

The Morning Star

and Free Baptist

VOL. LXXXVI.

BOSTON, MASS., THURSDAY, JUNE 29, 1911.

NO. 26

The Morning Star is a weekly religious newspaper issued in the interests of Free Baptists, by the Morning Star Publishing House, 66 Seaverns Avenue, Jamaica Plain, Boston, Mass. George F. Mosher, Editor and Publisher.

The Free Baptist, which was for twenty-two years the organ of Free Baptists in the West, was consolidated with The Morning Star in July, 1904.

Subscription, \$1.50 a year in advance. \$2 if in arrears.

(Entered at the Post-Office at Boston as second-class matter.)

All business communications should be addressed Morning Star Publishing House, 66 Seaverns Avenue, Jamaica Plain, Boston, Mass.

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Correspondence

A RUNAWAY TO CONTAI.

Contai is thirty-five miles from its railway station, Contai Road. This distance is covered by camel cart, one of the oddest forms of locomotion to be met with in the east. The cart made me think of a long, ventilated hearse, painted green. Doors open at the rear; an iron step protrudes. The interior is nine feet long, three feet three inches wide, and three feet high. Little shutters on the sides, which give the appearance of ventilation, swing inward and up and fasten with a button to the roof. There is a second story of equal size, protected by a roof of corrugated iron, which frequently touches the overhanging trees. Down-stairs is first class; upstairs is second class. Because our arrival was late and the regular conveyance departs at an earlier hour, we had engaged in advance an entire coach, so that the two classes, as far as we were concerned, were alike. Dr. Barbour and I rode below and Mr. Wyman above.

Our camels were of the long, lank and rangey kind, taller than are commonly seen. From the rude, wooden saddles on their backs ropes were fastened to the wagon and the pole. Through one nostril an iron bolt had been inserted and attached to this were the rope-reigns by which the animals were guided. The driver sat in front and talked volubly to his steeds. Their speed was a little better than three miles and a half, an hour, as we made the thirty-five miles in ten hours and a half, and lost some time at a ferry.

The road, maintained by the government, in good condition, lay straight across a level country, cultivated chiefly for rice. It was a beautiful moonlight night. We slept fairly well, with our own travelling rugs beneath us and about us. At a little hamlet, half way the distance, a stop was made to change camels. My companions were sleeping. I raised the shutter and looked out. One of the fresh camels appeared particularly restive. The men had difficulty in bringing both into place, but at length succeeded. Scarcely, however, were the traces secured before both camels bolted. Men seized the reins which were dragging on the ground, and tried to stop the runaways; but in vain. One man lost

his hold, and the speed increased. The cart rocked and swayed. But fortunately it was a short escapade. A careless bullock driver had left a load of bamboo poles in the middle of the road; and this proved our salvation. Into the rear of this our fiery runaways crashed; one was thrown and dragged partially under the bamboos; one wheel of our cart passed over his legs and he was thoroughly pinned down. The harness was somewhat broken. What damage was done to the prostrated camel we do not know. He was soon extricated from his predicament and led back to the stable, apparently none the worse for his experiences; and one of the camels which had already brought us on the way was put on to do double duty.

It is indicative of the dull indifference of the people of this land that a group of teamsters, asleep on their loads beside the scene of our accident, never descended from their carts, but simply turned over and went to sleep again; and the owner of the bamboos, doubtless sleeping near at hand, did not put in an appearance. There was no lack of noise and commotion amongst our camel men to account for this failure to come to our assistance or to watch proceedings.

Contai itself, situated in a sandy region, is a town of about 10,000 inhabitants. The district of the same name has a population of 750,000. The town centers upon one street, narrow and winding, more than a mile long; and on this street, thronging with people, open an almost unbroken line of little shops, the dealers squat-legged among their goods close to the street. A sacred bull, sleek and handsome, was roaming at large, eating where he would. In Contai are the government offices, with courts, treasury, police and forestry headquarters. Three schools are maintained, one for boys and one for girls, both by the government, and one by the Brahmo Somaj, of whom there are a good many in Contai.

The Free Baptist Mission bungalow at Contai was built by Mr. Ager about twenty years ago. It consists of three large rooms, and has a sleeping hut of thatch on the roof. Because located in the midst of sand it was necessary to build up the garden, in which fruit trees have been set out and kept in good condition, by bringing in muck from low ground a distance away. The driveway made of brick has been covered in by drifting sand.

There is no missionary at Contai. Hemnath Sarkar, a native, forty-two years old, is the superintendent, assisted by Rev. Charles Das, Srivath Chandra Chakder, and Naquenda Nath Das, evangelists, and Khirod Chondra Singha, compounder, or, as we would call him, apothecary.

Sarkar is doing a noteworthy work. In all my travels I found no native exercising quite the same functions. Mr. Wyman visits the place occasionally, but practically Sarkar is in full charge. He maps out the work, supervises it with fine attention to detail, keeps accounts and

makes reports according to an admirable system, devised by himself, and maintains pleasant relations with his assistant, one of whom is ordained, while he is not. He lays out a routine for every month, which has a place and a task for every day. Sundays have their home worship, Sunday School, bazaar preaching, and Christian Endeavor meeting. Thursday is the day at home, for the home market; in the afternoon is the women's prayer meeting and in the evening one for men. The other days are devoted to village schools, to market and village preaching.

A plan, organized by Rev. E. B. Stiles, is successfully carried out by Mr. Sarkar. (There are similar aided schools in other places; seven in Midnapore, fifteen in Chandbali, eight in Salgardia, two in Satbankara, and some in Santipore). On his list are nineteen village schools to the teachers of which he pays a monthly stipend of one rupee, for assembling and instructing the children one afternoon in the week in the catechism and the Bible. Though the teachers are not Christian and may not commend Christianity by their lives yet a sympathetic understanding of the truths of Christianity is spread among the people. No teacher receives pay unless he gathers at least ten pupils, and unless the pupils, when examined monthly, show commendable progress. Last year 225 children took prizes for excellence in an annual examination. Twenty-three of these schools last year cost a little less than two hundred rupees, or about \$165. These schools are popular; teachers like them because of the additional pay; parents ask for them. The catechism presents common doctrines, which nearly all denominations teach, and a pictorial life of Christ is also used. When the evangelists come to conduct examinations grown-up people are present in considerable numbers, and it becomes a favorable opportunity to preach.

Although there is in Contai a government hospital and two private dispensaries and several native quacks, yet Mr. Singha has a large number of patients. For the year ending August 31st, 1910, 1892 men, 612 women and 633 children, a total of 3137 different people came to him and 1104 return visits were made. The number of patients the preceding year was 6412. A charge of five pice, or less than a cent, is made for each prescription of eight doses of medicine. Yet this small scale of charges yields a revenue sufficient to pay all expenses of the dispensary except the salary of the compounder (which is thirteen rupees a month, or about \$4.33.)

Zenana work is conducted in ten homes. Mrs. Das is the teacher; and every Saturday Mrs. Sarkar visits Hindu homes. Fees of from four cents to fifty cents a month are paid for the instruction given in these homes; of the ten, eight are paying but four cents each. The payment of a fee, however small, usually makes appreciation of the service rendered greater.

Mr. Sarkar is busy himself. "You can't follow the 'go on' policy; you must have the 'come

(Continued on page five.)

Contributions

DR. NATHAN C. BRACKETT.

[The following address was delivered by Rev. Henry M. Ford, D. D., at Storer College, Commencement Day, June 8, when a fine marble tablet, placed in the chapel wall of Storer College, was unveiled in memory of Dr. N. C. Brackett.]

I am quite puzzled to know why such unusual honor should be bestowed upon me, that I should be chosen to deliver this memorial to our beloved Prof. Brackett. The theme is transcendent but language is poverty-stricken in its ability to portray so rare a personality or in measuring so profound and useful a life. A fitting text for this memorial would be "Knowest thou not that a prince has fallen in Israel?" How applicable here are the words of John Brown contained in his last letter written to his sisters two days before his execution. Referring to the rapid approach of his tragic end he says, "It is seldom that one is so honored when they come to die, as all must, as to be permitted to pay the debt of nature in defense of the right and God's immutable truth." It is seldom the privilege of a man as it was the privilege of Mr. Brackett to profitably sacrifice himself to a great cause. It is rarely that men are so great that they deliberately and from choice devote their lives to perpetual martyrdom.

If God calls a man to carry out a great program it must be because of unquestionable fitness. Mr. Brackett with an eye to simple duty, had been led on by an unseen hand into the purposes of God until he found himself confronted with a superhuman task waiting for a master hand.

We believe this occasion will be much better served if we point out here some lessons from his life, and

First, I want to point out to you the fact that he voluntarily chose the rank of the very greatest men in the world, greatest according to the definition of Him who spake as never man spake, for one day in that rare circle around our Lord there arose a discussion as to who should be greatest in the Kingdom of Heaven. Society, scholars, philosophers, and sociologists discuss that question today. Children even discuss it on the street. Students in college wrestle with it but we must go to the master Mind of the ages if we would get the true definition of greatness and how to attain it, and this is what He said: "He that would be great must become servant of all; he that is greatest let him be your minister." According to our Lord then, he that serves is greatest. For forty long years Nathan Brackett served. He hesitated at no hard task. He stopped short of no sacrifice. Anything which came to his hand to do he did. I wish to speak further of that word "sacrifice." We use it indiscriminately. It is not really found in the dictionary of a man like Mr. Brackett. He made no use of such a word because he was happy in the absolute giving of his life to serve. It was meat and drink to him. Think you a man of his makeup, a man of his greatness of soul could have found as profound a satisfaction and such fullness of life in mere money getting? Would you exchange your memory of such a man for your memory of a miser? How poor and weak, how pitiable the life of a mere money gatherer looks in contrast to one who has given forty years of service to a great cause. Which would you have, my friends, after all that is mortal of you has descended to the tomb, the memory of

houses and lands left behind or room in a thousand hearts? The reason for our gathering here today to speak these words is because of his pouring out of his life for others. It is what he did, not what we say, that makes this occasion significant and measures its importance. His was naturally and by grace the sacrificial spirit.

Second. The second lesson is akin to the first. He honored toil and gave it its rightful place. He taught us that work is not a curse, not something to shun, not something ignoble, but something dignified. I am not talking about the labor of the slave but the labor of a free man who chooses it because he loves it and believes in it as a gift from Heaven. "In the sweat of thy face thou shalt eat bread." Sweat and labor have been spoken of as a curse, but man has ever found that labor is second to no blessing divinely appointed for him, because the man who labors can eat bread, he has bread to eat. He lies down in peace, conscious that he's earned the right to live and the right to eat and the right to rest. The man who hates work and shuns it has no bread to eat and no right to eat it if he had it. He starves, he shrivels, he becomes an enforced associate of the swine herd like the prodigal, and the small esteem in which he is held is well earned. It may be I speak to some who, despite their education and better judgment, still hark back to their old prejudice against work. The prejudices of a lifetime would be natural. But here you've had a mighty living daily lesson before you in the life habit of Mr. Brackett. You knew him to be a student, a man of fine tastes, with many mental gifts, the gift to command other men. He could have gloved his hands and played to perfection the fine gentleman. He could have grown soft handed, corpulent and indolent, and had servants to go at his call and beck. How impossible to think of him thus. But he chose labor; it was a part of his education, it was a part of his virile manhood; it was bred in his bones; it was an outlet for his superabundant energy. He stood in the stony quarry beside other men when it was necessary; he wore the shining raiment of the honest laborer and felt no disgrace. Had he been a little man, with a little soul he would doubtless have shirked and lived the soft, easy life of the voluptuary; but a man like Nathan Brackett, who had heart and brain and soul and vision and purpose, struck in rough handed and bare handed—the son of toil that he was and was proud to be. He taught us that labor was an index of character. Whoever felt that work belittled or took away anything from him or lowered him in the estimation of men whose opinions we care for? It was told me that a preparatory student, standing on the campus and watching Prof. Brackett rushing about, busy here and there, as he always was, made the remark, "When I have Dr. Brackett's education you won't see me working." That was some time ago. It is not difficult to measure such a head as that. A four and a half hat would be large enough. He was most likely supported by his mother's washboard and will be supported by his wife's washboard. Perhaps he was one of those who like Napoleon Jackson, was marked for rest. Had Mr. Brackett's forty years' sojourn on this hill taught no other lesson than the value and dignity of labor, his service in that alone would have been invaluable.

Third. The third lesson, and one we do well to ponder, was his never failing courtesy. He never forgot that he was profoundly in the business of being a Christian gentleman and he worked at his profession. He had an ever apparent respect for the person and opinion of

other men. He respected men who differed from him. It is a great man who refuses to despise those who do not accept and endorse his opinions or plans. His eye could look beyond a mere difference of opinion. He was always a gentle and courteous and generous opponent. He had the rare gift, hardly to be found in other men, that of appreciating the other man's position. This made him generous, gracious, delightful and won him all hearts. Even his opposers admired him. Think of it, a man who in '66 was despised, tabooed, distrusted, suspicious, shadowed, but through it all was so patient, so kind, so courteous, so harmless and so brave that he won his way into all hearts, came to be loved, revered, trusted and sought, came to be known as the friend of all and loved and honored as few men ever were. Oh, he was magnificently bred, he belonged to the blood royal! Talk about your gentlemen of the old school! Here was a Christian gentleman and was like unto his patient and royal Master, Jesus Christ. He was gentle to his erring pupils, patient under great provocation, rebuking his own impulse to ever strike back at his foes, bearing the brunt of things with perfect cheerfulness, making no ado about his deprivations. These qualities not only triumphed in his life but brought victory to this great enterprise. I always felt a peculiar at-homeness with this man. He was a brother and comrade. His conversation was a perpetual feast; his buoyant hopes always in perennial bloom. In visiting with him he gave you the impression you were there too. He never over-awed you. He never absorbed all the atmosphere. He consciously shared it with you. He was the quintessence of gentility.

Fourth. He was a man of exceeding modesty. I do not mean he was a hesitating man or timid or shrinking or afraid of his opinions or that in any sense he lacked courage or initiative. He was far from all this. I mean he was not a man over-exalted in his own estimation. He was not like the man whom De Quincy describes as one who "took off his hat whenever his own name was called." He was far from giving you the impression that he'd learned it all and he had the final truth, and that therefore neither you nor others could add anything to the sum of his knowledge. When a man has labored forty years in a cause and studied his problem daily it would be natural for him to pose as an expert and specialist. But he said to me two years before his death: "I have been here thirty-eight years. I've tried to be a diligent student of the vexing problems confronting me. When I had been here twenty years I felt I had reached a pretty satisfactory conclusion. Now that I've been here nearly twice that long I am frank to confess I have not made much more than a beginning. I am sure I do not yet understand. A single year has sometimes seen all my fine theories swept away and I have to reform my lines of thinking. It's a question not settled but settling. I do not think anyone knows the way out, but Providence is leading." A modesty and frankness like that is as enviable as it is rare, and should have more imitators. I have ever felt that the acknowledgment of limitations like that, made Mr. Brackett the safe man, the true student, and one who appreciated the profound depth of the question.

Fifth. His speech and manner were simple. Mr. Brackett's mind was as lucid as the daylight. How I always envied him his ability to state a proposition. Few words, admirably chosen, short sentences put together in such a way as to make the truth shine clearly through. Some of us who imagine that ponderous sen-

tences should weigh ponderous thought, would do well to study Mr. Brackett's ability for using monosyllables. It would be very natural that a man of this kind should be simple also in manner. We torture ourselves into so many unnecessary and tedious complications. We go to such extravagances, such superfluity, such excessive artificiality, such trifling insincerity. How much better to be simple. But it is a fine art to be simple. It takes abilities and rare gifts beyond what the most of us possess to practice that fine art of living we term simple. It takes education and practice and study and experience, the refining fires of sorrow, the school of privation and defeats, sore conflicts and reliance upon God to lead us to that art of arts, simplicity. It is only reached after a great striving and after proving that many things are worthless and not worth the striving. I heard Dr. Brackett pray once two years ago. It was worth coming from Michigan to Harper's Ferry to hear him pray. It was a child's prayer. He talked with God as one present, and had I opened my eyes and found him gone I should have said it was another case of Enoch who walked with God and was not, for the Lord took him.

Lastly, he was your friend and for you he freely poured out his life. He poured it all out,—all. There was no withholding. He did things that were hard. He grew tired; he was so tired always at the last but he still kept at work. One of the finest things in a friend, and especially in this your friend, was he suffered *with* you, he always suffered when you suffered. He was grieved at the heart over the hard conditions often imposed upon you. He suffered only as a lover can suffer over any misfortune that befell you. He loved you with a love so great and true that it would be only sacrilege for me to attempt to measure it. "Greater love hath no man than this, that a man lay down his life for his friends." This he did for you. Does that sacrificing and suffering friendship put you under any obligations to do your best, to carry on the cause to which he dedicated his life? I leave you to answer that.

Finally, my closing word is this. His life was a victory. He won out. The warrior rests after the conflict. The giant takes his sleep after the day's work, and what a day's work! Forty years between sun up and sun down for him. I want to emphasize the victory of such a life. Forty years holding true to a great purpose, never wavering, never flagging, never giving up.

The stormy petrel, starting from its summer home far up under the arctic circle, for days and nights, literally lives on the wing, passes through blinding storms of snow and chilly winds and rain, and taking a course southeast it passes over Hudson Bay, Quebec, New Brunswick, Nova Scotia, sweeps out over the Atlantic, the Bermudas, the West Indies, and scorning the northern coast of South America, it still keeps to its course southward over Brazil and finally, after a flight of ten thousand miles, rests in the rich pasture lands of Argentine. Our beloved Prof. Brackett showed the same dauntless and persistent courage.

See that staunch craft running out through the foaming, roaring breakers, over the shoals, past the rocks, out onto the wide heaving sea, straight on into the storm, into the night, beating up against head winds, never changing its course, its compass set to the stars and its prow pointing always in one direction until after a thousand leagues, it rides calmly into its peaceful harbor and drops a quiet anchor. That is like,—that

is a feeble illustration of that long and eventful voyage of Nathan Brackett. There was no shrinking, no terror, no turning, no drifting, no waiting in fair haven until the south wind blew softly, he rode out into the storm, he launched away, he rode the mighty deep of service for forty years. Thank God the frail bark held on its way undaunted, until it dropped anchor in the peaceful harbor of heaven.

Missions

A NEW HOUSE PROVIDED FOR MISSIONARIES.

