

Mr. George ...
DEC 5 1925
St C S Loomis May 1912 Batavia N Y

The Morning Star

and Free Baptist

VOL. LXXXVI.

BOSTON, MASS., THURSDAY, SEPTEMBER 21, 1911.

NO. 38

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.

Direct all correspondence for The Morning Star office to 86 Seaverns Avenue, Jamaica Plain, Boston, Mass.

Telephone, Jamaica 141.

Current News Notes.

THE BATTLE IN CANADA.

Canada is to vote on Thursday of this week on the proposed reciprocity treaty with the United States, which our Senate agreed to before the recent adjournment of Congress. The contest is really a struggle for party supremacy in Canada, and adverse returns would cause the retirement of Laurier. The belief has been that there would be a majority in favor of the reciprocity treaty, but the question is one that in the nature of the case cannot surely be answered beforehand.

PREMIER STOLYPIN SHOT.

P. A. Stolypin, the Russian Premier, was shot twice Thursday evening by an assassin in a theatre at Kiev. The audience attempted to lynch the assailant who is a lawyer named Bogrof. Stolypin was not far from the Czar when he was shot. He has had previous experience with would-be assassins. On the afternoon of Aug. 25, 1906, Russian revolutionists exploded a bomb in the premier's country house on Aptekarsky's island during a public reception. Twenty-eight persons were killed and 33 injured, including the premier's 15-year old daughter and 3-year-old son. The premier had a remarkable escape, for only a moment before the explosion he had stepped inside his study at the rear of the salon to speak to Prince Shakovsky. He was only slightly injured in the face and neck by flying splinters, but he was prostrated by the shock. Stolypin had made enemies by his severity in carrying out governmental policies, but his conduct was believed to be satisfactory to the Czar. The Premier may possibly recover.

CHOLERA IN EUROPE.

Cholera is still prevailing in many parts of Southern Europe. The proposed peace conference this fall in Rome has been postponed on account of the presence of the disease in that city. A despatch from Constantinople Sept. 14 says that the whole Ottoman empire is in the grip of the cholera, and deaths will be numbered in the thousands, though the failure of any attempt to keep official records makes even an approximate estimate impossible. Scarcely a town or village from Bagdad to Scutari has escaped.

In Northern Asia Minor, where the scourge first appeared, whole villages have been wiped out. In some districts the taxgatherer in making his rounds has not found a living person, such of the inhabitants as had survived the epidemic having fled to other parts. The troops returning to the camps near here from Albania have been a prolific source of infection. In most cases the sanitary measures taken are hopelessly inadequate and the disease is simply running its course.

MAINE STAYS DRY, PERHAPS.

Our latest available reports on making up the Star on Tuesday morning of last week were to the effect that prohibition had been defeated in Maine on the preceding day by a majority of 886 votes. During the week, however, there were various reports, based on conflicting or confusing returns from several towns, that made the result somewhat uncertain. But the latest reports indicate a probable victory for prohibition by the small margin of 356 votes. There was talk of a recount by each side, as the result seemed to be against them, but good lawyers declare that no recount can be made, except by clerks who could correct their own errors. It is unfortunate that the result is so close, because it is likely to cause a renewal of the struggle in some form next year. Besides the liquor question the voters of Maine were to answer three other questions in the recent election: 1. Would they make Augusta the permanent capital of the State; 2. Would they allow Portland to increase its debt limit; and 3. Would they approve the Davies' direct primary bill, which would make the primary elections apply to all nominations of candidates for any State or county office, including United States senator, member of Congress and member of the State Legislature. They voted yes on all of these questions. But the city of Lawrence, Mass., which is practically bankrupt on account of extravagant expenditure, shows that some limit should be placed upon the tendency to create public debts.

GOVERNORS IN COUNCIL.

The governors of 25 States met in annual council at Spring Lake, N. J., last week. Various questions of local and general importance were discussed, but the governors seemed to be most careful about the safe-guarding of State rights. Something like excitement was produced by a motion of Gov. O'Neal of Alabama that a committee be appointed to protest against the invasion of State prerogatives by the Federal Courts. The special thing that aroused the governors was decisions that affect the rights of States to control freight and passenger rates, for example, in their own States. Referring to a recent decision of this kind in Minnesota, Gov. Hoke Smith of Georgia said that if the Minnesota decision should become the law of the country "then the twilight zone will so broaden that we

will never see daylight again in the region of passenger and freight rates. Once the question is decided this way the states' railroad commissioners will be emasculated and then we will return to that condition where the interstate commerce commission will have no control of intrastate rates, and the carriers can do exactly as they please." The motion received only one negative vote and the committee was appointed. Next year the Governors are to take up the question of uniform divorce laws.

A SOCIAL CIRCUMSTANCE.

Giuseppe Titoni, aged 16 years, and his sister Annie, aged 18 years, who came from Italy a month ago, set up a little bar room at their home in Lawrence, this State. The first customer was Gabrielle Tutono, aged 10 years, who had a can filled for a dime. She was taking the beer home when a policeman stopped her. She returned to the Titoni home with him and he learned that the idea had been put into the youthful saloon keepers' heads by a man residing in the same house, who sent the girl for the beer. The saloon's stock was seized, the children were warned by an interpreter and a warrant was sworn out for the man. The father of the Titoni children is in Italy and their mother works in a mill. A new and enlarged field for this kind of business is about to be opened in Maine.

PREJUDICING THE PANAMA EXPOSITION.

Methodist, Baptist, Presbyterian, and Episcopal ministers of the Pacific Coast, and especially of California, are calling upon political leaders, and state and city officials, to arise and put down what is charged to be wholesale graft in business affairs, and open vice in municipal affairs. Failing to do this ministers declare the Panama Exposition project will meet with a cold reception by commercial bodies, and will prove a failure. In their setting forth of conditions ministers are endorsed by foremost laymen of the Coast. Indeed, the latter go farther in their charges of immorality in many forms, and openly say they will work to make conditions known unless pledges of a clean-up are forthcoming. It is charged that the Exposition will drop to the level of a moving picture show. The Exposition is planned to celebrate the opening of the Panama Canal and its date is 1913. In a statement recently received by ministers in many Eastern cities appears the following: "The industries of San Francisco are prostrated, trade is timid, business hesitates, and every form of graft, vulgarity, crime, social evil, gambling and infamy are working together to continue present conditions."

AIRSHIP MAIL SERVICE.

The first successful official aeroplane letter route was opened last Saturday by the British postal administration from Hendon, England, to Windsor Castle, about 20 miles. Four aviators,

(Continued on page five.)

Contributions

FREE BAPTIST FOREIGN MISSIONS.

BY FRANCES STEWART MOSHER.

The nineteenth century was the missionary century of Protestantism. The East aroused from time-old slumber. Its countries were opened. Anglo-Saxon energy rushed in. Steam and electricity became messengers of the Gospel.

In the first quarter of the century Buzzell's Magazine found its way across the Atlantic, and fell into the hands of Adams Taylor of London, a prominent minister, and editor of General Baptist publications. His denomination appointed him to open correspondence with the Freewill Baptists of America. Forty-five years had passed since the Freewill Baptists had been organized, and this was the first fraternal greeting which had come from any denomination. Soon after, James Peggs, a missionary in Cuttack, Orissa, appealed "to the churches and ministers of the Freewill Baptists of America" for co-operation in mission work. The Star published the letter, and several editorials, and correspondence with missionaries in Orissa and the West Indies followed.

The immediate impulse to action came half a dozen years later from the American wife of Amos Sutton, a General Baptist missionary at Puri, India. One day when the burden of work was overpowering her husband she told him of a denomination in America similar to his own. He at once wrote a letter to them, but she could give him no address. The letter lay in his desk for months when a package coming from England wrapped in a copy of the Morning Star furnished an address to which it was forwarded. The letter was immediately published in the Star.

That autumn in North Parsonsfield in the meeting house where John Buzzell preached so long, the preliminary organization of the Freewill Baptist Foreign Mission Society was effected. John Buzzell was elected president and held the office thirteen years. An act of incorporation was obtained early the next year, and the year after Sutton and his wife came to America, and at the New Hampshire Yearly Meeting addressed the people upon Missions in India. The Encyclopedia says that as he pictured the miseries of the Hindus, and told how he had seen the "poor worshipers of Jagernath throw themselves under the wheels of the idol car they were crushed to death," and "the audience of three thousand people was greatly moved," and Mrs. Hills in Missionary Reminiscences, says: "Tears, sighs and even shrieks spoke of the deep sympathy of many hearts. A collection of one hundred dollars was taken, probably the first one of any note ever given for foreign missions among Freewill Baptists." Sutton labored among Freewill Baptist churches for a couple of years, preaching and writing. The first book I ever bought was, after dividing my pennies with Miss Crawford, a little volume written by Amos Sutton on India. He also interested the Baptists in establishing a mission among the Telugus, which has been eminently successful.

In 1835 the Society had raised twenty-six hundred dollars, and the denomination ventured to send to India two missionaries and their wives, and there were men and women who in those days before steam and electricity, when travel meant hardship and privation, dared trust God and the denomination. They were Eli Noyes and his young wife, Clementine Pierce, and Jeremiah Phillips and his bride, Mary Spofford

Beede, the young widow of Samuel Beede, deceased editor of the Morning Star. Mrs. Hills in Missionary Reminiscences pathetically tells of the sailing of the slow-going ship that bore Sutton, Phillips, Noyes, their wives, and others,—in all twenty-one missionaries—away on a five-months' journey over an infrequently traveled sea to a little known shore. It required courage to be a missionary.

A few years passed. The little Free Baptist mission prospered, but the denomination had a new heritage in that dark country. In a little grave lay the baby daughter of Mr. and Mrs. Noyes. The heroic Mary Beede Phillips with her babe slept in another Indian city, shrouded and buried by her husband, rising from a fever-stricken couch to perform these last offices in an unfriendly, unsanitary land. The six little famine children who had been given to her joined their tears with his, and were his only sympathizing friends. One of them lived to be the native preacher, Silas Curtis. A few years later, and again the disconsolate husband laid the second Mrs. Phillips to rest. Mr. and Mrs. Q. R. Bachelor had joined the little group of missionaries, but after four years of devoted labor, Mrs. Catherine Bachelor slept with her departed missionary sisters. As the years have gone by our Free Baptist graves in India have increased in number. Orissa is holy ground to us because of these graves. The people for whom these missionaries gave their lives, and among whom their dust reposes, must be won to the Gospel. The Scots cast the casket-enshrined heart of the Bruce far into the ranks of the enemy and rushed forward to the rescue. Our Free Baptist graves in India are our inspiration as we echo the watchword, India for Jesus.

Balasure was the first permanent station of the mission. Here the first convert was baptized, led by the teaching of his motherless children whom he had entrusted to the mission. Here too was built the first chapel. Dr. Bachelor built, largely at his own expense, two houses for orphan boys. An industrial school has later been established. At various times an orphanage for girls has been maintained here. It took a definite form when J. L. Sinclair of New Hampshire made a donation to buy and put in order a building now known as the Sinclair Girls' Orphanage. Here was also begun the Zenana work in '69 by Mrs. Smith and Mrs. Hallam. In a short time one hundred and twelve houses were opened. A book room was established by Mr. Coldren, and Bible women were employed.

Jellasure is also sacred ground for here Miss Crawford labored and died, and here to their native place came back four of Jeremiah Phillips' children with two other sisters, born elsewhere, to labor as missionaries. It is much to give one's self to a noble cause. It is more to be blessed with children who give themselves to carry on the cause which the parents loved. The story of the Jellasure mission for twenty-one years is the story of Miss Crawford's Girl Orphanage. In '68 eighty-two children were rescued from starvation, and placed in her school. The next year forty more were added. The number in the asylum increased to one hundred thirty-six, and the school pupils to one hundred fifty-five. The girls as soon as educated and old enough were sent to teach in the vicinity. Only three of the famine survivors remained unconverted. It is impossible to estimate the influence of these Christian native women as teachers and wives; and the beauty and blessing of their lives is due to the Christlike teaching of Miss Crawford.

To Balasure, the first permanent station, other stations were soon added, and the Balasure and

Midnapore Quarterly Meetings were formed, which constitute the Bengal and Orissa Yearly Meeting. Ample appreciation cannot be rendered to our faithful missionaries who have gone for us to India. Their wise planning and successful labor have merited the approving testimony of the committee appointed the past year by the Baptists, and our denomination to visit foreign mission fields.

To sustain this work abroad there were needed enthusiastic workers at home. First and always in Foreign Mission work must be named Mrs. Marks Hutchins Hills. As wife of the evangelist, David Marks, she welcomed Amos Sutton and his wife on their first visit to America. She was the helpful, perhaps inspiring genius, that led her husband and the men who frequented their home to found the Foreign Mission Society. In her second husband, Elias Hutchins, Corresponding Secretary of the Foreign Mission Society for eighteen years, she found a congenial mission worker. Not content with urging others to work, there came to her and Mrs. Ramsay the thought of what women might do, and the New Hampshire Yearly Meeting Benevolent Society was organized in 1847, which the next October, in consultation with Dr. Burns of England, developed into a denominational or national Female Missionary Society. For twenty years she was the corresponding secretary, and did a great work in disseminating knowledge of the needs and opportunities of India. The statistical tables which she compiled for the Morning Star, showing at a glance the amount paid by individuals, churches and assemblies, were adopted, and are now in use, in the Year Book. She and her co-laborers established the weekly offering, concert of prayer for missions, and systematized preaching upon missions by pastors. When in '78 the depression of missionary interest embarrassed our work in India, she was the leading spirit to revive mission work among the women by the formation of the Woman's Missionary Society with the express object to aid the Foreign Mission Society, especially by laboring among women and children. She was a manager as long as she lived, and the society maintains the work and is prospering today under the first treasurer elected, Laura A. DeMeritte. It has had only two changes of president. Mrs. Hills' home was often the last which the missionary left in America, and the first to which he was welcomed on his return. Once when James Phillips left in the late evening a missionary meeting in Vermont to drive across the country to get a train to reach his steamer sailing for India, I accompanied her to the church door. The carriage was waiting. Phillips left the pulpit and came through the dimly lighted vestibule. He took Mrs. Hills' hand, and while the tears flowed so she could not speak he said, "You will not be here when I return, but I shall know where to find you."

Of the many workers at home who through the Foreign Mission Society sustained the workers in Orissa and Bengal we can mention only a few others. William Burr served as treasurer twenty-nine years without salary. C. O. Libby was corresponding secretary and treasurer fifteen years, and systematized the work of the Society, and increased its receipts. James Phillips while on a furlough raised an endowment of twenty-five thousand dollars for the India Bible School, and the vacations of all the missionaries have been periods of travel and work and preaching missions throughout the churches.

When General Conference secured a charter the Foreign Mission Society was merged in

Conference which has since carried on the work.

Our pen moves hesitatingly in this article. In the presence of the many missionaries and missionary children, actual witnesses and participants in the India Mission, words of others must be cold. Letters and articles in the *Star*, maps and addresses have made India a second home for Free Baptists. Orissa and Bengal are dear to our people. We are fortunate at present in being able to learn through the *Star* by the graphic descriptions of Dr. Anthony's recent visits to the East the things we want to know about our India Mission.

OUR CHURCH CUBBYHOLES.

BY GEORGE B. HOPKINS.

Most churches have one or more little rooms under the stairs where all sorts of rubbish and some useful articles may be found. An inventory will include a list of articles something like this: an old hat, one or two rubbers, a part of a chair, one or two ancient cushions, a few rags, a lot of old Sunday school papers, a few tin cans and a glass one, a broken lamp, possibly a discarded chandelier, a forgotten Bible, a variety of singing books, some dishes, and "other articles too numerous to mention." Some of these articles might be of use. There are Sunday schools that would be glad to have the singing books. The cap that Johnny left long ago before he moved to Colorado might fit some little boy, but the dirt! It is hidden from public view to be sure, but the stuff may breed disease. At any rate from a symbolic point of view there should be a cleansing, for everything about a church should be emblematic of purity. The yard should be neat, and the entire building with all its nooks and corners should be clean so as to symbolize purity of doctrine, purity of worship, and purity of character. Jehovah wants no blemished lambs for the sacrifice. But after all, there is something more important than cleansing the church-building. That is, cleansing the cubbyholes of the church ecclesiastically considered. These cubbyholes often contain such things as these: envy, bitterness, selfishness, haughtiness, quarrelsomeness, sloth, indifference, and bigotry. They breed plagues of the worst kind. These things cannot be entirely concealed. Our churches need a mighty cleansing. It will take more than it did to clean the Augean stables, but we have the greater power. Christ is infinitely wiser and stronger than Hercules was said to be. But we must apply the power. Many mighty water powers are economically worthless because they are not used. There is power in the waves of the sea to do all the world's work. Sometime it will be harnessed to do that work. The great orb of day furnishes heat enough for the needs of the world. Sometime it will be stored and applied so that coal barons can no longer distress us. But right now we have within reach infinite spiritual light and power and we largely fail to benefit by it simply because of our indifference. We may constantly have the sense of God's fatherhood and loving care if we will. We do not need to have cubbyholes, uncleanly and unwholesome, in our churches and in our hearts. "Having therefore these promises, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." "Blessed are the pure in heart: for they shall see God." If the cubbyholes of our hearts are cleansed we may see God with the eye of the soul even here and now. When the whole church gets the vision it will have on its beautiful garments, and the world will soon be evangelized.

TUMBLING OVER EACH OTHER.

BY REV. SMITH BAKER, D. D.

Spending an evening with a couple we had married a few years before, there was present the husband's mother, a woman of quite seventy-five years, and upon remarking about her good health and cheerful spirit, for her face beamed with intelligent, glad sympathy, she remarked, "I ought to be happy for I have six sons and three daughters, all of them earnest Christians, and I have nineteen grandchildren and three great-grandchildren, and I spend my time going round among them," at which the daughter-in-law, quickly exclaimed, "and we'll all tumble over each other to see who shall have mother the most." A fine, beautiful remark for the daughter-in-law and a splendid tribute to the wise, large-hearted mother. How rich such a woman! She had made herself rich. What a testimony to the power of unselfish love! We had never heard the expression used in such a connection before. It was a revelation both of a wise mother and a good daughter-in-law. "Tumbling over each other"; we used to do it when we were boys upon the village playground chasing the football in the old fashioned way. We have seen men tumble over each other in the stock exchange and at great political conventions in the scramble for a nomination, but here was a new illustration, tumbling over each other from love to mother and mother-in-law. Not all mothers-in-law are unwelcome. They are a benediction in many a home because of the greater wisdom and deeper love which years bring to them. What an unspeakable blessing such a woman, whose heart has been made mellow by mingled joys and sorrows, and whose wealth is not in her money but in the children and grandchildren God has given to her. How many streams of love are flowing into her life and filling her heart full of joy.

