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The Morning Star

VOL. LXIV.

BOSTON, MASS., THURSDAY, JUNE 27, 1889.

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The Morning Star.

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THE MARKETS.

Bates College Commencement occurs this

week. Our next issue will contain a report

of the week's exercises. Reports of the

sessions of the following Yearly Meetings are

on hand and will appear next week: New

Hampshire, Michigan, Ohio, N. Y. and Pa.,

Holland Purchase, and the Massachusetts

Association. The report of the Hillsdale col-

lommencement and the Ocean Park programme

occupy much of the space of this issue. In

justice to our Hillsdale correspondent "Put,"

we will say that he furnished a much fuller

report of the Hillsdale anniversary, par-

ticularly those of the various societies,

than we find ourselves able to publish.

For an appropriate recognition of long and

faithful services, see under "Schools and Col-

leges" the resolution passed by the corporation

of the New Hampton Institution on the retire-

ment from office of Rev. Silas Curtis.

The graphic account of the great Pennsylvania

flood which appears under "At South Fork,"

is written by a young man who is well known

to many of our readers. Rev. A. E. Cox,

of Carolina, R. I., occupies the STAR pulpit

this week.

ANOTHER WORD ON DENOMINATIONS.

While recognizing the inevitableness

of the existence of various Christian de-

nominations, and even asserting their

desirability, we are far from supposing

that the divisions of form which now

exist are always to be. To suppose

that, is it to suppose that Christians are

never to come to a more generally ac-

cepted understanding of the Scriptures—

a supposition which no man can hold

who believes in the law of progress.

But denominations exist now, and

they exist to serve a twofold purpose.

First, the expression of the whole truth

of the Gospel. Different bodies, in the

main agreeing, but emphasizing differ-

ent truths, providentially accomplish the preservation of the faith once delivered to the saints. Even if some bodies stand for some errors, the surest and quickest way of radiating those errors from human thought is to have them fully formulated and strenuously held until their final extinction. Meanwhile, individuals are not eternally lost in consequence of errors honestly held. Secondly, denominations exist for the completer utilization of all human and material agencies than would be possible in one colossal, unwieldy, and inevitably corrupt organization. For this and similar purposes, denominations exist, and they will disappear when they are no longer needed, but not before.

Credes are detestable only when they

are made the shibboleths of intolerance.

The trouble in such cases is not with

the creed, but with the spirit and pur-

pose of those who hold it. Bishop Fos-

ter, of the Methodist body, has justly

said that the "so-called creeds of Prot-

estant churches are simply human in-

ventions to express, in a series of brief

symbols, what those who hold them be-

lieve the Bible teaches. They are not

considered as replacing the Book, or

even in any respect supplementing, by

subtraction or addition, the Divine re-

velation; but simply as interpreting it,

and forming an expression of it, which

those holding can make a basis of union

for Christ in fellowship and work." To-

day, creeds are less the symbols of re-

ligious intolerance than of individual

liberty. And they are needed as con-

servative measures to keep the very

vitality of Christian enterprises from

oozing out through openings that a mis-

chievous "liberalism" seeks to make

in the walls of evangelical faith and

purpose. We have read of a little boy

who, in reply to his mother's expression

of surprise when she found him pound-

ing a mud-turtle with a stone, said:

"Why, I was trying to crack the shell,

so the poor little turtle could get out!"

Do away with the creeds, and we sus-

pect that there would soon ensue some-

thing quite different from increase of

true faith and liberty.

FOR THE MINISTRY.

Our schools and colleges are closing for

a summer vacation. Graduates from one

institution will soon go to a higher, or

otherwise enter upon spheres of activity

which will determine the course of their

subsequent lives. As a period of decision

affecting careers, June must stand upon

our calendars as a month of momentous

import, not alone to the young people

most intimately concerned in orator's,

diplomats, and the festivities of gradua-

tion, but also to a much wider circle.

From our colleges the various learned

professions will be recruited; to the col-

leges also must the Church look for its

ministers. There was a time when a large

proportion of college graduates became

theological students. Most of the older

colleges were founded with the distinct

purpose of raising up an educated class

for the ministry. That the relative num-

ber of these men, compared with those

who will pursue law, medicine, literature,

or business after graduation, has of late

years become small, might be looked at

with complacency, as indicative that the

broadest culture of our schools is enter-

ing into all walks of life, were only the

supply of ministers equal to the demand.

But while this general culture is becoming

widely diffused, comparatively few, who

receive the most, choose the ministry, and

not all who choose the ministry are will-

ing to toil patiently for the training which,

in the spirit of the times, will best enable

them to meet the needs of the world. It

is fit that a word be said to parents and

others who have influence with the young.

Who but men, directed by the Holy

Ghost, set Paul and Barnabas apart for

missionary preaching? And Paul supple-

mented the instruction of mother and

grandmother in fitting Timothy for his

sacred calling; while Priscilla and Aquila

expounded unto Apollos the way of God

"more carefully." Human influence in

directing young men to the ministry may

under guidance of the Holy Spirit, rightly

have freer exercise than many think.

Jesus, when moved with compassion be-

cause the multitudes whom he saw were

distressed and scattered as sheep not hav-

ing a shepherd, bade his disciples pray: "Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest." The injunction nowadays seems seldom to be obeyed. Not so often as would be well from the pulpit or the prayer-room are heard petitions for such laborers; yet there are shepherdless flocks and scattered sheep. In many places the fields show white for harvest. Human influence by way of importunities at Heaven's door, may bring the preachers of salvation to the people. But there is also another way. Young men need the influence of directly spoken words. A mother hesitates to suggest to her boy that he become a clergyman. If worldly ambition for the boy be her motive, she will may hesitate and never speak; but if there be an impression which prayer deepens, that God desires the services of her son as a preacher, why may she not as freely speak to him upon that subject as upon any theme precious and dear to both? "Woe is me if I preach not the Gospel," though suggested by the Holy Spirit, is yet an utterance of conscience; and conscience, like a judge upon the bench, gives utterance only as cases are presented before it for decision. Oftentimes other claims, the carelessness of companions and preconceived notions, keep considerations of the ministry from fairly receiving a hearing before the bar of conscience. In such an instance, mother or some friend must speak. When the glory of God is sought, what an opportunity for co-operating with the Holy Spirit! It is rarely an occasion for argument, never for self-seeking, always for endeavoring to please God.

NOTES.

In a note received from Rev. F. W. Reeder

(whose address is Custard's, Pa.), he says that

he thinks it best to print the following respect-

ing the condition of Bro. Francis Vanderborg,

the ex-Catholic priest, of whose conversion

and persecution our columns have given

some account:—

"As to our Brother F. Vanderborg, my

previous private report of his mental disorder

must, alas, be confirmed. He is no longer re-

sponsible, and with this grand report (which

he made to me a few weeks ago), 'One hun-

ded and three converted' to the Protestant

faith by his humble labors thus far, his

Christian record, to all human appearance,

is most close. Bro. V. is in the hands of his

friends, who will see to it that he is well taken

care of. That the cruel treatment which he re-

ceived, has had much, if not all, to do with his

present sad derangement, there is scarcely any

doubt; and he who alone can know will bring

the perpetrators of this awful crime to judg-

ment. So, also, can the great Healer, and he

only, restore Brother Vanderborg to his for-

mer robust body and mental vigor. Let us

all pray that such be God's holy will. I shall

be always ready to answer such inquiries

about Brother Vanderborg as his friends may

be pleased to make, and any letters intended

for him will be promptly forwarded."

At the annual meeting of the stockholders

of the Western Free Baptist Publishing So-

ciety, Treasurer Sharp "demonstrated to

the satisfaction of all that the outlook at the

close of the second year was incomparably

brighter than at any previous time." This

we take from the report which appears in

The Free Baptist of the 12th inst. Also the

following: "The report was accepted as con-

clusive proof that The Free Baptist is rap-

idly approaching a basis of self-support, that

the danger line has been safely passed, and

that from this time forward its permanency

is an assured fact." These are pleasant words

to quote. The following were chosen direc-

tors for the ensuing year: G. F. Mosher, O. E.

Baker, L. N. Sharp, W. A. James, and J. W.

Mauck. Mr. Mauck is president of the board,

Dr. Sharp is treasurer, Editor Lawrence is

secretary. The able and devoted labors of

Brother Lawrence were recognized in an ap-

preciative resolution. May God bless The

Free Baptist, its directors and editor, and

Free Baptists everywhere in sustaining all

their denominational publications and institu-

tions!

Rev. H. M. Ford's "Financial Report of the

Michigan Yearly Meeting for 1888-1889" is a

unique and meritorious document. We wish

that such an annual showing of the work and

needs of our denomination in each of the

States or Yearly Meetings, could be made.

Among its interesting and valuable features

is a pen-drawing of Michigan, showing the

counties and the number of Free Baptist

churches (where such exist) in each. We quote

from the writing which accompanies this

chart: "Forty-eight counties without a F. B.

church, and nine with only one." "We must

keep to work, because there are fifty counties

in the process of settlement, because the great

North is rapidly filling up, because only one

third of those two miles or more from church

ever attend, because our contribution last

year from Michigan was only one cent a

week per member."

As was expected, the result of the voting

on constitutional prohibition in Pennsylvania

and Rhode Island was against the measure,

but we did not expect the figures would be so

large. The disappointment is especially great

in the case of Rhode Island. This State pre-

sents the not very dignified or salutary spec-

tacle of the people of a commonwealth play-

ing fast and loose with its fundamental law. Evi-

dently "the mills of God" are to do some

more grinding before constitutional prohibi-

tion becomes general. But let no one suppose

Missions, HOME AND FOREIGN.

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

CONDUCTED BY DR. JAMES L. PHILLIPS,
1224 Chestnut Street, Philadelphia.

THE CONCERT CALENDAR, 1889.

Jan. 6.—The whole world.
Feb. 3.—China.
March 3.—Mexico, Central America.
April 7.—India.
May 5.—Burmah, Siam, and Laos.
June 2.—Africa.
July 7.—Islands of the Sea, North American Indians.
Aug. 4.—Italy and papal Europe.
Sept. 1.—Japan and Korea.
Oct. 6.—Turkey and Persia.
Nov. 3.—South America.
Dec. 1.—Syria.

WITNESSING FOR CHRIST.

This month we are studying the missionary fields on the islands of the sea, and one cannot but wonder at the rapid growth of the Christian Church in such places as the Sandwich Islands, Madagascar, New Guinea, and others that readily suggest themselves to the reader. And over and again the question comes up, What are the chief features of this insular Christianity that spreads so rapidly, and takes such firm hold upon the hearts and lives of the people? The more I look into this, the clearer does it seem to me that the witnessing character of the converts has had much to do with the success of the Gospel in those lands. Everybody who has read missionary history knows how eagerly the early disciples in the Sandwich Islands told their neighbors of the power of Christ, and how these testimonies won others to the Cross.

A remarkable illustration of Christian consecration and of the eagerness to carry the Gospel to others came to us a few years ago from New Guinea, and I'm sure no one who read it has forgotten it. On some islands several hundred miles away when the church had been planted, great persecution had prevailed and many of the disciples had been killed, among them several preachers. When the news reached New Guinea the matter was laid before a class of young men who were in training for the work of the ministry, and nearly all of them volunteered to go and fill the vacant places of their brethren who had suffered and died for Christ's sake. It is faith like this that wins. If we had such faith in all the churches and the seminaries of America and Europe, how soon would the whole world be evangelized.

These lessons from foreign lands that we study from month to month should be telling upon our daily lives.

