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The Morning Star.

Volume XLVI.

DOVER, N. H., OCTOBER 25, 1871.

Number 43

THE MORNING STAR. A WEEKLY RELIGIOUS NEWSPAPER FOR THE FAMILY.

ISSUED BY THE
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The Morning Star.

WEDNESDAY, OCTOBER 25, 1871.

Vacation Letters.—No. 2.

MONTREAL, Oct. 5, 1871.

It is two hundred and thirty years since a devout Catholic said mass one morning in a hastily constructed chapel on the banks of the St. Lawrence, naming the place the "City of Mary," and consecrating it to God. It was only a little while afterwards that the name was changed to Montreal, which is known to-day as the name of the finest city in the country. Its growth has not been especially rapid, but it has been of the most substantial kind. Here is architecture that measurably satisfies one who has never seen the grander styles of Europe, and paintings that can be studied all day, revealing new beauties every moment. The private residences, many of them of marble and granite, are quite palatial in appearance, and the fine lawns and parks and flower-bordered walks, with fountains playing here and there in the sunlight, and the Porter's lodge by the gate, remind one forcibly of the old English residences that he has seen only in the letters of travelers. The city is modern enough to give a home-feeling to the tourist of to-day, but at the same time presents ancient features enough to carry one back through the two hundred years to the beginning of its history.

We entered Montreal over the Victoria Bridge, which spans the St. Lawrence by a length of nearly two miles, resting upon 24 substantial piers, and claiming to be the champion bridge of the world. Once in the city, and one feels at home at once. There are not so many ugly-looking canons as keep nervous tourists in a constant fidget at Quebec, neither do the marks of age and clumsiness so often present themselves. But it is an old city nevertheless. Here is the Cathedral of Notre Dame, bearing up its two great towers, and seeming to look out like a protecting power over the whole city. It is grand without, but within it almost surpasses itself. It is adorned with paintings like none that we have in the States, while the gilded and glittering altars, the swinging, ever-burning censers, the great galleries, the choir and the sacrists, worshippers kneeling here and there all through the building, musing their prayers while counting their beads, the whole enveloped in mellow light streaming through gorgeously stained window-panes, present a scene that is as restful as it is inspiring.

And then here is the Grey Nunnery, founded a hundred and eighty years ago, having furnished a home to the poor and aged and friendless during all this time, till it has at length become too small for the needy throng that is ever pressing to it, and is being exchanged for a new and larger building up town. In one room the black-hooded nuns are bending over sick couches and soothing restless sufferers; in another they are directing the industries of busy laborers; in another they are teaching eager children A B C's and Catholicism; in yet another they are attending to the imbeciles of all ages; while in one whole wing are the white-veiled nuns of the cloister, those who have renounced the world and shut themselves forever from its scenes. The nunnery chapel is a beautiful little retreat, always hallowed by the devotions of some kneeling worshiper, and kept quiet by the presence of their bowed forms.

A pleasant ride from the Nunnery brings one to the Jesuits' church and college, the latter an extensive building and filled with students of various ages. The church has by far the most elegant interior that we

have yet seen. Beautiful paintings adorn the walls, and the high arched ceilings are frescoed, in the most attractive style. The frescoes mainly represent Scripture scenes, and the designs, although beautiful to the unaided vision, by the help of the glass constantly reveal new charms. From what seems at first glance merely a symmetrical blending of curves and colors, is found on closer inspection to be some sacred or ecclesiastical picture, revealing every detail in the most finished style. This building is in close proximity to St. Patrick's church, and hardly surpasses it in design or finish. Worship becomes a luxury in either of them, and if one can, in a day, forget the beauties by which either surrounds him, and be prepared for any sincere or uninterrupted worship, he will do better than tell to the lot of at least two "heretics."

We have already alluded to a distinguishing feature of Catholic churches. They are open at nearly all hours of the day, and are thronged at a much earlier hour in the morning than finds any considerable number of Protestants out of bed. Every Catholic, be he as poor as the poorest, and with all battered and bruised by the drunken orgies from which he may have just issued, can enter these splendid churches at any time, and worship before the costliest shrine that they contain. His church is like a home to him; and although he may quarter his family in a hovel, he can daily give them an hour's stay in these elegant and artistic retreats. One would almost suppose that such associations would have an effect to soften the manners and improve the tastes of these favored worshippers. But after these centuries of worshipping in the presence of the most refining works of art, they are the coarse and brutal Irishmen that we everywhere find them. Superstition ever degrades the life more than art can elevate it.