There is no more beautiful sight than such a woman, as the grandchildren tumble over each other to receive her welcome. Gold cannot buy or culture give such joy as hers. The incident suggested another line of thought:—

To us boys, it used to mean enthusiasm, determination and joy. The old football was not worth much, but to see who should have it was worth our best endeavor. Love gave the enthusiasm and enthusiasm the joy. Thus hard work from love becomes a joy, and nothing is more contagious than a joyful enthusiasm.

We were in prayer meeting not long ago, when the leader said, "Now who will be the first to testify of his love for Christ?"

Half a dozen were on their feet at once and more than twenty followed each other in quick succession, like popping corn. It woke every one up. It is not an elegant expression, but they tumbled over each other. It represents the idea of a united, loving enthusiasm which makes a strong church in any department of work.

Of course, now and then there may be a wild, unthinking excitement, but the church is not suffering in that direction. There is no great "tumbling over each other" to see who shall be first to do the most in Christian work. A little more baseball enthusiasm would not harm the most of our churches. There is more coaxing and teasing people to say a word or do a little, as though it was a cross; a miserable use of that sacred word, as though it was a hard duty to testify for Christ. Instead of referring to it as "taking up the cross," we should speak of it as taking up a privilege, a thing we are anxious to do.

Nine hundred and ninety-nine pastors in

every one thousand would like to see their people tumbling over each other in church work, as eager to give for missions as men are to bid in a stock exchange. The boys break each other's bones in tumbling over each other in a ball game, but we never heard of any very great injury from too much enthusiasm in church work. A stock exchange with prayer meeting dignity would soon have closed doors. A ball game conducted on prayer meeting methods would soon be played out. We are not pleading for anything undignified or for more emotionalism, but for a sincere loving consecration which should be as natural in the spiritual life as in the commercial. Honest, deep, pure love which has taken possession of the heart, boils over, as freely as a bird sings or a mother kisses her baby. It is a false humility, yea, mere pride, that keeps one-half of Christian people from testifying of their love for Christ. A little four-year-old boy lately ran up to his mother saying, "Mama, my mouth is all full of kisses." When our hearts are all full of love for Christ, we shall not have to be coaxed and teased and urged to speak or pray or do for Christ, but these things will flow out of our hearts like a child's love for his mother. Hanging back is not a sign of modesty or humility but of pride, for love is not like water in an old-fashioned well, which has to be pumped out, but it is like a fountain, which bubbles over because there is so much back of it. The outside world said the early disciples were drunk with new wine because they were so enthusiastic. They tumbled over each other in their earnestness. Those sinners did not realize that the disciples were intoxicated, not with wine but with the Spirit of God. Let us wake up in our religious life and be like those good children of that good mother and tumble over each other in seeing which will do the most for Christ and His church.

AMERICAN SCHOOLS IN TURKEY.

After an extended visit to the Orient, William E. Curtis, the world-famous correspondent of the *Chicago Record-Herald*, wrote home: "The influence of the American schools has been carried to every corner of the empire. Every student leaving these American schools has carried the germ of progress to his sleeping town. He has become a force for the new order wherever he has gone. This influence," says Mr. Curtis, "has been working for a half century or more, and has been preparing the minds of the people for the great change that has recently come over them. The missionaries do not teach revolution, they do not encourage revolutionary methods; but they have always preached and taught liberty, equality, fraternity and the rights of man."

A TIME OF TESTING AT HAND.

Rev. F. E. Hoskins writes from Beirut: "Many of our Syrian churches have experienced a fresh awakening and greater signs of life appear. Christians in the Ottoman Empire are facing a new testing time in life in being drafted into the Turkish army. If all the promises of the new regime were kept the military training would be an excellent tonic for all young men. Unfortunately for the empire, a large number of young men have fled from the country, and this course has opened the door for charges of disloyalty which have been uttered on the floor of the Parliament and re-echoed through all grades of social life. If men are ennobled by bravely facing a difficult situation in life, then the Christians of the Ottoman Empire have a grand opportunity.

Editorial

SOME PRAYERS.

Often the preacher preaches through his prayers. While seeming to instruct the Lord, he is really instructing his congregation. The listener may for the time be more amused than instructed or than soothed into a reverential attitude when he hears his minister giving the Lord a whole lot of information in his prayer. Sometimes this is done because the occasion forbids any other mode of reaching the hearer. Such was the situation of Edward Everett Hale as chaplain of the Senate of the United States, when he prayed that the Lord would guard the treasury of the country for he feared the present Congressmen would not. Harriet Beecher Stowe tells the story of a zealous Whig minister of New Haven who, during the occupation of the town by the British, was ordered to offer public prayers for the king, which he did as follows: "O Lord, bless thy servant, King George, and grant unto him wisdom; for thou knowest, O Lord, he needs it." In spite of unpropitious environment, the minister made his sympathies felt in the direction in which they naturally flowed.

Others besides this Whig minister have made their political proclivities felt in prayer. Parson Eaton of Harpswell, Me., in the time of the embargo, training as he did in the opposite party, prayed for the President of these United States, as was more commonly done then than now: "Forasmuch, O Lord, as thou hast commanded us to pray for our enemies, we pray for the President of these United States that his heart may be turned to just counsels," etc. Sometimes no doubt the petitioner may not be fully aware of all the humor that lurks in the situation or if he feels it most intensely may underrate the powers of his listeners to take it in as he does. Campmeeting John Allen, grandfather of the famous Nordica, being one day introduced into the Maine legislature for the purpose of invoking the blessing of Almighty God upon that august assembly, prayed for them most fervently as "sinners far worse than those on whom the tower of Siloam fell."

Jacob Kruber was a Methodist preacher in the days of saddle-bags and wilderness places and was always, or nearly always equal to any occasion. He is described as witty, satirical, able, learned, sarcastic and eloquent. He lived during the days of the Revolution, and being called on to pray on some great public occasion, he delivered himself of the following petition: "O Lord, have mercy on the sovereigns of Europe; convert their souls; give them short lives and happy deaths; take them to heaven, and let us have no more of them." It was the day when the practice of reading sermons was even more popular than it is today but Jacob Kruger despised the written sermon and never omitted to give such preachers a rap whenever he got the chance. Once a youthful Congregational minister read before him; Jacob also had to follow the young man in preaching, and it was expected he would give the young brother a thrust for the use of his notes. He finished, however, without saying a word that looked towards the manuscript; but, in his concluding prayer he uttered these strange petitions: "Lord, bless the man who has read to us today; let his heart be as soft as his head, and then he will do us some good."

We said, "not always equal to any occasion." He once met his match in a Romish priest. He met the priest one day, not, as usual, on horse-

back, but trudging on foot. Said Kruger, "Where's your horse? why don't you ride?" "Oh," said the other, rather testily, "the beast's dead!" "Dead! well, I suppose he is in purgatory." "Nay, the wretched creature turned Methodist just before he died and went straight to hell."

Father Taylor is still remembered by many in and around Boston, for he fell asleep only forty years ago, though it is fifty since he ceased his active ministry. All who knew him or heard him felt that he was one of the most remarkable men of his age. Emerson called Daniel Webster and Father Taylor the two greatest poets in America but he would have come nearer the truth if he had called them the two greatest orators. He was as quaint at prayer as he was in preaching. Praying once for a society which had met with considerable opposition, at a time the opposition was swelling high, he said, "Bless this glorious order, bless its friends, yes, bless its enemies, and make their hearts as soft as their heads." Once a visiting orthodox minister declined to enter his pulpit because a short time before Father Taylor, whose heart was always soft toward that sect, had admitted a Unitarian minister, the Rev. Henry Ware. So then and there, Taylor fell upon his knees, and burst into the following brief prayer: "O Lord, there are two things we want to be delivered from in Boston—one is bad rum, and the other is religious bigotry; which is worse. Thou knowest and I don't. Amen!" Taylor had his own notions of politeness and adhered strictly to them; it is quite needless to say they were extremely latitudinarian. A Brother Snow, in one of the prayer-meetings, was talking in rather cool and indifferent tones, when to Snow's extreme astonishment, Taylor, groaned out, "O Lord, melt that Snow!" The prayer he once offered in behalf of Abraham Lincoln is altogether unique: "Lord, guide our dear President, our Abraham, the friend of God like the old Abraham; save him from those wriggling, piercing, political, slimy, boring keel-worms, don't let them go through the sheathing of his integrity." Perhaps the sting of his sharp retorts was always quite taken out by the manner with which he uttered them. One Saturday he was very busy in his library and gave orders to his servant that no one should be admitted to see him even if it were the Apostle Paul. Dr. Bentley, a well-known Socinian preacher, pushed in, disregarding the injunction, and he stayed the whole afternoon; rising to take his leave, he said, "Well, you gave orders that the Apostle Paul should not come in, but you see I've had two hours of your company." "Ah," said Taylor, "but I expect to spend a whole blessed eternity with St. Paul; but when I say good-bye to you, it's good-bye forever."

One more instance. It is singular that anyone should ever covet dullness, but with some to be dull is to be dignified. What wooden heads to which we have listened, and how amiably received by a still more wooden audience! One of these wooden fellows once prayed as follows: "O Lord, make me dull enough that I may be able to overtake the stupidity of my congregation." Many need not pray that prayer. Dr. Talmage once prayed for D.D.'s and LL.D.'s as being slow-moving baggage trains that needed to be wonderfully quickened up. Surely a little man loaded down with a heavy title needs much of the grace of God to keep him moving at a good round pace!

In the article of Rev. E. Tibbets in the Star of Sept. 7 the word printed "fiction" should be fiction. For example, the printed expression "heart's of fiction" should be heart's affection.

MARRYING DIVORCED PEOPLE.

This Rev. Mr. Lambert, the Congregational minister in Providence who married the Astors, seems to be a kind of "sport." That is naturally what one would think he was. It was "at the ball game the other day," he says, that he talked the matter over with a fellow minister and they both decided that they would perform the marriage if they were asked. Mr. Lambert's main self-justification is that "other ministers marry worse people than Col. Astor." That is possible. But does that make the marriage of an outlawed person justifiable?

The country seems to have been generally interested in this Astor affair. Perhaps it was because it was vulgar and "shady." The rector of an Episcopal church at Meriden, Conn., who defended the marriage, has been obliged to resign. At the Chicago Congregational Ministers' Association a resolution censuring Mr. Lambert was tabled until the next meeting. Objection was made to singling out the Astors for reproof, when such marriages are common throughout the country, but it was stated that the Rev. Mr. Lambert was a proper subject for action by the denomination. In Newport, the headquarters of the Four Hundred, it is understood that the Ministers' Union will adopt resolutions pledging the ministers not to marry a couple if either of them has been divorced.

It is possible that the universal application of such a rule would include cases of injustice to individuals, but no one can doubt that it would be a far safer rule for social decency than the easy treatment of divorce that prevails in this country at present. One of the strong arguments against such marriages as this one under consideration is that worse people contract them. Then the whole business ought to be discontinued.

NOTES AND QUOTES.

Our readers will be interested in the article on "The New England Baptist Library" on page 12. There is a good place to preserve records and any matter of that nature connected with Free Baptist history.

The moving picture show is now on exhibition again, the finest in all the world. It is the groups of children clad in rainbow colors, frolicking away to school.

The statement comes from Los Angeles, Calif., that one hundred boys and girls wrapped in blankets spent the night in the rotunda and on the steps of the Polytechnic High School to register at the opening of the school next day. They feared that there would not be accommodations for all applicants. Parents brought supper and blankets to them.

Many Free Baptist books and pamphlets are out of print. Any one who has a copy, for example, of Stewart's History, or of the life of Randall, Marks, or Rogers, or Roger Williams by Eli Noyes, should see that they are preserved in libraries, historical societies or elsewhere. Any such publications may also be sent to Mrs. Nellie Wade Whitcomb, Ocean Park, Me., who will see that they are deposited in Porter Memorial Hall for preservation. Any one having a file of the Morning Star to dispose of may also communicate with Mrs. Whitcomb.

About forty Baptist missionaries, including several who were returning after furloughs, left Boston last week for various foreign fields. The party included Rev. and Mrs. Harold I. Frost, who go to Bengal, India. The normal term of service is seven years, although in Africa and the Philippines, where the climate is so severe upon natives of the temperate zones, the term of service is only three years. The missionaries then return to their homes, for a year and a half, generally to return again and again. A devotional service was held on the Bohemian's deck previous to sailing, led by Secretary Barbour. Miss Doe,

Mr. and Mrs. Frost and Mr. and Mrs. Miner were the Free Baptist representatives. Mr. Miner was a Hillsdale student and he goes to Rangoon to take charge of the Baptist Mission press.

Professor Howe writes us that, in these last issues of the *Star* he cannot find it in his heart to appear with a polemical broadside; that, since his last two articles and that of his critic seemed to end with the same acclaim, it was doubtless his, Dr. Howe's, method of reasoning that staggered the brother and gave him "great sadness of heart"; that, as a dear saint of perverid sensibilities, as a poet whose kindled eyes, like those of Mrs. Browning, can see theopanies in wayside scarlet bushes, as a mystic with a subtle, allegorical art of smiting Biblical rocks, and lo! they pour out any desired truth, his critic has temperamental inaptitudes for making exact interpretations either of the Scriptures or of Professor Howe's account of their teaching; and that he fears he should be overtaken with a great sadness of heart were he forbidden to reach like conclusions with his critic except by reasoning after his critic's methods.

BENEVOLENT CONTRIBUTIONS.

Beginning Oct. 1, 1911, contributions for benevolent purposes should be sent as follows:—

For Foreign Missions, to Mr. Charles W. Perkins, Treas., Box 41, Boston, Mass.

For Home Missions, to Mr. Frank T. Moulton, Treas., 23 East 26th St., New York City.

For Colportage, Bible and Tract distribution, and other missionary work, carried on by the American Publication Society, to Mr. H. S. Hopper, Treas., 1701 Chestnut St., Philadelphia, Pa.

For Education (meaning, as Free Baptists use the term, financial aid to candidates fitting for the ministry) and for Ministerial Relief, to Prof. A. W. Anthony, Lewiston, Maine.

Other gifts, outside of the classes above specified should be sent to Professor Anthony.

Sunday School Quarterlies and supplies should be ordered of the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia.

Subscriptions for the *Watchman*, continuing the *Morning Star*, should be sent to *The Watchman*, 525 Tremont Building, Boston, Mass.

Let us make our offerings generous and our action wise and fraternal by heeding these directions.

ALFRED WILLIAMS ANTHONY.

THE MISSIONARY HELPER.

Readers of the *Star*, and Free Baptists generally, will welcome the word, we feel sure, that the *Missionary Helper* does not go out of issue with the *Star*. It is to be continued indefinitely so far as we know at present, and being, after Oct. 1, the only denominational periodical, will have a glad reception into an increased number of Free Baptist homes.

It will be more than ever needed to keep workers in touch with the new and enlarged plans for our Free Baptist people. The *Helper* does not limit its pages to the work of the Woman's Board, but receives contributions from all missionaries and field workers of our denomination.

The motto for the year as stated at Ocean Park Annual Meeting is, "An Auxiliary in every church! a *Helper* in every home." And plans were laid for an increased campaign this fall.

The material that fills our magazine is the best to be secured, and its department matter practical and timely. Let us call your attention to these departments: "News from the Field," home and foreign; "Helps for Monthly Meetings" along the United Study Course lines; "Young People's Department," with contributions

by the young people; "Junior Department," with suggestions for missionary entertainments; "Sunshine," and "Practical Christian Living," including the "Quiet Hour."

We take this opportunity to invite the officers of the W. M. S.—state and local—and also the clergymen, to call the attention of your constituency to the worth of the *Helper*, its continuance, and increased field of usefulness as the only current Free Baptist periodical. Some clergymen have already volunteered to do this.

Our editor, Mrs. N. W. Whitcomb, Ocean Park, Me., will gladly correspond with any who wish information or assistance in pushing the *Helper* campaign. And Miss L. H. Andrews, 63 Barnes Street, Providence, R. I., will furnish sample copies and receive subscriptions.

Are you letting the *Helper* help you? Knowledge spells power.

L. S. F., Sec. Pub. Com.

OCEAN PARK MISSIONARY CONFERENCE.

Everything at Ocean Park seems to be on the gain. New cottages are being built, concrete walks extended, play-grounds enlarged, and improvements in hotel equipment, etc., are being made. The Missionary Conference, held this year, Aug. 19-27, became a sharer in this spirit of progress. The attendance was a little short of what it was a year ago, and was in this respect disappointing. But there were so many encouraging features on the whole, that before the work was finished all were enthusiastic, and were zealously planning for the future.

The encouraging things about the Conference this year were the ability with which the President, Rev. A. M. Parker, arranged and carried out the program; the excellent, prayerful spirit that pervaded all the services; the masterly sermon preached by Rev. John M. Moore the first Sunday on the words, "from henceforth expecting"; the Quiet Hour periods, conducted at the beginning of each day by Rev. Ralph H. Cushman, full of thought, of the Bible, of prayer, and deep, earnest consecration; the series of helpful institutes conducted by three of the ablest Missionary Education secretaries engaged in this work, Revs. John Moore, Albert Legg, and Brewer Eddy; the Home Mission addresses given by Miss Miriam Woodberry and Secretary Gutterson; the Foreign Mission work, brought to us so forcibly by Miss Emily Wheeler in her stereopticon lecture, and by Mr. Holton, who has been for twenty years a missionary in India; the good sized classes that registered for the three newest books, "Advance in the Antilles," "India Awakening," and "Decisive Hour in Christian Missions" (about 25 in this class, under Mr. James Perry); the testimony meeting in which five volunteers for the foreign field, one of whom started in the Conference last year, gave an account of their reasons for heeding the call, and of their readiness to go; the testimonies also of those who had attended this Conference previously and had gone home to organize Mission Study classes, to circulate missionary literature, get missions into the Sunday school, and carry into effect the spirit and teaching they had gained here; and the increased faith that people at the Park and others who have witnessed this Conference from year to year, have come to have in its work.

These are some of the reasons why we felt led to go on to greater things in the year to come. Money has already been pledged by individuals to carry on a preliminary campaign at once, to secure one hundred delegates for 1912. The matter of the best time for the Conference,

and other questions, are to be submitted to pastors and others for their decision. Several have promised to help pay the expenses of delegates to come here next year, and some who were present this time are inquiring concerning the development of plans that will help them to interest the young people in their vicinity and secure a good company to attend. We shall be glad to correspond personally with those who wish to help secure the 100 delegates for 1912.