The spirit of Christianity is one, though its illustrations may be diverse. The love for God and humanity that urges one to be a cheerful witness for Christ on distant shores, moves men to do just the same things in America. During these pleasant summer days shall we all be cheerful and willing witnesses for Christ wherever we go? What opportunities we shall have, and how much good might be accomplished. Many and manifold are the openings on every side of every disciple for confessing and commending Christ. Cordial and complete consecration is as needful and as useful here as in the islands of the sea. During rest days by the sea or on the mountains or in the woods, hearts that pray, "Lord, what wilt thou have me to do?" will find work at hand. Never, nowhere may we forget, "Ye are my witnesses," saith the Lord.

SEA-SIDE NEWS.

There are two seasons of the year that are especially trying to us; the one is exceedingly hot and dry, while the other is exceedingly hot and moist. We have been planning a visit to the sea for a long time. Two and a half years in the country, and through three seasons, we have not had a rest till now. After coming to Jellison the prospect of getting to the ocean was better than before, for it is only about thirty-five miles away. The first move was to send the cows on ahead, and the milk-gost, and the big dog. The ones who drove them were instructed to get to their destination in no less time than four days. Otherwise the milkers would dry up, or their young ones perish in the great heat. Next, the native carts that carried baggage were started on the morning of the afternoon when we ourselves started. They travel very slowly—sixteen miles in eighteen hours was the middle stage. Cots, beds, chairs, boxes, trunks, cooking utensils, wearing apparel, medicines, etc., are a few of the miscellaneous articles that filled the carts. There is a river near the Jellison mission premises, very small and shallow and narrow now, but a mighty torrent during the rains. The natural bed is about half a mile wide, but no more is occupied by the river now than a few rods. However, we had to cross this long stretch of sand to get to the ferry, and we found that passage truly dreadful. Although nearly five o'clock in the afternoon, yet the heat in the sun was no less than one hundred and twenty degrees, and the wind blowing a hurricane. There were five of us in the dog cart, drawn by a pony no more than five hundred pounds in weight, and the wheels sunk into the sand fully eight inches. In a moment after we had passed, the track we had made was entirely obliterated by the driving sand before the strength of the gale that was blowing, just as soft dry snow covers up a track at home. We could not get an umbrella spread for a minute, and it was all we could do to keep our big hats on. At last we came to the water, and then had to wait some little time for the ferry-boat to come over for us. This is a rude thing, with nearly as much square surface in the water as out, and able, by a good deal of close packing to hold us all; but the pony had to be unhitched and stand by the side of the cart, while we filled up the chests that remained. A skittish horse would never do to go on such a boat as that. But

once across, we had fair sailing on a good road for ten miles to the first bungalow. About half-way there, we overhauled the two bullock-carts that had started in the morning, and it was evident that they would not get to the bungalow till late. This was very inconvenient, as everything we needed for the night was in them. The drivers said they found it almost impossible to cross those sands in the morning, and the heat almost prostrated them as well as the people. We arrived at the bungalow a little while after dark, and as it was evident we could not expect anything from the wagons for a couple of hours, we got the native *chokedar* (the man employed by the Government to take care of the bungalow) to boil us some rice, and make *dal*. This last is a thick gravy of peas with some spices to flavor, and in an hour it was ready. It tasted very nice, and all of us except the baby made a good meal. As there are but two rooms in the bungalow, and one of them occupied by a babu, we had to wait for the carts to bring us beds for sleeping. These we put on the veranda, and slept in the breeze all night. Next morning, at 5.30 A. M., we were off, and at the next bungalow, seven miles on, found Mr. Griffin's fresh pony waiting to take us along. Before 9 o'clock we had finished our seventeen miles, and were safely out of the heat of the sun in Mrs. Smith's house. We were thankful. That afternoon she had an exhibition of her orphan and other girls' schools. The exercises—recitations, singing, and the distribution of gifts—were very interesting. Many of the English people were there, and seemed to enjoy themselves too. The Station Surgeon was in attendance, and asked for a speech at the close. He was unable to speak Oriya, and his little eight-year-old boy stood up and interpreted for his father. The speech pleased the children, to whom it was addressed, wonderfully. Next morning we started out for Chandipore, the "sea-side resort" to which we were going. The road to the place from Balasore has been well-nigh impassable heretofore, but just now a good one has been built, so that it is possible to ride right up to the bungalow pleasantly. There is, indeed, a canal to be crossed, and the water is too deep for fording. As this boat is also small, it is necessary to unhitch and pack closely. There is a rope fastened on each side of the canal at the place of crossing, and by this the boatman pulls us over. The bungalow is two miles beyond, but we began to smell the salt water long before that, and the breeze was delightfully pleasant. The bungalow is a large and very nice one. It was built by, and now belongs to, the Catholics of Balasore. Mr. Griffin applied for the use of it for the month of May, and permission was granted. They use it little, and would probably sell at a small figure. Mr. Boyer and family and Miss Hooper are here. They will stay a week longer, and then the Griffins intend to come out to spend the rest of the month. Every minute one spends here he feels the luxury of the situation. While the folks at Balasore—seven miles off—have closed houses and swinging punkabs, we here have all the doors open and enjoy the refreshing breeze as it comes in from the ocean. Here is a rare opportunity for sea-bathing. At most of the other sea-side places sharks are abundant in the waters, and bathing is therefore dangerous. But at Chandipore when the tide is full, there is a depth of five feet of water within almost a stone's throw of the bungalow, and at low tide the waves have receded for miles, leaving a hard, smooth promenade. In such waters sharks never come. It is said, "At home, 'bread-winning' is a hard task sometimes; but in India, the worst thing is the entire inability to eat at times. When the appetite goes, ambition, courage, and strength soon follow. But here, the trouble about eating goes away rapidly, and anything tastes good. The children, who at home eat nothing but milk, here do justice to a good substantial meal. The first day a good night met us. A party of native hunters brought in a nice young doe. We had a good time eating the fine venison steak and sirloin. There was enough for all, and we sent a nice hind-quarter to Mrs. Griffin, gave the natives an ample feed, and the big New Foundland dog more meat and bones than he had had before in his life probably. There is an ample supply of fresh fish, and we have a cooly go to Balasore every day for milk and bread. With the good two quarts of milk we get each day from the goats and cows, our fare is excellent, and we feel ourselves improving every hour. While a little way from this place the temperature is 105 or more, it stands at 90 here, and we are always comfortable."

H. M. B.
Chandipore, May 5, 1889.

HAWAIIAN ISLANDS.

Seventy years ago the inhabitants were depraved heathens, and human sacrifices formed a part of their religion. In 1820 the American Board sent the first missionaries there. From that time there was steady progress; at one time, during a great awakening, 1,700 persons were received into the church in one day. The time came when the islands could be called Christianized, and in 1863 the American Board closed the evangelizing agency, continuing only the educational, and an independent self-sustaining native church was formed under the name of "The Hawaiian Evangelical Association." From a report of the Association made in 1886 we gather the following: There are fifty-eight Hawaiian churches connected with the Association reporting 5,887 members, who paid \$8,463 for pastor's support; \$9,829 for church building; \$3,655 to send the Gospel to others; \$5,593 for miscellaneous purposes; a total in one year of \$28,142.—*Missionary Review*.

The Japanese *Gazette* confesses that Christianity and Buddhism cannot long co-exist in the same country; and that Japan may as well recognize the signs of the times, and hasten to enroll itself among the Christian nations.

Rev. Mr. Jones, missionary of the London Missionary Society for many years in the Loyalty Islands, has been expelled from the islands by the French usurpers, probably for trying to protect the natives from the unscrupulous robbery of the whites.

Of the 17,743 Fijians inhabiting the Fiji Islands, more than nine-tenths attend church with fair regularity; where fifty years since there was not a single Christian, to-day there is not a single avowed heathen; all the Fiji children are in the schools; the churches and schools have wholly displaced the heathen temples.

Sermon.

GIFTS FOR SERVICE.

BY THE REV. A. R. COX.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Peter 4: 10.

Sad, indeed, would it have been for this world, if, when Jesus Christ ascended into heaven, Christian truth had been left to win its way without Divine aid. The facts and principles and doctrines of Christianity could not have triumphed over men's prejudices, slain their passions, and won their hearts, if they had been backed simply by a force that was human. To secure the acceptance of the Gospel the power of God was needed and was supplied. And so while our Lord's ascension into heaven involved the withdrawal of his bodily presence from the world, it was also the opening of a new era of power and efficiency for his Church. "When he ascended on high," says Paul, quoting from the Old Testament, "he led captivity captive and gave gifts unto men." It was but a few days after the ascension that the Pentecostal blessing came, and the weak and vacillating Peter, made strong through the power of the Holy Ghost, preached the Gospel to the saving of many souls. This event signified the great truth that now those who contend for righteousness struggle not alone. The Holy Spirit works in and with the believing heart. This is the dispensation in which the ascended Redeemer "gives gifts unto men."

The idea of Christians being endowed with gifts is dwelt upon in several of the epistles. In our text and the verses which follow it, Peter makes it the occasion of exhorting believers to work in the cause of Christ. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

1. The first lesson that I get from this verse is that Christ's gifts to us are of many kinds. It speaks of the manifold grace of God, i. e., that the grace of God which confers the gifts (for all gifts come of grace) is manifested in different ways. To one man is given the gift of speaking, and to another the gift of ministering, or serving, including executive ability.

1. Our Lord's parable of the talents teaches this diversity of gifts. "And unto one he gave five talents, to another two, to another one; to each according to his several ability."

2. In the 12th of Romans Paul bases an exhortation upon the fact of possessing different gifts. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

3. That Christ bestows on his people different kinds of gifts, appears also from the division of labor in the apostolic churches. These churches were established by inspired men and, therefore, according to a correct idea. In the early days of the church at Jerusalem the apostles were the only Christian workers that had been formally set apart to particular duties. Soon increase of numbers and multiplication of duties in the church required more officers. A dispute arose about the way benefactions were distributed among the poor widows. The Grecian Jews claimed that their widows were neglected in the daily ministrations. To meet this emergency seven men were chosen to have charge of the distribution, and the apostles were to be relieved of care concerning it. The seven men have generally been regarded as holding the same office as those who in other places in the New Testament are called deacons.

As time passed on, new fields of labor, as yet untrodden by the Christian preacher, required that men should be set apart for that work. The Holy Spirit indicated to the church at Antioch that Barnabas and Saul should go to preach among the heathen. Forthwith they were sent away with prayer and laying on of hands. Thus they became the first foreign missionaries. Their work lay mostly among the Gentiles. Paul had been appointed by God as the apostle to the Gentiles. The other apostles came to recognize that this was his position, for he tells us, "James and Cephas and John . . . gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision." They were one in heart, but they saw that it had pleased the Lord Jesus to appoint them to diverse labors.

When converts were made and churches formed, elders were appointed to take charge of them. These men guided, instructed, and comforted the believers. They were sometimes called bishops or overseers, as we learn from the 20th chapter of Acts and the 1st chapter of Titus. They were probably the same as the pastors spoken of in the Epistle to the Ephesians, for pastor means shepherd, and in two places

in the New Testament elders are exhorted to feed or pasture the Church, i. e., to do the office of a shepherd. Thus in God's providence different classes of workers were developed in the early Church. Some of the offices, as that of apostle, were temporary. They involved special functions that could not be performed by successors. An apostle was one whom God had selected as a witness to the resurrection of Christ. When the testimony of the witness had been fully borne by voice and pen, the need for the office ceased. Other offices, as those of elder, deacon, evangelist, teacher, have been maintained to meet the permanent wants of our Lord's kingdom. But whether temporary or permanent, these offices show that the gifts of the Spirit differ from each other. The development of various Christian offices in the Church fulfilled the Master's own design; for "he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

4. Not only does the organized work of the Church reveal different gifts; they appear also in what we may call the incidental work of the Church, the work of the individual person. Such work often originates without any knowledge of possessing special qualifications on the part of the man himself. He is moved to labor by the love of Christ in his heart, and the needs of men around him. Very likely Aquila and Priscilla, his wife, felt no special competency for "expounding unto Apollos the way of God more perfectly," when they found he was preaching only the baptism of John. But it was necessary for somebody to enlighten him. Paul had left Ephesus, and they were, perhaps, the only Christians there. So they did their best, and God crowned their work with success. Probably no one else could have done it so well. If they had sent up a request to the apostles and elders at Jerusalem to have a committee appointed, which should inquire into the doctrinal views of Apollos and urge him to abandon his errors, the result might not have been so favorable. Doubtless Christ had endowed them with that earnest persuasiveness which leads men to see the truth, and to choose it rather than their own opinion. Aquila and Priscilla by acting out their duty in the circumstances in which they were placed, brought into exercise one of their gifts.