Through the generosity of Mr. and Mrs. F. P. Beaver of Dayton, Ohio, a house and lot in Granville, Ohio, have been deeded to the Baptist Foreign Mission Society, the same to be available for missionaries at home on furlough. The donors have also furnished the house, thus relieving the occupants of the necessity of buying furniture, which on their return to their fields of service must be resold at a great sacrifice. Earlier in the year the house in Malden, Mass., in which Adoniram Judson was born was made available for the use of missionaries. Rents like these are a great assistance and blessing to missionaries returning from a long term of service in a foreign country, often times in poor health and to some degree unacquainted with current economic conditions in America.

AN INCIDENT IN THE RUSSO-JAPANESE WAR.

A recent service in a town near Tokio, Japan, was advertised in an unusual way with a result that it drew a large and attentive audience, among whom were men of influence, educators and one or two university graduates.

The evening previous to the meeting a stereopticon lecture was given by a former Shinto priest, who is now the principal of the school in the town. During the evening he told the story of a Christian soldier who fought in the Russo-Japanese war. This young soldier was an earnest Christian. His superior officer hated the very name of Christianity and believed that Christians did not love their country. In pursuance of his belief he was incredibly cruel to the Christian soldier under him, but the young man bravely continued to keep faith with God. His opportunity to prove that a Christian may be a Christian and yet love his country soon came. There was a fierce battle by sea and bullets rattled around them. At the risk of his own life, the Christian protected his superior officer. Then at last for the first time comprehending the real beauty of Christ's teachings as embodied in his faithful soldier, the officer confessed his mistake and desisted from suspicion and cruelty.

The people who had gathered to hear the stereopticon lecture were thrilled by the story of the heroism of the young Christian soldier and their interest and enthusiasm paved the way for a fair hearing of Christ's teachings as interpreted by the missionaries the following night.

BARGAINING IN BURMA.

The worker on the foreign field comes upon diverse astonishing motives as he seeks to evangelize the natives. It is hard to make them understand that Christianity, like virtue, is its own reward. In one village in the Haka Hills of Burma a missionary recently had a discouraging experience. As he went about seeking to

interest the inhabitants, he was cheered by the unwinking attention of a fine-looking young man who invariably appeared in the vicinity of the missionary and listened with evident appreciation to all his remarks. Sunday afternoon as the missionary went for a walk, this young man patiently followed. The missionary began to feel hopeful at such consistent devotion. Just before reaching the village the young devotee asked what people would be paid for becoming Christians. The missionary, with slightly dampened ardor, named the price, dwelling especially on the likelihood of persecution. The young man seemed surprised at the rebuff, adding that they paid the native workers and why not all? The missionary's careful explanation as to reasons was all wasted, for the young man could not understand the logic. The teachers were paid \$3.00 a month and he would bid low, offering to be a Christian for only \$2.00,—a most tempting offer in his opinion. The next day he followed to another village and sat in the centre of the circle gathered around the missionary as he preached. Then, finding his cheap offer rejected, he disappeared.

FRUIT OF A CENTURY.

It was nearly a hundred years since Moffat and Hamilton began work as representatives of the London Missionary Society in Bechuanaland, and for over thirty years natives of that country have been trained as evangelists. Only now, however, has the first Bechuana been admitted to the ministry. The native Christians have long been asking for this; and last year it was decided to send two of the evangelists, trained at Kuruman, for a year's further training at Tiger Kloof. One of these men, Maphakela Lekalake, a native of Molepolole, was ordained at Kuruman on October 23, the officiating ministers being Principal Willoughby, of Tiger Kloof, Rev. W. R. McGee, of Taungs, and Rev. J. T. Brown, of Kuruman. The first Bechuana minister is described as in every sense a strong man. His ancestors were men of position in the Bakwena tribe, among whom Dr. Livingstone spent his early years in South Africa. His father was chief medicine man, Sechuana, Livingstone's friend; indeed, his forebears have exercised that office for generations back.

The Board of Foreign Missions of the Presbyterian Church has received cash and securities to the value of \$2,300,000 from the estate of John S. Kennedy which is the largest missionary bequest ever made in this country. One-third of this sum will be spent at once upon missionary equipment for institutions in Africa, India, Siam, Persia and China. The remainder is divided into seven portions of \$200,000 each, to advance educational work, evangelistic work, and for a reserve fund. Appropriations have been made to 150 hospitals and dispensaries and 1800 schools.

Andrew Fuller once asked an old friend for money for foreign missions. The friend said: "I will give you five pounds, Andrew, seeing it is you."

Fuller handed it back. "I will take nothing," he said, "seeing it is I."

The man saw the point, and replied: "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus!"—Home Herald.

Editorial

MEN AND THE CHURCH.

Mr. Frederick B. Smith, who is a converted commercial traveler, who has been a Y. M. C. A. secretary and preacher, is credited by James B. Morrow in the New York *Tribune* with having addressed more men than any preacher in the United States except Roosevelt and Bryan, and is described as a physical giant, a born organizer, and an orator who radiates energy while he talks. It is he who is organizing a band of crusaders to invade ninety cities in this country and Canada next fall—14 in Canada and 76 in the States—the object being “to win to Christ and the Church the largest possible number of men and boys by May 1, 1912, and to emphasize the Christian religion as being the one and only hope of the world.”

This is a great undertaking. In order that men in the designated cities may know what to get ready for, Mr. Smith outlines his plan as follows:

“The campaign in each city will begin on a Sunday with sermons and addresses in all the churches. Banquets for men and boys will be given special attention. Early in the week there will be a great convention to discuss the unfinished task of the Church in North America. Group meetings and luncheons will take place at noon each day at clubs, hotels, and restaurants, and also in shops and factories, wherever ten men can be brought together. Conferences covering the whole work will occur daily, late in the afternoon. Meanwhile, there will be great meetings at night of an evangelistic character, in theaters, halls, churches, shops, schools, and other places. Some evening during the week all of the Christian men in the city will parade through the principal streets. There will be much to attract the eye and move the heart of the community, but it must be remembered that when the specialists go away they will leave behind them a practical and modern plan for continued work in every church and Sunday-school.”

A part of Mr. Smith's motive is to relieve the Church from the reproach of not attracting the men to its Sunday services. Answering the question “Why Don't Men Attend Church?” he says:

“More men would be active in religious matters if they were given something to do. Most men are unwilling to walk into church on Sunday morning, hear a sermon and two or three hymns, and then walk out. The peril that threatens a sinner and the reward that awaits a saint after death are no longer persuasive. Man's own destiny does not alarm or encourage him very much. He takes a broader and better view of religion and unconsciously subtracts himself from the doom that is certain or the pleasures that are assured. That he is a worm he does not deny, but just the same he would rather be at work than to hear warnings or promises concerning himself.

“Every normal man wants to be useful, in business as well as in religion. That is the fine quality of human nature. Not long ago I was present at a banquet in a \$250,000 church. Three hundred men were at long tables. Many speeches were heard. About quitting-time I was called to say a word. I didn't want to talk, but I hoped to leave something behind that would be remembered. So I asked each man what he was doing in the church. I found seventeen jobs—ten of them sickly jobs, such as ushering, taking up the collections, and so on. More than seventeen men were working, you understand, but at only seventeen different kinds of employment.

“If it were necessary,” I said, “to dig an artesian well 800 feet deep under a corner of this church—a strenuous task, by the way—and only you men could do it, the well would be dug. You would hurry home from your shops, stores, and offices, change your clothes, and eagerly go to work. But,” I went on to say, “the well, as you see, is only an illustration. There are plenty of

workers in every church. That is the point to what I am saying. Find them jobs, manly jobs, and volunteers will step out from the line, as they do in war, and pledge their strength and lives to the service.”

This is perhaps all true. We had supposed, however, that natural laziness would keep a good many men from engaging in so collar-wilting a service as digging wells. Mr. Roosevelt expressed a similar idea when he gave his usually assured diagnosis of the trouble with the Church. “There will be no trouble,” he said at the Cardinal Gibbons jubilee, “about the future of any American church if that church makes as its cardinal principle the rendering of service to the people.”

Also this:

“No church in the United States will ever have to defend itself as long as those standing highest in that church, as well as those under them, serve the people, devote their lives to the service of the men and women around about them as you, Cardinal Gibbons, have devoted your life to the service of your fellow countrymen and countrywomen.

“What we care for, what we Americans wish to see in the Church, is service; what we wish to judge the man by are his conduct and character. And if the church renders good service and if the man rings true when we apply the touchstone of principle to his conduct and his character, then the American people will be well content with both Church and man.”

At the same time it cannot be truthfully denied that there is enough to be done, enough service waiting to be rendered, to keep every man more than busy who was ready to undertake it. Men are not altogether staying away from church because the church offers them nothing to do. Even the humblest church usually has enough work of various appropriate kinds on its hands to keep every disposed person occupied. Mankind needs to be cured of its indifference towards the Church quite as much as the Church needs to offer him lines of service. Let all pray that Mr. Smith's proposed campaigns may arouse people from their indifference.

THE NORTHERN BAPTIST CONVENTION.

The Northern Baptist Convention, opening in Philadelphia, Tuesday, June 13th, and closing Monday, June 19th, was a notable gathering. Nearly six thousand delegates and visitors were in attendance, representing churches and associations from the northern states between the Atlantic and Pacific Oceans. Free Baptists, eligible to membership for the first time, did not respond to their opportunities in large numbers. Rev. Z. A. Space, D.D., from New York; Rev. R. D. Lord, D.D., from Brooklyn; Rev. G. E. Manter, and Rev. C. P. Collett, both of New York; Rev. A. T. Salley, D. D., of Maine; Mrs. Alice M. Metcalf of Rhode Island; and Mrs. L. B. Lightner of W. Virginia, were among the delegates. Miss Florence Doe of Cambridge, Mass., was one of the missionary appointees introduced to the Convention as designated to Assam, under the auspices of the Women's Foreign Mission Board of the West. Prof. A. W. Anthony, of Maine, a speaker on the platform of the Foreign Mission Society, Friday evening, June 16th, was received with cordial applause and waving of handkerchiefs, as a representative of the Free Baptists. Prayer had been offered by Dr. Lord that afternoon; and during the day Dr. T. H. Stacy, Pres. J. W. Mauck, and Dr. Lord had been elected to the General Committee, an advisory board of the Foreign Mission Society.

It must be understood that this great convention, newly organized, and scarcely yet conscious

of its powers and functions; is feeling its way somewhat slowly into the position of a centralized, representative body for all Baptist interests of the northern states. It faces the great peril, common to all large gatherings, easily swayed by fervent appeal and popular impulses, of acting rashly and being almost stampeded in its decisions. It would not be surprising if, as time goes on, larger powers were given to the Executive Committee, as a kind of second chamber, or conservative balance-wheel. Unless this is done one would then strongly be tempted to plead for some kind of representative responsibility, analagous to the federal form of government. However, it must be borne in mind that this meeting, assembled in Philadelphia, adjacent to large Baptist constituencies, and followed immediately by the Baptist World's Alliance, which had brought Baptists by hundreds from abroad, was probably more largely attended than may be expected again and represents the high-water mark of numbers.

One can scarcely say that plans and policies of far-reaching significance were formulated or discussed. The Convention was busy chiefly with details of its own organization and administrative functions.

When, however, the great benevolent societies, the Foreign Mission Society, the Home Mission Society, and the Publication Society, held their annual sessions reports of far-reaching work were presented, and addresses of wide scope and power were spoken.

Dr. Anthony, who was in attendance, says: “To my thinking, the most important utterances of the whole convention were made by Pres. W. H. P. Faunce, D.D., President of Brown University, in the Annual sermon, Sunday morning, the 18th, in presenting a definition of the spiritual mission of the church. This I regard as one of the most effective sermons to which it has ever been my privilege to listen.”

This sermon will be published, and will undoubtedly remain a classic of Baptist faith and ministry.

NOTES AND QUOTES.

The Rev. Dr. Robert Stuart MacArthur of Calvary Baptist church, New York city, was elected president of the Baptist World Alliance at Philadelphia.

Our government is building rifled cannon for some of its warships which are 56 ft. and 6 inches long and weigh a little over 63 tons. Each shot from one of these guns costs \$700. The guns, mounted, cost about \$125,000 each.

Charles H. Tilley, Esq., a prominent temperance worker in Rhode Island, died at Providence last Saturday after a lingering illness, aged 71. He was a leading member of the Roger Williams Free Baptist church.

The Moody Bible Institute of Chicago at its anniversary dedicated its new Women's Dormitory, a beautiful seven-story structure of stone and brick costing over \$225,000. This is the second building added to the Institute's equipment within the last year, the men's dormitory having also been erected.

Fifty aeroplanists took wing early Sunday from the aviation field at Vincennes, near Paris, on the first stage of the European circuit race, which calls for a flight to London and return with stops at various places going and returning. Two of the aviators almost immediately after the start met with tragic deaths, and one was killed later, and at least one was badly hurt.

A distressing calamity, due to the unaccountable carelessness of a druggist resulted in the death of Hon. James Brackett, a son of the late Dr. N. C. Brackett of Storer College, at his home in Phillips, Me., last Saturday morning. The clerk had used aconite instead of the proper syrup in preparing a glass of soda that Mr. Brackett had asked for. The deceased was the

proprietor and editor of a newspaper at Phillips, and he had also been recently appointed Fish and Game Warden for the State of Maine.

Pope Pius X entered on June 2 upon his seventy-seventh year. From Rome come, through private channels, talk of a conclave and a new Pope. Indeed, the predictions of a consistory, so often dashed during the last three years since none were held, have given place to the predictions of a new election for chief occupant of the Vatican. The number of Cardinals in the Sacred College is reduced by death to forty-nine, the lowest in centuries, but talk of new elevations to the College gives way to mention of names of Italian members who may succeed Pope Pius X.

Our heart and interest go with the hosts of graduates who last week went out from our schools and colleges. It is estimated that from fifteen to eighteen thousand of them received diplomas and certificates. They stand at the parting of the ways between youth and man- and womanhood. Probably no other week in their life has been or will ever be so full of tender farewells, the breaking of romantic associations and eager anticipations for the future. As the Principal of our City Normal School said to his graduating class last Thursday so we say to all this company of young men and maidens, "Go Right on Working. The initials spell Grow."

A RUNAWAY TO CONTAL.

(Continued from page one.)

on' policy," he said, when his success in systematizing his work was referred to. According to this policy when his assistants went fifteen miles on the last tour, he himself went twenty-four. The preachers say that they work harder here than in any other station; but they glory in it. They are asking for another preacher; they feel the need of increased pay as the expense of living has increased; they want a corrugated iron roof on their houses, instead of thatch, which soon becomes old and needs replacing, and is exposed to the danger of fire, either from accident or set by their enemies; they need a tent for use on tour, as now, without one, their journeys must be limited by a short range.

One must confess that conversions in this mission are lamentably small. In sixteen or eighteen years only twelve have been baptized here. But the difficulties in the way are tremendous. A man who becomes a Christian becomes an outcast. His family will not eat with him; he cannot get work, or food, unless he leaves his home, and goes where he is not known. Indeed it seems almost cruel to win a convert, without providing him a home and means of earning a living. Yet there is improvement. These preachers report that there are many Hindus ready to be Christians, were it not for caste and its restrictions; and they say that castes in Bengal are weakening in their attitude toward each other, although showing a united front toward Christianity. Yet the opposition to Christianity in many places is somewhat less than formerly. These preachers are welcomed into almost every house now, where once their lives were in danger.

Referring to the Union of Baptists and Free Baptists in missionary work, Rev. Charles Das said: "I am very happy in this amalgamation, for all these denominations are what castes are to us Indians. And this is often brought up by Hindus; they say, 'You ask us to give up caste, and you have castes yourself.'"

The task of winning the Hindus to Christ is a great undertaking. One cannot but realize it who gets some idea of the social and religious bondage in which they live; and one cannot but admire the men, who, out of Hinduism themselves, are patiently, perseveringly picking away at the foundations on which Hinduism rests.

ALFRED WILLIAMS ANTHONY.

Current News Notes.

THE CORONATION.

George V and Mary were crowned King and Queen of England amid great enthusiasm in historic Westminster Abbey last Thursday. The occasion attracted the attention of the civilized world. There were crowds of thousands upon thousands in the streets and occupying every window and possible view-point along the line of the procession. The cheering fairly shook the city. The splendor of the pageant and of the whole ceremony is said never to have been equalled on any previous occasion of the kind. The enthusiasm and good will proved the firm hold which the monarchy still has upon the affections and the imagination of the English people. This display and enthusiasm for an aristocratic institution is the more noticeable at this time of the struggle of socialism for the equal rights and privileges of all men. We wish a long and peaceful reign to the new rulers.

RECIPROCITY BEFORE THE SENATE.

The Canadian reciprocity bill was reported to the Senate by the Finance Committee on Tuesday of last week without recommendation, and the field of what promised to be a sharp and perhaps prolonged discussion of the bill was outlined. The opposition to the bill was formulated in 16 propositions by Senator McCumber of No. Dakota, all of which were based on the contention that by opening the markets of the United States to Canadian farm products, the proposed bill would have the effect of lowering the prices of American products. The substance of his argument and of the opposition generally to the bill in the Senate is that it would lower prices and thus "deprive us of the advantages derived in the past from a high protective tariff." This is a clear admission that our tariff laws raise prices, and it is against high prices that nearly everybody complains. Later a sensational situation was created by the union of the minority Republican "progressives," as they term themselves, with the Democrats, thus forming a coalition which takes the control of the Senate away from the Republicans. The effect is likely to be far-reaching and it may mean a permanent Democratic control of Congress and of the national politics. The effect on reciprocity is yet to be shown.

THE "MAINE" WRECK.

At the last report the water around the wreck of the Battleship *Maine* in Havana harbor had been lowered 15 feet below sea level within the cofferdam. The exposed portions of the ship are covered with barnacles and slime, and the bulging decks and tangled masses of iron give evidence of the great force of the explosion that destroyed the ship. Only a few evidences of human remains have yet been found, but many other things, like swords, small arms, porcelain and toilet articles were picked up. All the metal articles are more or less eaten by rust. In the midst of bent armor plates and broken and twisted steel posts bottles of bay rum and other frail things are found intact. Two of the aft-turret guns are found practically uninjured except by rust. No official opinion has yet been published of the actual cause of the explosion.

LUTHERANS TO HAVE NEWSPAPER ORGAN.