J. B. Coy, Secretary.

Harrison, Me.

Current News Notes.

(Continued from page one.)

with two biplanes and two monoplanes, were engaged in the work, and about 100,000 letters constituted the first delivery. These experiments have been watched with considerable interest by the United States postal authorities, who are of the opinion that the day when letters will be forwarded from city to city by airships is not far distant. Postmaster General Hitchcock has given his consent to the establishment of an experimental aeroplane mail route between one of the outlying branches of the Brooklyn post-office and the aerodrome at Nassau boulevard, L. I., during the international aviation meet, which is to be held there from Sept. 23 to Oct. 1. It is probable that a special postcard station will be established at the aviation field, and a temporary postmaster appointed by the department to conduct the business. The postoffice department will watch the experiment with interest.

COLLEGES WITH TRAVELING FACULTIES.

A plan that is wholly new in religious method, either in this country or abroad, will be entered upon within the next ten days. In connection with the Men and Religion Campaign there start out the two first teams of instructors in personal work. These teams are in effect college faculties. They reverse the old order of scholars going to them. They go to the scholars. A traveling college is therefore the new thing in religious work. These faculties, holding institutes eight days, will teach the English Bible, Christian Missions, Social Service, Work for and by Boys, and Evangelism, and the men occupying the chairs are among the leaders in these lines. They are assured of support before they embark, so there will be no appeals for money and no failure of pupils. Furthermore, even these experts are furnished with common lectures, so that instruction will be uniform. Two teachers in Social Service, for example, speaking in different cities at the same time, will give precisely the same lecture. And so with the other lines of study. This new Christian college will hold institutes in Middle West cities and on the Pacific Coast from October to May. After New Year's a third faculty will go out, holding institutes in Eastern cities. The aims are those of the Men and Religion Campaign, which are to increase information on the part of men and boys in the churches concerning Christian conditions and needs, and as far as possible to set them upon active volunteer work for themselves and others. The college idea is, however, larger than the Campaign itself, in that it will be perpetuated if possible, both for aims of the Campaign and for other Christian effort. It is said the day of the permanent and endowed college with a traveling faculty has come for missions, social service, Bible instruction and other forms of Christian advance.

Family Circle

A DAILY THOUGHT.

Let me today do something that shall take

A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed,
Or thoughtless word, the heart of foe or friend;

Nor would I pass, unseeing, worthy need,
Or sin by silence when I should defend.

However meagre be my worldly wealth,

Let me give something that shall aid my kind—
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me tonight look back upon the span

"Twixt dawn and dark, and to my conscience say,

Because of some good act to boast or man,

"The world is better that I lived."
—Ella Wheeler Wilcox.

THROUGH COLLEGE ON SMALL MEANS.

Undoubtedly, the question, "How can I get to college?" has been asked by many young men and women of small means who have practically given up all hope of reaching a college, or, at least, they are looking forward to the day when they will have stored away from their small earnings enough to carry them through.

In the beginning, I wish to disabuse your mind of the idea that you must have enough money, at the start, to carry you through your college course.

Not that money is not necessary or convenient; it is both necessary and convenient, and the more the better, provided it is used judiciously.

It is well to have at least \$200 with which to begin your college course; yet if you cannot have more than a few dollars and have energy, industry, courage, and push enough to buckle down to good hard manual work you need not fear a failure.

Any young man or woman who has reached the age of eighteen should have at least some money saved for a rainy day; unless he has met with some misfortune or has parents or friends depending upon him for support. In such case there is an excuse.

The majority of young people are making money, yet they are not satisfied. Back in their school days they had a desire to attend college, but when the time for college came they desired pleasure and money; they not having the vision that by sacrificing a few things they would be rewarded a hundred fold after graduating from college. The writer has met many people who have verified the above statement.

Now if there are any such who have the desire to attend college—and I know there are many—I wish to give them a word of encouragement by relating some of my own experiences, together with many others that I have observed.

When but a small boy my school opportunities became restricted because my parents were dependent

upon me for support. I desired an education, and being compelled to be out of school most of my time—in school only from about fifty to sixty days each year until I was nineteen—I had to study at night to keep up with my class. At nineteen, I left school, not knowing that I would ever return. Five trying years passed by and at last that small spark burst forth into a burning desire to go to college. I left all at home and landed at the university with less than three dollars in my pocket. I was willing to work and soon found plenty of it to do.

Six years of college life have passed by—the happiest years of my life—and upon the day of graduation, I could say, "My college debts are paid and I leave my alma mater being worth almost \$500 more than when I entered."

My policy has been to work hard, improve the time, never spend vacations visiting when I should be earning money with which to meet expenses.

You must not think that I was hard at work all the time. I have traveled thousands of miles, visited many cities, attended conventions at distances at my own expense, and have had the grandest and most enjoyable time thus far in my life.

Many of my classmates have worked their own way, or at least part of it. One very popular young man told me a few weeks before graduation that he had borrowed only \$15. He spent his summer vacations canvassing.

Another young man started with \$1.00 seven years ago. Misfortune caused him to drop out for a year or so but he is back in college again and in good shape financially.

Another young man, with odds against him started to college three years ago with about \$50, and he is still hitting the line hard with his determined will to succeed. Many of the boys could be mentioned but it is unnecessary.

Young women have a chance, too. There are many attending our college who have their own way to make, and for this reason alone they command our admiration and respect. Of my acquaintances some do sweeping, dusting, sewing, various forms of house work, while others do office work about the village at odd hours of the day.

If only a young person will determine to make the start and have the backbone to stand by it, great fields for employment and help will open up to him and he can succeed. Victories that are easy are cheap. I believe that the person who will put his whole soul into his purpose will win a great victory.

One writer has said, "No man is a failure until he admits it himself."

I might mention a few things that students are doing to help themselves. They tend furnaces, mow lawns, do janitor work, milk cows, clean house, clerk in stores, repair shoes, clean and press clothes, canvass, act as agent for laundry, picture gallery, or clothing houses, work for farmers, and practically every thing that is to be done.

Now, young man or young woman, it is up to you to say whether or not you will get a college education. If you have not enough money for the full course, make the start and go as long as your money lasts, then you can see better how to get the rest of the way.

All work is honorable. Doctor Howereth says: "Whether he wields a scepter or a swab, I honor the man who is in love with his job." Yet we owe it to ourselves and our friends to be of the greatest efficiently.

What is the use of being the little man when you can be bigger? Climb on up and make room for those who are content with the small things of life. He who tries will win.—James O. Cox, Otterbein University, 1911, in Watchword.

ON WAKING IN THE MORNING.

The first hour in the morning should be the keynote of the day. No one who can possibly help it should be hurried, worried and anxious while dressing and preparing to meet the family and to face the duties that must be taken up after leaving one's room. Susan Coolidge in a beautiful poem has told us that "every day is a fresh beginning." We ought to find it so. If we made mistakes yesterday, if there were words we regretted and actions we deplored, we ought to leave them with yesterday. Once repented of and acknowledged, they should form no part of a new day's weight of care. To begin the day with cheerfulness, with a smile and a look of cheer, is part of a Christian's obligations. Every one of us should go into the cheering up business heart and hand. "There are lonely hearts to cherish while the days are going by." There are also little children whose clouds and sunshine alike come to them from the mother's face and mood. There are men who must step from the home into the world's battle ground. They are to meet temptation, to undertake difficult enterprises, to stand in their lot, and they will best accomplish what they ought if, when they start, mother, wife and daughter leave with them for the day the memory of gladness and the hope of a joyful return at night.

In the middle ages, the ladies in the castle themselves armed the knights with shield, helmet and weapon, and watched them from the window as thus panoplied they rode forth on whatever errands fate had in store. Today our knights wear ordinary clothing, and sally forth to bloodless conflicts which yet may tax the utmost powers of body, soul and spirit. They need to be made invincible by woman's faith, love and courage.

To return to the first hour in the morning, are we not too ready to forget that the strength we need for the common day can be had only as we ask for it from Him who has said, "Ask and ye shall receive, seek and ye shall find"? A little while in prayer and a few moments seated quietly with folded hands are the best preparation for an unknown day. Not one of us can tell when morning dawns what may happen to us and our loved ones before the sunset. We live moment by moment, a breath at a time, yet is our life linked with the life that has no ending. In the first brief hour we should have our silent time, be it ever so brief, in which we may make ready for such offices of love, such words of good cheer as may be ours to render and to say when we meet our friends and kindred and begin the day's routine.—Aunt Marjorie, in the Christian Intelligencer.

THE SIN OF WORRYING.

But all this worrying is in vain, for it does not feed or clothe our bodies, or comfort us in our trouble, or atone for our past sins, or prepare us for our future duties, or promote our growth in grace, or secure our final salvation. Our Lord teaches us that we cannot by taking thought add one cubit to our stature and that therefore it is in vain for us to harass our minds about any of these questions of food and clothing and life and growth.

And further, our Lord teaches us that this anxious care is finding fault with God and is a questioning of His providence. It is presuming upon our part to take out of God's hands and into our own that which He has kept for Himself and has not entrusted to us because He is able to care for us and we are not able to care for ourselves.

When we worry about these things we act as if we thought that God did not know about them. Our Father who feeds the ravens and clothes the grass of the field feeds and clothes us. But if we worry about these things we say practically that God does not take care of us and we must take care of ourselves. Our troubles are sent to us in love and our worrying about them is a questioning of God's love.

Our worrying over our sins if they have been repented of and forgiven is a discrediting of the work of the sinner. Our times are in God's hands; worrying about the future is an attempt to take them out of God's hands and into our own.

Our salvation is in God's hands and all the steps which we take in our journey heavenward are to be taken according to God's ordering and under the guidance of the Holy Spirit. And worry discredits God's providence and does despite to the spirit of His grace.

Worry is also a sin against ourselves. Anxious care breaks down our health, and this unfits us for making provision for our daily needs, for bearing our burdens, and for discharging our duties. Worry is responsible for far more sickness, suffering, and death than is work. How many times has it brought on indigestion, nervous prostration, insanity, and death! Worry breaks down our health and ill-health reacts upon the mental condition, and we worry more and more until we are unfitted for the enjoyment of life's pleasures, the meeting of its responsibilities, and the bearing of its burdens.

Worry is also injurious to the spiritual life. Oftentimes the Word of God is choked out of our hearts by the cares of this life. Oftentimes our hearts are so full of worries about the things of this life that we have no time to think about the things of the life which is to come.

The soul and body are intimately connected and the care and worry which produce ill-health in the body produce also disease in the soul. Languor of body produces languor of spirit, and physical dyspepsia results in spiritual discouragement, and a torpid liver is often responsible for doubts about the salvation of the soul.

Worry is a sin against our spiritual life, because it substitutes doubt for faith, slothfulness for fervor in spirit, self-reliance for trust in God, conscience for Christ, and reliance

upon our own wisdom for the guidance of the Holy Spirit.—The Presbyterian.

The Children

THE LITTLE CART.

It stands upon a tiny grave
I came across today;
The playthings that it once did hold
Were softly put away.

And, wet with tears, the blossoms
bright,
Beloved by little boys,
Were placed within the precious cart
Where used to be his toys.

I never saw the mother's face,—
But here upon this sod,
A symbol links us each to each
And binds us both to God.

—Hopetill Farnham.

Ocean Park, Maine.

THE SHOWER FOR FRISKY.

"Look there! There's a poor little squirrel!" cried Amy, pointing to a tuft of grass in which was curled up a small bundle of brown fur. "Maybe we can catch it."

"Indeed we can't," said John, who was eight. Being two years older than Amy, he thought he knew a great deal more than his sister. "It will scoot up a tree before you can touch it."

But the poor little animal could not "scoot up a tree," as the children soon found out, for its leg was broken. A hunter had shot it, and then not being able to find it when it fell, or being in too great a hurry, had carelessly gone off leaving the poor thing to suffer and die. The children wrapped it in Amy's apron and ran quickly home, for their brother was studying to be a doctor, and they thought maybe he might help it.

"Don't cry, Amy," said the big brother Charles when he had examined the wound. "I'll see to it, and maybe it will be well in a few weeks."

"When I'm a man I'll never shoot a squirrel or a bird, declared John as he watched the poor little thing while Charles cleansed the wound and tied it up. "It was a mean, cruel thing to go off and leave poor Frisky to die."

From that moment they called the squirrel Frisky, and they waited upon it very carefully as it became better. An old birdcage was fitted up for its home, so stray cats and dogs could not harm it, and the nicest nuts and the daintiest bits of bread were always ready to tempt the little creature to eat. It rapidly got over its fright, and began to hop about, and in time could use the injured leg almost as well as at first.

"Mamma, Frisky doesn't want to stay with us," said Amy sadly one day in late autumn. "John let him out this morning and he scampered up to the top of the tallest tree in the grove and wouldn't come down for a long time. Do you think we ought to let him go?"

"What do you think about it, dearie?"

"Well, mamma. I suppose he would be happier up among the tree tops, but all the nuts are gone now, and he'll surely starve when cold weather comes. He won't have a thing to eat."

"Let's have a shower for him."

proposed John. The children of the school had just had a shower for their teacher, who was going away for her health, so the idea was fresh in his mind. "Let's get a lot of nuts for Frisky, and let him hide them where he likes. I don't want to keep him in the cage when he wants to be free."

So the children took their cherished dimes and pennies and bought a large bag of hickory nuts for Frisky, and mamma bought a sack of walnuts and papa sent them some chestnuts and the cook brought out some acorns she had been saving, and even Grandfather Allen brought a lot of hazelnuts, so that Frisky had so much work his poor little legs must have been very tired at night. With his cheeks full of nuts he would rush up in the big oak tree and then down again, until every nut was safely stored away for cold weather.

"Frisky can have a party this winter if he wants to," said Amy, when the large quantity of nuts had been carried away. John and I are going to watch and give him another shower if he needs it in the winter."

But he did not need it, for in the spring he came out of his snug home so fat and saucy that they knew he had had a good time all winter. And when a heavy storm blew down his winter home some of the nuts that had been given the squirrel at the shower, rolled out of the broken trunk, and Frisky hurried to carry them to a safe place, as if getting ready for another winter.—Hilda Richmond, in Sunday School Times.

RAYMOND, ROVER, AND THE LATCH.

When Raymond went to the country for the first time, he thought everything was splendid except one, and that was Rover, the big Newfoundland dog.

Raymond was not used to dogs. He had only seen stray ones in the city, that growled and looked cross.

When they got to the farmhouse, the first one to meet them was Rover. He jumped about the carriage and seemed glad to see the little boy, but Raymond clung to his father and kept as far away from the friendly dog as possible.

After that, whenever he came out, the dog would be waiting. He would jump about the boy and try to play, but Raymond would run crying into the house. In vain his father and mother and Farmer Grey told him Rover was a kind dog and only wanted to make friends with him.

It was the only thing about the farm Raymond did not enjoy. He loved to go with the farmer to see the cows milked, or with the farmer's wife to feed the chickens, but as soon as Rover appeared his pleasure was gone.

One day he was playing out by the gate when he heard carriage wheels. Looking up he saw the carriage with father and mother and Farmer Grey going for a drive:

"Run up to the house and get your coat, Raymond. We'll wait for you, but be quick. We have to meet a train," called his father.

Delighted at the thought of a drive, the little boy scampered up to the house.

The door, instead of a knob, had an old-fashioned latch just a little too high for Raymond to reach, so he knocked. No one answered. He knocked again. Still no one came.

Evidently the farmer's wife was in another part of the house and could not hear him. He tried to reach the latch, but it was too high. How was he going to get in? Would they wait for him?

Just at that moment Rover trotted up, wagging his tail and looking at Raymond with friendly eyes. In his trouble the boy forgot to be afraid of the big dog. He could only reach for the latch and cry.

To Raymond's surprise, Rover stood up on his hind legs. He put one huge paw on the latch, pressed it down and opened the door.

"Oh," cried the little boy, "what a good dog you are, Rover!"

He found his coat and ran back to the carriage, which was still waiting.

"I shan't be afraid of Rover any more," he told his father and mother. "Wasn't it kind of him to open the door for me?"

"Yes, indeed," said his mother. "I've told you Rover is a good, kind dog. He only wants to be friends with you."

"And I will be friends with him," said Raymond.

After that the little boy and the big dog were always together, and had a good time while Raymond was at the farm.—Anne G. Mahon, in the Sunday School Times.

NARCISSUS.

"Here, chick, chick!" called Harry, opening the gate of his poultry-yard.

He had just traded off a small colony of rabbits for half a dozen fowls, and he was very proud of them; for they were beautiful birds, especially Narcissus, the handsome rooster.

He really shone in the sunlight as he came hopping out, with his scarlet comb, green tail, and navy-blue wings and breast. But I think his pretty head must hold a very small brain.

As soon as Harry let him out for exercise, he stalked straight to the cellar window and gave it a savage peck. Then he stopped to crow, and then rushed at it again, fiercer than ever.

You see, he thought that his own reflection in the glass was another bird, and he wanted to fight with it.

And so he could not take a stroll in the green grass, nor scratch in the flower beds, nor even peck at the grasshoppers and beetles that the hens made such a fuss about. He only fought his own shadow till it was time for him to be shut up again.

I think his brain must be very small indeed.—The Companion.

NO FAILURE IS FINAL.

"What do you say to the man who has failed in business, or who has failed in his moral life?" asks George L. Perin. You must not mock him with even well-meant reproaches. Answer him as Napoleon is said to have answered one of his marshals. The marshal rode up and said: "General, I fear that the battle is lost."

Napoleon coolly looked at his watch, and replied: "Time for another battle. Summon the army to a fresh charge."

I do not know what you will say to the man who has failed, but I know what I will say. I will say: "Never

mind, dear friend; in God's economy no failure is ever final. You and God must win at last."

MAINE LEWISTON BATES COLLEGE

1910-1911

One hundred forty courses, largely elective, leading to the degrees of A. B. and B. S. Careful training in English Composition, Oratory and Debate. Thorough courses in Engineering. Excellent Laboratory and Library facilities. Up-to-date methods in teaching Languages, Ancient and Modern, as well as Economics, Sociology, and Philosophy. First-class Athletic Field. Central Heating Plant recently installed and Libbey forum opened for Literary Societies and Christian Associations during the last year. Hedge Chemical Laboratory enlarged. Moral and Christian influences the primary aim. Elective courses in Hebrew, History and Literature and in Christian Literature and Ethics (equivalent to those heretofore given in Cobb Divinity School), ensuring to Bates graduates who have taken them advanced standing in any theological school. Necessary expenses for tuition, rooms, board, and all other College charges less than two hundred dollars a year. Steam heat and electric light in the dormitories. Year begins Wednesday, September 21. Address:

L. G. JORDAN, Ph.D., Secretary, Lewiston, Me.

The Crozer Theological Seminary.