The fitness of Mark and Luke to be the companions of the apostle Paul was probably brought to light in a natural way. When they accompanied him they rendered to the best of their ability the services needed. We read of no resolution of church or decree of council that had designated them for this work. But who can doubt that Christ had endowed them with special qualifications, when we remember that Paul spoke of Luke as "the beloved physician," and said that Mark was "useful to him for ministering"? Their gifts had been made manifest in the exercise. The special qualities that these men possessed fitted them to minister to Paul in his declining years and amid his prison experiences.

As there have been in the past, so there will always be many opportunities for Christian usefulness. Surely, then, it cannot be that in these later days our Lord has left his people with an inadequate supply of gifts.

II. The second lesson drawn from the text is that every Christian has some gift. This is taught in the clause, "as every man hath received the gift." The subjects of Christ's kingdom must be workers, not idlers. His Church has no honorary members. The very idea is foreign to the genius of Christianity. In one of our Saviour's parables he likens us to servants whom the Master of the house has left in charge, giving "to each one his work." And since our Lord requires us to work, he has given us the qualifications for doing our work. He has not endowed us with the same gifts that others possess, but he has given us what we need.

1. The gift often consists in the increased efficiency granted to some natural faculty. Paul had a strong intellect when he was persecuting the Church, but after he became a Christian his intellect was consecrated to be used by the Spirit of God. Then it became effective, so that he confounded the Jews which dwelt at Damascus, proving that this is the Christ. Used and guided by the Holy Spirit it produced for the Church the strong doctrinal epistles of Romans and Galatians. The eloquence of Apollos was doubtless a native endowment, but the Spirit could use it. Quickened by the love of God shed abroad in his heart, the eloquent man "powerfully confuted the Jews, and that publicly, shewing by the Scriptures that Jesus was the Christ." But without the gift from on high neither the logic of Paul nor the oratory of Apollos would have availed. Paul himself says, "What then is Apollos? and what is Paul? Ministers through whom ye

believed; and each as the Lord gave to him."

2. But the lesson of our text that all Christians have some gift shows that God fits many men for work who have few natural advantages. They have some, doubtless. I suppose that every man has some. Every man has an individuality, a something different from all others; and God is able to take that individuality and endow it for his service. If you have been born again, be sure that God has so endowed it. This brings us to the question. How are we to know what our gift is? Satisfied from the teaching of God's Word that we all have some gift, we next want to know what our endowment is.

(a) In the first place we should ask God to help us find out. This whole matter of gifts brings us into direct relations with God. It shows us our dependence upon God. And if we believe the teaching of his Word that he bestows gifts upon men, surely we can believe that he will hear a prayer for guidance in finding out our gift. God is nearer to us than we are apt to think. Let us not, then, lose sight of his directing hand.

(b) Having sought the Divine guidance, let us consider the demands around us. It may be, but it is not most probable, that we must leave our present surroundings in order to exercise our gift. The apostles were commanded to go. They were also commanded to begin at Jerusalem. Consider, then, the field around you. Is your Sunday-school supplied with teachers? Are all of the children in the neighborhood, not belonging to other schools, brought in? Are the spiritual interests of the young men and young ladies properly cared for? Are the aged and infirm members of the church visited in their homes? Is the business of the church done in an orderly and systematic way? Is the divine blessing on the work of the church sought definitely and persistently? Do you see the need of more praying, or talking, or giving for Christ about you?

(c) We should consider carefully our own abilities. Mark the word, *carefully*. We should neither exaggerate nor undervalue them. Be sure that we do not exaggerate them, if we conclude that we can do everything. And it is just as certain that we undervalue them, if we conclude that we can do nothing. It is difficult rightly to estimate one's own powers, but we can form a tolerably fair opinion if we try.

(d) We should pay some attention to the opinion of others. If our friends elect us to superintend the Sunday-school or to teach the Bible class, let us not obstinately insist upon our incompetency. They may recognize some qualities in us that we ourselves do not recognize.

(e) After all, we may need to exercise, to some extent, our gifts, in order to know to what we are best adapted. As in the ordinary affairs of life, so in work for Christ, we frequently do not know what we can do until we try. If we earnestly desire to do the Lord's will, we may be sure he will make the way plain before us. Paul's prayer, "What shall I do, Lord?" was answered, and Christ is just as willing to answer ours as his.

III. Let us pass to consider another lesson of our text. It instructs us how to exercise our gifts. This is the object of Peter's exhortation. Gifts are bestowed for use, not merely to be thought about and theorized upon.

1. Each man must exercise his own gift. "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." Let us not hang our heads and pull long faces because we cannot perform what some others do. Your Lord has not commanded you to make use of your brother's gift. It is your own that He bids you bring out and dedicate to his service. It may appear to you of little value, and your impulse may be to wrap it in the napkin of carelessness and to dig for it a hiding-place in the soil of forgetfulness. But remember that the Lord has employed for every gift in his kingdom, and if you neglect yours, you will be the wicked and slothful servant upon whom the Master's condemnation will come. If you can do no more than invite your neighbors to church, and make them welcome, when they come, do that. If your gift be to speak about Jesus to the children that come under your influence, do that. But let it never, never be truly said of you that you are a church member doing nothing.

2. Christians are to use their gifts for mutual benefit. "As every man hath received the gift, even so minister the same one to another." In the economy of God's grace we are appointed to help one another. In the Church of Christ our interests are interlocked. The progress of the Church requires our working together. As we minister to one another's necessities, so we advance the common cause. Paul representing the Church as the body of Christ speaks of "the whole body" as "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part." And he tells us that this union of parts "maketh increase of the body unto the edifying of itself in love." Hence it becomes greatly

important for minister and people, pastor and deacons, Sunday-school superintendent and teachers, church-workers and home-workers, to harmonize in their efforts to do good. We all belong to one vast machinery. We need to perform our work so as to help our brethren, and thus contribute to the success of the whole work. Responsibility rests upon us. In this service none are excused. The needs of the Church and the commission of the Saviour call to us in trumpet tones.

3. Gifts are to be exercised as a sacred trust from on high. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." The word "steward" conveys the idea of management for another. It suggests honor and responsibility. They are the good stewards who gratefully recognize the confidence reposed in them, by a faithful discharge of their duties. Oh, that we who bear the Christian name could grasp once for all this idea of stewardship! Would that it might permeate our very natures and spur us to diligence! Indolence in our Lord's work comes of thinking that we are our own masters. Christians of these days consult their inclinations far too much. We need to have rung in our ears again the grand old truth, "And ye are not your own; for ye were bought with a price." Our relation to the powers of mind and heart that God has given us is that of stewards; and it is high time that we were using them for God's service, and thus striving to be "good stewards of the manifold grace of God." Regarding ourselves in the light of stewards, we shall not be puffed up by any success that crowns our work for God. The excellency of the power is of God and not of us. The gift is God's. Our part is merely to minister the gift.

The verse following the text teaches us that as we work we are to carry this idea with us. "If any man speak, let him speak as the oracles of God," i. e., as the mouthpiece of God, remembering that God speaks through him; "if any man minister," i. e., do the work of a deacon, visitor of the sick, comforter of the afflicted, etc., "let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen." How honoring for us poor human beings that our labors may contribute to the glory of God our Maker, and to the exaltation of Christ our Saviour. Having this end in view, let us use the gifts which God has intrusted to us.

Let me close with a word to the unsaved. In the Master's name I invite you into his vineyard. It is a place for work. Come and give yourself to be used by Him, who has asked you to be saved; living for him, so shall you have "joy unspeakable and full of glory."

RAINY DAY SERMONS.

The late Dr. Perrine made it a rule of his ministry to preach his best sermons on rainy days. He believed that persons who ventured out on a storm to hear him preach, deserved the best discourse he had. It costs an effort to deliver a carefully prepared sermon to a rainy-day handful of people, but you can make applications to a few better than to the many.

A story is told of Dr. Payson, who, on going to his church one rainy morning, was met at the door by a Negro, who asked if Dr. Payson preached there, saying he had been advised to come to his church. "Upon that," said Dr. Payson, "I made up my mind to preach my sermon if nobody else came." Nobody else did come, so the doctor preached to the old Negro. Some months after he happened to meet the Negro, and stopping him asked how he enjoyed the sermon that stormy Sunday. "Enjoy dat sermon," replied the old man, "I 'clare, Doctor, I neber herd a better one. Yo' see, I had a seat pretty well up front, an' whenever you'd say somethin' pretty hard like gin de sins ob men, I'd jess look roun' fer to see who you's a-hittin', an' I wouldn't see nobody 'n' jess me, an' I says to myself, he must mean you, Pomp, you's such a dretful sinner. Well, Doctor, dat ar sermon set me thinkin' what a big sinner I was, an' I went an' jined the church down home. Now I's a deacon."

BURNS'S JOHN ANDERSON MY JO.

John Anderson, the hero of one of Burns's sweetest and most touching songs, lies buried in the church-yard of Fort Augustus, a quiet spot embosomed in hills, and sloping down toward the wide expanse of Loch Ness. He was a native of Ayrshire, a carpenter by trade, and is commonly said to have made Burns's coffin, at the latter's own request, many years before his death. Anderson, to whom Burns was warmly attached, went to Inverness-shire, after his wife's death, to reside with his daughter Kate, who married the innkeeper at Invergarry, some eight miles from this village. There he spent his declining years; and thither the poet, on one of his visits to the Highlands, came to visit his humble friend. He rested for a night at his house; and local tradition still tells how his pony wandered astray during the night, and points out the spot, in the wildest part of the romantic glen of Garry, where it was found and restored to its master. From Invergarry Burns rode over the hills to Foyers, where he himself, rather pencilled (as he tells us himself), the well-known lines with which the sight of the majestic falls inspired his muse.

The following inscription marks the grave of John Anderson in Fort Augustus church-yard:—

Sacred to the Memory of John Anderson, Who died at Invergarry, the 4 May, 1820, aged 84 years; also his daughter Catherine, who died at Invergarry, the 20 December, 1829, aged 59 years. Belicet of 22 Decr James Greason, Who was lost in the "Comet" off Gourock Point the 21 October, 1826. This stone is erected by their affectionate children.—Selected.

* Comp. Acts 90: 17 with 28, Titus 1: 5 with 7.

* Acts 26: 28 and 1 Peter 5: 1, 2.

† Acts 1: 22; 10: 41; Comp. 1 Cor. 9: 1 with 15: 8.

Classes in German, by Prof Wm. Lücke, will

be held at the usual time and place.