The Lutheran General Synod, just adjourning its biennial session in Washington, voted to create an official newspaper, after the manner of the official *Advocate* in the Methodist Church. The paper will be a new one, and published either in New York or Philadelphia. It is expected that it will absorb the present unofficial

religious weeklies of the Synod. Radical changes were made in the foundation of the Synod publication board, bringing that board into harmony with other Synod agencies, and almost the same thing was done with the district mission boards, to bring them into closer relations to the general mission boards, home and foreign. A great advance was made by Lutherans of this Synod, the oldest in America, in gifts to foreign missions. Last year these gifts amounted to \$212,000 as against \$170,000 the previous year. The president of the Synod for the next two years is the Rev. Dr. J. B. Remensnyder, of New York, who is chairman of the Lake Mohonk committee of ministers on world peace. The Synod endorsed President Taft's arbitration plans, and voted to join any general peace committee which may be formed in conjunction with ministers of Germany and England.

CHRISTIANS COMMENDING PRESIDENT'S PLANS.

The Federal Council of Churches of Christ in America issues an appeal to pastors and ministers of America to give larger emphasis to the importance of support for international arbitration and peace. It urges that Sunday, July 2; Tuesday, July 4, and all outdoor mass meetings this year make prominent the theme of world peace and the relations of Christians to it. It states that "it is as truly the function of the Gospel to minister to the establishment of law as it is the function of the law to be the servant of the Gospel." It also observes that Christian agencies, having brought into existence many of the institutions of civilization, are bound to stick to the task of perfecting such institutions. The National Council of the Free Churches of England and Wales sent a communication to President Taft, and it has just been given him in person by a committee from the Council, with the Rev. F. B. Meyer as chairman. The Federal Council expresses its willingness to take the lead in a World Council for Peace that shall include Christian organizations of Germany and Great Britain, having as members both ministers and laymen of standing and influence. The prediction is made that in such World Council Catholics of Europe and America will unite with Protestants. Agitation of the whole matter is to go on at summer conferences during July and August, with a view to concerted action early next fall.

WHEN HE RETIRES.

In connection with observance of his Silver Wedding Anniversary at Washington last week President Taft, in addressing the members of the Commercial Club of Cincinnati, said:

"The prospect of going back to a less active life has in it at this time some phases that are welcome and some that are unwelcome. The necessity for labor which will follow my retirement, however, relieves me somewhat from the anxiety on that score. There is as yet, so far as I have been informed, no provision for an ex-President; and while I do not wish to hold out any competition to the two lawyers who honor this club, I wish to say to the rest of the members of the club that I shall open an office and be ready for business, not at an old but at a very new stand. It will be now, when my son Robert comes back to Cincinnati to practice law, four generations in Cincinnati, and while it has been pressed on him and on me to have him go to some place where possibly his emoluments would be larger, I am determined, and he sympathizes with me, that he shall go to the home that knew his great-grandfather and his grandfather and his father, and there he shall work out his life under the influences that I hope will be favorable to his success—at least in restraining him within the path and the limitations of an honorable life."

Family Circle

THE UNREMEMBERED.

Where have they gone, the unremembered things,
The hours, the faces,
The trumpet-call, the wild boughs of
white spring?
Would I might pluck you from un-
forbidden spaces,
All ye, the vanished tenants of my
places!

Stay but one moment, speak that I
may hear,
Swift passer-by!
The wind of your strange garments
in my ear
Catches the heart like a beloved
cry
From lips, alas, forgotten utterly.

An odor haunts, a color in the mesh,
A step that mounts the stair;
Come to me, I would touch your
living flesh—
Look how they disappear, ah,
where, ah, where?
Because I name them not, deaf to
my prayer.

If I could only call them as I used,
Each by his name!
That violin—what ancient voice that
mused!
Yon is the hill, I see the beacon
flame.
My feet have found the road
where once I came.
Quick—but again the dark, dark-
ness and shame.

—Florence Wilkinson, in the Out-
look.

THE CHORES.

"Bro. Graham preached a wonder-
ful sermon this morning, didn't he?"
said Mrs. Arnold to her friend, Mrs.
Kimball, as they walked home to-
gether from church.

"I feel as if I had been lifted up
far above the petty cares of life,
and had a vision of what one might
be if there were not so many things
to distract one. If only we could
live on the mountain-top, but"—

"I know," said her friend: "it re-
minds me of a bit of poetry I saw
the other day:

"Above us sternly loom forever
The mighty mountains of endea-
vor;

And who so in their summit
stands
Looks on the sun-kissed table-
lands.

We grasp our mountain staff to
climb
Their sky-enshrouded peaks sub-
lime,
Up where the crystal torrents
pours,
And then—we stop to do the
chores.

I remember years ago we had a
stranger preach for us one Sunday.
He was quite eloquent and very
earnest, but I can see now that he
gave a wrong impression. The com-
mon everyday duties seemed of no
account; we should constantly be
striving to do great things, some-
thing which make our lives worth
living. He made our hearts burn
within us; we went out of church
filled with longings to suffer martyr-
dom, or go on a mission to the ut-
termost parts of the earth. I lay
awake half the night thinking and
planning what I could do, and got
up weary and dissatisfied. And
never, it seemed to me, had every-
thing conspired against me as it did
that day. Instead of going forth to
do mission work, I was tied right in
my own kitchen to the homeliest,
most prosaic tasks. I came down
quickly from the mountain-top
and rebelled furiously. Oh, it was a
wretched day! I was sure at night,

as I thought it all over, that I never
had been a Christian and never could
be.

"Happily I had a dear old saint for
a neighbor, and she bound up my
wounds and set me on my feet again,
facing the right way. She told me
she had read of a wealthy college
graduate who enlisted in the Civil
War. His friends expected to hear
of his appointment to some high po-
sition; so imagine their surprise
when they learned that he was
spending his time shoeing the horses
of the regiment. It seemed that some
time he had learned the rudiments
of blacksmithing, and as it was next
to impossible to find any one to shoe
the horses, he had offered his ser-
vices. 'Somebody must do it,' he
wrote home; 'and if I can be most
useful to my country this way, I
shall be satisfied. I enlisted for the
purpose of doing my best to win
glory for the Stars and Stripes in
any way assigned to me; so I must
needs accept cheerfully what falls to
my lot. Just to be ready to do what-
ever the Lord shall appoint, what-
ever will help most right where we
are—that is our duty, said my dear
old friend.

"I'm thinking we shall find when
we get over yonder that much of the
best work done in this world has
been the faithful work of the common
people in common everyday life.
Life could not be lived unless the
chores were done; so don't let's fret
Let us glorify them by doing them
as unto the Lord."

And we never know but the "five
loaves and two small fishes" may be
used to feed a multitude.

"And God, who studies each separate
soul,
Out of the commonplace lives makes
his beautiful whole."

—Michigan Christian Advocate.

A RABBI'S CONFESSION.

Dr. Solomon Schindler, a Jewish
rabbi, of Boston, recently preached
a sermon in which he confessed to
some mistakes made during his long
and fairly successful ministry. They
suggest to us some similar mistakes
made by others than Jews. One of
the mistakes was in the means used
to increase his congregation. He
says:

I tried reform, whatever that
meant. I do not know whether they
knew what reform was or whether I
knew, but it was to be something or
other to bring the people into the
synagogue. Neither the family pew,
nor the choir and the organ, nor the
abolishment of rites and rituals
would fetch the neighbor. I spent
all my energies in all kinds of ef-
forts. I coaxed and scolded, but
what was the use of speaking if
there was nobody to listen? What
was the use? Absent treatment
would not work. Then I tried other
methods. I tried sensationalism—
sensational lectures which the news-
papers would publish. I went to the
very verge of a yellow pulpit. For
ten years I preached through the
press to the galleries, to the Gentile
world. By interesting them I be-
lieved I would interest the support
here of my temple. Christians came
to hear me. They praised me for
what I said. But while they filled
the temple, my congregation re-
mained absent. For nearly twenty
years I tried thus to solve the vex-
ing problem. Then I grew tired, and
they grew tired. We dissolved the
ties that held us together. After I

had grown older, however, I found
that it was not solely the fault of
the congregation that we could not
attract the members to the temple.
I found that it was my mistake. I
had no ill feeling any more against
their negligence, because I know now
that I have not used the right meth-
ods, that I have erred in judgment.
It was all my mistake. I took the
congregation as a whole, and wanted
to affect the whole body by my work.
I wanted them to come to me. . . .

I neglected the individual. I failed
to go to him. My duty should have
been to seek out every individual
member, go to him, not once, but as
often as I could spare the time. I
ought to have met them. . . . It was
none of my business to become a
public man, to work for six years on
the Boston School Board. My duty
was to teach the individual members
of my congregation. . . . My second
mistake may not be ascribed en-
tirely to myself, but rather to the
spirit of the time which surrounded
me when I came to Boston. I fell
into an atmosphere of rationalism
which then was spreading all over
the world. It was the time of Inger-
soll; it was the time when every one
swore by Darwin, Huxley and Spen-
cer. You did not hear of anything
else but "free religion." I, too, be-
gan to rationalize. I wanted to solve
everything by reasoning. I forgot
one thing—that religion does not
rest upon reason. Religion rests on
no man's emotions. No man ever
became a religionist because he ar-
rives at religion by his logic. No,
he becomes a good member of a
religious society on account of
the emotions that stir him.
I do not wish to say any-
thing against reason. Do not
misunderstand me. Do not think that
I want to scoff at reason or to mi-
nimize its influence. Reason is the
light of the lamp of our life, but
there is a limit to it. Reason is like
the X-ray. You place an X-ray on
your hand and you can see every
fiber therein. It will show you the
truth. But expose your hand to it
for a length of time and it will
wither.

Reason is like the steering wheel
of an automobile. It will turn it in
the right direction; but if you have
no gasoline in your tank, if you ne-
glect to light the pilot, the machine
will not move a step, no matter how
much you twist the wheel. It will
stand still; you could do nothing
with it. That is exactly man's posi-
tion when he relies on reason alone
and excludes emotion. . . . There
was a third mistake. Reform should
have meant merely a change of form,
but not the destruction of form. But
in my shortsightedness I destroyed
form. I did away with rituals and
ceremonials. And, still, forms we
must have. We can not be without
form. Every thing in life is form.
Even when we think, our thoughts
move within the realm of forms. I
opposed form in religion. I took
away whatever symbolism there was.
. . . . Ah, I made a great mistake
that I neglected form. There ought
to be forms, rituals, ceremonials.
We must have that in order to ap-
peal to the senses, through the senses
to the emotions, and through the
emotions to the human soul which
we wanted to enlarge and to move
and to make better.

Now, friends, another mistake
which I can not pass by because it

rests heavily upon me, and that is,
that I believed in making the Jew
like the Gentile. I did not want to
have him different from the Gentile.
He was to be like the Gentile in ap-
pearance, in thoughts, in cere-
monials in everything. The more he
became near to that ideal, being like
his Gentile fellow men, the more I
believed success would crown my
work. And, my friends, it was a
great mistake.

A BROTHER OF GARFIELD.

A scholarly, fatherly, contented-
looking old gentleman was Thomas
Garfield, of Hudsonville, Mich. He
was the only brother of President
James A. Garfield. At the age of
eighty-seven he was well and happy.
He resided on the same farm near
Hudsonville for over forty years and
did not leave home over a dozen
times after moving to Hudsonville.
He was unknown outside his im-
mediate neighborhood, did not seek
publicity and liked to be called a plain
farmer. He never went to Washing-
ton, although he was invited by his
brother to make his home at the cap-
ital city. He never had the advan-
tage of an education. But James A.
Garfield became President by the
wise use of spare moments plus this
brother. Thomas carried his brother
James to school, when the snow was
too deep for the future President to
walk, and worked from daylight till
dark in order to help him to success.
He took care of James till he got
through high school, and then got
his life insured, which carried him
through college. "My duty was to
stay at home and run the farm," de-
clared Mr. Garfield, "and I did it.
James was a politician from the
time he was a little fellow. He was
a natural orator and had the best
memory of any man I ever knew.
He could listen to a discourse and
repeat it, and once we heard him
working out a sum in algebra in his
sleep. When he got up in the morn-
ing he wrote it out." We would be
ashamed of James A. Garfield if he
had not loved and honored his
brother Thomas.

YOUNG AMERICA IN THE HOME.

Children are extremely sensitive to
the tones of the voice. Sharp, cross,
loud tones act as a direct irritant and
arouse antagonism; gentle speech,
however firm, has the reverse effect.

It is not well to indulge children
overmuch in eccentricities of taste
which tend to cause annoyance or
inconvenience to others. If they are
obliged to eat now and then a little
of the food they seem to dislike, the
aversion may often be overcome.

Removing temptation from chil-
dren sometimes only weakens them.
It would seem the better way to help
them to be strong to resist. One
mother who found that her little son
had taken pennies from her drawer
to buy candy, instead of yielding to
a natural impulse to lock the draw-
ers, concluded instead to leave her
small change just where she always
kept it. Then she explained to her
boy the temptation to steal and to
sin, and that he never could be a
good man unless he were a strong
boy. She told him that the money
would lie just where it always lay,
put him on his honor and awaited
developments. He never touched a
penny from that day.

The Children

PICNICKING.

When Patricia gives a picnic
All the town's in an uproar,
Tally-hos with trumpets blowing,
Hamper filled to overflowing—
When Patricia gives a picnic
At the club-house by the shore.

When a picnic's given by Patty
There is nothing half so grand,
But the party's twice as jolly,
Seaward swinging in the trolley,
When a picnic's given by Patty
Down upon the rocks and sand.

When Patricia gives a picnic,
Nothing that you ever wore
Is just right, so off you hurried
And for hours and hours are worried,
When Patricia gives a picnic,
Choosing new things at the store.

When a picnic's given by Patty
Gingham frocks are in demand,
Wind and sunshine are not dreaded,
And most often you're bareheaded,
When a picnic's given by Patty,
For the fun of getting tanned.

When Patricia gives a picnic
I could add a great deal more,
But I'll finish just with saying
There is more parade than playing,
So the picnics of Patricia
Have become a sort of bore.

When a picnic's given by Patty
I am sure you understand
Why bright eyes and rippling laughter
Prove the verdict that comes after,
That the picnics given by Patty
Are the nicest in the land.
—(Rose Mills Powers, in Youth's Companion.

CHILDREN'S SAYINGS.

Mother (at lunch): Yes, darling, these little sardines are sometimes eaten by the larger fish."

Mabel (aged five): "But, mamma, how do they get the cans open?"—Exchange.

—"How did the Queen of Sheba travel when she went to see Solomon?" asked Miss R. of her Sunday-school class of little girls. No one ventured an answer. "Could she have gone by the cars?" asked Miss R.

"Yes'm," said a little girl. "She went by steam-cars."

"Did she, indeed?" said Miss R.

"Well, Louisa, we would like to know how you found that out."

"In the second verse," responded the child, "it says she came with a great train."—Illustrated Christian Weekly.

—"What shall we sing this morning?" asked the deaconess of a group of little children at the Orphanage.

"Jesus, let us flop our wings," chose a tiny girl who had been in the institution only a few days.

The deaconess was in a state of bewilderment as to what this strange song might be, till another child volunteered: "Teacher, she wants to sing, 'Jesus' little flock are we.'"—Deaconess Advocate.

—"When I grow up and marry, mother, will I have a husband like papa?" asked Mary.

"I hope so, dear," said mother.

"And if I don't marry, will I be like Aunt Sue?"

"I hope so."

"Gracious!" said Mary, as she turned away, "what a fix I'm in!"—Delineator.

—A teacher in the primary department of the Margaret Fuller School, Boston, was one day explaining to the children about the organs of the throat. She told them that there are two organs in the throat—the windpipe, which is a pipe that leads down into the lungs, whereby we breathe; the other a pipe, which she did not name, leading down into

the stomach, which is a bag where the food is digested. A few days later, desiring to review the children in their knowledge of anatomy, she asked them if they could tell her what were the organs of the throat. The children looked at one another somewhat dazed, and only one little girl raised her hand. "Well, Mame, what are the organs of the throat?" said the teacher, encouragingly. "Please, ma'am," shrilled the sharp little voice, "there are two organs in the throat—the windpipe and the bagpipe."—Christian Register.

THE SECRET THE FISH TOLD.

Cousin Tom and the twins had spent all the morning beside the lake. They had taken off their shoes and stockings and waded in the water, they had caught a can full of crayfish, and they had watched the minnows dart hither and thither in the water. As they gathered up the crumbs after luncheon and threw them to the fish, Bess said:

"Now, Cousin Tom, please tell us a story, a real out-of-door story."

"A water story, too," added Ben.

"Yes, and a fish story," chimed in Bess.

"Anything else?" laughed Cousin Tom. "I suppose you think I have all sorts of stories packed away in my brain, and all I have to do is to open my mouth and out they come."

"Course," said Bess, snuggling to her cousin's side. "And if you should not find just the right one, then you'd make a brand new one, but I like best the really-true ones."

"Well, it happens, my fair lady," said Cousin Tom, "that I have one on the top shelf of my memory that seems to fit the case, a fish story, and a really-true story."

"A good many years ago, away up in the hills of Ohio, some men made a business of manufacturing whiskey—'moonshine,' they called it—and they sold it on the sly to all the people for miles around, even sending it to distant places in casks marked 'flour' or 'sugar.' It was all done secretly, for you see it was in disobedience to the laws of our country, and if Uncle Sam knew of it, the men would be punished and their property taken. For many years these men had been doing this, not only cheating the Government, but hurting men and women and boys and girls by the sale of the drink. At last Uncle Sam's officers heard of it, and men were sent to hunt for the place. They searched all through the hills, but could not find it. The only place they could find was an old ramshackle cabin that looked as if it had not been used, for cobwebs hung on the walls and the rats and the bats made their nests in it. When the officers asked the people who lived near, they all said, 'Oh, no, nobody has made or sold whisky around here for a long time.'

"Beside this old cabin ran a little creek, and a path led down the hill along its course. Down this path rode the officers, very much disappointed that they had not found the lawbreakers.

"If brooks could talk, as the poets try to make us believe," said one of the men with a laugh, "that little stream might tell us the secret we

want to know, for I'm sure many a cask of whisky has gone down this way on dark nights.'

"At least, it shall give us a drink," said the other man, getting off his horse and going to the side of the creek. But instead of drinking, he looked curiously into the water.

"What have you found?" called the other man.