CURRICULUM adapted to any form of pastoral service.

FACULTY of eleven professors and instructors; special lectures.

BUILDINGS commodious; neatly furnished students' apartments; campus large and attractive.

LIBRARY UNSURPASSED in administration and facilities for investigation.

COLLEGE GRADUATES may elect work in the University of Pennsylvania with view to university degrees of A. M. and Ph. D.

DIPLOMAS awarded to competent students in either three or four years according to degree of preparation in English.

SCHOLARSHIPS for students of merit. Tuition and room-rent free. Catalog on application. Address correspondence to

MILTON G. EVANS,

Chester, Pa. President.

PITTSFIELD, MAINE.

Maine Central Institute.

Co-educational Preparatory School with six strong courses of study. Good accommodations, well equipped laboratories, the very best teachers. The School is noted for its Christian influences and its safe environments. Expenses are low. Send for catalog and handbook to

F. U. LANDMAN, Principal.

MICHIGAN.

HILLSDALE COLLEGE.

Courses: Collegiate, Preparatory, Theological (full and short courses), Instrumental and Vocal Music, Drawing, Painting, Modelling, Elocution, Home Economics (Cooking, Sewing, etc.)

THE OLDEST FREE WILL BAPTIST COLLEGE. The training school of a large number of clergymen, missionaries and other denominational leaders. Recommend it to your young people.

For information, address SECRETARY OF THE COLLEGE, Hillsdale Michigan.

New Hampshire New Hampton

NEW HAMPTON LITERARY INSTITUTION AND COMMERCIAL COLLEGE.

Five regular courses of study open to both sexes. Best commercial college in the state. Elocution, Music, Penmanship and Phonography specialties. Steam heat in Recitation Building. Expenses low. Spring term begins Monday, Mar. 29, 1911. Fall term begins Monday Sept. 4, 1911; winter term begins Monday, Dec. 11, 1911. Send for catalog to F. W. FRESTON, Prin.

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.

Council.

Miss Rachel Davies, 1637 E. 84th St., Cleveland, Ohio; Miss Florence H. Doe, 616 Main St., Medford, Mass.; Miss Gertrude Hartley, 57 Ellsworth St., Portland, Me.; Rev. C. E. McCollay, Lawrence, Mass.; Pres. H. T. McDonald, Harper's Ferry, W. Va.; Rev. G. E. Manton, Hilltown, N. Y.; Rev. Ralph Mayo, Hillsboro, Iowa; Rev. E. J. Piener, Eden Park, R. I.; Rev. E. W. Van Aken, Brooklyn, N. Y.; Mr. F. A. Young, Laconia, N. H.

Please address all matter for this department to Ernest Wellesley-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.

"The promise is unto you."

Acts 2:39.

One great lack in the average believer's use of the promises of God is failure to personally appropriate them.

The editor has somewhere read that a patient Scot counted over thirty-three thousand promises in the Bible. Should this count be correct, each one of these thirty-three thousand promises is for each one of us.

The wrong way to read the Word is to suppose its message were only for those then living; the right way to read the Word is to seek to discover the message for each one in the day, under the conditions, in which he lives.

This is no less true with regard to all the promises. One question should ever be before each one who would read the Word with profit to himself:—What does this message, this promise, this warning, mean to me? To use the Word properly it must ever be considered a personal message from a personal God to the individual who reads it.

The promise which heads these notes is for each reader and there is a special reason why this one promise has been selected for our thought this week (as will appear in next issue.) The promise suggests a very personal question:—Believing, or when you believed, did you receive the Holy Spirit? Some questions can be passed on to others; this question is for each one who reads these words.

The writer is well aware that many profess to have received the Spirit when converted; such generally deny what some call "the second blessing". That the Holy Spirit is, occasionally, given and received in the moment of regeneration, is not to be denied; that He is, usually, then and thus received, cannot be admitted, Christian experience being against this. The important fact is:—Has He been received? Life must show this as well as a professed experience.

If, in the moment of regeneration, or at the time of baptism or at some later period of one's Christian life there is not given a conscious realization of "receiving" (or, should any prefer: an awakening to the fact of His indwelling), why is this thus? The promise of the Father is for all, as much for each one of us as for the apostles and the early Church. Not to the least degree would the writer lessen the necessity and reality of regeneration, yet he does not hesitate to affirm that a believer's life in Jesus Christ is, and must continue to be, very imperfect until the Holy Spirit is received.

The message now written is never again likely to come from the present writer to any of the STAR readers. Let it be emphasized, strongly, clearly, tenderly, once more and for the last time;—The promise of the Father, of the Son, of the Holy Spirit Himself, is for you who now read these words. Have you so appropriated this precious promise that you can now say:—"I have received and now enjoy the unction, the anointing from on high, which the Blessed Holy Spirit gives, which He and He only can give?" Will not every young person give this one subject his careful, prayerful, thoughtful study? How do you answer the question?

YOUNG PEOPLE'S MEETING.

Oct. 1.

John 21:1-19.

Lessons from great lives. X. Peter. (Consecration Meeting.)

Let us be very careful, in our studies of Bible characters, not to let ourselves be carried away by a too general tendency to give imagination free rein to fill in, between the lines, with anything and everything which imagination and fancy and tradition can suggest. Such wild flights may cause people to wonder at the reach of one's fancy, may possibly interest because of novelty and freshness, may receive applause, but we should remember to keep a tight rein on imagination when we deal with what the Bible teaches.

It is not long since the writer heard three addresses, one on the epistle to Philemon, one on Peter, a third on Philipians. Each was interesting because of novelty, a fresh way of putting things, but (to at least one hearer) all three addresses very soon began to cause sadness, then disgust, then just a little indignation, because each one became the merest imagination possible and suggested all manner of "possibilities" which had not the least foundation in the Word.

Peter, especially, affords abundant room for a vivid imagination to fancy all kinds of filling in. For instance: why should we blame Peter for going back to his fishing boat's with John, James, Nathanael, Thomas and others? Here we have broad pastures for imagination but did not our Lord tell them to wait? Did not our Lord appoint a day when He would meet His apostles and other believers? Why condemn Peter for not caring to lounge about his home, on the wharves of Capernaum, about the city streets? Why not commend him for going back, in the meantime, until directions were given him, to an honest occupation rather than do nothing? Peter's temperament and

disposition did not permit him to be lazy; he had to be at work.

It demands very little study to see that Peter was a natural leader of men. This appears almost at every point. Why blame him by supposing him to be arrogant, self assertive, domineering (like his reputed successor)? Peter was Peter, the leader, the tireless pusher, the man who must see things moving. It would seem that our Lord must have chosen Peter just because of this characteristic. Evidently our Lord knew the deep down strata of Peter's character when He called him "Rock". Peter was impulsive and most impulsive people are quite apt to be impulsive whichever way they are inclined. Peter failed because impulse, without much thought, led him to denial; Peter returned and faced the multitudes on the day of Pentecost because his impulsive nature had been brought under the control of the Holy Spirit. The Spirit of God changed Simon into Peter even as the same Spirit changed Jacob into Israel.

There must have been, from the beginning, the capacity for great things in Peter or our Lord would not have chosen him, with James and John, to be so often with Himself, apart from the rest. Jesus Christ saw the post-Pentecostal Peter when He first called him from his fisher boat. Our Lord knew that all Peter needed to become a "Rock" was that which was given and received at Pentecost.

Peter was willing to do and dare for his Lord. Peter was the only one (why not give him credit for this?) who dared the waves of Galilee because his eager love wished to be with his Master. Peter dared, single handed, to face an armed multitude. Let us not too harshly judge Peter for the fall of the palace court yard when we have oftentimes done the same thing, denying Him when no real danger threatened.

JUNIOR TOPIC.

Oct. 1.

1. Kings 18:17-24.

Elijah, the brave prophet. (Consecration meeting.)

Peter, one of the grand, brave men of the New Testament, occupies the thought of the seniors this evening and Elijah, one of the grand, brave men of the Old Testament, occupies the thought of the juniors. There are several points of resemblance between these two men. Both failed after an exhibition of fearless courage; both were terrified by a woman; both returned to allegiance after the failure. Let a member tell what he can about Peter's failure and return; let another tell about Elijah's failure and return. From these two incidents it will be easy to draw several lessons. If a boy or a girl fails in duty, let there be no discouragement, no yielding to hopelessness, but rather a return to renewed loyalty and faithfulness. We are all apt to stumble, if not to fall; when we do fall, let us return to Jesus Christ with all the greater devotion. Many a boy and girl might have been brought back to Christ, after a stumble, even after a serious fall, had love and sympathy been shown by those who should have shown these kindnesses. Our Lord Jesus did not refuse to receive Peter back; neither was Elijah refused.

Will it not be well to emphasize the source of the first courage; the

probable cause of the failure; the probable cause of the return? We can be very brave as long as we see our dangers through the love and power of God; we become cowards (morally and spiritually) when we lose sight of God. Valuable lessons can be taught from the courage of Elijah; no less valuable lessons can be discovered in his temporary fall. Elijah's fear of Jezebel, also his flight from the wrath of the queen, should not be judged too harshly. It may be that each of us can discover something similar in different acts of our own life even if we are but juniors. Have none of us ever failed in some test of our junior pledges? Have none of us ever failed in some test of truth, honesty, manliness, true courage, honor?

Whom did Elijah, in our reference, fearlessly face? Why was he doing a dangerous thing to let Ahab know where he was? What had Elijah, as a servant of God, at the command of God, brought upon the land? Who was really to blame for this drought? What did Ahab say to Elijah and why? How did Elijah answer him? Which of the two told the truth? What was it which troubled the land? When rulers and people are wicked it often comes to pass that God severely punishes with famines, pestilences, wars, and other chastisements. This is denied by some but it is true. All history proves it. The fearful loss of life, the sufferings, the waste of the war between the states was due to the nation's sin. Much of our present amount of crime, poverty, is due to another sin which the nation sanctions. Who can tell what this is?

Our lesson teaches that even a boy or a girl can honor God by daring to stand alone for the right. What other hero (heroes) of the Old Testament can be recalled who did the same? Elijah had great faith in God and was not afraid to challenge the idols. The people seemed to have faith in their idols: which proved to be true? Why did not Baal answer? God never deserts those who honor him. When a boy or a girl dares to do what is right, even when others are doing wrong, he, she, takes sides with Elijah, Moses, Joshua, Daniel, Paul, and many others who dared to be true. It is probable that Elijah, when a boy, began his life of faith by being true in little things, as we know was the case with Daniel, Heroes are not made in a day. True boys and girls will be true men and women.

SEARCH THE SCRIPTURES.

That grand Christian hero and warrior, H. L. Hastings, once wrote something like this:—"It is not to be wondered at that people who read columns of the daily newspaper to each square inch of their Bible are unable to speak in meetings." That such people do not enjoy a deep enough Christian experience to be ever ready to confess their Lord; to rejoice to witness for Him; to bring forth out of their heart's treasure house experiences, new and old, rich and deep, this should be no cause for wonder. The result follows cause.

This fact is well known to almost every pastor, to almost every one who has taught large classes at religious conventions or in the home church:—because the majority of professed believers do give hours to secular reading (the omission of which reading would cause no loss,

mental, moral or spiritual) and yet fail to find time for a daily few minutes of Bible searching—because of this fault, not to say—this sin, the general ignorance which prevails regarding the Word of God is something deplorable, shameful, inexcusable. Let each reader of this article be honest enough to plead guilty or not guilty to the charge.

The excuse so generally offered:—"I cannot find time to study the Sunday school lesson, the Bible", is simply untrue as to fact in the immense majority of cases. It is doubtful if it is ever true. Church members may think they speak the truth when they offer this excuse (it is much to be hoped they are honest when so speaking), yet the fact remains that any one who finds time to eat, to sleep, to have any amusement, also has time to study the Word of God. Lack of Bible study is due to lack of inclination and resolve, which, in turn, is due to shallowness of true spiritual life.

Our Lord declares that the house built upon the sand must fall. What does He mean by this term "sand"? Can it mean aught else except mere human notions, ideas, opinions, beliefs, which do not stand on the Word? He also declares that the house built on the rock shall stand. What does He mean by the term "rock"? Can it mean anything else except His Word? In both cases the context answers the question. If we could know why many professed Christians bring more or less reproach upon the religion which they profess to believe in, we would, in most cases, find the cause in failure to "search" and to obey what is discovered. The believer who does not "search" the Scriptures is and must be weaker, morally and spiritually, than he would be if he did obey this command.

He who builds on the Rock builds upon the truth of God. He who builds on the sand builds upon the opinions of man. No man who searches the Scriptures of Truth will ever be satisfied with mere human opinions, beliefs, theories, by whomsoever put forth and sustained. A careful search into the original sources of much which the most of us say we believe would, perhaps, show that most of our beliefs, opinions, etc., were obtained from the world-age before we were brought to Christ: all of which are to be regarded with more or less suspicion and should not be allowed any sitting place in heart or intellect, until they have been well tested by the Word.

The time for laying our foundations is during the first twenty-five or thirty years of life. We should begin our deep digging when boys and girls. A faithful and loving father led the writer to studies in theology and the Bible, before he was fourteen years old, in books which the average young man and woman of twenty-one would vote to be "dry as dust." Hundreds of times has the writer blessed the memory of that true father. Let us now search the Word, while we are young.

DEAD CHRISTIANS.

In Philadelphia there lives a man who, according to the army records, died in the Civil War. But he stoutly denies it. The official register at Gettysburg declares he is dead; and not only so, but it affirms that he is buried in that very cemetery. That

makes no difference to him. Yet he makes the most of it. Every year on Memorial Day he goes into the cemetery and strews flowers on his alleged resting place. Then he returns to his home, inspired by the thought that he has done his duty by himself.

There are so-called Christians who, by every law of judgment, are spiritually dead. The records of the church say they are. The world confirms the statement. Their own friends insist it is so. Yet they persist in claiming to be alive. They remain in the church, they are prominent in its public services, they occupy high seats in the synagogue, they strew their own graves with flowers and think it a huge joke.

Strictly speaking, of course, a dead Christian is a contradiction in terms. When a Christian becomes moribund he is on the way to extinction as a Christian. When he has passed out of the Christian life he ought no longer to bear the name. He ought to be buried. No dead man has any right to disturb the equanimity of the living. He ought to be out of sight.

If the churches could trust their spiritually deceased into good strong sepulchers, what an improvement there would be in the religious climate, and what a quietus would be placed upon the scoffers at Christianity! But the dead Christian is not willing to be entombed. He is an ungovernable sort of a corpse. He is determined to remain above ground. How much more rapidly the Church of Christ would grow if such defunct individuals would only consent to be buried, or what is still better, if they would but pray God for the touch of His divine power to invigorate them into newness of life!—The Communicant.

Secretary's Notes

Another objective of missionary education is to attain a sacrificial church. When Dr. Kennan started for India, twelve or thirteen years ago, he spoke in the church at Hillsdale, and among the other things which he said, he stated that in going to India he expected to give three things to India—his physical strength, his intellectual strength, and his spiritual strength. He said that he could not give more than that, and that those of us, who were to remain in this country ought not to give less than that. The most of us are too apt to think that those who have been called to a foreign mission field, or to some difficult place as a home missionary in this country, or to the ministry, are people who ought to make great sacrifices, but that no one else in the churches are expected to make sacrifices.

Missionary education leads those who follow it to see that one of the real objectives of the Christian life is to sacrifice for Christ. There are many of us who do certain things, or who are willing to do them, because we believe in our church or our denomination. There are others of us who decline to do certain things because our church does not do it that way, without stopping to consider the real merits of any of these things. Now, none of these things have a vital place in the life of any Christian unless before belonging to a church or a denomination they be-

long to Christ; and we have no right to do things merely because they are denominational, but should do them because they are Christian; and if they are denominational, why, so much the better for the denomination.

There are a good many of us that are to be called upon to make sacrifices within the next few weeks in connection with the future of the Free Baptist denomination. That sacrifice is larger than some of us have been willing to admit that we were willing to make. But there is only one real test as to whether or not we will make the sacrifice, and that is whether or not it is a Christian thing to do. It may be that those who have had charge of the arrangements connected with the cooperation of home and foreign mission work and the ecclesiastical union of our denomination with the Baptists have made many mistakes. I presume that no one notices the mistakes as much as some of those who have taken a leading part in these discussions and decisions. But if it is a Christian thing to do, then the sacrifice is one which we ought to be willing to make.

It seems to me that in the question of a life-work we ought to be willing to make a sacrifice. There ought to be more homes in which the Christian life was made so normal that the children in that home would be glad to offer themselves naturally for Christian service as a life-work. One of the difficulties of a consideration of this topic is that in many homes Christian work is abnormal rather than normal, and the Christian life and the missionary life are neither of them given a normal place in the life of the individual. Let me illustrate this rather crudely from an experience that has been going on during the last year in one of the universities of Ohio. A friend of mine was called two years ago to be the professor of missions in this university. In accepting the call, he agreed to do the work on provision that so far as everything in the catalogue was concerned, missions should be put on a footing with history, Greek, mathematics, and the other topics that are used in that university. At the end of his first year's experience, which closed last June, he told me that in his judgment after one year's experience the only way to make missions take its right place in the life of the young men and women of that college was to make missions a normal part of the educational life. It is neither put into a back seat as if an apology was necessary, nor is it pushed forward into the front as if it were the only topic worthy of consideration. It is put upon a basis with all the other subjects, and when the students of that university are selecting courses they are asked to select courses in missions because they need it for a normal development of their educated Christian life.

Now, when we come to look at it in this way, the word "sacrifice" will largely disappear; but so long as so many of us look upon missions as abnormal in the Christian life, it will be necessary to talk of the word "sacrifice." But if Dr. Kennan is to go to India and give all of his time for a salary that is not more than one-quarter or one-third as much as the income he would have had if he had practiced medicine in this country, if he is to sacrifice both absence

from his children and absence from the things that you and I like to think of as making America a place in which it is worth while to live, then those Christians whom he represents in India ought to be willing to make the same kind of a sacrifice which he makes, and we ought to be willing to so put missions in our conversation and our homes and our churches that it shall give this enlarged outlook.