Tuesday, August 6.
A. C. F. Day.
6.30 a. m. Prayers, Pastor, and Witness Meeting. Led by Bro. E. G. Russell, Chapel.
9 a. m. Prayer-meeting. Led by Bro. F. A. Young, Chapel.
9.30 a. m. School of Executive and other Committees. Chapel.
11.30 a. m. Annual Meeting of United Society A. C. F. Temple.
2 p. m. Prayer-meeting. Led by Rev. John Nason, Chapel.
2.15 p. m. Workers in Council. Temple.
4.45 p. m. Consecration Meeting. Led by Rev. J. B. Jordan, President United Society A. C. F.
7.30 p. m. President's Address. Reports of the Secretary, Treasurer, and Finance. Thomas H. Stacy, Auburn, Me. Music. Social Reunion. Temple.

8 a. m. Class in French. C. H.
9 and 10 a. m. School of Expression. Tabernacle. Prof. Southwick.
11 a. m. Class in German. C. H.
4.30 p. m. Mission Normal Class. C. H. Japan and Corea, Mrs. M. P. Jordan.
Prof. Locke's German Classes as usual.

Wednesday, August 7.
Children's Day.
9 a. m. Class in Oratory. Chapel. Prof. Southwick.
11 a. m. School of Expression. Tabernacle. Prof. Southwick.
2 p. m. Grand Mass-meeting. Temple Address. Exercises by the Children, and Music by the Band.
4.30 p. m. Mission Normal Class. C. H. South America, Central America, and Mexico, Mrs. M. P. Jordan.
8 p. m. Illumination. Sea of Lanterns and Children's Bonfire. Rev. H. F. Wood, Committee.
Prof. Wm. Lücke's Classes in German as usual.

Thursday, August 8.
Woman's Educational Bureau.
9.30 a. m. School of Expression. Tabernacle. Prof. Southwick.
10.30 a. m. Woman's Business Meeting. C. H.
11 a. m. School of Expression. Tabernacle. Prof. Southwick.
2.30 p. m. Closing. Temple. A Young Woman's Opportunity. Mrs. D. Lathrop (Margaret Sidney).
2 p. m. Paper. The Comparative Sacrifice to the Home of Religion and Secular Work. Monday, M. W. Bachelder.
7.30 p. m. Lecture. Temple. How I Found Christ in a Roman Catholic Convent. Mrs. M. Shepherd (converted Romanist).
10 p. m. Night Bells.
Miss M. DEMERITE, Chairman Com. Arrangements.
Prof. Lücke's German Classes as usual.

Saturday, August 10.
6.30 a. m. Closing Devotional. Chapel.
8.30 a. m. Farewell Meeting. Temple. Excursion to Camp Ellis, Saco River, and Biddeford Pool, via steamer S. E. Spring.

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 addresses of the writers, not necessarily for publication, and should reach this office before the 10th of the month in order to find 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.]

Maine.

BATH (North St.).—Rev. H. F. Wood commenced his labors here the first Sabbath in May. Sabbath attendance and number in Sunday-school are larger than for several years. Bro. Wood sailed for Europe June 19, from New York on Cunard steamer *Bothnia*. He is to attend the World's Sunday-school Convention in London in July. After the convention he will take quite an extended trip on the Continent.

AUGUSTA.—The Interest in the church has been good all winter, and still continues. Sunday, June 16, was a day of gladness. In the afternoon, in the usual place at the river, eleven were baptized; three men and their wives, a man who is the husband of one who has been a member for years, and four young ladies. The service was witnessed by a large and orderly concourse of people. The evening service was largely attended, and the band of fellowship was given to those who were baptized, and to one other, who joined by letter. Over fifty took part in the meeting, as many more by rising, one young lady expressed her purpose to accept Christ, and so closed a good day. This makes an addition of seventy-five members during the present pastorate.

HALLOWELL.—Bro. Rogers, who has been supplying this church for some time, has been obliged to give up the work for awhile, on account of his health. It is hoped that he may be able to resume it at no distant day.

CAMDEN.—At the June session of the Montville Q. M. held in Washington, Bro. G. A. Andrews, member of this church, was ordained to the work of the Christian ministry.

BINGHAM.—From Rev. J. L. Monroe: "Our interest here is encouraging. Last Sabbath I baptized three persons, and received five into church, making eight which have joined since April. Two of this number had previously been sprinkled, but had never felt satisfied until they had been baptized according to the commands of Christ."

WELLS BRANCH.—Rev. James Nason, who has proved to be a faithful pastor, having resigned, the church is in need of some one to take his place. It is to the credit of the church that they are still endeavoring to maintain vital communion with Christ by keeping up the weekly prayer-meeting and Sunday-school. May the Lord very soon direct his servant, chosen for this especial work, to the needy field.

BIDDEFORD.—Peace, harmony, and the love of Christ reign in the church. The earnest and untiring labors of Pastor Tracy and his faithful wife, together with the united support of the people, have been richly blessed to the salvation of souls. Among the happy converts are several young men from the pastor's class. The Y. S. C. E. Society is a body of wide-awake, active workers whose influence for good is deeply felt in all the city; nor do they forget to take their place along-side of the A. C. F. for the hearty support of our "young people's missionary."

SACO.—The revival interest still continues; as an evidence of this we cite the fact that in a recent Friday evening meeting there were several short prayers and ninety-seven testimonies. Many new voices were heard praising the Lord, by which the church is greatly encouraged, and for which they would give God the glory. The church and parish have been recently canvassed for mission offerings on the systematic weekly offering plan. It is safe to say the result exceeded the highest expectations of the most hopeful. The Y. F. S. C. E. subscribed liberally for the support of Bro. Stiles and wife. Is it strange that a re-

The Home Circle.

GULFS.

BY ADALINE HOFF BERRY.

There is no perfect union; friends may swear
Eternal fellowship, and vow to die
Each for the other; heart-beat may reply
To heart-beat, and the fervent lovers share
Supreme weal and woe, or woe and care,
Yet separate fears and longings that defy
All bridging, make the dearest mortal tie
A simple clasping hands of twin-born prayer.

The Framer of the heart alone hath sight
And feeling for our various human moods;
He floods each thought with strong, assuring
light,
And on our secret dream His knowledge broods;
From Him nor life nor death can us divide,
With His communion we are satisfied.

OMNISCIENCE.

The door is shut and yet Thou enterest in,
Without or lifting latch or loosening bar;
Friends who have known me best or longest win
No entrance here, but only stand afar,
Oblivious of the hiding places deep,
When I myself unconsciously do keep.

Thou enterest in, O Lord omnipotent,
Omniscient, omnipresent, yet unseen;
Thy patient eyes upon me ever bent,
No faintest mist hung piteously between,
To veil my faults or my infirmities
From those all-searching and long-suffering eyes.

As I am seen could I but gaze on Thee,
A wail in majesty and royal might,
Yet as a lamb in love's simplicity,
And as a spotless lamb of matchless white,
So kindly yet so lowly—could I see,
What, O my Saviour, would become of me?

This, this I know; no word of self-exalt
For any fault of mine my tongue could frame;
Nay, more; for very shame I should refuse
The shield, if there could be a shield from blame;
And all the love that human breast can know
Would at Thy feet lay me forever low.

—Congregationalist.

THE WAY DICK STANFORD CAME TO BE A LEADING MERCHANT.

"Dick, if you will look after the baby I will lie down a few minutes; my side troubles me more than usual to-day."

Dick was seated in the door studying the advertisements in the morning paper. He had just come to "Boy Wanted," and was about to call his mother when she spoke to him. He jumped up quickly; the sight of her flushed face was enough for him, he knew that she was suffering. "Yes, mother, I will do it," he said cheerfully.

Baby Jessie was restless; she had not had her midday nap, and she soon tired of blocks and making houses. Then he romped with her, so still that his mother did not hear him, and at last he took her in his arms and walked up and down the floor singing in a low voice, and thus winning sleep.

Now for the paper, and Dick's eyes danced. Yes, a boy was wanted in the great silk house of Miner & Fawcett. He knew just where it was, and he was sure mother would like him to try. Glancing at the bed he saw that his mother was asleep, and so was baby. The next thing was to brush his clothes and put on the white collar and cuffs he wore Sundays. Young as Dick was, he was accustomed to neatness and order, and his Sabbath-school lessons were not alone well studied, but well understood. He was building up his manhood upon the principles of the Bible, and whatever he did he understood that he must be faithful and honest if he would succeed. When his mother awoke he was smiling and happy.

"Look, mother!" showing her the advertisement; "if I can get this it will be better than running errands for Mrs. Miles, the milliner, and your sickness troubles you. You must rest and I must do more; don't you think I can, mother?"

He looked so bright and hopeful, this boy of hers, that tears started in spite of herself. Instantly his face clouded.

"Why, mother, I thought you would like it, and here you are crying."

"The place is not yours yet; I was fearful you would be disappointed," was her reply.

"I know, mother, but I may try?" looking around for his cap.

She brushed his curls with her hot hand and kissed him good-by.

"Don't feel badly, mother. If I don't get this, I will get something; I mean to keep trying. You know what it says."

He did not finish. But she knew that he was thinking that God would in some way help him, if he rightly asked for help.

Independent of the patches, he looked neat, and his bright face was likely to make a good impression. But he was young, only eleven, and small of his age. She looked after him until a spasm of pain sent her to a chair. She was thankful that she had been able to keep her children tidy in appearance; but how much longer could she do this, if she did not get better of her cough?

As the lad approached the mammoth establishment of Miner & Fawcett, two tall, awkward looking lads were coming down the steps.

"It's no use, if yer going to see old money-bags," they called out. "He's only foolin'; sez he's had forty-nine boys all wanting a place, an' he don't want any of 'em."

The swagger of the boys was ludicrous, and their loud talk frightened him. They were still on the steps, and he was obliged to brush by them.

"I say you'll be sorry if you go in; a regular old gray-beard, he'll eat you up," was said with a mocking laugh.

Dick advanced with cap in hand. His manner was free and easy, but polite.

"I heard that a boy was wanted," he said, respectfully.

"A boy, yes; walk this way," was returned in the same respectful manner. It was a small room or office, with but two gentlemen, and one of these, a gray-haired man, was sitting at a desk partly hidden from sight to one coming in at the door; the other, a much younger man, was apparently at leisure. Dick made known his errand. There was a warm flush on his brown cheeks and his eyes were full of enthusiasm.

"Have you been accustomed to this kind of work?" asked the gentleman, with a puzzled expression in his face.

"I have been doing whatever there was to be done since my father's death, and that is almost two years."

"Eleven, did you say?" asked the gentleman, "and small for that age."

"Mother says I look smaller than I am, because I am so compact," throwing his head back and breathing deeply.

"I wish you would try," said the father, had a racking cough, and now mother has it; and she can't work as she used to. Just try me, and I will do it faithfully," pleaded Dick, almost passionately.

A telegraphic glance passed between the two men.

"Who sent you here?" was asked.

"I saw your advertisement in the morning paper. A woman near us knew how much I wanted something, and she has let me see her paper for several days," was the reply.

Another telegraphic glance from the man at the desk.

"Possibly we can make an arrangement. Suppose you come in to-morrow, say nine o'clock," said the gentleman.

"I will come," came brightly.

How it was accomplished, the lad never knew; but when he reached the street door the gray-haired man was there; more than this he walked several blocks with him, asking him numerous questions with regard to his family, and especially about the work his mother was accustomed to do; likewise her cough and the baby's name.

"Such a kind, good man, mother," said Dick, as he reached home, "and when he left me at the corner of Seventeenth Street somebody shook hands with him and called him Mr. Miner. Do you suppose, mother, it could be one of the firm—Miner & Fawcett?"

"It is possible, my boy."

"I hope it was."

Dick was silent a long time. He had told his mother everything said, save about her cough, he did not like to talk about that. It reminded him of his father, and the tears would come when he thought of the possibility of losing his mother.