"Something queer," was the reply. "Come and look."

"Well, if these aren't the queerest acting fish!" exclaimed his companion. Near the surface of the water, hundreds of fish were to be seen flopping and wriggling and twisting in a most peculiar manner, some turned upon their backs and floating helplessly, others performing all sorts of unfishlike antics.

"These fish have had a dose of whisky," said one of the men, at the same time dipping up some of the water and tasting it. 'Just as I thought—alcohol. The secret's out and the fish have told it.'

"That night the two officers, accompanied by others of Uncle Sam's men, followed the creek path, found a room fitted up with two big copper boilers for making whisky, and arrested the owners. When the lawbreakers learned that morning that they were in danger of being caught, they had emptied all the whisky into the little creek, and the poor fish had been forced to drink it in with the water."

"It was pretty hard on the fish," said Bess, "but it came out all right, and I'm glad the naughty men were caught."

"They didn't stop to arrest the fish, did they?" said Ben, thoughtfully; "they went right after the people who made and sold the poison stuff. I wonder why they don't do that here in Middleton. When they see poor Pete Billings come staggering down the street, or hear old Dan Ross beating his wife and baby, why don't somebody just go to the place where the whisky was sold and shut it up tight for ever and ever? That's what Uncle Sam ought to do."

"Some day that will be done, Ben," said Cousin Tom, "and I hope the 'some day' isn't far away."—Union Signal.

PERSONALS.

Mr. Wm. H. Lewis, the negro whom Pres. Taft nominated for asst. U. S. Attorney General, has been approved by the Senate. The Southern Senators waived their objections. Mr. Lewis is a Harvard graduate and lives in Boston.

The Northfield Conferences and Summer Schools, which begin with the commencement exercises of Northfield Seminary, June 10-13, last until July 2. Dr. F. B. Meyer, of London, will be there again this year, together with other notable speakers such as John R. Mott, Robert E. Speer and scores of others. It will be spiritually invigorating and helpful in many ways to those of our ministers who can do so to spend a few days at Northfield, to hear and get acquainted with these great leaders of present-day movements. Dwight L. Moody builded better than he knew in laying the foundation of this work.

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United Society

The officers of the United Society of Free Baptist Young People are as follows: President, Rev. E. B. Stiles, Alton, N. H.; Vice-President, Rev. E. L. True, Truman, Minn.; Recording Secretary, Miss Helen Chubb, Lawrence, Mass.; General Secretary, H. S. Myers, 156 Fifth Ave., New York City; Treasurer, Rev. Arthur Given, D.D., Providence, R. I.; Editor Young People's Department of the Morning Star, Rev. E. G. Wesley, Providence, R. I.

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Please address all matter for this department to Ernest Wesley-Wesley, 161 Smith-street, Providence, R. I., who will be glad to answer personal letters regarding young people's work by mail if stamp is enclosed and questions of general interest on this page.

General questions relating to the work of the young people's and junior societies should be sent to Harry S. Myers, 156 Fifth Ave., N. Y.

NOTES.

"Not unwise . . . but understanding." Eph. 5:11.

It is not egotism for one who is instructed by the Holy Spirit in the things of the Lord to claim to know "the secret things of God" better than those who are not instructed.

In the epistle of Paul to the Thessalonians is found a remarkable word (1 Thess. 4:9) "God-taught." It is not to be questioned that there are many men and women "God-taught"; of necessity these must know more than the merely man-taught.

"Ye have an anointing from the Holy One and know all things" are the words of the Holy Spirit through John and the writer of Hebrews (in all probability, Paul) speaks of the "illuminated." If we would have the "anointing" we must enter the school of Jesus Christ and consent to be "God-taught"; it is thus we become illuminated. Our Lord invites all who believe to His school of instruction.

Our Blessed Lord Jesus Christ would have all His followers taught of God rather than of man. He desires that each one of us should not be unwise but understanding His will. If we are unwise, if we do not understand, the fault is our own. We refuse instruction. The difference between the words and teaching and preaching of the wise and the unwise is at once apparent to those who are God-taught and it is distressing.

The great difficulty in the way of the majority being God-taught so that they may be wise in the truths of the Holy Spirit is this:—they refuse to submit their reasonings, their thoughts, their beliefs to the Lord Jesus. Those who would be wise and understanding must place themselves completely under His control. They must yield their claimed right to "think as they please." The true believer must lay aside his man-taught fancies, theories, beliefs, and accept, without question, those of Christ.

Is this "intellectual bondage"? Many so claim and reject with (affected) indignation any and every suggestion of such control. Is it "intellectual bondage" for the quartermaster to

consent to be governed by the ship's compass? Is it "intellectual bondage" for an officer to obey the commands of his superior? No more is it intellectual bondage for a believer to wholly submit his reasonings to his Lord God and Saviour, Jesus Christ. It is idiotic not to do this. No man is rational who refuses to do this, except in his own eyes.

The demand of God in this age, in all ages, is that we submit our thinking to His will. We continue unwise, not understanding, just as long as we persist in thinking our own thoughts, in forging our own beliefs, intellectual, philosophical, scientific, theological or otherwise. The wisdom of this age is foolishness with God and is very easily discerned to be foolishness by those who are taught of God. It is impossible for any one to discover spiritual truth except as it is revealed and God reveals His will only to the submitted, to the obedient, to the child-like and pure in heart. Impurity, disobedience, self-esteem, most effectually close the doors of heart and mind against God's teaching. The greatest scholars (not God-taught) are but ignorant babes as regards spiritual truth when compared with one who is taught of the Spirit.

YOUNG PEOPLE'S MEETING.

July 9.

1 Sam. 17:32-51.

Lessons from Great Lives.—VII. David.

One of the marks of inspiration, plainly impressed upon the Word of God, is its truthfulness and impartiality. The defects of its greatest men are stated plainly as well as their virtues which never has been done in any mere human biography. Even Washington and Lincoln, Grant, Lee, Sherman, Howard and many others of our own popular heroes are presented only from their best side; little or nothing is said of their defects: so little, that to even hint at a blemish in such men is regarded as an act to be at once condemned. These biographies are of the human: the Bible biographies are of God.

It is often said by superficial readers of the Bible: "But David committed only one great sin." David's life was fairly well punctured by great sins. He may have been one of the best of his age, doubtless this was the case, but he failed often and miserably, thus showing how impossible it is for the best men and women to be true to the highest ideals without the constant support of God. In our judgment of the men and women of the Bible we must ever bear in mind the times in which they lived. Considering the period, three thousand years ago, it is probable that the life of David and Samson will compare very favorably with the majority who live today and are accounted moral, virtuous and true. They lived in the dark twilight; we live in the full noon.

The fact is this: few lives in the Old Testament show so much weakness and strength, so much deception and honesty, so much passion and striving after purity, so much lack of trust and so much trust, such enmity and strong friendship, such hatred and such love, so little self-control and so much self-control, such tenderness and such cruelty, such falsehood and such love of truth, such dishonor and such honor. The whole life of David is a mass of contradictions.—Dr. Jekyll

and Mr. Hyde, three thousand years ago.

The life of David shows us, very plainly that our God does not judge our lives from the occasional (or frequent) lapses as much as He judges from the tendency and intention and desire and strivings of life as a whole. Many weak lives, many stumbling lives, are waging a nobler battle to be strong and true than is being waged by other lives which reveal no such weaknesses. It is evident that the tendency and desire of David's life, as a whole, was towards God. Let not this fact be once thought of as the least excuse for sin. Such blemishes as we find in David's life are impossible in a life which is Christ-following and Holy-Spirit led. Those who are Christ's do not continue sinning.

To understand the superiority of the life of David we will do well to compare it with the life of Saul or with the life Solomon. Saul and David were both of humble origin beyond this fact the two lives are separated as widely as is possible. Saul, in his end, falling so low as to consult with wizards. David in his ending to die as befitted the "sweet psalmist of Israel." So'mon, born as heir to the throne, departing farther and farther from God, sinking even lower than Saul, for Solomon (and we do not know that he repented), in his last days, sanctioned idolatry, worshiped idols, and was far astray from God by his gross immorality. A contrast of this kind, of men of David's own time, will show the incomparable superiority of David with all his faults.

JUNIOR TOPIC.

July 9.

Ruth 2:11, 12.

Ruth, the good daughter.

All we know of Ruth is found in these four short chapters. The story is a most tender and beautiful one, and every junior, especially young girls, ought to make the character of Ruth a prayerful and careful study. As a story of those primitive days it is well worth reading. As a chapter in the life of a pure and beautiful character it is well worth remembering. As a woman, wife and daughter-in-law Ruth seems to be almost perfect. Few in our day equal and fewer yet excel.

Campbell Morgan very aptly divides the story into three parts: The resolve, the venture and the reward of faith. Some such division (it will be difficult to make a better one because of its naturalness and simplicity) will make it easier for your juniors to obtain a view of the whole which can be remembered and made practical in their lives. The writer cannot too highly recommend, for juniors and for seniors, the analytical method of studying all the books of the Bible: there are but two or three which give any difficulty in the making of an analysis which can be easily committed to memory, even by the average junior.

The resolve of faith on Ruth's part is found in chapter one, verse sixteen. This verse should be memorized being one of the richest verses in the Old Testament. All true life must begin with faith as did the life of Ruth and faith ever begins with a resolve. Ruth asks her mother-in-law not to any more ask her to return to her own kindred and country. She

did not wish to be tempted by any of the inducements which led Orpah to return. Juniors should ever seek to not enter into temptation however strong they may think themselves to be. Ruth then declares her purpose (here we discover a strong faith. Give your members an opportunity to discover what Ruth's faith resolve demanded of her): "thy people shall be my people and thy God shall be my God." Ruth, in her resolve of faith, stepped out from a great deal which would naturally appeal to her and determined to renounce country, relatives, home, friends and religion, following a poor widow to the land which she had forsaken years before. How many juniors have made their resolve to follow God, to serve Jesus Christ? It will not cost one of them anything like what it cost Ruth. Do not over-look the opportunity given for decision.

The venture of faith, following the resolve, is found in the nineteenth verse of the same chapter and down to the close of chapter three:—"the two went until they came to Bethlehem." It is one thing to resolve; it is quite a different thing to venture out upon what we resolve and especially when we do not know what lies before us. In the case of Ruth there was little prospect except poverty and hard work. Emphasize the importance of carrying out, without delay, all our good resolutions. If we put off doing what we ought to do it is certain to become all the harder. Promises made by boys and girls ought to be kept if they are right.

The reward of faith begins as the third chapter ends and continues to the end of the book. Ruth, when she resolved and ventured had no expectations worth naming before her. Instead, however, of her faith venture bringing sorrow it brought her great joy, prosperity and honor. She became the wife of the chief man in Bethlehem. How do we know Boaz was a follower of God? God always gives faith very much more than faith has the least reason to expect. We should not believe in Jesus Christ because of what He will give us but because it is right.

EVERY ONE AT WORK.

Our Blessed Lord, in one of his parables, speaks of a man who, about to take distant journey, gives a certain work to each of his servants, demanding of each one fidelity to his own special work and trust. This ideal of special and individual responsibility needs to be very strongly emphasized in every church and young people's society. Individual responsibility for each one's personal work as placed in each one's hands by the Lord of the vineyard is being very much forgotten. The church of today is already much crippled, seriously injured, much delayed and hindered in her work by the refusal of so many to do their own work as it is given them by their professed Lord. They will do what they wish to do, prefer to do, but not just that which is given them to do.

Where is a church, a society, to be found (unless very small in numbers) of which it can be said that a decent minority of its members are doing "every one his own work"? The writer is not classed by those who know him as to the least degree pessimistic but he does believe in facing the exact situation and also in placing the exact situation before those

who are or ought to be interested. A few days since an address was delivered in an eastern city (the writer being present) in which the actual facts were concealed or vanished over to such an extent as to create disgust because of statements, which, in order to win popular applause, were overstated at almost every point. It is not for one moment denied that the Church is doing a great work, that the young people's societies, as a whole, are doing a great work but it is affirmed that the majority of the members, both of the Church and the societies are very far from being "all at work." Professed believers are forgetting that they have been saved quite as much (if not more) for the salvation of others as for their own salvation. We are forgetting that to every one of us God gives work which can be done by no one else, without interfering with the work given him to do. To each one God gives "according to ability," nothing less, nothing more; no one of us can attempt to do the work of another without more or less imperfection in our own.

Let us also be careful not to forget that the success of another's work depends, to some extent, on our own faithfulness in doing what has been given us to do. It is no less true that the success of our work depends upon the faithfulness of others. Every wheel of a watch helps or hinders the running of the watch. Every member helps or hinders the work of the church of which he is a member. Unfaithfulness in the doing of our own work hinders as faithfulness helps. He who neglects what God gives him to do, blocks the work of many others.

If we would be faithful in the work given us to do we must ever keep before us the ideal of our Lord:—"each member doing what God has given him to do." God knows exactly what each is able to do, how much, how little, when, where, why. What we know upon these very important matters is usually mere guess work, our own or that of some one else. It is not safe to be guided by what we think best; it is safe to be guided by what God thinks best. One of the hardest things to do is to determine not to choose for ourselves, to submit ourselves without hesitation to the choice of our Lord; the latter must be done if we would be considered among His faithful servants. The question should be before each one of us:—Am I doing the work which God has given me to do? Will you not face and answer the question for yourself?

Secretary's Notes

It was my privilege to attend the sessions of the Northern Baptist Convention on one day. I suppose that some of those who were present throughout the entire session will make some report to the "Star."

I was impressed with the reception that was given to statements made during the day relative to Free Baptists. I did not notice any patronizing air nor any haughty spirit but a frank, genuine willingness to recognize that so far as that meeting was concerned, there was no distinction between Free Baptists and any other kind. It certainly marks a great

change in the attitude of Baptists toward us. The election of some members of our denomination to various places of responsibility in the Northern Baptist Convention is another indication of the hearty spirit. I understand from some of the other brethren who were present that the resolutions which had been thought necessary in order to make the co-operation of missionary work a possibility, were passed so that it is merely a question now of beginning co-operation and adjusting the necessary details to take this first step.

Free Baptists are just as much a part of the Northern Baptist Convention as any other Baptists without changing their name or relationship with a Free Baptist Church. It certainly is a very happy event in the history of the long negotiations extending now for about 150 years between these two bodies.

In answer to the question which I sent a few weeks ago concerning the Union of our young people's work with the Baptists, only two replies have been received. That is scarcely enough to be taken as evidence that there is any feeling at all in the matter. It was not my purpose in making that suggestion to even infer that any Free Baptist Church should give up anything but that the United Society of Free Baptist Young People should quietly transfer its list of societies to the Baptist Young People's Union and also to the Forward Movement for missionary education. This latter step was instructed by the last general conference and has already been accomplished. The other cannot be done without the instruction of the Conference Board. The United Society has done nothing much for over three years except to have its name at the top of this department in the "Star." The leaflets that have been prepared and distributed have been paid for by the General Conference and the material that has been written for this department in the "Star" has been written at the request of the editor of the "Star" and at least a part of it would have been discontinued a long time ago if it had not been for this request. The "Star" could continue its young people's department exactly as well after this transfer as it can at present and if the Conference Board thinks best to continue the leaflets they can be continued. I had been hoping that I might have a great many replies concerning these leaflets.

The leaflet for July has been written by Dr. Anthony since his return and gives a few impressions of India and Burma and will be mailed to the various societies about the 4th of July. Anyone desiring a copy of this leaflet should send to Rev. H. M. Ford, Hillsdale, Michigan.

Harry Myers

SELF-MASTERY.

The changing of this year is like the turning of the tide from ebb toward flood. The life can go from ebb to a lower ebb, or it may go up toward flood-tide and a higher flood. The highest flood-tide in a human life is self-mastery.

Self-mastery is the tender outgoing of the heart toward God and all men; the deep, bright glow of the heart-fires, regardless of the dampening of the dews and rains of outer circumstances; the patient enduring, without time limit, of misunderstandings and all that hurts because of them; the gracious lending of strength to the needs of others; the being thoroughly, wholesomely good; the forgetting of one's self in the absorbing thought of God and of men; the full, unflagging meeting of all that is due from us, or needed from us; and if there be more, it is said in the word "self-mastery" itself.

Self-mastery means holding one's self and one's powers steady to their true use; not to lack of use, deficiency; not over-use, prodigality; nor misuse, the inappropriate, the improper; nor abuse, the injurious; but nature's full, true use—not repression but control, full expression through control.

Self-mastery is possible through Jesus. He perfectly embodied it when down here. He will live it over again in each one whose door swings for Him. Every door He enters has upon it two stains, a black and a red; the black of sin, the red of His life-blood. But the black cannot be seen when He comes in. It was covered by the red from the palm of His hand as He entered.—S. D. Gordon, in Sunday-School Times.

THE URGE ETERNAL.

Every soul is athirst, always athirst. It is that—THAT—which marks the soul as infinite. Along the way are various founts, mercifully placed. Some of them are labeled Truth, Love, Nature, Art, Work, Achievement. Each of these founts contains a refreshing draft; none of them, nor all of them, can quench the soul's thirst forever. Whoever planned the universe took good care to protect man from the curse of spiritual satiety. Gold palls, health declines, temporal ambitions fade and pass, but over every human spirit is cast the sweet spell of the Beyond. The penalty of life is the passion for more life. Being and becoming—this is the tonic which fronts the soul with each new morning, the silver dew which lies upon the highway grasses to refresh the tired feet of those who fare.

Man, on his journey, is inspired by song; for this the lark was given. His eyes are rested by a panorama of color; for this invisible brushes hue the trees in autumn. He was made for comradeship; for this a friend with shining face comes and walks by his side. For every need of his spirit an answering meed is provided and every birch by the path waves its signal of cheer. Therefore blessed is he who lives to the full the passing hours and hail's each dawn with courage and gladness, saying, "Behold, to me is given this day another chance at Life and Destiny."—Richard Wightman.

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul! Thou has misread the message. It is not to give thanks for everything, but to give thanks in everything.—George Matheson, D. D.

Field Notes

Maine.

BOWDOIN CONFERENCE held its annual session June 14th and 15th with the church at East Bowdoin of which Rev. E. E. Crockett is pastor. Notwithstanding the church is five miles from the R. R. Station, the frequent rains, and the consequent spring-like condition of the clay roads, the attendance was unusually large and all the sessions remarkably interesting and, we trust, profitable. Thoughtful and inspiring sermons were delivered by Rev. E. B. Tetley of Tompsham, Rev. C. G. Mosher of Augusta, Rev. M. C. Miner of Gardiner, and Rev. S. A. Evans of Richmond. Rev. E. B. Tetley gave a timely and convincing address on "The Temperance Crisis in Maine."