The last objective that I want to mention is that we need a group of triumphant Christians. I remember that a number of years ago we often sang a hymn which I am glad to say I have not heard for a long, long time. It was "Hold the Fort." I suppose there are some good things in that hymn, but the impression which it was making in the lives of a great many Christians was that they were "holding the fort" but nothing more; and the idea that we need to get into our heads concerning Christianity is that it is triumphant. We believe that Christ is triumphant in our individual lives when freed from sin and its consequences; we let him into our lives as Lord and Master. If that is so in any individual case, it will of course be so in any group of individuals; and if it can be true of the group of individuals that form your church, it can also be true of a group of individuals gathered together in any church, anywhere, any time. But there can be no doubt but that Christ expected his kingdom to triumph. If we have read the progress of the kingdom in the world, if we know the results of missionary effort, if we really have taken into ourselves the principles of missionary education, we have come to see how missions help us to believe in a triumphant church. We are unable to explain many things in this life, and certainly cannot explain many things in connection with the progress of the kingdom. But there can be no doubt, to the one who has studied the progress of the Gospel in many lands, but that eventually it is to triumph. This is the great hope and the great objective of missionary education.

Now, these eight objectives that have been given during the last few weeks are intended to help us in our own individual lives, and to help us in planning work for our own local churches and quarterly meeting organizations, that this work may extend and grow, and that we may all belong to the kind of churches that are made up of the kind of Christians that have been here indicated.

Harry Myers

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props. Toledo, O.
Sold by Druggists, price 75c.
Take Hall's Family Pills for constipation.

Evangelism

DO WE NEED A NEW TYPE OF EVANGELISM?

(This paper was read by E. N. Long before the Indiana Free Baptist Association, and that body requested that it be published in the Morning Star.)

Evangelism is a term generally used to specify a particular manner in which the Gospel message is presented to the masses for the conversion of souls. It is usually, if not universally, expected that a certain class of ministers, called evangelists, will present the divine message in a far more attractive and forceful manner than that of the average pastor. The custom of employing such persons for the special services in about eighty-five per cent. of all our churches, has grown to such an extent during the last twenty-five years that the church which fails to do this is either regarded as a back number, or one so nearly spiritually dead that it cannot sound the call. Even our settled pastors, who for years have wielded an unbounded influence for good over both the saved and the unsaved throughout the bounds of their parishes, are rapidly falling into line with the movements of this modern evangelism. In fact a large number of hitherto successful pastors, from a personal choice, have left their pastorates in order to enter this wider, and seemingly more successful, field, thus leaving many of their churches without pastoral care. It is not the purpose of this paper to exaggerate, or even expose a single fault if discovered, but to speak of those effects as seen in the present method of evangelism upon the churches of today.

In short, and to answer the question without any evasion, we do need a new type of evangelism; if a change of method and spirit may justly be called a new type. It is just and right for us, and very other speaker and writer, to give every mode and manner of work and any moral and religious movement all the credit that actual facts and experience have taught us are just. It is a fact that our present method of evangelism has accomplished much among the churches, and many of them have been brought up out of an horrible pit, out of the miry clay, and their feet set upon a rock, and their goings established. Some of them are doing that work which the Master requires at their hands so successfully that many lives are being saved throughout the whole year, and souls are being built right up into the kingdom of God, and yet all the preaching they have is by the sacrificial labors of faithful men and women for a month or six weeks during the year. I am sure that no one is more interested in the extension of the kingdom of righteousness, nor rejoices more in the knowledge of spiritual development into the holy atmosphere of the Christ life than the writer of this paper, even though it be done by an occasional evangelistic effort. The question is not, What is the custom of the times and churches; nor how much has been accomplished by this present method; but, Do we need a new type of evangelism? Is there not some more excellent way—a way that will bring better and more permanent results.

We have already said that we do not need a new type of evangelism; but why do we need it? Is the present type of evangelism accomplishing that which the churches in general desire

should be accomplished? The active part of the membership of all our churches has discovered a woeful lack of religious zeal in the pews, and a cloud of discontent hanging over the pulpits to such a density that numbers of pastors are turning their minds to the secular pursuits of life, and hundreds of young men who might have been called into the ministry are turning away with utter disgust, that they are asking the question, Why? The steady growth that should characterize our churches is not visibly seen, and in large numbers of them even where the most successful revivals have been held by the greatest evangelists, those of national reputation, is to be noted the greatest decline in spiritual power and efficiency. The inefficiency of evangelism with its present methods of work is not doing that which the kingdom of God needs to have done in today is evidently apparent in fully seventy-five per cent. of the churches in which the work has been done.

Let me for a few moments here give you some facts of the history of one such revival which came under my own observation, which will serve as an illustration of the many. This was a revival under the very best conditions. The three churches in the village were a unit in the work, and expressed only a single harmonious desire for the salvation of men and women. The evangelist himself was decidedly a Christian gentleman, his character far above reproach, and was above the average in the amount of sanctified common sense he put into his work. He succeeded in winning both the confidence and co-operation of the entire community, and the universal comment was that he actually reached more men than is generally the case in such meetings. The congregations, attracted by both his deportment as a gentleman, and his attractive manner as a public speaker, soon taxed the capacity of the largest room in the town. For six consecutive weeks he bombarded the palaces of sin, and at the close of the meetings the converts were reported to have been nearly two hundred. It was decidedly a case where the churches, evangelist and revival were all at their very best. During the protracted effort many of the new converts had declared that they never could go back to their old way of living, and to emphasize their statement they put all their new-born enthusiasm right into the various departments of church work without the least hesitation or embarrassment. With such an atmosphere of holy zeal stirring the tops of the mulberry trees even the most sedate saint in all the membership of those churches was made to rest his future hopes and faith upon that security assured him in such religious activity. What was the actual result, so far as it may be measured, upon the kingdom of God? No one, however wise he might be, or careful in his estimation, would be so presumptuous as to say; but there were some discriminating evidences clearly seen by all. When the evangelist had been escorted to the train by a large number of converts, young and old, singing Gospel Hymns, and two months had passed by, the prayer-meetings, the young peoples' meetings, the Ladies' Aid meetings, of the churches were all again found back in the hands of the old faithful few, with here and there an exceptional new face in the little band, while the old church thermometers had run down to almost normal. Six months later it marked about ten degrees

lower. Only a few of that two hundred young converts were gathered into the churches. What became of the others; and what influence did that spasmodic religious effort have upon their manner of living in six months after it closed? We are only able to guess, and to express our thoughts in words would perhaps be the boldest presumption; but many of them waited until the next religious hurricane came along and swept them out of their old summer burrows only to let their light flicker again for a short season and then go out as before.

I do not know what you may think but I regard that revival as disastrous, and would do all in my power to make its repetition morally impossible; but, doubtless, a large number of people looking back upon that effort for the next ten years will, in their estimate of revivals, refer to it as a glorious success. Ten chances to one if their pastor, however much he may be in the Spirit, fails to excite their dormant zeal into any semblance of a revival, they will wonder what is the matter with him, and will invariably tell him of the glorious success which the good brother of ten years ago had with only a handful compared with the membership of today. An experience of many years has shown me that this is not an exceptional case, nor an overdrawn picture, but a simple fact of the experience of thousands of our churches.

The intermittent religious life promoted by the methods of modern evangelism, unaided by the hearty co-operation of a better condition of forces, is a menace to the best interests of the churches in ninety cases out of every one hundred. Genuine interest in religious affairs for one or two months in the year, with a corresponding utter neglect for the other ten or eleven months cannot be called a healthy mode of living. Its after effects woefully discount its seeming success in the minds of serious thinking people, both within the church and out of it. In the physical life we call that high tide of excitement a fever, and fever is the accredited precursor of death. But in the spiritual life we seek by a evangelistic zeal and ardor for a few days or weeks to promote the highest measure of health for the religious community by generating a burning revival fever. If fever in the bodily organs is indicative of an unhealthy condition and wears away more than it builds up, will not the same law hold equally good in the churches and reach down into the souls of men?

Perhaps the most serious defects of the present type of modern evangelism are to be seen more clearly upon that class whom we style as the non-church goers. That evangelism with its present methods has appealed to men, and succeeding in bringing many of them into our church houses, we are not going to deny. Hundreds of men have thus been saved, who in all probability would not otherwise have been saved, for right in this lies evangelistic heroism; but that it has succeeded in satisfying the demands of the Kingdom of God, no thoughtful man will dare say. I cannot force the conclusion from my mind that evangelism fails to solve the vex problem of reaching and holding the masses. It appeals to me that our present generation is largely made up with reasonable thinking men and women, and if they are reached by the churches at all, they must be reached by reasonable methods. And reasonable methods will be based on correct mental, moral and religious

philosophy. Under this test evangelism is not laying its hands on the objects of its pursuit. There is a strong tendency on the part of a large per cent. of those engaged in evangelistic work to attract by any and every conceivable manner in order to get the public before them, and then use skillful means to induce as many as possible to express themselves as being moved upon by the spirit of the meetings and thus make an additional number to their long list of converts. There is no worse anarchy in the world than that exhibited by any person engaged in religious work laboring solely for self aggrandizement, and the message delivered under such conditions must savor of but little good. We hail with delight that class of Christian men who, like Paul and Barnabas, are ordained and sent forth with the benedictions of the church and heaven resting upon them to make full proof of their ministry; but raise the hand of warning at the approach of that class who, without any ecclesiastical authority behind them, but in their own name only to labor with and lead the flock of God. The effect of such evangelism upon the people of any community leaves a barren desert in its wake far more disastrous to the progress of the Christian religion than the wilderness that was before. When the high tide of the revival spirit has ebbed away, as it invariably does, it leaves the impression upon the mind of the average non-church goer that there is but very little, if any, real spirit of good in a religious profession. Consequently this class of people are plunged more deeply into the sea of doubt which always lands them on the shores of a resolute skepticism. The chances are it will take the entire consecrated membership of the churches within the scope of their observation the next ten years to convince them that there is any semblance of reality in the religion of Christ; and the next five or ten years to persuade them to believe it is the very element of power, and essence of good, which they need and must have in their own hearts in order to prepare them for the life which now is, and for that which is to come.

How much different might have been the result of that revival to which we have referred if the pastors and their people had planned and worked for the same results in a somewhat less showy way, and had extended their labors throughout the entire year, instead of focusing all their efforts and energies into the small space of six weeks. It is true perhaps that the spiritual fever would not have arisen so high; and not so many converts would have been numbered; but to whatever point of interest the churches would have been raised, and the few new-born souls who would have found joy in Christ,

80 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Terms & conditions strictly confidential. **HANDBOOK on Patents sent free.** Oldest agency for securing patents. Patents taken through **Munn & Co.** receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms \$3 a year, four months \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office: 625 F St. Washington, D. C.

the pastors and people would have felt that God had given all this in answer to their own earnest prayers, and would have been there to nourish and sustain it. The tide of feeling would not have risen so high perhaps, but would not have blasted hope and life by that speedy ebb that left a barren waste of sands across the pathway of progress to the churches through the coming years. The evangelist had built a large, imposing structure, but there was not enough of it under ground, and long before the united efforts of the three pastors could place the foundation stones, the building fell with disastrous results both to themselves and their parishes. It would have been far more preferable for each of those three churches to have taken into their folds a half dozen converts who had carefully counted the cost, and who from a real sense of their own sinfulness, and their great need of the Christ, had turned their faces Zion-ward, with the firm purpose of proving faithful unto death, than to have thus gathered a score each, who under the pressure of an undue excitement, without a single thought of the future, were persuaded to join the ranks for the sole purpose of increasing the interest of the revival and adding to the number of the long list of nominal converts. The six would have been as good seed sown in good soil and would have lived lives in the church of God which would have made the impress of truth upon all the world about them, and reflected the very image of their Saviour upon the hearts of all the unsaved with whom they come in contact.

We need that type of evangelism at work in our churches today that knows nothing of that sectarian dogmatism which keeps the Christian churches of any community from uniting their forces in any line of special work. We need the Spirit of Christ in all our churches which called forth these words from His great heart of hearts: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." This is the only appointed way under heaven by which we are to prove the life and teachings of Jesus to the stubborn skepticism of the world. We have resorted to almost every other plan, method and device to attract the minds and draw the men of the world to Christ; but every one of these in a large measure has been a failure. We have enlarged and beautified our church buildings with the fondest hope of having them so attractive to the outside world as to almost compel them to come in; but still they continue their devious way to ruin and to death. We have established our missions right in front of the slums and grog-shops of the various cities, and yet men and women haunt those places of vice and crime right under the swelling chorus of our church choirs. We pay large salaries for the most eloquent divines whose oratorical powers have shook the very heavens, and yet under those magnificent logical sermons, men and women are still sweeping the gates of eternal damnation. In all these ways the church has done her best, and still the harvest is unreaped.

The error is involved in the methods employed for reaching and holding the masses. It is not an attraction to a church building, or to an assembly of nominal Christian men and women, that is to save men. It is not within the scope of an eloquent discourse that

we must find the power of salvation. The words of Jesus to which we have just called your minds reveal the whole secret of success in winning souls to Him. Love one another as He has loved us, and we prove to the skeptical world that we are His disciples. There is no other way. There can be no other way, or He whose servants we are would have kindly made it known to us. We have departed from the right way, and not until we come back to the words of the Master can we ever hope to find it again. This seems to be the last resort for men to take God's way; but our own ways all lead us to failure and utter disappointment; while His way leads to glorious successes and eternal joy.

There is a sad misuse of the word "preaching" in these modern days. It is chiefly confined to that formal and stated delivery of a literary production known as a sermon, at certain stated hours on Sundays, from the pulpits of the "churches," by men officially ordained and set apart for that work. This is one meaning of the term, it is true, and it has accomplished much in the work of extending the kingdom of God here on earth, but however valuable such preaching may be, it does not answer to "preaching" as set forth in the New Testament. There must manifestly be far more preaching done in the future of the church than has been done in the past, or we will not accomplish that which the Kingdom of God requires at our hands. But how can this be when the churches everywhere are sadly lamenting over the failure of the supply, and the consequent depleted ranks of the ministry? There must come to us a reversion to the Biblical idea of the preacher and preaching and of the church. It is said in the eighth chapter of the Acts that the early preachers "went everywhere preaching the word of God." These were not the apostles only, but were all the disciples of the Lord. They were not all college men, nor ordained men, but just plain Christian men and women who went forth telling the story of the crucified and risen Christ out of hearts that were burning with holy zeal. This effected the hearts of the boldest skeptics until they felt the piercing shafts of truth in their very souls, and cried out, "Sirs, what must we do to be saved?"

An educated and ordained ministry is needed, and may always be needed, to hold a central and strategic position in the church, but the vast majority of the preachers who must move and mold the masses of the common people will probably never come from the colleges and theological halls of our land. The supreme need of the Kingdom of God now, is not an increase of educated minds in the ministry along the great theological doctrines of the day, but a host of preachers moved by that new type of Christian evangelism, who are of the people and in sympathy with them, and so able to reach and grip them with the Gospel of life. There are probably more regularly ordained ministers in the city of New York than can be found on an equal space of earth anywhere in the world, and many of them are men of the largest experience and broadest intellect; and the churches with which they labor are some of the greatest ecclesiastical authorities in the whole realm of Christendom, and yet right under the sound of these matchless voices of pulpit eloquence and under the eaves of these very cathedral-like churches are men and women going down to

perdition through the open avenues of vice and crime. It is not eloquence; it is not intellect in the pulpit; it is not a larger church building, nor more elaborately frescoed halls we need to win men and women to Christ: it is more love to God and more love for man. A new conception of the Christian life and its relation to the church must be brought in. It must be no longer a self-centered life on Sunday, with a dozen or a score of church-goers gathered into a spacious auditorium to hear the message of Gospel life from the lips of an ordained minister who is ambitious to display his learning and eloquence, but the simple story of love told by zealous lips and pious hearts seven days in the week; and told to poor as well as to the rich; to the unlearned as well as to the most highly cultured.

Perhaps you will ask, Is this type of evangelism practical? We reply without hesitation and with emphasis, Yes! There are three classes of agencies in every church that can and should be directed and used with peculiar effectiveness by the churches in carrying forward what has been suggested.

The officers and official leaders in the churches constitute an element of power of which little has been made, but of which much should be made. The elders and deacons and stewards are not simply for passing the bread and wine on communion occasions, for taking and distributing the collections, and for attending ecclesiastical meetings; but for planning, directing and pushing forward what has been set forth as the work of the churches for the saving and training up into Christian fellowship the lost multitudes. Then another class is that of the other members of the churches, some of whom are great social leaders in society; why should they become mere exotics in the garden of the Lord, to be subjected to a hothouse treatment on every Lord's Day for simply their own selfish beautifying? Why not have them at once take an active part in the work of saving others by teaching daily the simple story of the cross? Upon the pastors will rest the responsibility of taking the initiative step in giving them the Christian conception of their places of leadership, of directing and going before them in the task, and of making them the great evangelical power in the extension of the Master's kingdom; but his work will receive a wonderful momentum from the force of his consecrated members. The third class is that of the organized societies of the young people. Undoubtedly they constitute one of the most powerful factors to be used in the accomplishment of the suggested task of reaching and training the indifferent members and saving the lost. And do they not need only about that one feature added, in order to become the greatest living organism in the Kingdom of God? Do they not lack just that one thing to make them the mighty transforming agency Christ intended them to be? All that is required is that pastors and leaders be made to recognize that the saving power lies within the realm of the membership of their respective churches, rather than within the eloquent voice, peculiar attractive methods, or personal character of an evangelist and his corps of laborers. If thus called into and trained for active service they will speedily develop into the very agency needed to reach out through all the Christian homes into the unchristian homes, and by and by into the very slums of the

cities and haunts of vice in the country and thus save the lost of mankind.

I am aware that this suggested method of ushering in a new type of evangelism will necessarily move slow among the churches at first; but slow steady growth is what we need far more than that spasmodic growth of Jonah's gourd. We have had too much of that kind of Christian development already. The sad wrecks of human lives, as well as that of almost countless numbers of our once prosperous churches, are all woeful evidences of this fact. Like the gourd, they sprang up in the night and perished in the night. What we need today in all our churches is the planting of the acorns which, though slow of growth, are useful in the ages that are to come. When we, as pastors and leaders, are made to see that spasms are always destructive of vital forces, and the sure indicators of death, then we will discard the old type of evangelism and adopt the new. The hurrah and huzzah for six weeks or more in order to stir up the pure minds of men by way of remembrance, and then give them nothing to remember, will become a thing of the past; and then the church will set about its work in a business-like way to reach out after the lost and compel them to come into the marriage supper and enjoy the banquet of love with the children of the King. Cosperville, Indiana.