The morning following, Dick was prompt to meet his engagement. It was the gray-haired man with whom he had to do. And again questions were asked about his mother.

"Can I begin to-day?" asked Dick, in a voice tremulous with the joy in his heart.

"Why to-day?" glancing into the boyish face.

"The sooner I begin, the sooner I shall have my money, and mother won't have to earn it," was the reply.

"You shall begin to-day."

"May I run home just to tell mother?"

You see she will not know where I am, and it will trouble her."

That was years ago. Dick, was faithful to his mother and he was faithful to his employer. A boy no longer. The large silk establishment is the same, but the firm is no longer the same. It is now, "Fawcett, Stanford & Co."

"It is nothing strange," said a gray-haired man, as he pointed to the junior member. "A boy of that stamp always succeeds. The Fourth Commandment is the commandment with promise."—*The Standard.*

DON'T LET MOTHER DO IT.

Daughter, don't let mother do it!
Do not let her slave and toll
While you sit a useless idler,
Fearing your soft hands to soil.
Don't you see the heavy burdens
Daily she is wont to bear
Bring the lines upon her forehead,
Sprinkle silver in her hair?

Daughter, don't let mother do it!
Do not let her bask and broll
Through the long, bright summer hours;
Share with her the heavy toll.
See, her eye has lost its brightness,
Faded from her cheek its glow;
And the step that once was buoyant
Now is feeble, weak, and slow.

Daughter, don't let mother do it!
She has cared for you so long:
Is it right the weak and feeble
Should be toiling for the strong?
Waken from your listless languor,
Seek her side to cheer and bless,
And your grief will be less bitter
When the gods above her press.

Daughter, don't let mother do it!
You will never, never know
What was home without a mother
Till that mother lies low—
Low beneath the budding daisies,
Free from earthly care or pain—
To the home so sad without her,
Never to return again.

—Baltimorean.

HOW OLD SOL WAS MADE TO SEE HIMSELF.

There was not a more hopeless, helpless drunkard in town than old Sol Russell. Everybody had quite given him up in despair; in fact, he had quite given himself up.

"No use to try; I can't help it," he would say when people urged him to give up the drink which had brought not only Sol, but all his family, down

to the lowest depths of misery and poverty. And to do him justice, he really thought that he was quite helpless in the matter.

Alfred Pierson was out in the garden one day photographing the house from various points with a camera that had been his choicest Christmas gift. He had become quite an expert amateur photographer by this time, and was always on the lookout for good subjects for pictures.

Suddenly his lips pursed up, and he gave a long low whistle. He put his camera in a good position, and in another moment the sun's bright rays were indelibly imprinting upon the glass the saddest, most pathetic little picture one could see in real life.

Leaning against the fence, across the street was old Sol, helplessly drunk as usual, and wavering perilously whenever he let go of the friendly fence. Clinging to one of his arms, and trying with her childish strength to support and guide her drunken father, was poor little Sue, shivering with the cold wind that penetrated her tattered garments, and begging pitifully in a voice broken with sobs:—

"Please come home, father. Oh! please do try to come home before the boys find you."

Her tearful entreaties did not seem to penetrate the stupefied intelligence of the drunkard, and he held firmly to the fence without making any effort to go home. So at last little Sue gave up her efforts in despair, and stood quietly beside him holding his arm up as if she could keep him from falling.

She might have been such a pretty little girl if she had been the child of loving, careful parents; but now she was so sadly neglected that you forgot to notice the soft blue eyes and the long golden hair that fell in a tangled mass over her shoulders, in your sympathy for the distress that had stained her face with tears, and the ragged, dirty garments that so poorly protected her from the cold.

"Poor little Sue!" thought Alfred, as the child stood beside her father in touching helplessness. He knew what would happen next as well as Sue. Presently old Sol would lose his hold of the fence and would fall in the snow and mud to become the helpless victim of any mischievous boys who might come that way.

"I say Sue, what's the matter? Can't you get him home?" he called.

"No; he won't go for me, and I'm so afraid the boys will get after him," Sue answered sadly.

"I'll lend you a hand then," and giving the stupid man a rough shake, and holding him firmly on one side while little Sue clung to his arm, Alfred helped the drunken man reel unsteadily home to the miserable little cabin at the end of the street where the sick wife was anxiously awaiting him.

A few days later, in one of his rarely sober moods, Sol started out to look for work; and Alfred's mother, anxious to encourage him in his spasmodic industry, gave him some wood to cut. Sol worked steadily for a time, then, with a sigh of weariness, sat down on the porch to rest. Alfred's window, just above his head, was open, and a mischievous little breeze caught up a photograph that was lying there and dropped it right at Sol's feet. He took it up and looked at it curiously, not recognizing it at first.

"Poor little gal!" he soliloquized, then he looked at the stupid face of the drunken father, and with sudden recognition saw that it was himself and little Sue.

Great tears, not of mandarin emotion, but of real penitence and remorse, filled his eyes and rolled down his cheeks as he looked at the sad little picture.

And that poor miserable drunkard was himself, that tearful, ragged child his little Sue, the daughter he had been so proud of once! It was his own work, this sorrowful picture. He looked at the bloated, stupid face of the drunkard with a shudder of disgust. So that was how he looked when he had been drinking! No wonder people did not want to have anything to do with him and would not give him work.

Yet he had not always been a drunkard. He could look back and remember when he had a comfortable home, with a happy wife and rosy-cheeked, neatly-clad children. He might have had it now if he had not bartered away his manhood for the vile liquor which had dragged him down so low. Could he win these things back again? There must have been a faint spark of manhood hidden away somewhere in that wretched drunkard's heart, for springing to his feet he cried aloud with sudden determination:—

"God helping me, I will!"

It was a hard battle that Sol had to win, but he fought it nobly. Friends came to give him a strong, helping hand when they saw that he was trying to free himself from his degrading habit, and he never forgot to entreat Divine help in conquering his enemy.

He won at last, and now all that would remind you of old times in the neat, comfortable home, where smiling little Sue always greets her father with a loving welcome, is a little picture of a drunkard and his child—the picture which first made old Sol see himself as others saw him.—*S. S. Times.*

WORLDLINESS.

A gay young woman who had grown up a stranger to religious influence, and was devoted to the theater, the dance, and other forms of amusements, went to visit in a Christian family connected with a certain church. Her attention was aroused by the new life around her, and she began to ask many earnest questions. In the church was quite a party of young people who had their own prayer-meeting and literary circle. To these she was introduced. She found their conversation just like that to which she had been accustomed. They enlarged with zest upon the gayeties of the town, their talk was of actresses and of balls. Naturally a leader, this young lady soon took the initiative in their amusements. When she found that her companions at the Saturday play were Christian young women who helped to sustain the prayer-meeting and taught in the Sunday-school, she could not understand how they could be interested in such dull work; but when they laughed constrainedly, and with an apologetic remark or two turned eagerly to the discussion of the play or the party, all thought of their Christian profession as a serious or important thing, and all interest in Christianity for herself seemed to be dismissed from her mind, and she returned to her home as worldly, as indifferent, as she had come.—*Womanhood.*

EDUCATION.

Many are running to and fro, and knowledge is increased. Through the spread of the English language and literature, English schools and colleges, religious science and preaching of the Gospel, darkness is giving way before light; and whenever darkness departs, those birds of the night, superstition, ignorance, degradation, are correspondingly driven away. Vaccination has robbed of many human victims the goddess to whose malign influence smallpox was attributed, and who, it is thought, formerly claimed a million lives every four years. Hundreds of cruelties and superstitions cannot survive the day dawn of a true civilization, and much that was peculiar to Indian idolatries is becoming as impossible as in England herself. An educated Hindu in Bombay recently, though not himself a Christian, said: "Cast your eyes around and take a survey of the nations abroad. What has made England great? Christianity. What has made the other nations of Europe great? Christianity. What has started our present religious Somajas all over India? Contact with Christian missionaries. Who began female education in Bombay? The good old Dr. Wilson and Mrs. Wilson of beloved memory—Christians again! Christianity has not only been the saviour of man's soul, but the regeneration of man's habitation on earth."—*Missionary Review.*

UNCONSCIOUS INFLUENCE.

In Dean Stanley's "Life of Dr. Arnold, of Rugby," it is related that at Harrow, where he once spent a Sunday with Dr. Longley, there were found among the papers of a poor servant maid, who died some time afterwards, notes of a sermon which he preached there in the parish church, and which she was known to have recurred to frequently afterward. Little did Dr. Arnold think, while he was preaching, that the words spoken by him would be cherished by an obscure servant and would prepare her for heaven.

This is one of the most encouraging features of Christian work. The word spoken is like Longfellow's arrow, which he lost, and the song which he breathed into the thin air:—

"But long, long afterward, in an oak
I found the arrow still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."
—Selected.

"Who shall roll us away the stone from the door of the sepulcher?" was the despairing cry of the women, on the way to the tomb of Joseph. It has been the question of ignorance and unbelief ever since. And only in a crucified and risen Saviour is the answer found. He is the "Resurrection and the Life!"—*Episcopal Recorder.*

To run a few steps will not get a man heated, but walking an hour together may: so though a sudden occasional thought of heaven will not raise our affections to any spiritual heat, yet meditation can continue our thoughts and lengthen our walk, till our hearts grow warmer.—*Baxter.*

It is worth a thousand pounds a year, to have the habit of looking on the bright side of things.—*Dr. Johnson.*

BIRDS OF PASSAGE.

The little birds trust God, for they go singing
From Northern woods where autumn winds
Have blown,
With joyous faith their trackless pathway wing-
ing.

To summer lands of song, afar, unknown.
And if He cares for them through wintry weather,
And will not disappoint one little bird,
Will He not be as true a Heavenly Father
To every soul that trusts His Holy Word?

Let us go singing, then, and not go aching,
Since we are sure our times are in His hand,
Why should we weep, and fear, and call it dying?
'Tis only fitting to a summer land."
—Selected.

Temperance.

A LESSON FROM HISTORY.

BY MRS. M. F. A. CROZIER.

England was ahead of us in cutting the shackles from the slave. It was a long struggle with the powers of Darkness in which such men as Clarkson, Sharp, Wilberforce, Pitt, Fox, and Lord Mansfield, immortalized themselves as champions of freedom, a struggle covering all the years from as early as 1769 to 1838. But justice conquered at last. The prohibition that made no compromise with wrong at length prohibited, and English civilization mounted to a higher plane.

Lord Brougham said some grand words, which with some change might apply to the liquor traffic to-day, and be effective and eloquent language against it. "I trust at length the time is come when Parliament will no longer bear to be told that slave-owners are the best law-givers on slavery." When will the time come that we shall believe that legislators whose interests are bound up with the whisky-power are not those to make laws to suppress it? "In vain you tell me of the laws that sanction such a crime. There is a law above all the enactments of human codes, the same throughout the world, the same in all times." "It is a law written by the finger of God on the heart of man, and by that law, unchangeable and eternal, while men despise fraud, and loathe rapine, and abhor blood, they will reject with indignation the wild and guilty fantasy that man can hold property in man." Do not these bold words come over through half a century to us who have another battle to fight with wrong, and admonish us that a law higher than human license laws says to us, "Thou shalt not steal thy brother's manhood for gain to private pockets or public treasuries—thou shalt love thy neighbor as thyself."

Speaking of the destruction of the slave-traffic, Brougham says, "How came this change to pass? Not assuredly by Parliament leading the way; but the country at length awoke, the indignation of the people was kindled; it descended in thunder and smote the traffic and scattered the guilty profits to the wind. Now then let the planters beware, let the government at home beware! The same country is once more awake—awake to the condition of Negro slavery; the same indignation kindles in the bosom of the same people; the same cloud is gathering that annihilated the slave-trade, and it shall descend again, they on whom its crash may fall will not be destroyed, before I have warned them, but I pray that their destruction may turn away from us the more terrible judgments of God."

