Devonshire, is called the prettiest royal maid, or a marriageable age now to be found in Europe.

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first day's use.

The Markets.

Boston Produce Report. Reported by HILTON BROS. & CO., Commission Merchants and dealers in butter, eggs, beans, dried apples, &c.

Western superfine... \$3 25 @ 3 50  
Common extras... 3 25 @ 3 40  
No. 1... 3 00 @ 3 15

Patent, choice, Western... \$5 25 @ 5 35  
Patent, common to good... 5 00 @ 5 15  
Patent, choice, Southern... 5 00 @ 5 15

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

Butter, There has been a comparatively light supply in Butter the past week and prices are easier on all kinds under the first market made.

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR WASHING AND BLEACHING

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

GOLD MEDAL, PARIS, 1876. BAKER'S Breakfast Cocoa. Warranted absolutely pure. Cakes, from which the excess of Oil has been removed.

W. BAKER & CO., Dorchester, Mass.

During the Heated Term. TARRANT'S Effervescent Seltzer Aperient.

Keeps the blood and brain clear by the use of TARRANT'S Effervescent Seltzer Aperient.

Male's Honey the great cough cure, 25c, 50c & \$1. Glenn's Sulphur Soap makes & beautifies, 50c.

German Corn Remover kills Corns & Bunions. Pike's Toothache Drops cure in 1 Minute, 50c.

WANTED—AGENTS FOR "THE CHILD'S BIBLE." One Agent, in a new field, has just sold 60 copies in making 80 calls.

ROGERS' FOOD. Dr. Parker, of the Brighton, England, Hospital, says: "Rogers' Food resembles the mother's milk so closely that infants are reared and well cared for exclusively upon it."

THIS PAPER may be found on file at Geo. Advertising Bureau (16 Spruce St.), where advertising contracts may be made for it IN NEW YORK.

THE GREAT CHINA TEA CO. Chinese Premium Tea. This is the only tea that is made in China and is the only tea that is made in China.

CLUBS. THE GREAT CHINA TEA CO. Chinese Premium Tea. This is the only tea that is made in China and is the only tea that is made in China.

Pure White Lead. LEAD PIPE and SHEET LEAD. Our manufactures are fully warranted and are unsurpassed by any in the market.

SALEM LEAD COMPANY, FRANK A. BROWN, Treas. SALEM, MASS.