A STROKE AT A TIME.

"O father! need I go to school?" said Johnnie one morning as his mother was getting him ready. "I don't understand, I never shall. I had rather cut wood in the forest with you and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," answered the boy.

"Yes," said his father. "A word at a time, and keeping at it will, make you a good reader; a syllable at a time, and keeping at it, will make you a good speller; a sum at a time, and keeping at it, will make you good in figures; an idea at a time and keeping at it, will make you master the hardest book in the world. A patient keeping at it, Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father.

"I do not know but what I can do that," said Johnnie, and before six years from that time he stood first in the highest class in the school.

For the accommodation of visitors, specially those from out of town, "The Orient in Providence" Exposition, to be held in Infantry Hall, Providence, September 21 to October 7, is to have a restaurant. The room on the second floor of the hall, frequently used for refreshments, will be suitably furnished, and a simple menu will be provided at reasonable prices, which will be available to visitors during the hours the Exposition is open. Mrs. J. F. Slocum, who has had considerable experience in the management of hotels, has been engaged as the manager of the department. The rear section of the Gallery of Infantry Hall will be arranged as a Japanese Tea Garden. Visitors may sit here at attractive tables in Japanese bowers, and sip genuine Japanese tea while they are taking a view of the Exposition from the gallery.

Church Work

THE NEW ENGLAND BAPTIST LIBRARY.

This Library is an institution for all Baptists. It is the outgrowth of the steady, normal development of the mother of all Baptist historical societies known as the Backus Historical Society. This was organized in 1853 for the purpose of cultivating the Baptist history of New England. For over fifty years much historical material was gathered and by annual addresses and papers historical interests were stimulated. Thus it came about in 1908 that, due to the location of the Backus Library in the Ford Building, Boston, wise counsels favored the development of a broad organization, which would represent all the interests of all Baptists in so far as they might express themselves in a New England Baptist Library.

This possibility is set forth in the object of the Library according to Article second of the Constitution which reads: "Its object shall be to establish and maintain a Baptist Library in Boston; to federate all societies having the care of Baptist archives and collections in New England in the interest of a central depository, safe and accessible; to promote a more complete collection and a wider use of all literature of the denomination; to gather such a collection, or such collections of books, pamphlets, manuscripts, prints and relics, historical, missionary and other, as will make this library of recognized value for serious research or casual interest; to establish an institution, maintained by the Baptists of New England, adapted to all needs which may naturally arise, and equipped for a real service to our Baptist ministers, churches and people; to do whatever shall further Baptist progress so far as comes within the scope of such a library."

This broad basis provides an adequate foundation principle for developing a Baptist institution with two main, important characteristics. First, it provides a Baptist library whose range covers every possible phase of the denominational literature; not only historical, but missionary, educational and practical; not only of the past, but inclusive of present-day movements and interests. Second, it seeks to represent and to serve the entire Baptist constituency, conceived in the largest sense. As the union of Baptists and Free Baptists has proceeded upon a recognition of the common historical traditions belonging to both, so this Library seeks to gather the materials of our history, relating to all branches of our denominations; moreover, to place its facilities at the service of Baptists of all names.

Efforts are constantly made to secure additions to the Library illustrative of Free Baptist history. Some biographies, some pamphlets and some books by Free Baptist authors have found a place on the shelves. We have been able to save from loss the full journals of Rev. Arthur Caverno, the first record book of the Yearly Conference started by Benjamin Randall in the eighteenth century, and some other important manuscript matter. Also in the missionary section, which is strong, Free Baptist literature is represented.

All these items are gathered with the idea of preventing the Free Baptist side of the Library from being lost sight of; also that Free Baptists may feel they have an institution that is

looking after their historical and literary interests.

It is hoped that some Free Baptists will be able to send to the Library back files or numbers of the Morning Star, printed books and pamphlets, reports and minutes of Free Baptist organizations and such matter of any kind as will preserve and illustrate Free Baptist history and life.

This Library is located in the Ford Building, on Beacon Hill, near the State House, Boston. It occupies three well equipped rooms on the seventh floor. Its equipment is of the most recent pattern. Filing and classifying devices make its arrangements perfectly modern and up to date.

The facilities offered by the Library may be used by any who care to visit the Library. And it is hoped that Free Baptists, ministers and laymen, will acquaint themselves with the resources being developed for their benefit.

In our effort to make a Library for all Baptists representative of our entire denomination, may we bespeak the interest and co-operation of Free Baptists in New England and elsewhere.

ARTHUR WARREN SMITH,
Librarian.

INDIANA ASSOCIATION.

The Indiana Free Baptist Association met Aug. 28-Sept. 1, with the Baptist church of Brookston. The Brookston church is a union church of Baptists and Free Baptists and it was particularly fitting that this Association, at which resolutions were adopted which it is hoped will eventually lead to the union of Baptists and Free Baptists in Indiana, should have been held with a church where the union has already proved a blessing.

The Association opened with an address by Dr. D. B. Reed of Hillsdale on "A Kingdom Universal in Its Extent and Eternal in Its Duration." Dr. Reed spoke again on Thursday evening. The other speakers of the Association were evangelist L. F. Cilley, Rev. O. R. McKay, pastor of the First Baptist church of LaFayette, and also fraternal delegate from the Baptist State Convention, Rev. Joseph Belcher, Rev. H. Dockum, Rev. E. N. Long, Rev. S. J. Weed, Rev. T. J. Mawhorter, Rev. C. D. Eddy and Rev. S. L. Roberts, Baptist State Sunday School Missionary.

The paper on the subject, "Do We Need a New Type of Evangelism," by Rev. E. N. Long was especially well received and by vote of the Association will be published in the Star.

One of our pioneer ministers, Rev. J. W. Rendel, was to have led the covenant meeting on Friday p. m., but was unable to be present because of the illness of his wife. Many were the expressions of appreciation and esteem of the work of Brother Rendel and Brother Mawhorter by the delegates present at this Covenant service. The Bible hours by Rev. T. C. Lawrence extending through the Association were typical of that sweet spirited Christian man, and were a great help to the spiritual power of the meeting.

Rev. Milo J. Coldren was to have been in attendance at the Association and his loss was felt by all the more keenly because of the arrangements that had been made for him on the program. Resolutions were passed which will be found in another column in the Star.

The question of taking steps that will eventually lead to the union of the Indiana Free Baptist Association and the Indiana Baptist Convention occa-

sioned much discussion and the following resolutions were unanimously adopted:

I.

1. Whereas the "Basis of Union" adopted by delegations representing Baptists and Free Baptists acting as a joint committee at Boston, Mass., March 28, 1908, has been adopted by all of the National Benevolent societies of the Baptist denomination and has been approved by the Northern Baptist convention and by the General Conference of Free Baptists and approved by the Indiana Baptist State Convention and this Association and

2. In view of the fact that action is now being taken by the General Conference board of the Free Baptists to transfer all denominational benevolences to the several societies of the Baptist denomination as soon after Oct. 1, 1911, as possible and

3. In view of the fact that we believe that the union of churches and of Christian forces generally will strengthen our efforts and help to advance the Kingdom of God

We therefore recommend the following action:

1. That the Indiana Free Will Baptist Association apply for admission into the Indiana Baptist Convention in the following manner:

a. That the churches within each Quarterly Meeting be requested to seek admission into the Baptist District Association to which they geographically belong.

b. We recommend that such a vote be taken by each church within the coming year and that the result of that vote be submitted to this Association in 1912. Such actions are not to become effective until three-fourths of our churches have submitted a favorable report.

c. We recommend that the Quarterly Meetings shall remain intact and meet at least once a year for the purpose of electing delegates to this State Association so long as the existence of the General Conference of Free Baptists shall make it necessary, and that unless the several Baptist Associations are willing to concede this privilege to our churches for the necessary time, churches coming within the bounds of such Associations will be expected to defer action until the General Conference has ceased to exist.

d. We recommend that the President and Secretary of this Association act as a committee for the following work

(1) To present this matter to each and every Baptist Association which will be effected by this action and secure from them a vote regarding the request specified above, and report the same at our next Association.

(2) That the Indiana State Convention be requested to take over our funds, and receive from our churches the regular offerings for State work. That they act in co-operation with the Free Baptist State Board in applying the state funds to the assistance of our churches in need, and carry out as far as possible our policy for at least two years after this provision goes into effect.

II.

That a committee be appointed to present this matter to said convention and report at the Association of 1912.

III.

That the missionary agents of the Benevolent societies of the Baptist denomination have full liberty to present their work to and solicit aid from our churches of Indiana and that there shall be full liberty on the part of the agents of both denominations to interest all Baptist and Free Baptist churches in the work of either denomination.

Adopted by the Indiana Free Baptist Association in annual session at Brookston, Ind., Sept. 1, 1911.

(Signed)

A. L. GERBER, President,
C. D. EDDY, Secretary.

The following committee was elected to present the matter to the Baptist State Convention: A. L. Gerber, Topeka, Ind.; T. J. Mawhorter, Wawaka, Ind.; C. D. Eddy, Brookston, Ind.

The officers elected for the ensuing year were: President, A. L. Gerber,

Topeka; secretary, C. D. Eddy, Brookston; treasurer, John P. Stewart, Brookston.

While the delegation was not large, the meeting was characterized by a splendid Christian spirit and a deep conviction that God is leading us into a larger and fuller service by the union which seems so imminent.

The past year has been a year of blessings in Indiana. Rev. L. F. Cilley, the state missionary, has helped in re-establishing several of our weaker churches. More churches in the state have met their mission apportionments than ever before in the history of the Association, and a number of the churches gave more for missions than their apportionment.

C. D. EDDY, Secretary.

NOTICE TO MICHIGAN FREE BAPTIST CHURCHES.

Our fiscal year ends Oct. 15. Our books must close on that date that we may have time to get them ready for the Auditor; so all who wish to get into this year's report, their contributions must reach me on or before that date.

There has been a marked falling off in our receipts since July 1. We hope this will not continue, but that every church and society will acknowledge their obligation by paying their apportionments in full. The needs of the Lord's Kingdom cannot be satisfied with anything less.

W. P. VanWORMER,
Treasurer.

CENTRAL ASSOCIATION.

The forty-second annual session of the Central Association was held with the church at Oneonta, N. Y., Sept. 5-8.

At the opening session the Association sermon was delivered by Rev. H. Stillman Martin of Alba, Pa., from the text Col. 1: 18—"That in all things he might have the pre-eminence."

He said in part: "Jesus does not have his proper place in the life and thought of the church. The great Master, who is the head of the church is able to propose and carry out his program and the church should give Him that privilege as it is of far greater worth to the church than any common sense the church may manifest. If the church really believed what she professes relative to Jesus, the church would be more prosperous. When Jesus gets his place in the church, controlling all of the life, He will fill it with all His glory. Jesus is pre-eminent in creation. He is pre-eminent in the Bible. He is pre-eminent in conviction and in salvation, above all, He is pre-eminent in heaven."

Wednesday's sessions of the convention served to bring together the results of the year's work. While the delegation in attendance was not large it was thoroughly representative, showing the wide and intense interest in the Association.

The report of the associational superintendent, Rev. Z. A. Space, D. D., and the treasurer were received. Relative to union with the Baptists the superintendent said: "To have been right on these three questions, slavery, temperance and Christian unity is surely glory enough for one denomination and a sufficient reason for translation into a sphere of larger opportunity. It is not only high resolve but splendid action."

"To follow where He leads the way at whatever the cost, in indicative of a spirit and purpose that will never be

satisfied, until we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man in Christ Jesus.

"Our denomination has joined hands with the larger Baptist body and we have been moving forward into larger spheres of Christian activity. We have been met fully half way in every proposition which needed consideration and our receptions at their representative meetings have been most cordial."

The treasurer's report showed a total investment of \$47,000; contribution to missions for the fiscal year \$4,801.63, and a total income of \$5,534.62; expenditures \$5,417.66.

The address of the afternoon was given by Prof. A. W. Anthony, D. D., of Lewiston, Me., on the subject, "Our Present Denominational Status." His thought was confined to the relation of Baptists and Free Baptists. He said: "Our present denominational situation is due to the leadership of the Holy Spirit and not to our resolutions or formal utterances of the lips. The Lord has led us to this union of effort not only for our own good, but for the Baptists; it will more profoundly affect them than it will us. The basis of union already adopted by the general conference of Free Baptists, and by the Northern Baptist convention and its constituent bodies, needs no revision. Its statements are applicable to the present hour and will form the basis in all future action in uniting local bodies."

Rev. J. I. Towner of Springville presided at the evening session. The address was by Rev. H. M. Ford, D. D., of Hillsdale, Mich., general secretary of the denomination. His address, "Home Missions—Why?" was given with all the burning zeal of a man thoroughly in earnest, and strongly interested in the welfare of his country. His hearers caught his spirit and were more intensely imbued with the spirit of patriotism. The best energies and highest virtues were appealed to as a sacrifice to be given for our country. In part he said: "America should be saved for herself and for her own sake. Being a country of immeasurable resources and beauty beyond compare. She is a country made for the kingdom of God, a land to refresh the sources of righteousness. The church of all other institutions planted for the saving of the country will endure when all else has fallen into decay."

"America should be saved because she has become a world power, because of her great influence in commerce, education and politics. We must exalt justice and mercy, and be looked upon as one who frowns upon the ignoble."

"Because the heathen will judge us by our representatives, we must save America. Many travelers represent our nation ingloriously and lead the heathen to misjudge."

Other reasons given for the saving of America were: Because the foreigner is coming and going from our shores, because we have the Indians, Mexicans and negroes with us.

Our country must also serve as a base of supply for foreign missions. We cannot save the world without a base of supply.

To save America each person should contribute a righteous personality. No one has a right to live who does not put more into society than he takes out.

In conclusion he appealed for the support of the church, it being the most potent factor in civilization.

Christ needs and wants America.

At the business session on Thursday forward steps all along the line were taken. There was no note of retrenchment sounded, but everywhere the call was forward. The association feels itself in a better position to further the cause of righteousness than ever before.

The afternoon session was of unusual interest. Two addresses of power in their respective fields were delivered; one by Rev. C. A. McAlpin, D. D., of Rochester, the other by Rev. Mrs. Z. F. Griffin, a missionary in India for eighteen years.

Dr. McAlpin, as secretary of the Baptist State convention, brought the cordial greetings of his people, and expressed pleasure over the anticipated union of the two Baptist bodies of the state. He expressed an anxiety to consummate the union soon and assured the convention of the cordial cooperation of the Baptists of the state.

His address proper was on the subject, "The Message of the Church to This Generation." He said: "This is a generation which lays the emphasis upon doing. Efficiency is the question of the age. But in emphasizing this fact we must not lose the vision of Jesus."

"God has a purpose in the world and if this can be realized by the church it will energize the work. That purpose is to make men and women good, and to bring in the Kingdom of God on earth."

"The message of the church then is to emphasize this purpose, and the tools to be used are, the ordinary business channels of life and wholesome and uplifting pleasure."

Foreign Missions were presented by Mrs. Griffin in a manner that carried conviction to the hearts of her hearers. A rich personal experience in India, begun in 1873, and continuing with varying intervals until 1908, enabled her to bring a message of power. Speaking on the subject, "Missionaries as I Have Known Them," she gave personal reminiscences of the great leaders of the Free Baptists in India. Lessons from the lives of heroes and heroines whom she had known were drawn.

The evening session was the climax of the convention. For this all had been waiting, and truly none were disappointed. Dr. A. W. Anthony of Lewiston, Me., gave the address of the evening. Special interest was attached to this address in view of the fact that Dr. Anthony has made a world tour of the foreign mission fields of Baptists and Free Baptists, visiting in his investigations India, Assam, Burma, China and Japan.

After tracing the formation of the first American Foreign Missionary Society in 1810, he showed how through that society, in the person of Adoniram Judson, the American Baptist Foreign Mission society was organized in 1813. Closely related to this organization, because of associated workers going from Burma to India, he showed how the Free Baptist Foreign Mission Society organized in 1833, was closely intertwined with the Baptist society. This intertwining of history through Adoniram Judson is a providence of God and makes Baptist and Free Baptist history in large part common. The joy of the Baptists is our joy, and ours is theirs. Mission work, he said, as now conducted, with the promise of the future pays wondrously. He cited as proof of this statement four things that had come under his personal observation.

Mission work pays in physical bene-

fits to the natives. Better agricultural methods prevail, better homes and other better physical conditions.

Mission work pays because of its educational product. Mission work pays because of its removal of pain. Not all pain has been removed, but much has been mitigated by the tender ministrations of the missionaries through their doctors, nurses, hospitals, sanitoriums and orphanages, everywhere missions have ministered to suffering humanity. Missions pay because of the saving power of Christianity. Multitudes have been saved to their better selves and saved for their fellows through the love of God. Statistics cannot adequately measure what God has done for mission lands. God alone knows.

If the missionaries had done nothing else than promote industry, sanitation, care of the body; if they had done nothing else than promote the education of the heathen; if they had done nothing else than mitigate pain and suffering all the gifts of noble men and women would be justified for these severally. These are but by-products as it were, of missions but these justify the expenditure of all effort thus far made. But missions rest not here for justification but upon their great accomplishments in saving men for the betterment of humanity and the Kingdom of God.

The officers as elected for the ensuing year are: President, Rev. C. S. Pendleton, D. D., Oneonta; first vice-president, Rev. J. I. Towner, Springville; second vice-president, Rev. C. M. Butler, Lake View, Pa.; third vice-president, Rev. G. C. Manter, Hilton; fourth vice-president, Rev. H. R. Saunders, Fairport; recording secretary, Rev. George H. Hobart, West Oneonta; superintendent and corresponding secretary, Rev. Z. A. Space, D. D., Keuka Park; treasurer, A. E. Ceperly, Oneonta; auditor, R. W. Miller, Oneonta.

The location of next year's session was left with the executive committee, but without doubt will be located in the western part of the state.

Field Notes

Maine.

SPRINGFIELD Q. M. held its September session at Lee in the Union schoolhouse September 9-10. The first meeting was held Saturday afternoon and was led by Bro. Samuel Golding of Danforth. This was a social service so that all present could take some part. Rev. S. Whitcomb of Bangor preached a helpful sermon in the evening. The Sunday morning prayer meeting was led by Bro. M. Taylor of Lee. Many testimonies were offered. Rev. S. C. Whitcomb preached a sermon from the text, Am I my brother's keeper? In the afternoon A. H. Clarke, assistant superintendent of the Anti-Saloon League of Minnesota, spoke on the evils of the local option system, showing that while it was preferable to state-wide license it was a step backward from state prohibition. Rev. H. W. Rhoades, pastor of the Lee Baptist church, offered prayer at the beginning of the meeting. The collection taken at this session amounted to \$8.23.—Charles F. Kyle, Clerk.