Are there no lessons for us in these words? no lessons for those who are building themselves by iniquity, to states or communities deriving revenue from wrong? Do they not see the heat-lightnings flashing along the horizon that portend the coming storm? Do they not know the meaning of this wondrous throbbing of hearts, of this feverish burning along the veins of the world's politics? Do they not know that "God has not forgotten the world," and his judgments, though suspended in mercy, may yet fall with terrible power on those who are waylaying their weak brethren, and alluring them to destruction?

"The mills of God grind slowly,
But they grind exceeding small."
The words of Anne of Austria to Cardinal Richelieu may well be remembered: "My Lord Cardinal, there is one fact which you seem to have entirely forgotten. God is a sure paymaster. He may not pay at the end of the week, month, or year; but I charge you, remember that he pays in the end."

AN ARGUMENT FOR CONSTITUTIONAL PROHIBITION.

The index finger of the century points toward the constitutional prohibition of the liquor traffic. We would not indulge in rose-colored views, but the trend of reformatory thought and discussion, in large areas of people, is clearly in that direction; and, when it comes, it will be the legitimate out-birth from great principles which have been generated and developed in the profound and ardent thoughts of true reformers, and which unmistakably point to constitutional prohibition as the legitimate sequence. On this basis we predicate our argument.

The following six propositions will be accepted by multitudes, as so thoroughly determined that they need little more than to be stated:

1. The evil which prohibition seeks to remove is "the gigantic crime of crimes" against society.
2. The superior practical benefits of prohibition, over any other form of anti-liquor policy, have been clearly demonstrated by the workings of prohibitory law, wherever it has had a fair trial. It is clear that the best state of society, in respect to sobriety, public order, thrift, and general comfort, has been realized under a prohibitory regimen. It would, we think, be impossible to find an instance, on any large scale, where license has promoted temperance. The London Times voiced the confessions of many on both sides of the Atlantic, when it said, "The license system has the double vice of not answering a public good, but a private one. It has been tried and found wanting."
3. The principle of prohibition has been fully vindicated by the highest civil tribunals of the land, as a sound and just principle of jurisprudence, and in no single instance condemned by the United States courts.
4. Prohibition is in harmony with the

soundest political economy. Political economy recognizes the liquor traffic as the active cause of four-fifths of the crime, pauperism, lunacy, wretchedness, and disorder that afflict society; and it teaches, therefore, that no legislative body can consistently enact a law which provides for the licensing of the sale of alcoholic beverages. Such legislation would defeat the great and important end for which government was established.

5. The best and most advanced medical science enunciates principles which constitute the germinal basis on which prohibition is logically predicated. It has been scientifically demonstrated, beyond the likelihood of successful disproof, that alcohol is not food, nor an assimilator of food; that alcoholic liquors are neither helpful nor necessary to persons in health, but, on the other hand, are injurious in their effects and productive only of evil, even when taken moderately and in "mild forms." If the use of alcoholic beverages were productive of good, their sale could not be justly prohibited; but being prolific sources of untold evils, their sale as beverages should be prohibited.

6. Prohibition is in harmony with the purest philanthropy of the nineteenth century. Philanthropy finds nothing in the liquor traffic in common with itself, nothing upon which she can look with favor. Rather, it is ever and every-where the sturdy and implacable foe of philanthropy, the prolific fountain of the woes she pities and seeks to ameliorate.

These six propositions have been wrought out by the beneficent thinking of this century. The trend of the best civilized thought has developed them. Such is the broad and high endorsement of the principle of prohibition.

A single form of legislation, which combines all these six supreme elements; which includes in its beneficent sweep the suppression of the most gigantic evil of the land; which has already demonstrated its superior practical efficiency in this work; which has never failed to be vindicated as just and equitable by the highest courts of law; which has been demonstrated to be in accord with the highest political economy; which has an impregnable logical basis in the teachings of the most advanced medical science; which is fully in consonance with the purest philanthropy—endorsements representing the highest pinnacles of modern thought in the most vital relations of civil and social life—certainly cannot be denied a place in the constitution of the State or of the Nation. The constitution is the place in which to embody such great essential principles pertaining to the welfare of society. It is a summary of the most vital truths.

A plausible objection has been presented in some quarters among thoughtful men. It is said, if the constitutional prohibitory amendment should be adopted, it would then be dependent upon statutory law for its enforcement; that the prohibitory statute would be liable to be repealed under some fluctuation of public sentiment; and we should then be left with constitutional prohibition, but with no provision for enforcing it—in a condition of free run under constitutional prohibition, which would be very demoralizing. Hence, it is argued that it would be better to go along under a restrictive policy, or, at farthest, under statutory prohibition. In reply we would say:—

1. We are not likely to get constitutional prohibition until public sentiment has been thoroughly prepared for it. In most of the States it must pass through two successive legislatures—by a majority vote in the Senate and a two-thirds vote in the House of Representatives each year—and then receive the majority of all the votes of the citizens voting. Such a severe preliminary ordeal implies a good preparation for the enforcement and maintenance of the provision. Is it said that reverses even then may come, and the statute be repealed?

2. We answer, So long as prohibition remains in the constitution no license law can be enacted. This would be a great gain. One of the most demoralizing things that can happen to society is the licensing of men, under the cognizance and seal of civil authority to perpetrate the great wrong of the liquor-traffic against humanity.

3. Is it replied that we need a license system to regulate and restrict the traffic? When will the delusion that the license system regulates or restricts the liquor traffic, be dispelled? When did it ever, on any considerable scale, restrict the traffic? This system has ever been a powerful promoter of intemperance.

It will be an advantage to society to have a constitutional prohibitory amendment, which will forever stamp upon the liquor traffic the infamy of outlawry, even though we should have, temporarily, a condition of free run, in some places. In constitutional prohibition we should have an established standard of right principles exerting its instructive influence upon public sentiment, a beacon of essential truth illuminating and guiding public thought.

Temporary fluctuations, recessions, and delays, there will be in temperance progress; but what are the apparent recessions but the back-draught of spent waves of the advancing tides, soon overswept by mightier and farther-reaching waves? The advancing civilization of the century is becoming thoroughly and irreversibly out of joint with drink-shops, and can never long daily with these pest-houses of evil. The eye of the age is fixing its gaze upon constitutional prohibition as the goal toward which society is advancing. We shall not reach it at once, but it is the objective point toward which we will struggle.—*Daniel Dorchester, D. D.*

Gov. Larrabee, of Iowa, in a recent public letter, in referring to the Iowa law, clearly demonstrated that in Iowa prohibition prohibits. "None," he said, "have left the State on account of it whom it was desirable to retain. Iowa has gained greatly by the departure of many who were in the saloon business, or were its hangers-on. There has been no depreciation of values; there are sixty more banks in the State than there were in 1885, and deposits have increased \$12,000,000 in that time. There are hundreds less criminals in the penitentiary than there were three years ago; 3,000 loaves have been closed in the last five years; court expenses have been very largely decreased in the last five years."

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News Summary.

AT HOME.

WEDNESDAY, JUNE 19.—The past year has been a prosperous one for New Hampshire banking institutions. A light frost yesterday morning in Vermont and a heavy one in New Hampshire. There was a \$250,000 fire on the Jersey City water front last night. The last spike in the Georgia Pacific Railway was driven yesterday. The Italian laborers on the Dexter and Piscataway Railroad at Dexter, Me., are on a strike. Mr. Chandler is elected U. S. Senator by the New Hampshire legislature. The prohibition amendment in Pennsylvania was yesterday overwhelmingly defeated. The formal absorption of the Baltimore and Ohio Telegraph Company by the Western Union occurred yesterday. Too much rain in some portions of Indiana. The streets of Bangor are lighted brilliantly by the new electric plant.

THURSDAY, JUNE 20.—Vermillion, Dak., suffers a loss of about \$50,000 by a severe gale. One-half of the Northwest railroads in the recent rail, which the roads needed. By a very large majority Rhode Island votes to repeal the prohibition law. The Boston fund for Johnstown amounts to more than \$140,000. A general strike of locomotive engineers on the Union Pacific is considered inevitable unless wages are restored. Gen. A. C. Myers, late Quartermaster-General of the Confederate Army, dies at Washington. Prof. Benjamin Andrews of Cornell University is elected president of Brown University.

FRIDAY, JUNE 21.—Mrs. Hayes, wife of ex-President Hayes, is stricken with apoplexy between three and four o'clock this afternoon at her home in Fremont, and at nine o'clock this evening she is unconscious. Reunion of New England shore veterans at Contoosook. The President goes to Cape May and will return on Monday. The majority against prohibition in Pennsylvania is 189,020. Three train robbers in Arizona have been sentenced to twenty-five years each in the penitentiary. Heyer Bros' toy and fire-works establishment on the corner of Summer and Haverly Streets of this city, is the scene of a most disastrous fire. Five of the employees on the fifth floor are either burned to death or killed in jumping from the windows. Many of the others had hair-breadth escapes. The money loss is \$80,000.

SATURDAY, JUNE 22.—The first public school in Dorchester, which was opened 250 years ago, is said to have been the first school in the world to be supported by town tax, and naturally enough the celebration of its quarter millennial attracts the attention not only of all Dorchester people, but of friends of education in other States. A vacant house in South Boston collapses, and two are killed and others injured. It was being stripped for fuel, though pronounced unsafe.

MONDAY, JUNE 24.—Gen. Simon Canron is still alive, and his condition is practically unchanged since Saturday. The doctors now say that he may survive for several days, although he is very weak, consequent upon the lack of nourishment. Advice from Fremont, Ohio, report Mrs. Hayes' condition as not materially changed. President and Mrs. Harrison, Dr. Scott and Postmaster General Wanamaker attended the Reindeer Presbyterian church at Cape May yesterday morning. In the afternoon the President and wife dined with Gen. Sewell, and Mr. Wanamaker visited the Presbyterian and Methodist Sunday-schools. The President returns to Washington to-day. Mrs. Harrison's health has improved since she went to Cape May.

TUESDAY, JUNE 25.—Vinalhaven, Maine, celebrates her centennial anniversary. Both Mrs. Hayes and Simon Cameron are losing strength. A \$50,000 fire at Syracuse, N. Y. The shoemakers' strike at North Adams is extending. About 1,800 houses are now idle. Fire destroyed twenty-five houses at Johnstown yesterday. The work of clearing up is going on. Parts of several bodies were thrown up by dynamite. There are 500 of the Bangor, Me., mill men idle, and the situation among the strikers remains unchanged. The College of Oratory in connection with the New England Conservatory graduated a class of fourteen last night. An extraordinary session of the Rhode Island legislature will be called to revise the laws regulating the liquor traffic. An unsuccessful attempt was made Saturday night to destroy Harvard College Hospital with dynamite. Hon. William Walter Phelps arrived in New York yesterday with the Samoan treaty.

ABROAD.

WEDNESDAY, JUNE 19.—The *Valkyrie* lost a race yesterday off Queenstown. The Emperor has abandoned his projected visit to Alsace-Lorraine.

THURSDAY, JUNE 20.—The *Kreis Zeitung* of Berlin says that Emperor William will visit Athens in October. It also says that the Emperor has dissuaded the Porte from ceding Crete to England and has advised the Sultan to cede the island to Greece in preference. Twelve hundred persons perish by fire in the Chinese city Lachan. Two Nova Scotia villages suffer severely from a heavy frost. The King of Holland, who recovered sufficiently from his recent illness to resume the reins of government, has had a serious relapse.