Rev. C. S. Mosher gave an address on "The World in Boston," Prof. H. R. Purinton, D. D., on "The Church and the Boys," and Rev. M. C. Miner on "The Church and the Men." These were full of practical suggestions. A covenant meeting of great freedom, deep interest and spiritual favor was conducted by Rev. S. A. Blaisdell of Lewiston. Rev. E. E. Crockett gave a helpful Bible reading. One frequently heard the expression: "This is an old-fashioned Bowdoin Conference." Transportation and entertainment were free and there was the fullest expression of thoughtfulness, kindness and hospitality. Rev. C. A. Baker, corresponding messenger from the Edgcomb Q. M., brought a cheering message. Following are a few figures from the summary of the year's work in 20 churches as reported by the clerk: Added by baptism, 29; otherwise, 47; dismissed, 28; died, 44; excluded, 11; net loss, 7; total value of church property, \$172,200.00; raised for repairs and debt, \$2,681.00; pastor's salaries, \$11,309.00; average salary, \$565.00; current expenses aside from pastor's salaries, \$4,123.00; raised for foreign missions, \$1127.77; home missions, outside state, \$171.86; state's work, \$153.32; other benevolent objects, \$2070.74; number enrolled in S. S., 2429; average attendance, 1451; conversions, 48; money raised, \$1500.46; active members of young people's societies, 259; associate, 60; money raised, \$365.41; Woman's Missionary societies, 10; money raised, \$421.24; helpers taken, 124.—Geo. B. Files, clerk.

New Hampshire.

E. TILTON.—We regret very much that we have to report the resignation of our pastor, Rev. F. W. Fitzpatrick, who has labored with this church for three and a third years. He has worked earnestly and faithfully. His reward only eternity will reveal. During this time there have

(Continued on Page 13.)

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

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Selections

FANNING A WOUNDED ENEMY.

During the war a large number of soldiers were constantly stationed in and around Saint Louis. Many came up from their encampments every Sabbath to the loyal churches of the city. If any service occurred without the presence of the "boys in blue," we at once surmised that some special danger was imminent which required them all to be at their posts on the Lord's Day.

Early in 1864 a young lady, who devoted much of her time to works of benevolence in the hospitals and barracks, kindly invited a young man of the Seventh Regiment of Minnesota Volunteers to attend a church service with us. He gladly accepted her invitation, though he was not a Christian.

His birthplace was New Hampshire and Minnesota was his adopted State. In infancy he was left an orphan, but had received Puritan training at the hands of his grandparents. He possessed a gentle, generous nature and was most courteous in his manners. He seemed to a stranger quite destitute of the sturdy stuff required to withstand the seductive influences of the camp. A more thorough acquaintance, however, dissipated this illusion. His strict, religious education had fore-armed him. He was as pliant, yet as firmly rooted, as the elm.

He appeared in our congregation just as I was beginning a course of sermons on the "Office and Work of the Holy Spirit." As we endeavored thus to honor the Third Person of the Trinity, He began to work mightily in some hearts. He used the truth concerning Himself to renew the souls of several that listened, and among them was this youthful soldier. When he gave himself to Jesus there was no ecstatic joy manifest, but peace flowed into his soul as silently and as sweetly as the morning light. And now, as he had volunteered for Christ's army, he was duly mustered in, taking his oath in the sacrament of baptism that he would henceforth fight for Jesus and against the devil. His spiritual enrollment having been completed, he was summoned to leave his city encampment and go forth to the toilsome march and the bloody battle; but he went now to do double service—to strike both for Christ and his country. Dangers thickened around him, but he was unmoved. He wrote to his friends: "Although I have enjoyed life and society hitherto, I have never known what true happiness was—such a fullness of joy and peace from the Holy Spirit pervades my soul. I thank you for your prayers on my behalf, and hope, if we meet no more here on earth, that I shall meet you all in heaven."

His regiment was ordered down the Mississippi in pursuit of Forrest. On July 14 a fierce battle was fought and Andrew C. Colby fell, with his face to the foe, both lungs having been pierced by a ball. When his wounds were dressed the surgeon said that he could not live through the night. He took an affectionate leave of his comrades, assuring them that he was ready to die if it were God's will.

Their wounded enemies were also tenderly cared for in the same hos-

pital, and one of them lay beside young Colby. Great was the joy of his fellow officers when they found him the next morning not only alive, but grasping in his enfeebled hand a palm-leaf, with which he was fanning the wounded rebel who had been placed by his side. How clear and beautiful was this evidence of his resignation! He had caught the spirit of his Lord, who prayed for His executioners as they nailed Him to the cross, "Father, forgive them, for they know not what they do."

His remaining history is sad. Our forces were compelled to retreat to Memphis and leave those most severely wounded in the hands of their foes. Those that out of pity and prudence our men refused to remove, trusting that their enemies would show like compassion, were heartlessly put on board cars and carried to Mobile. The wounds of our forgiving hero, contrary to the expectation of the surgeon, had begun to heal, but the jolting cars caused them to bleed afresh. He died four days after he reached his destination. Now the New Hampshire boy and Minnesota man sleeps on the shore of the Gulf of Mexico. A board, bearing his name, the name of his regiment, the number of his company and designating his place of residence, marks his humble grave. His conflicts are past and while he shares the triumphs of the redeemed, may we not learn from his short Christian life to forgive and love?—Galusha Anderson, D. D.

Educational

THE CHURCH AND HER COLLEGES.

The leading article in the Princeton Theological Review for April, occupying fifty-four notable pages, is by Dr. W. S. Plumer Bryan, of Chicago, and bears the title, "The Church, Her Colleges and the Carnegie Foundation." It is a writing of great power and apparently is the first great gun in a campaign that is not likely to be ended until its object is secured. This campaign is designed to secure, by one or both of two methods, the relief of our church colleges from the temptation of severing their connection with the church in order to secure the retiring allowances to instructors offered by the Carnegie Foundation for the Advancement of Teaching.

Dr. Bryan's article is shaped by his outstanding characteristics of loyalty to the divine kingdom and to the Presbyterian commonwealth of it, scholarly habits, statesmanlike outlook and diplomatic method. As a piece of carefully, thoroughly wrought out and admirably expressed argument, it would be an interesting literary study were not the reader occupied with its intention. He shows first the struggles of the early colleges and the sacrifices of the teaching force. Then taking up Mr. Carnegie's great benefaction for colleges, he shows how needed it is and gives a careful statement of its history. He treats fully what he calls "The ban on the church college" by the Foundation, and the ineffectual efforts to secure to church colleges the benefits of the Foundation. He gives condensed histories of some church colleges which have changed their charters in order to

benefit by the Foundation, and of Randolph-Macon Woman's College and Brown University, which have declined to make the change, drawing from these histories the warranted conclusion that the benefits of the Foundation cannot be secured by any college maintaining any real or seeming connection with a denomination. He takes up the situation of those colleges which, having no legal relation to the Presbyterian Church, are permitted by the College Board and the Foundation to appear with an explanation in the list of Presbyterian colleges, and regards it as "simply incredible . . . that the church is willing to give even a quasi indorsement" to them. As Dr. Bryan is not a man to hold that an actual fact is incredible, we take it to mean—and later things in the article seem to warrant the supposition—that he believes the church ignorant of the meaning of such a listing of these colleges.

He gives "The Cumulative Argument for Church Control" in a statement of the greatest clearness and convincingness. Included in it is a showing of the papal attitude which the president of the Carnegie Foundation takes toward denominational colleges and toward the denominations themselves. With its abundant quotations from the president's writings and with its great restraint of expressed opinion on Dr. Bryan's part, it makes a piece of literature that is likely to be enjoyed by every one except the president of the Carnegie Foundation. Dr. Bryan mainly leaves the reader to draw his own conclusions as to the danger of permitting our church colleges to come under the denomination of a powerful financial organization headed by such a leader. He shows finally, briefly and conclusively, that if the church desires to retain her colleges, provision must be made for retiring allowances for their faculties. He makes a very acute suggestion: that a college with twenty faculty members could provide a sufficient fund to supply retiring allowances for them all, by placing in the fund the cost of one single modern college building, sacrificing one item of magnificence and convenience in behalf of the fundamental need of the college. He argues that the denominations, either singly or in combination, must at once provide funds whose interest will supply retiring allowances for the faculties of their colleges. He has no doubt that by either or both of these methods the end will be secured, and it is quite certain that his article will go far toward accomplishing that result. It should be reprinted as a pamphlet and circulated throughout the Presbyterian Church. Might not the College Board do this?—New York Observer.

CHIROGRAPHY AND CHARACTER.

The late Lord Wolverhampton, of England, once while distributing prizes at a certain school, expressed that there was no prize given for handwriting. "Whether you are in political life in judicial life, in mercantile life, in administrative life, or whether you are in love," he said, "you must realize that writing is meant to be read." We devoutly wish that some of our correspondents might ponder those words. To our mind easily legible handwriting should be a matter of conscience.

The man or woman who writes so carelessly and slothfully that one has to rack his brains over the puzzling hen-scratches and tea-box characters is, in some sort, a criminal and should be indicted as being guilty of robbery. For what right has any one to unduly rob an editor or any one else of precious time and much patience trying to make out his undecipherable scrawls—sometimes not worth a penny after they are laboriously translated? It makes us mighty nervous to try to work out through such manuscripts—frequently written with a dull, pale pencil on coarse, flimsy paper—and sometimes we think we would be justifiable in getting almost hoppin' mad. It's a real imposition—that's what it is—and we are tempted to doubt the Christianity, or at least the entire sanctification, of such unconscientious scribblers. In our youth we had an old Irish schoolmaster who once took our copy-book and, squinting at it, somewhat sarcastically remarked: "If my little dog Fido should get into the ink-pot and run around on the paper and couldn't make a better 'copy' than that I'd shoot him; if my old, decrepit grandmother, with the rheumatism and the shaking palsy, couldn't write better than that, I'd announce her funeral." We determined then to learn to write a hand that should be "neat but not gaudy"—plain and readable—and we modestly think that our effort was tolerably successful. Take notice, all ye pot-hook chirographists, brace up, reform, and give us a better "flat"—or rent a machine—or hire an operator.—Western Christian Advocate.

THE STANDARD FOR TEACHERS.

I am of those who believe the teacher is born and not made. Almost any sort of human material may be improved by experience and technical instruction, but unless there is in a teacher the deepest love of the vocation and an unflinching enthusiasm—almost a missionary spirit—there will not be the best results. Given these fundamental qualifications—and they exist in every community—there is a chance for training teachers who will be invaluable in any locality. But to secure them the rewards must be proportionate to the service rendered.

We have no single standard for teachers in this country. In each community there is some sort of standard, but at present to be a teacher calls more for influence than for technical equipment, save in the most enlightened communities. Training schools and schools of practice help some young women, but too many teachers enter upon the work with no other notion than of giving

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instruction in the same slipshod manner in which they received it. Of course we are making progress, but nothing like what is needed. The system employed is more to blame than the teachers. In these days, when the pupils write so much of their work and pay less attention to their text-books, they are deprived of much of the personal enthusiasm of the teachers, which is one of the greatest factors, while the teachers are submerged in clerical work, such as the correcting of papers, etc.

A few weeks ago I called upon a teacher just after her session had closed. She was mentally and physically exhausted. She was a woman of thirty, but looked ten years older. Before her was a pile of papers in arithmetic, spelling, composition, and physical geography, which she must go over that evening. She admitted that she could not often go over the papers with any great care, simply because she had neither the time nor the strength to do so. The school hours had completely exhausted her vitality. As she expressed it: "At four o'clock each day, I am a squeezed lemon."

To me it seems impossible for a woman or a man to teach forty children with any degree of success under the existing methods. I shall be criticised for making an attack upon the best judgment of the country's school administrators, but I am not afraid of that, for I find that most pedagogists agree with me. The failure of our present system is too apparent to call for any argument.—Lippincott's.

CAN YOU PASS THIS TEST?

A professor in the University of Chicago told his pupils that he should consider them educated in the best sense of the word when they could say yes to every one of fourteen questions that he should put to them. Here they are: Has education given you sympathy with all good causes and made you espouse them? Has it made you public spirited? Has it made you a brother to the weak? Have you learned how to make friends and keep them? Do you know what it is to be a friend yourself? Can you look an honest man or a pure woman straight in the eye? Do you see anything to love in a little child? Will a lonely dog follow you in the street? Can you be high-minded and happy in the meaner drudgeries of life? Do you think washing dishes and hoeing corn just as compatible with high thinking as piano-playing or golf? Are you good for anything to yourself? Can you be happy alone? Can you look out on the world and see anything except dollars and cents? Can you look into a mud puddle by the wayside and see a clear sky? Can you look into the sky at night and see relationship with the Creator?—Kansas City Star.

EUROPE'S EARLIEST RACE.

Exploration of a cave in the cliffs at St. Brelade's Bay, on the south coast of Jersey, has resulted in the discovery to remains of the very earliest race yet known in Europe—the Neanderthal.

The cave, situated 60 feet above the present beach, was filled and obscured by a surface fall in a long past period, but in more recent times has become exposed by the action of the sea. The exploration

which has been carried out by the Societe Jersiaise, was suggested by the discovery of a very primitive type of flint implement found in the rubble below the site of the cave.

Operations under the direction of E. T. Nicolle and J. Sinel were begun in 1910, and when the floor of the cave was reached, after the removal of 25 feet of overlying material, extensive traces of primitive man were found. Old hearths were indicated by the fragments of charcoal and burnt earth, numerous flint implements of a very primitive type were found, and bones and teeth of certain extinct animals.

"The teeth, nine in number, have been examined by Prof. Keith, conservator of the museum, Royal College of Surgeons, who finds that they belonged without doubt to an individual of the Neanderthal race, but are in certain features more primitive than even the teeth of the Heidelberg mandible, usually regarded as the earliest remains of man yet discovered in Europe and assigned to the glacial period.

"This is the first discovery of Neanderthal man outside the limits of the continent of Europe. He has been found at Gibraltar and in France, Belgium, Germany, Australia and Croatia, but so far has not yet been found in England. It is probable, as Mr. Marett suggests, that Jersey was united with the mainland when it was inhabited by the Neanderthal type of man."—London Times.

FRESH AIR IN CHURCHES.

The editor of the Western Christian Advocate recently said something about the effects of foul air in church which will appeal to some of our pastors very forcibly. He said:

"Too frequently do we come home from a church service with a headache which makes misery for us the rest of the Sabbath. The atmosphere of the church was stagnant, stuffy, overheated, stupefying. Its effect told not only upon the worshippers, making them dull of hearing and considerably vacant-minded and unresponsive, but also upon the preacher, who gradually wilted under its noxious influence. Often, when in the pulpit, we have fairly gasped for a fresh breath, and have almost collapsed from the enervating effect of breathing exhausted and poisoned air."

Perhaps one of the first things which will strike some of our pastors upon reading the above will be that they themselves have preached in these very churches, and possibly have come home with the very same headache. It would seem that such churches are found in different parts of the world, and they are deadly foes of good sermons.

It may be that an orator of the first rank could triumph even over carbon dioxide and a stagnant atmosphere, and compel attention under most adverse conditions, but it is certain that the average preacher is very much at the mercy of the sexton, and if the air is stagnant and foul the sermon will be practically wasted.

The value of fresh air is recognized today more than ever before, and some of our churches are admirably ventilated, but the ventilation of others is of the key-hole and crevice type, i. e., the only fresh air which is allowed to enter comes

through the key-holes or through the crevices which may be found around the doors and windows.

Some folks imagine that cool air is pure air, and they think that if the air be only cool enough there can be no question as to its purity. But the air may be none too warm and yet very impure, although usually in a crowded building the temperature rises as the air becomes vitiated.

But suppose we grant the need of fresh air, the question arises as to the method by which it may be most readily secured. The usual method of opening doors or windows causes some people serious alarm, as they are in mortal terror of what they call "drafts." And when the body has been sweetering for some time in a temperature of about eighty degrees the sudden inrush of air currents at a temperature near zero is not exactly pleasant, and is not usually advisable. But fresh air should be secured somehow. We are not competent to solve the problem how best to secure it in each individual case, but we realize its need sufficiently to urge it upon the trustees of our various churches.

Now, we do not think that the ventilation of our churches is any more at fault than the ventilation of many of our public halls, our railway coaches, and even our homes. In many cases we find that there exists an unshaken and unshakable conviction that while fresh air is good when one is out of doors it becomes a menace the moment one enters a building. This prejudice is of long standing and very widespread, but recent experiments, especially in relation to tubercular trouble, have helped us to reach a saner view. Fresh air is not a poison, even at night time, and the home, the school, the factory, and the church, all need abundance of it.

If the air in the church be stagnant the preacher will find his task never light, a much more difficult if not impossible one, and the hearer will find it much more difficult to appreciate the pastor's effort. In some the architect, in some the trustees, but whoever is to blame the remedy should be sought and found and applied as speedily as possible. Neither pastor nor people can afford to forget the value of the church of an adequate supply of pure fresh air.—The Christian Guardian.

HOW TO HEAR GOD'S VOICE.

Every conscientious Christian desires, above all things else, to walk in the path of righteousness; but all of us often grope after it blindly.

Not only are we, especially those of us who are not naturally clear-sighted and quick-witted, in doubt frequently as to the expediency of a particular course; but the "rights and wrongs," the ethical aspects of it, puzzle and confuse us also. Then we long for the "great voice as of a trumpet," which shouted in the ears of the inspired seer of Patmos.

It will be observed that when this voice was heard, John was "in the Spirit." If we also could be "in the Spirit," we might hear God's voice.

How can we rise to that exalted state? It is probably the same condition of mind into which Paul rose when he prayed in the temple. He calls it "a trance," and in it he, too, heard the Voice, outlining exactly the course which he should pursue. It will be observed that he was in prayer at the time. It is doubtless

while we are in prayer, our spirits rising on its wings from these murky lowlands of earth to the clear upper air, that we are most likely to hear God's voice.

And when he speaks, how shall we understand him?

In the scorching arraignment of the Jews, described in the eighth chapter of John, Jesus implies that they cannot understand him because they are evil. They are not "of God." Hence they cannot comprehend his words.