Michigan.

GENESEE Q. M. held an excellent session with the Goodrich church Sept. 8-10. A special effort on the part of pastor Benjamin and the

church was made, that this meeting might be one of real benefit to all classes. The effort was rewarded. The meeting was full of good things. Sermons, addresses and social services were inspiring. A few evening meetings held by Rev. W. B. Jarman preceded the session. Friday p. m., addresses by Rev. G. Grant (M. E.). Jarman and Gray were given on evangelistic themes, which made a good opening for the sermons which followed by Rev's. Jarman, E. Suthphen, G. S. White, W. F. Gray and H. E. Sayles, which were listened to by attentive audiences and increasing interest. Eight ministers participated in the services, besides three missionaries. Saturday evening Rev. F. Kurtz, Baptist missionary from India, and Mrs. H. P. Stone spoke. Rev. Z. F. Griffin arrived Sunday at noon, and spoke in the afternoon. Rev. H. E. Sayles, a former pastor of the Goodrich church, and Mrs. Sayles were gladly welcomed, and helped by sermon and song. Rev. E. Suthphen of Sanilac Q. M., but now ministering to the Dayton church of this Q. M. added to the helpfulness of the meeting. Many inspiring songs were sung by the pastors and others. So many things conspired together to make this a notable session. Many were burdened for souls. That there were no seekers was the only lack. Rev. Sayles was to hold a meeting Monday evening. Delegates to State Association at Jackson were Mrs. M. R. Rose, and S. H. Pierson. Alternates, J. Cooley and Mrs. J. F. Cartwright. Next session with Ortonville church in January.—Mary R. Rose, Clerk.

READ THIS.

Prsvryprctmvrkphspreptstn.

To show the importance of the vowel "e" in all writings, one needs only to refer to the above heading, an inscription over the decalogue in a country church. It remained unread for two hundred years. Insert the letter "e" in the proper places, and it will read: "Persevere, ye perfect men; ever keep these precepts ten."—Graphite.

F. B. W. M. SOCIETY RECEIPTS FOR AUGUST 1911.

MAINE.		
Anson Q M Coll		\$ 96
Bowdoinham Ridge Aux, T O		
(\$8.00 for Miss Coombs, \$8.75 for Storer College, all towards L M's to be named later)		15.75
R. Raymond, Mrs. Foss for Miss Coombs		1.00
F N Fairfield Aux, (annual dues \$4.00, Belated T O 50c, A L B \$6.25, L B \$6.39)		17.14
Gray C R		1.60
Lewiston Main St Aux, for Miss Coombs		8.00
Madison Aux, for Bodin's salary		8.50
No Berwick Aux, for support Murkhs, at S O \$25.00, annual dues \$20.52		45.52
Ocean Park, Tollers-by-the-Sea dues		3.00
Ocean Park, Miss M Jennie Baker for G w k		1.00
Otis, field Conf		5.01
Portland Aux, (Miss Coombs \$7.10, Miss Berry's S S Class for Mahanty \$12.50, C. R. \$2.00)		21.50
Saco, Cutts Ave F B Ch L B's for little brown babies of India \$5.00		5.00
Scarboro S S for S O		2.69

(Continued on page sixteen.)

Sunday School

THE PROPHET EZEKIEL A WATCHMAN.

Ezekiel 3.

Oct. 1.

LESSON OUTLINE.

1. What the Prophet Heard. Vs. 12-14. 2. The Silence. V. 15. 3. The Message. Vs. 16-21.

LESSON STORY.

Ezekiel was taken to Babylon B. C. 597, with others who constituted the very best of the Jewish people. He was a priest (1:3) and probably from one of the leading priestly families. He had a wife and dwelt among his fellow-captives. He is unsparing in his denunciation of the wickedness of God's chosen people, and vividly foretells their doom. The first three chapters have to do with the prophet's call to his work, his appointment to his field and the giving of the message. The Lord in commissioning Ezekiel to his work gave full explanation of the peculiar difficulties confronting him, admonishing him not to be rebellious like those to whom he was sent. A vision was given him, somewhat similar to the case of Isaiah, as an encouragement and to fortify him for his task. The effect of the vision and the voice was to beget within him great heat and bitterness of spirit. This feeling doubtless grew out of the consciousness of the spiritual condition of his countrymen to whom he must carry a message of condemnation. The word of God to him is one to make him feel the responsibility he is under as a watchman to Israel that he faithfully fulfil his duty. He can clear his skirts of the blood of the condemned only by faithfully warning them of the dire consequences of their sins.

LESSON NOTES.

V. 12. **Then.**—The prophet's commission is given him after his vision of the four cherubim, four wheels, and the divine glory, and his first commission, Chapters 1-3. **The Spirit lifted me up.** "Ezekiel" was not miraculously transported to Tel-abib, but in his movement thither he was under the influence of God's Spirit, like Elijah in 1 K. 18:16.—Dummelow.

I Heard Behind me. The chariot of Jehovah leaves at the same time as the prophet, and in the distance he hears the wings of the cherubim "kiss" (margin) each other, and the noise of the wheels "beside them" (R. V.), as they rush forward.—Whedon.

V. 14. **Bitterness, etc.** The prophet was lifted up into sympathy with God and shared his righteous indignation against Israel.—Davidson.

V. 15. **Tel-abib.** This was the chief seat of the Jewish exiles in Babylonia. The word means **mount of ears of corn**, and was doubtless so named from its fertility. The captive Jews had many privileges accorded them. They were permitted to dwell in their own houses and to engage in various forms of business. This city cannot now be located but it was somewhere on the river Chebar (pronounced Kebar). **Astonished.** Rather silent. The original implies fixed and determined silence. To be silent was characteristic of mourners (Lam. 3:28); to sit their proper attitude (Isa. 3:26; Lam. 1:1); seven days, the set time of mourning.—Cook. "The long period of motionless silence expresses the strength of the prophet's emotions."—Camb. Bible.

Seven Days. Cf. Job 2:13; 16:21. also Ezek. 33:1-20.

V. 17. **Son of Man.** This expression occurs ninety times in Ezekiel. It identified him with the human family, and is an antidote for the visions lest he get too exalted in his own estimation. Note what was given Paul to keep him from being exalted above measure (2 Cor. 12:17). Examine why Jesus so frequently called himself the son of man.

V. 20. **Lay a Stumbling-block.** This

difficult phrase does not mean that God seeks to make the righteous fall, but that the temptations of the righteous are under God's providential control. Where there is a temptation He also sends a warning, and the two constitute a discipline, by which the righteous man is tested, and under which he has an opportunity of moral growth. The case of a righteous man sinning and perishing in spite of warning is not contemplated at all.—Dummelow.

LESSON LIGHTS.

1. **Call and Vision.** The call of a prophet and the vision of God which sometimes accompanied it are the two sides of one complex experience. The man who has truly seen God necessarily has a message to men. Not only are his spiritual conceptions quickened and all the powers of his being stirred to the highest activity, but there is laid on his conscience the burden of a sacred duty and a lifelong vocation to the service of God and man. Of the two elements the call is the one that is indispensable to the idea of a prophet without an ecstatic vision, but not without a consciousness of being chosen by God for a special work or a sense of moral responsibility for the faithful declaration of his truth.—Rev. John Skinner.

2. **Rebuking the Age.** No man can continually rebuke his age, and yet be living a luxurious life. The prophets of the Lord have always been opposed to the age in which they lived. Whenever the ministry has fallen into accord with the age, it is not the age that has gone up, it is the ministry that has gone down. A reproachful, corrective, stimulating voice should always be characteristic of a spiritual ministry. No evil shall be able to live in its presence and no custom, how fashionable or popular soever, should be able to lift up its head without condemnation in the presence of a man who is filled with the burden or doctrine of the Lord. We should have persecution revived were we to revive the highest type of godliness. Sin has not altered, but righteousness may have modified its terms; the earth remains as it was from the beginning, but they who represent the kingdom of heaven may have committed themselves to an unworthy and degrading compromise. Evermore shall the wicked hate the godly, unless the godly take down their banners and are contented to live in dumbness and traitorous suppression of the truth.—Joseph Parker.

3. **A Boy Brought to Take Another's Place.** A boy entered the Juvenile Court in Chicago and said he wanted his father arrested. When asked why, he replied: "To make him stop hitting me." "But why does he hit you?" "He says if I take off these pants he'll hit me." "But why do you want to take off the pants?" I asked. "Aren't they all right?" "No, they're too short and the boys at school and on the street laugh at me—and I don't want to wear 'em."

I looked at him. His mother had indeed made a mistake in the adjustment of a pair of man's trousers to a boy and had cut them so short that his socks showed over the tops of his shoes. No wonder he wanted to take them off. I said "All right, Mr. H. will be here in a few minutes."

The next day I asked the officer what he did about the trousers. He said that at first nothing would do but to arrest the father, but, as he talked over with the boy the number of children, how much a new pair of trousers meant to them, how hard his father and mother worked, the possibility of soon getting work himself—and the bravery that many a poor boy has shown in laughing down and outliving the jeers of thoughtless playmates, he changed his mind and said, "All right, I'll wear 'em. It'll be worse for mother and all the children if I have him arrested. I guess he ain't so mean as I thought he was."—Tarbell.

4. **Responsibility.** A number of years ago a young thief was caught in the act of committing burglary in the home of Edward Everett Hale in Roxbury. Many believe that Dr. Hale

so well-known for his love of mankind, would not appear against him. But, on the contrary, Dr. Hale took an active part in having the burglar committed to the reformatory. He believed that the law ought to take its course; and he testified against the prisoner himself, so that the thief was sent to the reformatory for three years. But the Dr. Hale upheld the law, he did not any the less fall to care for the youthful criminal. Busy as he was, he took time every week, during the three years, to write personally to the thief, trying to wake up his self-respect and stimulate his courage. When the time was up he had secured a good position for the former law-breaker. The young burglar, who had come to regard him as his truest friend, went into the new position, proved himself worthy of it, and became a useful, honest, self-respecting man. A weak mercy might have let him slip back into crime. A loving justice saved him.—Wellspring.

LESSON SPARKLES.

1. Only as we know man can we serve him.—G. Campbell Morgan.

2. Silence is a figure of speech, unanswerable, short, cold, but terribly severe.—Theodore Parker.

3. Of a distinguished general it was said that he could hold his tongue in ten languages.

4. There is a wide difference between putting yourself in another's place and putting him in your place.—Jordan.

5. Never judge anyone less advanced than yourself till you have sat down and tried to put yourself in his place.—Gypsy Smith.

Owen Wister says good-naturedly of the New York Evening Post: "It's partially tongue-tied, a sad victim of its own excesses. Habitual over-indulgence in blaming has given it a painful stutter when attesting praise. It's the sprucely written sheet of the supercilious; it's the after-dinner pill of the American who prefers Europe; it's our republic's common scold, the Xantippe of journalism, the paper without a country. A clever New Yorker said that, with the Sun making vice so attractive in the morning and the Post making virtue so odious in the evening, it was very hard for a man to be good in New York."

Some amusing blunders made in an essay competition on alcohol are credited to the young essayists in a souvenir which has been lately published. Here are a few: "Alcohol is a mocker: at last it biteth like a servant and stingeth like a hatter." "Today many people are in goal for committing suicide while under the influence of drink." "A teataller is strong, and has a better chance to get on in life, whilst a drunkard is weak and fat, and stands at street corners all his life." "Doctors say that fatal diseases are the worst." "It causes liver complaint and consumption and cities and nations are much more fatal. Shortened lives have been increased." "It ruins many of their families and diseases on the stomach, liver, and consumption." "Alcohol is a dreadful poison which is the root of evilness."—Christian Life.

MRS. CARRIE NATION'S GRANDSON A BARTENDER.

One of the most heart-breaking incidents that ever came into her life was the meeting of Mrs. Carrie A. Nation with her grandson in a low dive in Chicago. She had been making the rounds of saloons exhorting the occupants to live better lives, when a young boy (who was acting as bartender) said: "Hello! Grandma Nation." She asked the boy, if he had a mother, and if he wasn't ashamed of the life he was leading. The boy said in amazement: "Why, grandma, don't you know me? I'm Riley White, your little grandson." The grandmother collapsed and sank to the floor moaning and crying. Her heart was

broken. Never again was she the aggressive prophetess of the truth.

It was a far cry to the time when, as a young wife, she learned that he to whom she had plighted her girlish heart and life was a drunkard. The iron that pierced her heart at that time was given its last and fatal wrench in that Chicago dive.

The great courageous heart could bear no more. To me she has ever been since she struck that first blow at Kiowa, Kansas, that reverberated around the world, as was the prophet Jeremiah of old, weeping over the sins of the children of men.

Picture if you can the agony of that young girlish wife, who had looked forward to a life of happiness with her lover-husband, when she learned the fearful truth. Not many months after this awful fact came to her, her only child, the mother of this grandson, was born. The father had died with delirium tremens, leaving her in poverty. To use Mrs. Nation's own words: "Was it strange that this child should be peculiar in some ways? She was the result of a distracted mother and a drunken father."

In this young grandson we see the awful results of heredity. While heredity is not fatalism, it is a power with which we must reckon. That night, in that low dive, where she had gone to tell of a Saviour who was ready to receive and restore the vilest, repentant sinner, and this grandson came before her, the full force of the consequences of the marriage entered into by herself in innocent, thoughtless girlhood, swept through her soul, and the dear, over-burdened heart could bear no more. May this simple tale cause other girls to hesitate, aye, stop, before they trust their future and that of unborn, helpless children to one who is given to the cup that ruins.—S. Hartzell Wallace, in "Advances."

Obituaries

COREY—On August 12, at the residence of his daughter, Mrs. Walter Phillips of Conimicut, Alvin Lorenzo Corey, after months of intense suffering from valvular heart disease, passed from this life to that beyond the veil that "hides from our vision the gates of day." Mr. Corey was born Oct. 19, 1830, in Sangerfield, New York. He was the son of John Hamilton and Maria Wright Corey, and the grandson of Paris Corey, who served his country as a soldier of the Revolution. When nine years of age Mr. Corey moved from New York to Rhode Island. Later he crossed the line into Connecticut, where he at length became located in the northern part of the town of Sterling and for forty years was one of its most prominent and respected citizens. During a period of sixteen years he served his town as first selectman with the utmost honesty and fidelity. He was one of the little band of tried and faithful workers by whom the Union Free Baptist church of North Sterling was established. One of its charter members, he gave for the welfare of his church his unflinching sincere efforts. Many years he served the Sabbath school as teacher and for nearly twenty years had charge of the Bible class, for which he was particularly fitted as few men of his time and vicinity outside the clergy had a clearer insight of the Scripture than he possessed. During these years few were the days and most impor-

tant was the cause that found him absent from his post as teacher of his class. In his youth Mr. Corey followed a seafaring life and for ten years faced the storms and perils incident "to those who go down to the sea in ships." When the call for men went ringing through our land in the days of the Rebellion Mr. Corey was quick to answer, "Here am I," and in '61 enlisted in the 7th R. I. Volunteers, Co. D, and soon learned what war meant at the front. He was also a Mason, being a member of Hamilton Lodge. In 1855 he was married to Roxie A. Bitgood, who with two sons, Charles H. and Frank L. of North Sterling, and one daughter, Mrs. Walter Phillips of Conimicut; two grandchildren and one sister, Mrs. Stephen Lamphere of Westerly, survives him. The funeral services were held Aug. 15 in his home church at No. Sterling, Conn., from which after a very appropriate address by the pastor, Rev. Fred Smock, from the text found in the 3rd verse of the first chapter of Ruth, his mortal form was borne by the sons, son-in-law and grandson to its final resting place. Mr. Corey was a man of keen intellect, firm will, acute judgment, and untarnished integrity. His daily life ever corresponding to his profession of Christian principles, he was a person of clean, upright morals, ever found on the side of purity and right living. After a long and useful life of eighty-one years, many of them spent in loyal, unwavering service to church and state, his death leaves a vacancy hard to fill. A faithful citizen! A true, consistent Christian! Surely it may be said of him like one of old, "He has fought the good fight, he has finished his course, he has kept the faith; henceforth there is laid up for him a crown of righteousness."—Maria C. Brown.

RICHARDSON—Mrs. Rhoda Evans Richardson died at her home in Candia, N. H., after an illness of four weeks, on Sunday afternoon, Sept. 3. She was born in Barnstead, N. H., Nov. 5, 1814, being one of eight children, only one of whom survives her, a sister, Mrs. Mary Twombly of Cambridge, Mass. Mrs. Richardson joined the Free Baptist church at the age of twenty years and was baptized in the Lampney River by a Free Baptist minister, the Rev. D. P. Cilley, and she was a woman of strong piety, remaining loyal to the Free Baptist church all her life. She was married to Josiah Richardson and set up housekeeping in Canaan, N. H., but shortly moved to Dunbarton, when with her husband she united by letter with the Free Baptist church in the city of Concord, N. H., Rev. Silas Curtis then being pastor. She removed to Candia with her husband 48 years ago and became a member of the Candia Village Free Baptist church, of which she was a most worthy member until she joined the church triumphant. During her active years she took great interest in the church, and was a member of the missionary society. When young she was among those who heard the first American missionary, Adoniram Judson, preach the Sunday before he set sail for India. The text was from Romans: "And how shall they hear without a preacher, and how shall they preach except they be sent." She remembered the text to her last year. All her life she was greatly fond of reading and she holds the record for having read the Morning Star since its first issue. She has

read the Bible through a number of times, the last time being after she passed her 90th birthday. Mrs. Richardson is mourned by a stepson, Geo. E. Richardson, who with his wife, Mrs. Bessie Richardson, patiently and tenderly cared for her in her declining years. Besides these she is survived by two grandchildren, Mrs. F. A. McQuestion of Oklahoma City, Okla., and Mr. Josiah Richardson of Candia, N. H., and two great-grandchildren, whom she dearly loved, LaHoma McQuestion and Ruth Marion Richardson. Mrs. McQuestion was making her old home a visit when her grandmother was taken ill, and was privileged to help care for her in her last sickness. Three nephews and five nieces survive her. She was a quiet, unassuming lady, diligent and faithful in her duty, affectionate and patient. She filled her lot faithfully in an unusually long and happy life, then passed on to her home in heaven.—Rev. James Fox Scott, Pastor Congregational Church.