FRIDAY, JUNE 21.—The *Vieux Chêne* in the Rue de la Chapelle, Paris, the largest furniture depot in Europe, is burned. Loss nearly \$500,000. There is a long debate in the House of Commons to-night on a motion by Mr. Ellis in favor of arbitration as a means of avoiding evictions in Ireland. Mr. Sexton and Mr. Balfour took part in the discussion. The motion is rejected by a vote of 248 to 178. Persons are to-day evicted in Ireland by means of a burning-rail. The jury in the case of the fire-mill employee, charged with causing the recent disaster by which seventy-five persons lost their lives near Armagh, has brought in a verdict of manslaughter. The rear guard of the wrecked train has been arrested.

SATURDAY, JUNE 22.—Six persons are drowned by the upsetting of a ferry-boat on the St. Maurice River, Canada.

MONDAY, JUNE 24.—A portion of the Manningham Mills at Bradford was burned yesterday. The loss is \$50,000. Two firemen were killed by falling debris. Several firemen and workmen were injured. Russia has occupied Red Island in Corea, as a coaling and naval depot. There is a Russian man-of-war there, and nobody is allowed to land or leave without a permit from the admiral. The possession of the island gives Russia a great advantage over England.

TUESDAY, JUNE 25.—Recent reports are to the effect that the situation in Hayti is unchanged. The marriage of Prince Frederick Leopold and Princess Louise of Schleswig was solemnized at Berlin yesterday. The Emperor and Empress and many royalties were present at both the civil and religious ceremonies.

BRIEFS.

The internal revenue collections for the first eleven months of the past fiscal year were \$5,984,208 greater than for the corresponding period of the previous year.

The Chicago, Milwaukee, and St. Paul Railway Company has mortgaged its entire property to the United States Trust Company for \$150,000,000.

The Secretary of State has received a telegram from Mr. Strauss, the United States Minister at Constantinople, saying the Sultan gives \$200,000, Turkish, for the relief of the flood sufferers.

The trustees of Cornell University have elected Gen. Stewart L. Woodford of Brooklyn and H. W. Sibley of Rochester members of

the board for five years. Frank H. Hiscox was elected Alumni Trustee.

The Paris *Temps* says that Germany is treating with Belgium in regard to the laying of a cable from Ostend to Portland, Me., in order to render these countries independent of the English cable companies.

Commissioner Roosevelt is adding new life to the working of civil service, and he is giving great satisfaction to those who wish to see the affairs that pertain to government administered upon honorable, economical business principles.

The vacancy in the Presidency of Lawrence University, caused by the retirement of Dr. B. P. Raymond to accept the Presidency of Wesleyan University of Middletown, Ct., has been filled by the trustees by the election of C. W. Gallagher, D.D., of Providence, R. I.

The fire on Summer Street late Friday afternoon has the impressive lesson in the danger accompanying the storage of fire-works and highly inflammable and explosive materials in one of our lofty city buildings on whose upper floors persons are employed. Too great care can hardly be taken for the security of life.

Prof. William Hyde Appleton has been elected temporary president of Swarthmore College, to succeed Dr. Magill, who tendered his resignation on Tuesday, after a term of eighteen years. Prof. Appleton is a graduate of Harvard University, and has been Professor of Greek in Swarthmore for seventeen years.

Li Hung Chang has accepted the control of railways in the north of China, and it is proposed that Chang-Chi Tung shall have control in the south. It is stated that tenders will soon be invited for the construction of a railway from Peking to Hankow. The government appears to mean business.

The United States ship *Constellation* went ashore last week in Chesapeake Bay opposite Cape Henry. She had more than 300 men aboard, including 130 cadets from Annapolis. A day or two afterwards she was successfully got off. It is sportively suggested that our government vessels be under the sailing charge of Yankee skippers.

The fifth amendment to the constitution of Rhode Island, the prohibitory amendment, was repealed at the special election on the 20th inst., by a vote 5,469, more than the three-fifths of the total vote necessary to carry the amendment. The total vote is—Approve, 28,449; reject, 9,853. In 1886, when the amendment was adopted, the vote, which was about 14,000 smaller, stood—Approve, 15,113; reject, 9,230.

In previous years much has been said in some party organs about the influence of British gold upon party politics, but now we are really to feel the influence of English capital. Thus far the capitalized value of the stock held by British investors in American breweries is about \$17,000,000, and the purchasing movement is by no means over. As the brewery interest has been no inconsiderable factor in politics, surely now there is something to fear.

Inasmuch as war is possible at any time in Europe, there will be plenty of rumors, however improbable some of them may be. The last one is that in the alliance of Germany, Austria, and Italy, Switzerland is to be invaded by the German armies. The plan is for England to embarrass Russia, and Italy to embarrass France, for compensation, so that the Germans and Austrians can work their will in Middle and Southeastern Europe; but the mighty plan is far from fulfillment.

The alumni of Smith College, Northampton, voted to ask for three women on the board of trustees. They have been all men, though the founder of the college was a woman and made her own money. These names were presented: Mrs. Charlotte Cheever Tucker of Andover, for three years; Mrs. Kate Morris Cone of Hartford, Ct., for two years; Miss Anna L. Dawes of Pittsfield, the latter not being an alumna. The alumnae have raised \$11,000 for a new gymnasium, but desire \$20,000. At the trustees' meeting the women suggested by the alumnae were added to the board. About 200 women have applied for admission to the college.

The advanced students of Andover Theological Seminary have this year gained much practical information outside of the seminary, engaging in city missionary and evangelistic work in Boston, visiting many of the city's principal charitable and reformatory institutions; co-operating with pastors in special religious efforts, and contributing to prominent periodicals timely discussions of topics suggested by the moral and spiritual facts observed. One student has edited a monthly publication devoted to city mission work, another has taught every Sunday evening a class of teachers in charge of a sailor's bible Sunday-school. This and other work has been done in addition to supplying more than fifty pulpits for a greater or less length of time.

President Harrison has sent a good commission to negotiate for the purchase of the Sioux Indian lands in Dakota, and, doubtless, in the end the negotiations will be successful; but there are serious obstacles in the way. The influential chiefs, especially Sitting Bull and Red Cloud, are evidently determined that, if they can prevent it, no sale shall be concluded until their demands have been complied with.

The fact that their demands of last year for an increased price for their lands have been acceded to by the government, has only encouraged them to insist on further concessions, and they have undeniably large influence with the Sioux. Red Cloud has given General Crook an invitation to take himself away, couched in no delicate terms. Patient persistency, however, will in the end overcome the prejudice caused by some of the leading Indians, and meanwhile would-be settlers must patiently wait.

Last week the prosperity of the New Hampshire banks was noted; and now it is said that the Maine banks show an equal prosperity. In the last half of the year the increase of the savings of the people has reached over \$2,500,000. But eight banks in the State show a decrease in deposits in the last six months. During these months many new enterprises have been satisfactorily developed, and the values of those longer established seem to have risen steadily.

The *Boston Advertiser* says:—The cities and larger towns of the State have been adding constantly to their private buildings and public works, and loan and building societies also show a marked increase in numbers and prosperity. We have already remarked on the large railroad mileage recently added, and it is pleasant to note that the number of manufacturing has been increased. We have, in the past, called attention to the favorable showing in other New England States, and the reports from Maine only serve to strengthen the impression that New England is, as a whole, more prosperous than ever.

The friends of the Indian have generally expressed a wish that Mr. Oberly should remain Commissioner of Indian Affairs, and some of them feel inclined to censure the President for the appointment of General Thomas J. Morgan of Rhode Island to take his place. General Morgan was a professor in Franklin College when the war began; served as lieutenant in President Harrison's regiment, the Seventeenth Indiana; became colonel of the Fourth United States colored regiment; was made a brevet brigadier-general; since the war has lived at the East and has been concerned in educational affairs, and was at the time of his appointment at the head of the State Normal School at Providence. He is understood to possess the highest character, and distinguished ability. It is, on the other hand, claimed that a man who is anxious for party interests, however capable and honest he may be, cannot do the work of an able man who is not a politician, and who works from the standpoint of an educator and an administrator of affairs from a higher plane than party interests. We hope that Mr. Morgan's course will justify the change.

Colleges and Doctores.

This week sees the closing exercises of many colleges and other institutions, very few holding their sessions as late as July. President Dwight spoke Sunday on Intellectual Life at Yale. Rev. F. W. Gunsaulus gave the baccalaureate at Wellesley College; President Bartlett, at Dartmouth; President Carter, at Williams; Rev. Dr. Huntington spoke on the Christian Commonwealth at Trinity College; President at Buckham gave the baccalaureate at the University of Vermont; Bishop Andrews had the sermon at Wesleyan University; Presidents Hyde and Cheney gave baccalaureates at Bowdoin and Bates. Several other institutions had baccalaureate addresses. Rev. Dr. Love speaking on the Completeness of Christian Character at Mount Holyoke College. Many young men and women leave these institutions with high hopes for the future. May these aspirations be coupled with the desire to render beneficent service to the world. Not only the young are getting diplomas, but many in middle age, and above, blossom this week with honorary collegiate degrees. Thus far there has been no diminution in the number. This flood of A. M.'s, L. D.'s, and D. D.'s, has rendered the whole proceeding obnoxious to thoughtful people. Says a contemporary:—

We have in mind a New England college where these degrees have been made a sort of merchandise to make friends, especially of those who, for one reason and another, have been thought of as possible financial benefactors. The trustees have been elected to grant degrees on no other basis whatever, and in some instances the degrees have been forthcoming. We trust that there is but one such case in New England, but there is reason to fear that other colleges have temptations to do in part the same thing. There is no apparent objection that certain degrees may be conferred for merit, but the frequency of these doctorates bids fair to seriously impair the quality.

PERSONAL.

Justice and Mrs. Lamar are going to Europe. Prof. Whitney of Yale is now an LL. D., by the grace of Edinburgh University.

Hon. Seth Low of Brooklyn, N. Y., will build an expensive summer residence at Wolfboro' Junction, N. H.

Charles Parsons, for the last twenty-five years the art superintendent of the *Harpers* in New York, has been retired on full pay.

David Dudley Field at ninety years of age is a good sleeper, strong walker, hearty eater, vivacious talker, and persistent smoker.

King William of Germany has received from a loyal subject in Africa a transparent walking stick made of rhinoceros skin.

Gen. Boulanger's wife is living in great retirement at Versailles with her one unmarried daughter. Latterly she has become devout and spends much of her time in church.

President and Mrs. Harrison, it is said, have accepted the invitation of Henry C. Bowen, editor of the *Independent*, to take part in the usual Independence Day celebration at Roseland Park, near Woodstock, Ct.

The Trustees of Miami University Oxford, at Ohio, have conferred the degree of LL. D. upon President Harrison, Secretary of the Interior J. W. Noble, and John W. Herron, all alumni of the college.

Chief Justice Fuller has the old mansion known as the "Leland Castle" at New Rochelle, N. Y., repaired and renovated throughout, and will occupy it this summer. Ex-President Cleveland will be his guest during July.

The mathematical prize of \$300 to the sophomore with the highest rank in mathematical studies for two years at Bowdoin College has been awarded to F. O. Fish of Brunswick. He is a leading athlete and catcher in the Bowdoin nine.

A very handsome granite monument has been erected over the grave of Edward Payson Roe, the novelist, in the Cornwall village cemetery. Upon it are engraved a number of quotations from his best works. The monument was erected by Mrs. Roe.

The King of Greece and Duke of Sparta left for Berlin Saturday. They will visit Hamburg, London, Paris, and Copenhagen, where the Queen of Greece will join them. The family will then return to Athens in time for the marriage of the Duke of Sparta to Princess Sophie of Prussia.