How can we learn the language in which God is likely to speak to us?

Doubtless it is learned as any other is learned—by study and practice. The man who does not read his Bible, who has no acquaintance with the words which God has spoken in the past, will not recognize the words which he speaks today.

"The voice of the Spirit," says Dr. David J. Burrell, "is, as ever, heard today among the children of men. God does not leave himself without a witness in the case of any man. He speaks with many voices, and none of them is without signification.

But not all voices laying claim to divine authority are the true voices of the Spirit.

"The youth in the Book of Proverbs heard, on one hand, the voice of Wisdom crying, 'How long will ye love simplicity? Turn you at my reproof!'

"But Folly, also looking forth from the casement, called, 'Stolen waters are sweet and bread eaten in secret is pleasant.'

"Even conscience is so often perverted by habit that we cannot rely upon it. The preacher is not always a safe guide, nor the consensus of the church, as history tells us.

"How, then, shall we discriminate?

"The touchstone is Scripture. It is the one and only 'infallible rule of faith and practice.' Search the Scriptures. The man who believes his Bible is safe, though he finds himself in a very cyclone of conflicting voices. He lives as mariners say, 'in the very eye of the storm.' He can speak as John Knox did, who, on being admonished of the wrath of Bloody Mary, as he was walking to Holyrood with his blue Genevan cloak over his shoulders and a Bible under his left arm, replied, 'All hell cannot harm the man who hath in his left hand a safeguard for the right.'"

It is seldom that the man who prays continually, and daily saves time to study his Bible, fails to decide on the right course; for thus he can hear the voice of God directing his steps.—Selected.

At the home of Jerry Smith Newburg at East Dixmont recently were gathered Jonathan Woodman, aged 93 years; Jerry Smith, aged 86 years; George Lewis, aged 84 years; John Davis, aged 79 years. Their combined ages was 342. The eldest of the four, Mr. Woodman, aged 93 years, recently traveled alone through Massachusetts and Rhode Island, and is now at work farming.

God is a kind Father. He gives us always strength enough and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing to him if we are not happy ourselves.—John Ruskin.

Church Work

NEW HAMPSHIRE YEARLY MEETING.

The one hundred and twentieth session of the "New Hampshire Yearly Meeting of Freewill Baptists" was held in Manchester, June 20-22. Manchester is the "Queen City" of the Granite State, beautiful, accessible and attractive; its people are alert, hustling and hospitable; the Free Baptist church is strong enough to entertain the Yearly Meeting without serious embarrassment, as has been shown on several occasions. The weather was all that could be desired, the attendance was large, and the interest was deep and pervasive from start to finish. The number present at the Ministers' Conference, though quite large, was less than is desirable. Several of our strongest and best men, pastors of smaller, but important churches, were not present and the Conference felt the loss of their presence and personality. Toward the close of the session the spirit of harmony and fellowship, of real "brotherly love," broke through the crust of routine business and overflowed the meeting in a very delightful and really helpful manner.

The Yearly Meeting Conference was quickly organized on Tuesday evening, and the machinery put in motion for the transaction of business so readily that no time was lost.

The Communion service was attended to in a prompt, quiet, orderly and enjoyable manner, and occupied less time than had been assigned to it. The Conference sermon was preached by the Rev. O. H. Tracy of Pittsfield, from the text, "Art thou he that should come, or look we for another?" and was a luminous and satisfactory presentation of the claims of the Christian religion to superiority over all other proposed schemes for meeting the spiritual needs of mankind.

The letters from the constituent bodies and the reports of the various officers and standing committees give abundant evidence of a year of activity and no small amount of genuine prosperity in the work of our churches.

The interests of the Sunday school were ably represented by the Rev. E. M. Fuller, Secretary of the State S. S. Association, in a forceful address, especially emphasizing the value and importance of the Home Department and the Cradle Roll. The addresses at the public meeting of the Woman's Missionary Society by Mrs. Whitcomb, editor of the "Helper," and Miss DeMerritte, were felicitous and appropriate.

The Young People's Union of the state has assumed the support of Miss Florence E. Rich, who expects to go to India in a few months, and were fortunate in having her as one of the speakers at their meeting. She quickly won the sympathy and admiration of the large audience present by her gracious personality and evidently sincere devotion to the work she is to undertake, and she plainly deserves the cordial and generous support of all our young people. The Rev. W. S. Coleman gave an earnest and stimulating address on the topic, "Why the Young People Should Enter Larger Fields of Activity." He was followed by the Rev. A. E. Kenyon, who came in as a substitute for the Rev. M. L. Gregg, who was obliged to be absent at this time, and proved himself to be a man well equipped, ready for an emergency and capable of filling ac-

ceptably, even at short notice, an unexpected gap in the program.

During the supper hour, on Wednesday, music was furnished by an excellent orchestra, several members of which are connected with the entertaining church, or its affiliated society. Under the efficient direction of Mr. I. N. Cox, Superintendent of the Sunday school, interesting speeches were made at the table, by the Rev. Lewis Malvern, the Rev. N. A. Avery and the Rev. C. S. Frost, former pastors of the church, and by the Rev. B. W. Lockhart, pastor of a neighboring Congregational church, and by the Rev. A. P. Davis of Franklin. The address of Mr. S. M. Sayford, Secretary of the New England Evangelistic Association, given on Wednesday evening, was a most pungent presentation of the claims of personal evangelistic work upon the men of our churches. Mr. Sayford gave also an excellent address Thursday morning on "Rural Evangelism," a subject with which he is thoroughly familiar and which he discussed in an enthusiastic and impressive way.

The report of the Committee on Necrology, giving brief notices of three ministers and two wives of ministers who had passed away during the past year, was an impressive and suggestive service. The report was prepared, as usual in recent years, by the Rev. F. L. Wiley, in his careful and thorough style, leaving nothing to be desired in this respect.

The closing sermon was preached by the Rev. Wesley A. Paige, of Rochester. He chose for his subject, "We are Ambassadors of Christ," (2 Cor. 5: 20) and gave a very clear and faithful analysis of the duties, character and privilege of Christ's ambassadors. It was a fitting close to a most excellent session of the New Hampshire Yearly Meeting, one which will be pleasantly and helpfully remembered by all who enjoyed its opportunities.

The business was transacted with great promptness and harmony. The time of holding the sessions was changed to the fourth Tuesday in May, and the treasurer's books will be closed on the last day of April.

The success of the session was due largely to the carefully prepared program and to the prompt, skillful and courteous control of President Gilkey, who, in accordance with recent usage, was re-elected for another year's service. The devotional services were all directed by the Rev. E. P. Moulton and were inspiring and helpful, showing the value of careful preparations and unity of plan in this important feature of our public sessions.

G. C. W.

NOTES.

From the record of the Northern Baptist Convention lately sitting in Philadelphia:

"A resolution was adopted authorizing the Convention to accept any funds or properties from the Free-will Baptist denomination which it shall desire to transfer to this Convention. The understanding is, that most funds will be transferred to the Foreign or Home Missionary Societies, as most appropriate to the work of each. But there may be a residue, which would naturally come to the Northern Baptist Convention. Hence this motion. It was also voted that delegates from Free Baptist churches be admitted to seats in this Convention."

"A telegram was received from Hillsdale, Mich., to the Convention, as follows: 'As President of the General Conference of Free Baptists, and President of the first college founded by its

constituents, I send salutations and Godspeed, deeply regretting that the college commencement forbids my participation with other Free Baptist delegates now sitting in your Convention. Following the advice of the General Conference Hillsdale College has chosen Conley of Michigan, designated as Baptist trustee, and Van Doren of Chicago, member Theological Advisory Board, and made two Baptist pastors Doctors of Divinity.'"—Joseph W. Mauck, President.

THE BAPTIST CONVENTIONS.

I hope later to speak more at length concerning these great Baptist gatherings here in Philadelphia. They began June 13 and lasted until June 25. There were 3,600 present and enrolled at the Northern Convention and nearly 3,000 at the Baptist World Alliance.

The most noticeable thing and the most characteristic, as I see it, is the new spirit that has come to the Baptists. It is tolerant, it is liberty loving, it is generous. Every address rings with it whether from men across the sea or here. There breathes and burns that spirit of liberty—liberty to think and feel and act; liberty of conscience; liberty to interpret the Bible; liberty to follow the inner light. I am safe in saying that never did Free Baptists, in any convocation, attempt to go further in this respect than the Baptist. And I have never been in a Free Baptist Convention or General Conference where there was such demonstrations of applause whenever any one repeated the key-note of the Convention. Free Baptists were treated most generously. Twelve of us all told were granted all the rights of regular delegates and Pres. Mauck, R. D. Lord and F. H. Stacy were made members of the general committee, and as all know, Dr. Anthony has been for nearly a year one of the messengers. Dr. Anthony did great credit to himself and to Free Baptists in his address of Thursday evening, and when he arose to speak the Convention of 3,600 arose and gave him the Chautauqua salute. I can not here begin to tell of the great and far reaching plans of the Northern Convention, but suffice it to say they are simply daring in the conceptions, and with this new spirit and new second birth and this new baptism we may look for results far beyond the most enthusiastic expectation.

The biggest thing in the Baptist World Alliance is Dr. Clifford of London. His great address before the Convention was doubtless one of the greatest, if not the greatest Baptist utterance ever made in this country, and after he had finished the great crowd went mad for five minutes, rose and cheered and waved flags and handkerchiefs. Again and again they rose and cheered, sang national airs and "Blest be the Tie that Binds" while strong men sobbed and wept. It was a notable demonstration which could occur only once in a century. I must just speak of the 50 Russian exiles who came over, some of whom were released from prison under heavy bonds, to attend this Alliance, and must go back to prison upon their return. It was claimed they are followed by three Russian spies all the way who are to keep an eye upon them here. They stood up and sang one of their Russian hymns. It was in the minor key but in that song was the sadness of exile and

the victory of faith. There are over 50 countries represented at this Alliance and the greatest Baptists of the world are gathered here.

HENRY M. FORD.

OCCASIONAL NOTES.

By Mrs. Z. F. Griffin.

Some came from the Carpenter church to hear our talk on India at Albany. Now word comes that a W. M. S. at Carpenter has been organized with twelve charter members.

Rev. W. W. Crabtree and family of Albany, take a teacher with Miss Amy Coe at \$25.00 a year.

And I have written to Rev. C. A. Collett of Khargpur to get a teacher at \$25.00 for Rev. and Mrs. G. C. Sprouse of Cheshire.

Portsmouth is a fine large city on the Ohio river with the old Kentucky hills as a background. I talked in our large church on prayer-meeting night to a house nearly full. There was a large choir of children that interested me greatly. Junior Christian Endeavorers love to do things and here they are doing this—being the prayer meeting choir. To be always in the prayer meeting helps them now and fixes in them one good habit, and their presence and sweet singing encourage everybody. Besides, sometimes "tired" fathers and mothers have to go with the children who sing and the presence of God rests them and strengthens them in body as well as in soul.

The regular prayer meeting attendance is about one hundred, I was told. Portsmouth S. S. makes the first Sunday a month its mission Sunday and its contributions will substantially help the Amy Coe fund.

Portsmouth church wants a larger share in the regular Home and Foreign Mission work of the denomination and takes the cards and duplex envelopes as soon as it needs the new supply of envelopes.

A Zenana teacher was taken by the church mission society at \$25.00 a year. Those things gladden the heart of Rev. and Mrs. Chase, who are working for the best things.

Sciotoville was visited on a night when there was a lodge banquet and other things to keep people away but the faithful few were there and pledged that more should be done for India. The pastor was not present, but Father Boring helped in the meeting.

I was glad to meet Rev. D. A. Cush of Cove, O., who is working hard in the Ohio and Kentucky yearly meeting and bringing things to pass because he will not be discouraged. He thinks that God means what he says and goes ahead accordingly. He wants a minister, a man with grit, grace and a level head to help in the churches now multiplying on his hands.

A Sunday at Blanchester with Rev. Laslie and his preacher wife was a day filled full. I gave a short talk in the Blanchester S. S. at nine and drove with Mrs. Laslie to Sugar Hill where she preaches, and spoke at eleven. In the P. M. another drive brought me to the New Hope church where warm hearted people listened and in the evening I talked at the Blanchester C. E. and later at a union meeting of the Blanchester churches. When I hear what came of all this you shall know. The pastors will help that something may come of it.

Next came Morral, Grand Prairie and Wyandotte. An afternoon meeting was arranged at the home of A. L. Browne of Grand Prairie and people came from all the churches. It was a thank-offering meeting in charge of Mrs. Bagwill, the pastor's wife. After a good program of music and readings, I talked of the women of India. The offering of nearly \$14.00 was sent the next day by the pastor to Dr. Givens.

That evening I spoke at Morral to a good house.

Probohd Nayak of Basta, Orissa, has been taken at \$60.00 a year by three men, Ezekiel Browne, Orleigh Shoots and Jacob Harris, all of Grand Prairie. The W. M. S. of Grand Prairie took a teacher at \$25, and will do more Mary Jane Browne, or "Mother Browne," belonging, I think, to the Morral church, gave \$20.00 to become a life member of our Woman's Mission Society. This I sent to Miss Porter. Pastor Bagwill is hard at work and you will hear more from his churches.

I was in Green Camp on Wednesday evening and on the Sunday morning following. The pastor, Rev. Hoyt, has a genius for getting church debts paid and now their elegant stone parsonage is free from debt. They have, too, a fine stone church.

As one looks over all this rich farming country and sees the fine village homes one longs to see more of the actual wealth of this land given to God—to his church, to his "utmost parts of the earth."

At La Rue the Ohio Central Y. M. was in session. The church needs a pastor. It was good to see Father Sutton and his wife in their home. Reports from some churches were encouraging, but too many are without pastors. The meetings were spiritual and helpful. Earnest, faithful ministers were there. Deacon Peters, who was present when this Y. M. was formed forty-one years ago, was present, and he with other working delegates from Marion proved that a church may belong to a Baptist association and be true to its dear old Y. M. at the same time.

The Sunday evening of the Y. M. week I found a good attendance at Marion and the old friends are true to our Indian mission and give largely for it. Every church visited gave a mission offering. The conditions for the union of Baptists and Free Baptists in Ohio, especially in Southern Ohio, are not so favorable as where most of us live. But I believe as I have talked with ministers and people that they will be true, not only to the dear old Free Will Baptist denomination, but to any move that it makes in the faith that that move is for the glory of God and the strengthening of his work. The whole denomination should be in deepest sympathy with our people in places like this and should be absolutely true to them. If the time comes soon when in many places we join Baptist associations we must absolutely hold our old organizations and hold them strong. Free Baptists are used to enduring hardness. How I honor them! Now come days of peculiar testing to us as a people. We must go forward, but we must still keep step. And they in the hardest places, where to move is almost impossible, they must know that the music is tuned especially for their feet, and that not a man in all the line is impatient with them.

FIELD NOTES.

(Continued from Page 9.)

been two series of special services. One, of ten days, in charge of Bro. E. B. Stiles, and one this past winter, conducted by Bro. H. E. Buffom, of Northfield, Mass. The visible results, for various reasons, have not been what we hoped for.

The church has prospered materially during his pastorate. The interest has been good, the attendance extraordinary in the history of the church. The preaching has been to the point, the lines have been clearly drawn, the people have been led up to the place where they must make a choice, but alas, many were not willing to go all the way, and drew back. There have been some additions by letter and by baptism. It is rather remarkable that only one death from our membership has occurred in over three years. The books have been thoroughly revised and the present membership is in good standing. Improvements have been made on the church building inside and out. It has been made quite up-to-date by the addition of gas lights, organ loft, pipe organ and new cushions inside; while the lawn, cement walk and stepping stone, gave the passerby the impression that the people take pride in their church grounds. A large part of all this is due to the energy, perseverance and personal labor of our retiring pastor.

While he has been with us the financial affairs of the church have been placed upon a sound basis. It is being left in good condition, with bills all paid, and a balance in the treasury, with nearly \$710 in sight for the coming year. In this time hundreds of dollars have been raised for repairs and benevolent purposes, the pastor's salary has been increased \$200 and the janitor's has been doubled.

The present interest and attendance has been good. The mid-week prayer meetings are the best we have had at any time for the three years.

The S. S. is in a flourishing condition. The Bible class of 25 members has been organized since Mr. Fitzpatrick came here and has an average attendance of fifteen. This class has been quite a factor in the contributions, having given \$15 thus far this year.

The missionary interest of the church is being well cared for by the Bachelor Missionary society. They are doing a good work, although their numbers are few. Through the influence of the society the duplex envelopes have been adopted.

The church is fortunate in being favored with exceptionally fine music, rendered by a volunteer choir of 12 persons under the leadership of Mrs. Dena Dergin, as organist, assisted by Mr. James Virgin as choir director. The members have been very faithful in attending rehearsals and preparing for their duties.

June 8, the pastor entertained the choir and their friends, making a company of 25. A pleasant evening was enjoyed and a delicious collation, consisting of strawberries and cake, was served. June 15 we had a parish supper and roll-call. Eighty people partook of the supper, 72 attended the service in the church. Of the 25 resident members, 21 responded by a testimony or passage of scripture. Ten of the non-residents sent responses. This was followed by a

sermon by Rev. E. Newall. The church was beautifully decorated for the occasion with ferns, wild flowers and potted plants.

This church has been apportioned \$105 for the New Hampton work. Already \$150 has been raised. No successor to Mr. Fitzpatrick has, as yet, been selected.—H. G. Wyatt, clerk.

Rhode Island.

CAROLINA.—Children's Day was fittingly observed by the Carolina F. B. church. At the morning service the pastor, Rev. H. Lockhart, preached a special sermon for the children that was interesting and helpful to both children and grown-ups. A pleasing feature of the service was the children's choir. A Sunday school concert, in the evening, under the direction of Mrs. Lockhart, Miss Moore and others was interesting and instructive. The church was prettily decorated for both morning and evening services by Mrs. S. C. Brown and Miss Lily Callaghan.

New York.

LAWRENCE Quarterly Meeting for its 256th session convened at St. Regis Falls, June 15th. Rev. Nelson Ramsdell was chairman, Ellenberg, Rev. F. C. Smock, pastor, reports additions and prosperity. Lawrence reports that Rev. B. F. Jefferson supplies their pulpit. They report additions to church. Hopkington reports a prospect of obtaining a pastor soon. St. Regis Falls reports Rev. Nelson Ramsdell is supplying their pulpit until a pastor can be obtained. Dickinson reports no pastor or stated supply, but still maintain their regular appointment by prayer and song service. All the churches have Sabbath schools and regular covenant meetings. St. Regis Falls church sustains in addition to their Sabbath appointments two week day prayer meetings which are largely attended and very spiritual. Next session will convene at Ellenberg Depot, Sept. 15th and hold over the Sabbath.—D. S. Smith, clerk.