ROWE—The following is from the Lakeport, N. H., item in the Laconia "Democrat" of Aug. 4:—Last Wednesday evening Mrs. Abigail Buzzell Rowe, widow of the late Danforth Rowe, passed away after 87 years of busy, happy usefulness, at her home, 295 Elm street, as the result of a shock sustained two weeks ago, and from the effects of which she never regained consciousness. She was a native of Ellsworth. Sixty-two years ago she was united in marriage, at Lowell, Mass., to Danforth Rowe, and with him celebrated their golden wedding anniversary shortly before his death. In 1863 they came to this city, purchasing the residence on Elm street, which has since been their home. Mrs. Rowe was a woman whose home came first, and so devoted was she to it that for forty years she was not absent from home for a single night. She was an ideal wife, mother and neighbor, and enjoyed the love of all those with whom she came in contact during her long life. She was vigorous both in mind and body, and took pleasure in her home and garden until about two months ago, when her health failed. She had been a member of the Free Baptist church since early womanhood, and was for a time a member of Hannah Frances Rebekah lodge. She was the last of her family, and her only near surviving relative is her daughter, Mrs. I. B. Kimball, who has made her home with her mother for the past few years. Much sympathy is expressed for Mrs. Kimball, who has been doubly bereaved within a year, it being eight months exactly since the emblem of mourning placed on the door for her mother was placed there for her husband. The funeral services were held at the home, 295 Elm Street, on Saturday afternoon, and were well attended. In the absence of the Rev. Mr. Coleman, the Rev. M. L. Gregg officiated, and the music was by Mrs. John Boulia. The bearers were Messrs. B. S. George, D. M. Boynton, Gideon Wallace and Gilbert Wallace. Interment was made in Bayside cemetery. The flowers were very beautiful.

RESOLUTIONS PASSED BY THE INDIANA FREE WILL BAPTIST ASSOCIATION.

Whereas Bro. Milo J. Coldren has been prevented by death from appearing upon our program and has expressed himself in a letter to the secretary of this Association in the following words, "I am planning to be at the Indiana Association; if you can

make a place on the program I should like once more to speak of our India work in my native State Association."

Be it resolved, that this Association hereby express its deep sorrow for this our loss in the death of our dear brother, and approve the sentiments expressed by the following telegram sent by the president, A. L. Gerber and Rev. T. J. Mawhorter, to Mrs. Coldren at his death:

"In behalf of the Indiana Free Baptist Association we extend to you the profound sympathy of all the Free Baptists of Indiana. Mid deepest sorrow we bow to the providence of God, remembering that in the death of Milo J. Coldren, one of the greatest men Indiana has produced, and one of the best friends of India, has passed from labor to reward."

REV. FAY CILLEY,
C. A. STOLER,
REV. JOSEPH BELCHER,
Com. on Resolutions.

PAPER TOWELS.

There is now on the market a paper towel, and for it many advantages are claimed.

The paper towel is made of a tough, soft, absorbent crepe tissue paper made up in long strips which are carried on a roller fixture. The long, rolled strip is cross perforated at regular intervals, giving to each roll 150 sections or towels, each about a foot in width by a foot and a half long. When you want a towel you simply tear one off.

A paper towel can, of course, be used but once, but it is not expensive. It is designed to provide a sanitary towel for hotels and clubs, for schools and various institutions, for railroad stations, public buildings, stores and factories, and for domestic use—a clean towel for every one at every wash.

NATURE'S POISON LABELS.

Poisonous plants are all distinctly marked by nature. Our forebears in pioneer days, and Indians, could safely go through the wilderness, and safely feed upon wild fruits, berries or roots. Their trained observation and experimental knowledge of plants for practical purposes almost placed them upon a par with scholarly botanists.

Old settlers, trappers, Indians and negroes, familiar with the woods, will avoid berries which are smooth as a glass bead all around. They know the roughness at the bloom end is a sure indication of non-poisonous qualities. Botanists judge berries by the same indication. The class (Rosaceae) has this protuberance from the bloom end of the fruit. Apples and all fruits of this class, cultivated or wild, so marked, are wholesome. Huckleberries, whortleberries, cranberries and gooseberries, although not exactly in the same class, are still slightly rough at the bloom end, and in all varieties, perfectly wild, are safe to handle and to eat.

The deadly nightshade (*Solanum nigrum*), and the seed berries of the poison ivy (*Rhus toxicodendron*) are as sleek and smooth on the bloom end as glass. Nature never errs. These smooth, sleek wild berries all have poisonous properties; nature's sign and symbol is upon them.—Good Housekeeping.

SIAMESE ELEPHANTS AND IVORY.

Travel in Northern Siam would be impossible, especially during the rainy season without the elephant,

and this huge but docile animal is also used to great advantage in the teak-wood industry. And yet the regrettable fact is that the supply has been decreasing yearly, and prices have advanced until now, according to Vice-Consul Carl C. Hansen of Bangkok, a full grown male timber elephant is worth about \$2300. An elephant is full grown at twenty-five years, but is not in full vigor until thirty-five, while the length of his life is one hundred and fifty years. The number of domesticated elephants in Siam is about 3000. No estimate can be made of the number of wild elephants in the jungles of Siam, but in one of the elephant "drives" in the Ayythia district recently more than two hundred were seen at one time. These drives are held yearly in the various districts of Siam, during which great numbers of the animals are driven into a stockade. The finest specimens are then captured, and later tamed and trained for domestic use. The district of Ayythia is famous for its "drives," and the king usually attends when large events are arranged for. The export of ivory from Siam for the fiscal year ended March 31, 1910, amounted to 4301 pounds, valued at \$8,489, and that is a fair average of the export for the past five years. Such ivory is obtained from domestic elephants that have died a natural death, as in Siam the animal is not hunted for its ivory.

GENIUS AND STATURE.

Professor Arthur Keith, of the Royal College of Surgeons, states that "the small man is invariably the intellectual superior of the tall man." "Look," he says, "at all or nearly all of the prominent figures in the world's history. The great Caesar was anything but a tall man. Napoleon was distinctly small, and so was Sir Isaac Newton. In our own day, in the world of arms, there is Lord Roberts; in the world of politics, Lloyd George. In the last war the little Japs beat the big Russians. In all the evolutions of mechanical skill, little men as a rule have predominated." Leigh Hunt, in his autobiography, and others have said much the same thing as Keith. Of course, Keith's remarks called forth vigorous protests, and one writer avers that quite as many tall men, some of them, indeed, exceptionally tall, have displayed talent of the highest order as have little men. In the history of the United States perhaps a larger proportion of the most eminent men have been tall than small, Lincoln and Jackson, for example. But there is no agreement as to what constitutes a genius. A man of genius is undoubtedly a deviation from the normal; he is not as other men are. He may not be regarded by his fellowmen as in all respects sane, and yet he may be possessed of the highest genius. Whereas, on the other hand, a man may be eminently rational and of the greatest talent and yet not be a genius. If a definition of genius could be selected upon which all would agree, there would still be much difficulty in deciding if the quality had been more often present in the bodies of small men than in those of large men. That the little man often regards himself as a genius is a common observation, and that he really is such more often than his two-yard brother is probably true.—Medical Record.

F. B. W. M. S. RECEIPTS.

(Continued from page thirteen.)

Table with 2 columns: Name and Amount. Includes So Gorham Ladies, Miss Coombs salary, So Portland Aux, cup of Jesoda, etc.

NEW HAMPSHIRE.

Table with 2 columns: Name and Amount. Includes Suncook, Clara M Warner for teacher "Emily", New Hampshire total.

MASSACHUSETTS.

Table with 2 columns: Name and Amount. Includes Amesbury Mrs C M Lamprey, Water System Storer, Peabody, a friend for Helper share, etc.

NEW YORK.

Table with 2 columns: Name and Amount. Includes Snyder Hill S S, for Miss Barnes, New York total.

MICHIGAN.

Table with 2 columns: Name and Amount. Includes Calhoun and No Branch Q M S, W M S Co for C F, Cook's Prairie Aux, etc.

MINNESOTA.

Table with 2 columns: Name and Amount. Includes Minneapolis 1 F B W M Socy for F M, (on L M Mrs Carrie N Shark, Minneapolis, Minn.), Winnebago, Mrs J P Burkholder for water system at Storer College, etc.

IOWA.

Table with 2 columns: Name and Amount. Includes Estherville Baptist Ch Mission Circle for C F, Lincoln W M S T O, Lincoln Child Day Coll Miss Barnes, Waubek Yearly dues of "Three friends" for C F, Iowa total.

TEXAS.

Table with 2 columns: Name and Amount. Includes Ferris F B W M S for Miss Barnes, Texas total.

KANSAS.

Table with 2 columns: Name and Amount. Includes Newton, Mrs M O Trask T O, Kansas total.

CALIFORNIA.

Table with 2 columns: Name and Amount. Includes Santa Ana, Mrs Lucy A Hill for support of Storer College, Santa Ana, Miss C E Leavitt for T O India, California total, Total Aug. 1910, Total Aug. 1911.

LAURA A. DeMERITTE, Treasurer.

Dover, N. H. Per Edyth R. Porter, Asst. Treas.

POSTOFFICE ADDRESSES.

- Rev. Edwin P. Moulton, 35 Cass Street, Portsmouth, N. H.
Rev. L. E. Hall, Clerk and Treasurer of the Wolfboro Q. M., Madison, N. H.
Rev. J. B. Higgins, R. F. D. 3, St. Johnsbury, Vt. Clerk and Treasurer of Ministers' Conference, Vt., Yearly Meeting.
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. E. D. Church, 5 Furber street, Rochester, N. H.
Rev. S. Antoinette Esterbrook, Alexanderian Court, Barbadoes, W. I.
Rev. Myra C. Hoyt, Hotel Hamilton, Brockton, Mass.
Rev. E. D. Addis, Clerk of O. & Pa., Yearly Meeting, Geneva, Pa.

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 704-3.
Albert A. Walsh, Evangelist, Wellington, Me.
Rev. W. T. Boyd, Treasurer of the N. E. F. B. Young People, East Rochester, N. H.
Rev. V. E. Bragdon, W. Burston, Me.
Rev. Z. A. Space, Central Association's Supt. Keuka Park, N. Y.
J. W. Clemens, Clerk of Little Sebote Q. M., Lucaville, 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. Shirley, 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. Arthur Given, Treasurer of General Conference of Free Baptists, Providence, R. I.
Evangelist C. I. Orr, 454 Cumberland Ave., West, Portland, Me.
P. W. Boynton, Secretary and Treasurer of the Michigan Ministers' Conference, Oshkema, 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., Hadam, Kansas.
Mrs. R. 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. 28 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.
Rev. E. Blake, E. Hebron, Me.
New Hampshire Yearly Meeting of Free Baptists, Edwin B. Stiles, State Agent, Alton, N. H.
Rev. L. H. Winslow, Farmington, N. H.
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.
George H. Brown Treasurer of Maine Free Baptist Association, Orrington, Me.
Rev. G. C. Waterman, 56 Academy street, Laconia, N. H.
Frank Low, Clerk and Treasurer of York Co. Conference, Springvale, Me.
Rev. Charles S. Frost, 101 Billings Road, Atlantic, Mass.
Miss Lydia H. Andrews, General Subscription Agent, The Missionary Helper, 63 Barnes street, Providence, R. I.
Treasurer Maine Young Peoples Society, Miss Florence May Fruits, 31 High Street, Portland, Me.

Notices.

QUARTERLY MEETINGS.
Belknap Association (N. H.) with the 2nd Belmont church Oct. 3-4. (A. P. DAVIS, Clerk.
Houlton (Me.) with the Haynesville church Oct. 6-8. M. D. ESTES, Clerk.
Orange County Association (Vt.) with the Washington church Oct 6-8. R. H. WILLIAMS, Clerk.

Wolfboro (N. H.) with the church at Melvin Village Oct. 10-12. L. E. HALL, Clerk.
Tuscarora (N. Y.) with the Brookfield church at Austinburg, Pa., Sept. 22-24. Rev. G. R. Wood will preach the conference sermon. L. KENNEDY SUTLIFF, Clerk.
Montealm (Mich.) with the Carsen City Church Sept. 29, Oct. 1st, two weeks later than usual, so that Rev. W. H. Whitaker, of Hillsdale, can be with us. LAURA FULLER, Clerk.

YEARLY MEETINGS.

MICHIGAN ASSOCIATION OF FREE WILL BAPTISTS.
The Michigan Association of Free Will Baptists will hold its twenty-second annual session at the Free Baptist church corner Mechanics and Franklin streets, Jackson, Michigan, October 23-27, 1911, for the purpose of electing officers, hearing reports of standing committees and the transaction of any and all other business that may properly come before it. The session opens with the ministers' conference Monday, the 23rd, at 7:30 p. m. with a sermon by Rev. Bret Haste Taylor, of Sparta. Conference will be called and committees appointed at 8:00 p. m. on Wednesday, October 25th. All members desiring entertainment are requested to notify the pastor, Rev. Geo. R. Holt at least one week before the time of meeting. Dated September 12, 1911. W. P. VanWORMER, Secy.

MAINE FREE BAPTIST ASSOCIATION.

The annual meeting of the Maine Free Baptist Association will be held at the Free Baptist church in Pittsfield, Me., commencing at 9 a. m. on Wednesday, Oct. 11, 1911 for the following purposes:
1. To choose the officers of the Association.
2. To take any action that may be deemed necessary or advisable to carry out the plans and purposes of the Association.
3. To take action in regard to the new constitution proposed at the last session and in reference to the amendment or repeal of the Constitution and By-laws of the Association.
4. To take any action that may be deemed advisable in reference to cooperation or other relations with the Maine Baptist Convention.
By order of the Executive Board, FRANK SHERMAN HARTLEY, Clerk. Signed and dated, Waterville, Maine, Sept. 12, 1911.

While the corporation does not legally open till Wednesday morning, the usual services will be held Tuesday afternoon and evening. Special rates will be given over Bangor Central roads and probably over Bangor and Aroostook. Tickets good to come on Monday or Tuesday and return Friday and Saturday. FRANK SHERMAN HARTLEY.

Northern Kansas yearly meeting will convene with the Hickory Grove Free Baptist church Sept. 27 to Oct. 1. Trains will be met at Hadam, Wednesday, Thursday and Friday. A. S. REEVES.

No. Kansas Yearly Meeting with Hickory Grove church, Sept. 27-Oct. 1. G. W. SCARBERRY, Clerk.

Central Illinois Yearly Meeting will meet with the Free Baptist church at Carterville, Ill., on the first Sunday in October, 1911. The ministers' district meets on the Tuesday before, at 2 o'clock p. m., and continues over Wednesday and Thursday, and the Y. M. proper convenes at 8 o'clock a. m., Friday and continues over Sunday, including Sept. 26th to Oct. 1st. G. A. GORDON, Clerk.

NOTICE.
The Central Western Mo. Association of Free Baptists will hold its annual Meeting with the Verdella Freewill Baptist church Oct. 12-15. A full delegation from the churches desiring Corresponding delegates or others desiring to attend please notify the church clerk. S. T. FAST, Liberal, Mo.

NOTICE.
The annual business meeting of the Maine F. B. Woman's Missionary Society, including full reports from each officer will be held at the F. B. church in Pittsfield, Me., on Tuesday, Oct. 10, 1911, at 2 p. m. The meeting is public and all are invited to attend. R. M. F. BUZZELL, Rec. Sec. Ocean Park, Me. Sept. 19, 1911.

LIFE OF CHUNDRAL LELA.
The "Life of Chundra Lela" is just issued by the Baptist Publication Society, in cloth, at 50c. The publishers offer to publish in paper form, in large quantities for 25c. Why do not our Young Peoples' Mission Study Classes take the beautiful, wonderful life for a study this winter and assure the print of a paper copy? Let us do it at once. We shall find no better book to study. THOMAS H. STACY.

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.

The Missionary Helper.

A monthly magazine published by the Free Baptist Woman's Missionary Society.
Mrs. Nellie Wade Whitcomb, Editor. Contains letters from our missionaries in the India Field; teachers at Storer College, and the Secretary of General Conference Board; Suggestive Programs for Monthly Missionary Meetings and Junior Societies; Departments for Home Workers, Young People, the Sunshine Society and Quiet Hour, and Notes on World-Wide Missions.
It should be in every Free Baptist home. Thirty-two pages; illustrated. Price, 50 cents per year, in advance. Sample copy free. Address: MISS LYDIA H. ANDREWS, Agent. 63 Barnes St., Providence, R. I.

PASTORAL EXCHANGE.

Rev. R. E. Gilkey is at liberty to take a pastorate or supply pulpits and would be glad to correspond with any church desiring supply or pastor. Address DOVER, N. H.
Rev. L. H. Winslow, Merredith Center, N. H. is at liberty to take a pastorate or to supply.
The F. B. church of East Rochester, New Hampshire, will be vacant on or before Sept. 10. Pastors wishing to correspond address Lloyd J. Stewart, Secretary.
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 pastorates. Address Frank S. Evans, or Walter H. Smith, Wardens, East Barrington, N. H.
The Lisbon Falls F. B. church will be without a pastor after Sept. 10, 1911, the present pastor completing his labor at that time. It is the desire of the committee that this vacancy shall be filled just as soon as the right man can be found. It invites correspondence with anyone desiring a change in pastorates. Address the chairman of the committee, FRED L. BUKER, Lisbon Falls, Maine.

WANTS AND OFFERS

(25 cts. a month for 25 words.)

BUSINESS CARDS.

Atlantic National Bank Providence, R. I.

EDWARD F. METCALF, President. FRANK W. PEABODY, Cashier.

This Bank pays four per cent. on Savings Accounts, and issues certificates of deposit at attractive rates. Mr. Metcalf will be glad to have you write him for information.

LOTS FOR SALE

B. C. JORDAN Has For Sale, 7 Farms
3 cottages, 100 cottage lots, Littlejohn'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.

MANY FREE WILL BAPTIST PEOPLE and institutions have tried and tested the Deed of Trust, Real Estate Loans of the Brinkerhoff-Faris Trust & Savings Co for a quarter of a century or more to their PERFECT SATISFACTION. ARE YOU ONE OF THEM? IF NOT, WHY NOT? For full particulars and references address H. P. FARIS, Treasurer CLINTON MISSOURI The Editor of the Star is pleased to testify to the integrity and safety of this firm, as an investment agency proved by his own relation with it of thirty years' standing and by the uniformly satisfactory manner in which it has served as the adviser and agent of many others.