General Simon Cameron was prostrated Friday at his home, Donegal Springs, Pa., with paralysis of the right arm and side, and his condition is critical. Ex-Army General Wayne MacVeagh and wife, and Mrs. Haldean, General Cameron's daughter, are with him.

Mrs. Blaine and her daughter Margaret go to Bar Harbor the first of this week and open the family cottage there. Mr. Blaine will take up his residence at the Harbor the first of July, and Walker will remain at Washington much later, business detaining him. Miss Hatfield stops in Augusta until July 1, and then joins the family.

Joseph Cook enjoys the privilege of belonging to the historic town of Ticonderoga. Here, surrounded by the Adirondack mountains, he passes the summer months. The forenoon are given to editing *Our Day* and the forenoon are usually spent with his guests, of which he always has a continuous procession, some of the more favored coming every summer. During July and August he gives three weeks to summer schools, his engagements taking him as far West as Wisconsin.

Theodore Roosevelt recently astonished the scientists in the Cosmos Club of Washington by putting together correctly the skeletons of animals long since extinct, and describing their

appearance, habits, and nature. The host of the evening, a man of mature years, who has spent a large portion of his life-time in a study of these animals, was completely surprised at Mr. Roosevelt's knowledge of them, and said to his guests that the possession of such expert knowledge in such a young man was remarkable.

THE RELIGIOUS WORLD.

NEW ENGLAND.—The Evangelistic Association of New England has organized as a corporation under the laws of Massachusetts. The board of officers is substantially unchanged. The twenty-second annual convention of Young Men's Christian Associations and Evangelical Churches of New England will be held at Manchester, N. H., Sept. 19-23. Messrs. Ira D. Sankey of Brooklyn and J. J. Jackson of New Hampshire will conduct the singing.—George S. Avery of the Boston Young Men's Christian Association closed a series of Bible readings at the Branch Street Baptist church, Lowell, Thursday night. Mr. Avery will hold evangelistic meetings in his "Glad Tidings Tent" during the month of July at Columbia Falls, Maine.—Rev. Edmund Worth has just closed a pastorate of 33 years over the Baptist church at Kennebunk, Me. He has been preaching nearly sixty years.—Rev. N. A. Avery of Manchester, N. H., was taken ill at the Yearly Meeting in Farmington last week, but was removed to Rochester, where he now is, sick with rheumatism. The South church and parish of Meredith Village, N. H., have voted to request Rev. E. Owen to withdraw his resignation as pastor.

MIDDLE STATES.—The sixth annual meeting of the International Missionary Union will be held at Binghamton, New York, July 5-12. Ministers and others interested in Foreign Missions work are invited to be present. All foreign missionaries, of either sex, temporarily or permanently in this country, are urged to membership in the Union, and will receive free entertainment during the meeting. Those who propose to attend are requested to communicate as soon as possible with the president of the Union, Rev. J. T. Tracy, D. D., 202 Eagle St., Buffalo, New York.

THE SOUTH.—During his recent trip through our Southern States, Mr. H. Gratian Guthrie secured among the Baptist institutions a list of about thirty churches, and will go on a missionary tour to the Congo. The preparation for that field, "Congo classes" have been arranged for in these schools.

THE WEST.—Rev. Dr. J. T. Dureya, formerly of Boston, but now of Omaha, Neb., preached the baccalaureate sermon at Deane College, Crete, Neb., on Sunday.—Prof. David Swing of Chicago has been elected one of the trustees of the Northwestern University, a Methodist institution. There was some opposition to him on the ground that he holds heretical opinions.

FOREIGN.—Cardinal Pecci, brother of the Pope, is seriously ill. The *Pall Mall Gazette* asserts that Monsignor Persico, who is in the investigation of Irish affairs in behalf of the Pope, inserted in his report of the result of his mission a statement that he feared the Irish Nationalists would kill him if he returned to Ireland, and declared that he held position to him on his intention. Major Whittle's campaign in the leading cities of Scotland, Edinburgh, Dundee, Aberdeen, Stirling, and Inverness, has been prolific in good results, and has been so wisely conducted as to secure the co-operation of leading ministers. Operative services have been attended by thousands at Inverness.—It is said that during the past twenty years a considerable increase of the Sabbath-keeping spirit has become evident in many portions of the Continent, and perhaps nowhere else more plainly than in Paris itself.

IN GENERAL.—The Salvation Army continues to pour its soldiers into India. Two detachments, numbering respectively twenty and fifty, are being sent to the Indian Empire. They were recently speeded off on their way by great and enthusiastic farewell meetings in London. Thirty at the same time departed for different stations on the Continent.

The Murdoch and Abbott School of Oratory and Elocution. For Public Readers, speakers, lecturers and others. A thorough course in elocution in five weeks. Mr. Murdoch's celebrated system of oratory fully taught. President, Mr. James E. Murdoch, Secretary, Mr. E. C. Abbott. Prof. J. W. Churchill, Howard M. T. Clark, Rev. E. E. Hale, D. D., Prof. H. P. Townsend and others. Summer term, June 18 to August 10th. Lake Winnepesaukee, N. H. Tuition, \$25. Board, \$3.50 to \$5.00 per week in good hotels. Reduced railroad fares. For circulars, address Rev. E. C. Abbott, Lawrence, Mass. 6122

TO THE DEAF.—A Person cured of deafness and notes in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 177 Mac Dougal St., New York, U. S. A.

ADVICE TO MOTHERS.—Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 c. a bottle.

CONSUMPTION SURELY CURED.—To the Editor.—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who are afflicted with Consumption, if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M. D., 181 Pearl St., N. Y.

A Package to make 5 Gallons DR. SWETT'S ROOT BEER, 25 cents, by mail 31 cts. 4 packages, \$1.00, prepaid. Composed of Sarsaparilla, Life of Man, and other ingredients. An agreeable drink while acting, and beneficially on the stomach, liver, and kidneys. Put up only at the N. E. Botanic Depot, 245 Washington St., Boston, 13120

The Markets.

BOSTON PRODUCE REPORT. Reported by HILTON BROS. & CO., dealers in butter, cheese, eggs, and poultry. Proprietors of "Tama, Belle, and Beman" Iowa Creameries, and Lowe Creamery, Michigan. Nos. 39 and 40 South Market, and 14 Chatham St., Boston. John P. Hilton, James M. Hilton. Boston, Friday, June 21, 1889.

APPLES. We quote: Russet, No. 1 & 2 bl. 2 25 2 50 Northern Green We quote: North Carolina qt. 8 10 10

CHERRIES. We quote: Fancy, large and dark 10 12 Fair to good 6 8 10

CURRENTS. We quote: Small red, 8 10 Gooseberries. We quote: Native, 2 10 2 20 Hudson River, 3 00 4 00

STRAWBERRIES. We quote: Dighton, Mass. 4 10 Dried Apples. We quote: Evaporated, fancy to ex. 5 10 6 10 Evaporated, choice 5 10 6

ROXAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength, and wholesomeness. No more hot mixtures with the multitude of low test, short weight, adulterated powders. Sold only in cans. ROXAL BAKING POWDER CO., 106 Wall Street, New York

Evaporated, prime 5 8 5 1/2 Sundried, sliced & quartered 8 8 4 GREEN VEGETABLES. We quote: Asparagus, native & choice 50 60 70 Cabbages, Norfolk & b. 50 60 100 Cucumbers, Florida & crate 1 00 1 50 Green peas, native & bl. 25 35 50 Onions, Bermuda & crate 50 60 75 String beans, N. C. flat green & crate 75 100 125 String beans, N. C. wax & crate 1 00 1 25 Squash, Fla., summer & crate 50 75 Tomatoes, Fla., & crate 1 00 1 50 Turnips, White, 100 bunches 2 00 2 50

POTATOES. We quote: Vermont Burbanks 45 50 50 N. Y. Burbanks 45 50 50 P. E. Island Chenangoes 45 50 50 N. B. & N. S. white stock & bl. 50 50 50 N. B. & N. S. Rose & Hebrons & bl. 62 60 60

POULTRY AND GAME. We quote: FRESH KILLED NORTHERN AND EASTERN. Chickens, choice spring 18 23 23 Fowls, choice 14 15 15 Fowls, common to good 11 12 12

WESTERN ICE PACKED. Chickens, choice spring 15 16 16 Fowls 11 12 12

FRESH MEATS. We quote: Beef, choice 06 1/2 07 1/2 Beef, hind quarters, choice 08 09 09 Beef, fore quarters, choice 04 04 1/2 Beef, fore quarters, com. to good 03 03 1/2 Mutton, extra 07 08 08 Mutton common to good 04 06 06 Spring Lamb, choice 16 18 18 Spring Lamb, common & good 10 15 15 Veal, choice Eastern 07 08 08 Veal, fair to good 05 06 06 Veal, common 02 04 04

PEAS. We quote: Choice Canadian, & bl. 1 00 1 00 Common Canadian, & bl. 70 90 90 Green Peas, Northern 1 00 1 10 1 10 Green Peas, Western choice 25 35 35

BEANS. We quote: Pea, extra small, northern, H. P. 2 35 2 70 Pea, choice northern, H. P. 2 18 2 25 Pea, York State, small, H. P. 2 10 2 15 Pea, York State, marrow, H. P. 2 00 2 00 Pea, screened 1 75 1 85 Pea, seconds 1 50 1 60 Medium, choice hand picked 1 35 1 50 Medium, screened 1 70 1 90 Yellow Eyes, improved 1 45 1 55 Yellow Eyes, improved seconds 3 30 3 40 Yellow Eyes, extra 3 35 3 55 Yellow Eyes, seconds 3 25 3 40 Red Kidneys 2 25 2 60

BUTTER. We quote: Creamery, western, extra 18 19 19 Creamery, western, extra 18 19 19 Creamery, northern, extra 19 19 19 Creamery, eastern, extra 17 18 18 Creamery, firsts, extra 16 18 18 Creamery, seconds 16 18 18 Dairies, Vt., extra 18 19 19 Dairies, N. Y., extra 16 18 18 Dairies, N. Y., & Vt. firsts 15 16 16 Dairies, western, extra firsts 14 16 16 Dairies, western, firsts 13 15 15 Dairies, western, seconds 12 13 13 Western, imitation creamery, extra 13 14 14 Western, imitation creamery, firsts 13 14 14 Western, lard packed, firsts 12 13 13

CHEESE. We quote: Liverpool quoted in New York 47 1/2 New York, extra 9 9 9 New York, firsts 7 1/2 7 1/2 New York, seconds 5 5 5 Vermont, extra 9 9 9 Vermont, firsts 7 1/2 7 1/2 Vermont, seconds 5 5 5 Ohio extras 8 1/2 9 9 Ohio firsts 7 1/2 7 1/2 Port Skins, & bl. 4 4 4 Skins, & bl. 2 2 2

EGGS. We quote: New York, & bl. doz. 19 20 20 New York, & bl. doz. 18 19 19 Eastern extras 14 15 15 Eastern firsts 14 15 15 Vt. and N. H. extras 16 17 17 New York firsts 15 16 16 Michigan extras 15 16 16 Western firsts 14 15 15

GRASS SEEDS. We quote: Timothy, western 1 10 1 10 Clover, northern 9 10 10 Clover, western 7 8 8 Red Top, western 2 30 2 30 Red Top, Jersey 2 50 2 50

HAY AND STRAW. We quote: Hay, good to choice 18 50 19 00 Hay, fair to good 17 00 17 50 Hay, poor to ordinary 16 00 16 50 Hay, fine 15 00 16 00 Hay, clover and clover mixed 13 00 15 00 Hay, Upland Prairie 10 00 11 00 Straw, good to prime rye 18 00 18 50 Straw, oat 6 00 6 00

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