NORTH SCRIBA.—Rev. W. Stocum took the pastorate here March 1st. He has been about a good deal, looking after the needs of the parish. May 28th Porter Post attended the church in a body and he gave them an excellent address. June 4th the I. O. O. F. held their memorial service and he gave the address.

The 11th Children's Day was observed in the morning, but a severe storm prevented the evening exercises and they were held the next Sunday night. There was a full house and the program very good. This week the pastor is attending Yearly Meeting at Unadilla Forks. The people kindly making provision for him to do so. The Oswego county Baptist Convention the second week in June convened in Fulton and this church was invited to send delegates and the pastor to have part in the program. Rev. Stocum attended and gave a paper. He was cordially received and had a very pleasant time. Our Sunday morning service well attended. Evening not so well, usually from thirty to fifty only. Sunday school in fine condition. Larger attendance and more interest than for some time. The mid-week prayer service shows good spirit and has a fair attendance. Harmony seems to prevail in the different depart-

ments. The 29th occurs our annual strawberry social which usually calls out a large attendance.—Lena M. Prosser, church clerk.

Ohio.

MORRAL.—Since our last report we have been steadily moving forward in our work for the Master, and we feel that we have some encouraging things to say. We have had some accessions to our churches recently which have been a real strength to us, and our young people's society at Morral has had some 12 or 15 new members added, and our Sunday schools at Morral, Grand Prairie, and Wyandotte have made material gains. We are doing good work at home and abroad. At Morral we have nearly doubled our apportionment for Foreign Missions, and at Wyandotte we only lack 23 cents doubling our apportionment, and at Grand Prairie we have surprised ourselves. This is largely due to a visit from Sister Griffin recently. We had planned an afternoon meeting for the ladies of the three churches at the home of Mr. and Mrs. A. L. Brown, where an excellent missionary program was rendered. Thirty-nine ladies, four men and several children were present and an offering was taken for foreign missions amounting to \$13.65, and then at night Mrs. Griffin spoke at Morral where another offering of five dollars was taken, and while here she inspired us with a missionary spirit, and our Grand Prairie Woman's Missionary society assumed the support of a native teacher in India, and three of our men, Mr. E. Browne, one half share, Mr. Jacob Harris, one fourth share, and Mr. O. P. Shoots, one fourth share, took Rev. Probohd Nayak, as their missionary in India, and have pledged to support him. This means that Grand Prairie has given six times as much for foreign missions as they were apportioned and in the last eight months these three churches have contributed \$154.53 for our India field. This includes twenty dollars paid for a life membership in the Woman's Missionary Society by Mrs. Mary Jane Brown, the mother of A. L. and E. Brown. We expect to have the next session of the Ohio Free Will Baptist association with our Grand Prairie church, and hope to meet the ministers of the state there on Tuesday evening, August 29th and closing Thursday evening, the 31st. An excellent program has been arranged which will be sent out in a few days to those interested. Let every church send their pastor and one additional delegate.—J. H. Bagwill, pastor.

Wisconsin.

WAUPUN Association met with the church at Fairwater, May 20-28. There were the fewest delegates present in a number of years. We were glad to welcome Rev. Otto, the new pastor at Hortonville and Dale, who preached Friday morning and on Friday afternoon gave a talk on the larger vision of our work, earnestly pleading that we do all in our power to strengthen our denomination in Wisconsin. Rev. B. E. Rifenberg preached Thursday evening and Rev. G. C. Alborn Friday evening. These were the only pastors present and as all three were obliged to return home Saturday, pastor Farr of the entertaining church preached Sunday morning and evening and

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Sunday School

THE SUFFERING SERVANT OF JEHOVAH.

Isaiah 52:13-53:12.

July 9.

THE LESSON CONNECTED.

This is the last of the famous passages in the book of Isaiah concerning the Servant of Jehovah, 42:1-9; 49:1-13; 50:4-11; 52:13-53:12. In one verse before these, 41:8, Jehovah calls Israel, "My servant." But if the prophet's message starts with the thought of the idealized Israel and its mission to the world, the personification becomes rapidly more vivid until we see the figure of the Son of David, the Messiah of the Jew and the Christ of the Gentile.

We have here presented the unparalleled sufferings of the servant of Jehovah and the effect upon men. "The tragedy makes an impression far more profound and convincing than any direct teaching could have done."

The suffering Messiah proved to be a stumblingblock to the Jews. They had forgotten or failed to comprehend the prophet's suffering servant of Jehovah. In this passage is set forth the slow growth of the comprehension of the thought of a suffering Saviour. A triumphant, a conquering Messiah the Jew could understand, and for the coming of such a one he looked.

The manly ideal in antiquity was physical strength, so sickness and suffering aroused repulsion, and the old and sick were everywhere abandoned to die.

"So men look upon the suffering servant of Jehovah and first find this suffering contemptible. Next they think it a judgment of God due to his sins—it is a penal suffering. Then the prophet suggests that it is for man's sake—it is not on account of the sufferer himself at all—it is a vicarious suffering. Lastly, the prophet declares that this suffering shall somehow be the means of man's healing—it is a redemptive suffering."—Condensed from Expositor's Bible.

Before Next Sunday.—Read 2 Kings 20, which connects Manasseh's reign with the story of Sennacherib's invasion.

Find another instance where a good king of Judah was followed by a wicked one. Is the same succession seen today? How do you account for this change?

THE LESSON CONSTRUCTED

Locate At the point of view of the closing days of the exile.

The Material—

1. The Exaltation after Humiliation of the Servant of Jehovah, 52:13-15.
2. The Humiliation and its Reason, 53:1-6.
3. Ill Treatment by Men and Exaltation by the Lord, 53:7-12.

Study of the Material.—I. For particular explanation see especially the commentary of Orelli. The teacher will do well to read in the American Revision with attention to the margin the second part of Isaiah from chapter 40, noting especially its point of view, which is the same whether it be thought of as written by Isaiah or "By another man whose name was Isaiah," and which brings

out the preparation for deliverance; its progress as a drama of redemption and its delineation of the spiritual work of the servant of Jehovah and its completion. "The servant of Jehovah is the mediator by whom Israel is redeemed and God's kingdom is established upon earth." Trace the various persons in whom the idea was partially expressed and its completion in our Lord Jesus Christ. Verses 13-15 in a way give out the theme and emphasize the purpose of God and the righteousness of what is to be described.

2. The form is that of a confession of the countrymen of the servant after their eyes are opened (1) of their blindness; (2) its reason in the abasement of the servant; (3) the effect in vile treatment of him; (4) the key to the riddle to be clearly seen in that he was bearing the peoples' sin.

3. The prophet himself describes the servant's faith in contradiction to his character; his undeserved suffering and its purpose to provide sacrifice for sin; its results to him.

OUTLINE I.

The Prophet's Theme the Servant of Jehovah.

Zion's Confession.

The Servant's Exaltation by God.

OUTLINE II.

The Suffering Saviour:

Pre-figured in History,
Unrecognized by His Own,
Suffering for Others,
Dying for Others,
God's Wondrous Plan,
The Exaltation.

THE LESSON EXPLAINED.

S. A. Wilson.

V. 13. **Behold.** Here is the beginning of this passage. Chapter 53 should have begun with verse 13 of chapter 52. The whole passage, 52:13-53:12, is a poem of five strophes, each one containing three verses of the English version.

My servant. "The Hebrew word means a person at the disposal of another, to carry out his will, do his will, do his work, represent his interests."

So, it may be applied to the courtiers, the subjects, the ambassadors of a king, or to the worshippers or the priests and prophets of the deity.

Shall deal wisely. Most commentators, prefer the marginal rendering, **shall prosper.**

Exalted . . . lifted up . . . be high. It takes three verbs to give complete expression to the prophet's thought. Compare statement of Jehovah's throne, Isa. 6:1. He would emphasize this as the exaltation is in so great contrast to the previous humiliation, which contrast the prophet proceeds to set forth.

V. 14. **Astonished.** The world was surprised at his humiliation, could hardly believe that the Messiah would come in so lowly a guise.

At thee. Read at him.

Visage marred. This parenthesis gives the cause of the astonishment, that one so lacking in all the imposing attributes that the world expects, should claim to represent Jehovah.

This marred visage and form is the vague metaphor of a leper.

V. 15. **Sprinkle many nations.** Nearly all commentators prefer the marginal reading, **startle many nations.** His exaltation will be as amazing as his humiliation. The Septuagint has many nations shall marvel. Astonished at his sufferings, men will be startled at his honors. The centuries are proving this true.

Shut their mouths. Dumb with surprise or awe.

Not . . . told . . . shall . . . see . . . not heard . . . understand. The heathen nations without the teachings of the law and the prophets, will recognize and receive the Servant of Jehovah while Israel has rejected him.

53:1. **Who hath believed our message?** The preceding three verses were spoken by Jehovah. Here men are speaking. Our message is the message given to us, the statement of the coming of the Messiah in suffering and lowliness.

Arm of Jehovah. The power of Jehovah. The phrase is frequently used in Jehovah's direction of human history.

V. 2. **For.** The reason men did not believe the message is now given. They were influenced by outward appearances.

Before him. Before Jehovah, who knew his "suffering Servant," though the world did not.

Tender plant. Perhaps a reference to Isa. 11:1. "Literally, a suckling; as we say, a sucker."—Lange.

No stately tree, but a weak, slender offshoot from a decaying stump.

Out of a dry ground. In unfavorable conditions.

No form . . . comeliness . . . beauty. Nothing attractive, nor imposing, no majesty.

V. 3. **Despised.** Compare what the Jews said of Jesus, that he was a Samaritan, a sinner, and was possessed by a demon. John 8:48; 9:24; 10:20.

Rejected. Forsaken and ignored.

Sorrows . . . grief. "Pains . . . sickness." The words are expressive literally of bodily states. Sickness and affliction were thought by the ancient Hebrew to be indicative of the Lord's anger, and an evidence of secret sin. See Job. 4:7, 8. Here in the metaphor begins to appear the image of one afflicted with a loathsome disease from whom men turn with aversion.

Hide their face. Turn away their faces in shuddering disgust. The "suffering Servant of Jehovah" is no more attractive to mankind than a leper would be.

V. 4. **He . . . borne our griefs.** Here begins a new understanding of the reason of these things, a new interpretation of the facts. The idea dawned that these sufferings were not on his own account, but theirs. The contrast of the new interpretation and the old is given in these verses. "The emphasis of contrast lies on he and our."

Stricken . . . smitten. As one stricken with leprosy, like Uzziah. We thought his humiliation a judgment of God upon him.

V. 5. **But.** We see now that was all wrong. On the contrary, his sufferings were not on account of his sins but ours.

Wounded. Literally, pierced.

Bruised. Prof. Skinner translates this crushed, and refers to Job. 6:9, Am. Standard Version.

Chastisement of our peace. Necessary to obtain our peace.

V. 6. **Like sheep . . . astray.** The figure of the strayed sheep is a frequent one in the Scriptures. Compare Psa. 119:176; Luke 15:4; Jer. 34:6, et al.

Every one to his own way. The people were living in heedless selfishness, absorbed in their own concerns.

V. 7. **Oppressed.** This word adds the thought of cruel, unjust treatment from men.

Opened not his mouth. Patient silence under suffering is not an Oriental virtue. The Oriental is clamorous. The Old Testament personages from Job to Jeremiah are either challenging God to witness their innocence, or are confessing their sins, or bewailing their sorrows. Compare Matt. 26:63; 27:12-14; John 19:9.

V. 8. **By oppression and judgment.** By an unjust decision—a judicial murder.

Generation . . . who . . . considered. "His persecution ended in death, but his contemporaries did not understand that this was for the people's transgressions, not his own."—Dummelow.

V. 9. **Wicked . . . rich man.** Many scholars think the two phrases synonymous, as the rich in those times were generally wicked. He an innocent man, had a convict's death and a felon's grave. The Am. Revision implies this sense by changing "because" to although."

V. 10. **Pleased Jehovah.** The Hebrew does not convey the idea of pleasure or satisfaction that is in the English phrase. It only says that this was no accident, but was in accordance with Jehovah's plan.

An offering for sin. A trespass-offering.

See . . . send . . . prolong . . . days. The reward awaiting the Servant of Jehovah is here brought out. These, long life with children and grand-children around one, are the blessings that appeal to the Hebrew. The Servant of Jehovah will come to an endless life at last.

Pleasure of Jehovah. The purpose or the desire of Jehovah.

V. 11. **Shall be satisfied.** All this humiliation and suffering will not be in vain.

These last two verses are spoken by Jehovah. The passage ends as it began, with the words of the Lord.

V. 12. **Portion with the great.** He will become a great power in the world. The ruling nations of the world today are the Christian nations.

Divide the spoil. A proverbial expression for victory.

Poured out his soul. The Hebrew held that the life resided in the blood. Lev. 17:11.

Was numbered. Yet he was not one himself.

Because . . . yet. The verse ends with a restatement of the contrast that underlies the whole passage, the false and the true interpretation of the Servant's life and death.

LESSON PARABLES.

So shall he "startle" many nations.

A missionary had tried to gain the good will of an old negro king by making him presents of clothes, beads and magical toys. The king let him have a site for his house, but would give no heed to his teachings. A famine came, and the missionary found a poor little slave that had been left to starve by his owner. He took him home, fed and cared for him, nursed him through a long illness, and when he died buried him with every mark of respect and honor. Then the old king made a speech to his people, and said: "This man nursed poor Tempe, and helped him, and when he died buried him as if he had been his uncle, in a lot of warm clothes, and fenced in his grave. I know of it all. There is something in it that is wonderful. I cannot understand it."

Borne our griefs. The inscription on the tomb of General Gordon, better known as "Chinese Gordon," in St. Paul's Cathedral in London closes like this: "Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God." What wonder that the Chinese listened to him as if he were from another world, and that many an African tribe regarded him as a visitor from heaven."

Made intercession for the transgressors. The last act of Miss Dr. Chestnut, the martyred missionary of Lien Chou, having already fled for life to the spot where she was murdered, was to tear a strip from the skirt of her dress and bandage up the wound of a Chinese boy who had been hurt and was near her. This was more than praying for her enemies. It was an exhibition of love and the application of her consecrated skill in behalf of one of those who were seeking her life to take it way.

Dr. Manuel Secades y Japon, attorney for the Department of the Interior of Cuba, has arrived in this country from Havana, having been sent here by President Gomez to inspect the various prisons of the United States, and take back ideas for the proposed prison in Havana. He will visit among others the penal institutions at Joliet, Illinois, and Elmira and Dannemora, New York. Dr. Secades y Japon attended the recent Congress of prison officials in Washington.

Obituaries

FULLER.—Mrs. Cornelius Fuller, the subject of this sketch, passed from this earthly to her heavenly home on May the 7th, taking her departure from Union, Mich., early Sunday morning. In her going there is a place made vacant in the Free Baptist church, where she has been a member for 25 years. She was loved and respected by those who knew her. She had the privilege of living in this world 70 years, a privilege that a good many don't have. She was born in Ohio and came here when young. Was married to Cornelius Fuller in 1892. To this union were born six children, four of whom are living, two having died in infancy. Those that still remain are Charles of Cedar Lock, Ind.; Elmer G., Calvin, Mich.; Willard J. and John of Lapeer. The profusion of flowers showed somewhat the esteem in which she was held by her friends and neighbors. The funeral services were held on the 9th. Prayer at the house with regular services at the church. Text used, Nahum 1:7, "He knoweth them that trust in him." Interment in the cemetery near the church. The services were conducted by the pastor, W. E. Green, assisted by his wife, a Wesleyan Methodist minister.

Health Hints

THE TYPHOID FLY.

Dr. L. O. Howard of the United States Department of Agriculture has proposed the name "typhoid fly" as a substitute for that of "house fly." A number of investigations carried on in various parts of the world demonstrate that the transmission of disease by the fly is no longer a mere theory but is a truth, scientifically established. The earliest convincing evidence of the dissemination of the typhoid bacillus by the house fly was furnished by doctors who investigated camp conditions during the Spanish-American War. It was found that officers whose mess tents were protected by screens suffered proportionately less from typhoid fever than did those whose tents were not so guarded, and that the fever gradually disappeared with the approach of cold weather and the consequent disabling of the fly. Dr. Daniel G. Jackson of New York, finding that flies, attracted by floating sewage, swarmed along the water front in that city, caught a number of them in traps and found innumerable typhoid bacilli on their legs and bodies. By means of a map which indicated the cases of typhoid and intestinal diseases, he proved that the increase in the number of these diseases was in direct proportion to the number of flies. The vast majority of the cases were in the parts of the city nearest the polluted water front. This investigation led to the formation of a special committee of the American Civic Association to urge the extermination of the fly. If no filth is allowed to accumulate in a house or its neighborhood, it will not be troubled by flies, for they do not ordinarily stray far from their breeding places and their sources of food. In a thoroughly clean neighborhood they cannot live in the face

of screens preventing their access to food and in the absence of manure heaps and other receptacles for filth in which to deposit their eggs. The co-operation of a neighborhood to ensure absolute cleanliness will therefore rid it of flies. It is necessary to enact ordinances as has recently been done by many cities in Indiana, Kansas, and California, and to see that the health officers enforce them so that the careful shall not have to suffer from the sins of their short-sighted neighbors. The fly-fighting committee of the American Civic Association will furnish local organizations with tracts against the fly, with a travelling exhibit of photographs and placards and with lantern slides illustrating the subject. It also has a moving picture film, entitled "The Fly Pest." The secretary is Edward Hatch, Jr., 156 Fifth Avenue, New York.

RULES FOR DEALING WITH FLY NUISANCE.

Keep the flies away from the sick, especially those ill with contagious diseases. Kill every fly that strays into the sickroom. His body is covered with disease germs.

Do not allow decaying material of any sort to accumulate on or near your premises.

All refuse which tends in any way to fermentation, such as bedding straw, paper waste and vegetable matter, should be disposed of or covered with lime or kerosene oil.

Screen all food.

Keep all receptacles for garbage carefully covered and the cans cleaned or sprinkled with oil or lime.

Keep all stable manure in vault or pit, screened or sprinkled with lime, oil or other cheap preparation.

See that your sewage system is in good order, that it does not leak, is up to date, and not exposed to flies.

Pour kerosene into the drains.

Cover food after a meal, burn or bury all table refuse.

Screen all food exposed for sale.

Screen all windows and doors, especially the kitchen and dining room. Burn pyrethrum powder in the house to kill the flies.

Don't forget if you see flies, their breeding place is nearby filth. It may be behind the door, under the table or in the cuspidor.

If there is no dirt and filth there will be no flies.

If there is a nuisance in the neighborhood, write at once to the health department.—Woman's World.

TO INCREASE PHYSICAL STRENGTH.

There is no known drug that will add in the slightest degree to the strength or vigor of the human body, and no "tissue builder" on earth except food. The only universally reliable "bracer" is exercise in the open air and sleeping with your windows open, and the only permanent tonics to the body are fresh fruit, red meat and green vegetables. A dollar's worth of cream contains ten times the "strength of any dollar bottle of tonic ever invented." Bat plenty of real foods, the best you can raise or buy, and you'll have little need of either patent foods or patent medicines. Any remedy which universally, or even in the majority of all cases, produces a sense of exhilaration and improvement is pretty safe to contain a "cheater" of some

sort, usually either alcohol or opium.—Woods Hutchinson, M. D.

THE COST OF SICKNESS.

Dr. J. N. McCormack, secretary of the Kentucky State Board of Health, recently delivered an address before the Kentucky Medical Association on "The Cost of Sickness" which might well be termed the "Cheapness of Health," in the course of which he said:

"The estimate of our reporters of an average of \$94 for the medical care, drugs, nursing and loss of time for each case of sickness, certainly a very conservative one, places the total yearly tax upon the people of Kentucky for eight diseases at \$12,911,398, nearly double the annual revenue of the state. But the actual loss is far beyond this. Professor Fisher, of Yale, the World's greatest authority upon the subject, tells us that the value of a human life gradually rises from \$90 in the first year to \$4,200 when in full vigor, remains nearly stationary for a long time, and then gradually declines until it becomes negative. He places the average value of lives sacrificed by preventable disease in this country at \$1,700. Making this the basis of the calculation and applying it to the 13,337 deaths from eight of these diseases last year, gives the sum of \$22,672,900. Adding this to the \$12,191,398 which it costs in various ways to care for those sick of them, gives a total loss for the year of \$34,864,298. Enormous as these figures may seem at first sight, it is believed that they underestimate the money-saving which is entirely possible every year if all the people of Kentucky could and would observe the laws of health as now known to the scientific world in their daily lives. This cost of sickness is just as much a tax upon the people as if paid into the county, municipal and state treasuries, but no benefits are returned from it as is the case more or less with other taxes. It will be noted that preventable sickness is discussed here purely as a business matter, no consideration being given to the inconvenience, suffering and sorrow it brings into the homes of the people."

Another speaker referred to the history of eight years of smallpox epidemics in Kentucky, covering the period from 1898 to 1906, as another example of the costliness of disease. These epidemics cost the state a million of dollars, "to say nothing of the distress, suffering and loss of life." In Germany, Dr. McCormack pointed out, vaccination has long been compulsory and smallpox has disappeared. In the last reported year there was but one case in Germany's 63,000,000 of population. "The average cost of a successful vaccination is forty cents, the average expense of caring for a case of smallpox for the public is \$40, and yet in the face of this experience over forty per cent. of our people remain unvaccinated."—Good Health.

COOKING AN ART.

"I hate to cook," says a housewife. "I love to do everything else about the house, but I do not like to cook."

This statement no doubt has come from many a housekeeper and we must admit that at times the work becomes tiresome, especially when

a few failures have been made.

If the cook did not have to hurry with her work, she would find it less disagreeable. When by having too much in hand the bread is browned too much, or the pudding is burned on top, the meat scorched, the cook may well be excused for occasionally growing tired of her job.

But with all this, when one endeavors to take great interest and pride in her work, she can learn to like cooking. When the flaky pies are replaced in a row, when the biscuits look too pretty to eat, then it is that the cook begins to grow proud of her art in cooking. And it is an art, just the same as painting beautiful pictures is an art. And is it not one to be just as proud of? The world will probably not hear of your light biscuits and your good pies, like it does the picture your cousin paints, but you are just as high in the position of woman's accomplishments as is your artist friend. Your own family enjoys and admires your work and it even gets beyond your own walls, for have you not heard the husband or children say: "Mother bakes the finest pies I ever tasted?" Is not that enough to pay for all your efforts?

A woman who loves her home and her work, once said: "I'd rather hear my husband say he enjoys my good meals and my tidy house, than to have my picture in the New York dailies as the head of some famous woman's club or a much noted suffragette."

That woman knows what her calling is, and she no doubt has more influence over her husband and sons than some of the leading women in the woman's suffrage movement have over a whole townful of men.

Learn to love your work and do not feel that because the newspapers do not publish your pictures and laud your efforts that you are not popular and appreciated. The woman able to prepare healthful food is worth a dozen old-maid lecturers trying to tell people how to run the Government, when they could not prepare a sandwich for a starving child.—Unidentified.

CHARCOAL FOR POULTRY.

Every hog raiser knows that charcoal and ashes are good to keep pigs healthy, and every chicken raiser ought to know they are good for chickens also. One summer the head of the house stored a barrel of charcoal in the barn for the pigs. This was before we shut the chickens out of the barn, and every day when I went to gather the eggs, I found one or more hens in that barrel scratching and picking out small bits of charcoal. I concluded they needed charcoal in their business or they wouldn't be eating it. So I put a panful of it in the chicken yard for them, and have kept it before them ever since. We never have sick chickens and I think the charcoal has something to do with their healthfulness.—Fannie M. Wood.

In Scotland up to the middle of the 18th century the usual school hours, six days a week, were from 6 a. m. to 6 p. m., with two recesses of an hour each. Even on Sunday some school work was done. Some schools opened at 5 a. m. and closed only with the darkness. The holidays were restricted to a day at Candlemas and at Whitsun and a fortnight in autumn.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK

FIELD NOTES.

(Continued from Page 13.)

gave a short missionary address for the W. M. S. on Saturday evening. At the Institute Friday the work of the Sunday school was discussed. Papers were given by Rev. G. C. Alborn and Mrs. Sherwood on how we could better improve our Sunday schools and make them the evangelizing power they should be. The covenant meeting Saturday afternoon was in charge of G. C. Alborn and proved a blessing to those in attendance. Our churches are in a fairly prosperous condition, although a number have lost heavily by members moving away, death has also claimed some. Mr. John Tipler of the Winneconne church was "one of the old guard" is especially missed.

Two new pastors were expected in the Association the first of June. The Y. P. S. C. E. Sunday afternoon was in charge of President N. H. Westman of Fairwater. At the business meeting the President was re-elected, Mr. Scott, rector, was elected vice president and Miss Hazel Peachey, secretary and treasurer. The following were elected as delegates to the Yearly Meeting at Evansville: C. O. Tinkham, C. M. Barden, Rev. E. C. Hamlen, E. M. Sherwood, Mrs. Folsom, Mrs. Geo. Chinch, Mrs. Sykes, Mrs. Joslyn, Mrs. P. Sheldon, Miss Alice Sparks, Mr. Will Douglass, Mrs. G. C. Alborn, Mrs. Longfield.

NORTH LAND BRANCH of the Waupun Quarterly Meeting convened with the Maple Grove Free Baptist church, June 2-4. Rev. Mr. Rifenberg, pastor of the Burnett Free Baptist church, delegate from the Waupun, was present, who by his address and sermons rendered efficient service, contributing very largely to the success of the meetings. And the Quarterly Meeting desires to express its appreciation of the kindness of the Waupun association in furnishing efficient helpers in Quarterly Meeting work. The reports show that the churches have endeavored to keep alive and to maintain public services, prayer meetings, Sunday school and preaching. The Maple Grove has painted and otherwise repaired its meeting house this spring. While regretting that the mission apportionments have not been fully

met, we are, however, glad to have done something and trust that of us the Master may say: "They have done what they could." Notice was given that at the next regular session a motion will be made to change the name from The North Land Branch of the Waupun Quarterly Meeting to The North Land Branch of the Waupun Association of Free Baptists. Delegates to Yearly Meeting, Mrs. Sarah Blackburn, O. G. Peterson, alternate.—Mrs. Ed. Heffener, clerk, J. G. Peterson Moderator.

POSTOFFICE ADDRESSES.

- Rev. Will S. Coleman, 6 Madison street, Lakeport, N. H.
- Council on Sacred Orders—New Hampshire Yearly Meeting, Rev. Frederick L. Wiley, Secretary and Treasurer, Laconia, N. H.
- Rev. S. D. Church, 5 Furber street, Rochester, N. H.
- Rev. S. Antoinette Esterbrook, Alexandria Court, Barbadoes, W. I.
- Rev. Myra C. Hoyt, Hotel Hamilton, Brockton, Mass.
- Treasurer Maine Young Peoples' Society, Miss Florence May Fultz, 22 High Street, Portland, Me.
- Rev. J. B. Higgins, R. F. D. 2, St. Johnsbury, Vt. Clerk and Treasurer of Ministers' Conference, Vt., Yearly Meeting.

Miss Elizabeth Kelso, Western Secretary F. B. Woman's Missionary Society, Pittsford, Mich.

Rev. J. B. Coy, Assistant State Agent, Maine Free Baptist Association, 173 Wood street, Lewiston, Me. Telephone 706-3.

Albert A. Walsh, Evangelist, Wellington, Me.

Rev. W. T. Boyd, Treasurer of the N. H. F. B. Young People, East Rochester, N. H.

Rev. V. E. Bragdon, Buxton, Me. Rev. A. Space, Central Association's Supt., Keuka Park, N. Y.

J. W. Clemens, Clerk of Little Scioto Q. M., Lucasville, O.

H. P. Campbell, Clerk and Treasurer, of Van Buren Q. M., Hillsboro, Ia.

W. S. Smith, Pierpont, Ohio, Secretary and Treasurer of the Ohio and Pennsylvania Yearly Meeting of Free Baptists.

Rev. J. P. Roberts, President Rhode Island Free Baptist Association, Georgiaville, R. I.

Mrs. Mary A. Caverly, 399 Broadway, Lynn, Mass., Treasurer of Mass. State Auxiliary of F. B. W. Mission Society.

Mrs. Nora M. Hoyt, Treasurer Free Baptist Woman's Missionary Society of New Hampshire, Pittsfield, N. H.

N. J. Shiley, Clerk and Treasurer of the Genesee Yearly Meeting, Darien Center, N. Y.

Mrs. C. H. Austin, Treasurer State Woman's Missionary Society, Batavia, Michigan.

Rev. J. H. Bagwill, President Ohio F. B. Association, Morral, Ohio.

Rev. J. W. Farrel W. Falmouth, Maine.

Eliza A. Chabot, Clerk of Ohio and Kentucky Y. M., Portsmouth, O.

Rev. Benj. P. Parker, Clerk and Treasurer of the Vt. Yearly Meeting, Waterbury Center, Vt.

Rev. Charles S. Frost, 101 Billings Road, Atlantic, Mass.

Frank Low, Clerk and Treasurer of York Co., Conference, Springvale, Me.

Rev. Arthur Given, treasurer of General Conference of Free Baptists, Providence, R. I.

P. W. Boynton, Secretary and Treasurer of the Michigan Ministers' Conference, Oshkoto, R. D. 43, Mich.

Rev. C. H. Meyers, President of Yearly Meeting Home Mission Board, Evansville, Wis.

Rev. A. S. Reeves, Chairman Executive Board, North Kansas, Y. M., Heddams, Kansas.

Evangelist C. I. Orr, 454 Cumberland Ave., West, Portland, Me.

Mrs. O. Thompson, Gobleville, Mich. Secretary of State W. M. S.

Rev. H. R. Murphy, Bethany, Neb. A. E. Ceperley, Central Association Treasurer, Oneonta, N. Y.

Rev. W. H. Trafton, New Durham, N. H.

Rev. John Malvern, No. 25 Johnson St., Lynn, Mass.

Rev. E. E. Phillips, 26 Central street, St. Johnsbury Vt., Field Supt. of Vermont Yearly Meeting, who may be addressed by churches desiring pastors, and pastors desiring fields of labor.

Rev. H. J. Piper, Secretary Rhode Island Free Baptist Association, Eden Park, Providence, R. I.

New Hampshire Yearly Meeting of Free Baptists, Edwin B. Stiles, State Agent, Alton, N. H.

Rev. L. H. Winslow, Farmington, N. H.

Rev. E. Blake, E. Hebron, Me.

George H. Brown Treasurer of Maine Free Baptist Association, Orrington, Me.

Rev. G. C. Waterman, 56 Academy street, Laconia, N. H.

Miss Lydia H. Andrews, General Subscription Agent, The Missionary Helper, 63 Barnes street, Providence, R. I.

Rev. S. C. Whitcomb, Corresponding Secretary and State Agent, 101 Maple street, Bangor, Me.

Rev. H. G. Corliss, Northwood Ridge, N. H.

Rev. G. H. Grey, West Kennebunk, Maine.

J. Y. Demeritt, Clerk Rockingham Association, 35 Lexington Street, Dover, N. H.

Rev. L. S. Williams, E. Wilton, Me. Secretary and Treasurer of Cobb Divinity School Alumni Association.

Rev. G. B. Southwick, Clerk and Treasurer of Holland Purchase Y. M., Dale, N. Y.

Rev. Lincoln Phillips, Lock Box 284, Hampton, N. H.

Notices.

NOTICE.

The West Texas Free Will Baptist Association will hold its annual meeting with the Mt. Pilgrim church, McKinney, Texas, August 15-20. A full delegation from the churches is desired. Corresponding delegates, or others desiring to attend will please notify the Pastor, Rev. C. S. Scott, McKinney, Texas.

REV. D. W. H. CYRUS, Clerk.

A REQUEST.

The subscriber desires the names of all pastors whose congregations have adopted in whole or in part the Tithe Store Plan of church finance, i. e., bringing all the tithes into the modern store-house—the local church. A postal card, with your address, will bring you helpful literature with explanation of the reason for making this request. Address: LARRY MAN, 143 N. Wabash Ave., Chicago, Illinois.

CONFERENCE BOARD MEETING.

The Annual Meeting of the Conference Board of the General Conference of Free Baptists will meet in Porter Memorial Hall, Ocean Park, Me., on Tuesday, July 11, 1911, at 2 o'clock p. m. for the following purposes: 1. To hear the reports of the officers. 2. To elect officers for the ensuing year. 3. To transact any other business that may come before the Board.

Address: LARRY MAN, Sec'y. Concord, N. H., May 31st, 1911.

OCEAN PARK ASSEMBLY.

Rev. A. R. Paul having resigned as Superintendent of the Assembly at Ocean Park for 1911, Rev. W. J. Twort has been appointed to fill the vacancy. All correspondence about the program for Ocean Park should be sent to Mr. Twort, 32 Howard Street, Haverhill, Mass.

Send for the new Free Baptist Year Book and Foreign Mission Report. Price 25 cents. By the dozen, 20 cents each.

H. M. FORD, Hillsdale, Mich.

RYAN—CLARK.—Trenton, N. J., June 21, by Rev. Nelson M. Mayall, Mr. Thomas F. Ryan and Mrs. Christiana Clark, all of Trenton.

Why Suffer from La Grippe? TAKE TALBOT'S TEA.

Cures in one night if taken at first appearance of the disease. Cures Colds, Chronic Indigestion and Flatulency. Purely vegetable. Don't take dangerous drugs. Send 25c for liberal package to ST. J. MEDICINE CO., St. Johnsbury, Vermont. Your money back if not pleased. Get a package now and be prepared to prevent illness and save Doctors' Bills.

PASTORAL EXCHANGE.

The So. Limington Free Baptist church and the East Limington church are without a pastor and would like to correspond with a young or middle aged man who desires a pastorate. Stephen J. Moody, chairman of the Pulpit Committee, So. Limington, Me. Rev. J. L. Sanders will respond to the call of any church looking for a supply. Address, 7 Holyoke Road, West Somerville, Mass.

The Mapleton Free Baptist church at Mapleton, Minn., is without a pastor. Anyone desiring a church is requested to write the clerk, C. A. Davis.

The F. B. Church of South Barrington, N. H., is without a pastor and would be glad to correspond with any one at liberty to take two small pastorate. Address Frank S. Evans, or Walter H. Smith, Wardens, East Barrington, N. H.

The Free Baptist church at North Creek, N. Y., is without a pastor, and would like to correspond with those seeking a field in labor. Direct to F. B. Church, North Creek, N. Y.

Any church in need of a pastor, one who is willing to trust God for his salary without the aid of superannuated socials, may correspond with S. W. Brown, Box 103 Old Orchard, Me.

The Bliss, N. Y., Free Baptist church is in need of a pastor. Good parsonage and to the right man a good living salary. Correspondence solicited. Frank L. Langmaid, Chairman, Pulpit Committee.

Rev. H. W. Carpenter is at liberty and will correspond with any church that wants an evangelistic pastor. Address at Gobleville, Mich.

Harmony (O.) consisting of the Broadway, Raymond and Marmon Valley churches, is without a pastor and would like to have one at once, or as soon as we can get one. Address: AARON TAYLOR, Zanesfield, Logan Co., Ohio.

R. F. D. 1.

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So acknowledged by the State Chemists and used by leading Farmers, Breeders, Express Companies, and Milk Men, who claim it is superior to anything they have ever used. Among these are the Hotel & Railroad News Co., Boston; Cady Moving & Storage Co., Providence; Ryanogue Fancy Stock Farm, New York; the Farm that always supplies the President of the United States with his Thanksgiving Turkey, Westerly, R. I.; Lake Williams Ice Co., Marlboro Mass., and hundreds of other customers well known throughout the country. Good weekly wages.

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Has For Sale, 7 Farms

3 cottages, 100 cottage lots, Little-John's Island, Portland Harbor; 100 at Ocean Park 150 at Long Mousam Lake, 200 at Ossipee Lake.

Any of this property can be bought cheap, half cash, balance in installments.

B. C. JORDAN, ALFRED, MAINE Alfred, Me., Sept. 6, 1909.

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For full particulars and references address H. P. FARIS, Treasurer

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