There is a common remark among Americans, that the Catholics make more and better provision for the care of their needy ones than we do; that they have more asylums, and that their institutions of learning afford more privileges; that every Catholic, no matter what his condition or prospects, is a part of the church and entitled to its care; and they point to these numberless open cathedrals and churches, to the colleges and schools, to the convents and nunneries, to the asylums and hospitals which Catholicism everywhere provides, as proof of the remark. But do they not, in advancing this opinion, overlook the fact, that what the church does for Catholics the United States does for free citizens? Our schools are public, and are open to all who choose to enter them; every town has its poor-house, and the charity institutions that even the state provides, do not mention the large number that have been founded by private munificence, exceed those of our Catholic brethren. And then the students in most of their schools become simply tools for priestly manipulation. Several times a day here in Montreal and in Quebec we have met companies of uniformed students marching along with two priests at their front and two at their rear, each with a ring of keys rattling at his girdle, as though they were taking convicts to a prison house.

But we must hasten to the descent of the Lachine rapids, nine miles above Montreal, or both time and space will fail us to write about it. These, as is well known, are a two miles' stretch of foaming, billowy, dashing water, where the St. Lawrence plunges over a falling and rocky bed, among the ledges and islands below Lachine. The boats that make the descent are of the stanchest build, and are guided by steady-nerved and cautious men. They are obliged to pass up the river by a side canal. As we approached the rapids, which we had previously discovered with a glass leaping white and angry before us, two men approached the wheel and prepared to make the descent. The boat entered the whirling water as though dreading the contest, and as it approached the main fall seemed to hesitate in its course. As the coming water closed around it there was a momentary pause, a tremor like that of one suddenly terrified, passed over it from stem to stern; even the great heart of the engine ceased to beat, and its labored breathing was for the moment stilled; then two great rolling waves seized it in their arms and hurried it down the rushing current. Now we were driving straight for an ugly ledge of rocks that seemed certainly in our pathway; now for an island that it seemed impossible to escape; then for the leaping water that seemed about to devour both boat and cargo; but always there stood those two muscular men at the wheel, lifting sometimes with all their might, and always taking us in safety past the most threatening points. One places great reliance upon the rudder chain in such places as those, and is apt to look to that as his main hope of safety. But we passed through and out of the rapids, down under the Victoria bridge, in among the foreign ships at anchor, up to the wharf and off upon the firm-feeling street, conscious of a grateful feeling because the rudder-chain held through this particular passage.

M.

"Would you believe it, Sandy," said a divine, "that I never thought of the sermon before I went to the pulpit?" "Oh, that is exactly what Mr. Mackintosh and I have been saying while you were preaching."

General Conference.

FRIDAY, OCT. 6.—EVENING.

The evening was devoted to the Anniversary of the Temperance Society. The devotions were led by Rev. G. W. Bean of Me. Rev. J. Burnham Davis, of Mass., then presented his Annual Report. It was a vigorous paper, urging radical action, in spirit, in moral suasion and in legislation. It greatly deplored the low state of the temperance cause, especially the fact that there are so few who are willing to take a bold stand in its behalf. In respect to the existence of this society, the secretary expressed the opinion that it might as well be given up, unless there can be infused into it a more vigorous life.

Rev. M. Phillips, Chairman of the Conference Committee on Temperance, then presented a series of resolutions, the preamble to which set forth in strong terms the evil of intemperance. The first resolution urged the duty of opposing this evil as Christians as well as friends of humanity. The second urged the adoption of legal measures to remove this evil, as well as the use of moral suasion. The third took ground against longer co-operating with either of the two great political parties, as they seem to be almost hopelessly connected, in an indirect way, with intemperance. The fourth opposed the use of tobacco.

The Chairman of the Committee followed the reading of the resolutions with a few remarks. He said that he was prepared to endorse the principles laid down in them. He referred to the state of things in his own immediate neighborhood, and showed that had been accomplished by decided temperance action. It is a sad thought that the present boys are to make the future drunkards.

Rev. A. K. Moulton, being called upon, took the platform and addressed the Conference. He commended the past action of the Republican party in what it had done to fight the battle of freedom and elevate the nation. He would not say a word against that party; but when a party will ignore a great moral issue for the sake of the loaves and fishes, he could not act with that party. He was, years ago, a third party man. He referred to what was said of the third party then, and what is said of the third party now, especially in Ohio. But in spite of what was said, he would not act with a party which will do nothing to suppress the traffic in intoxicating drinks. He would not do evil that good may come. As he could not and would not act with the Democratic party, the only course left for him to pursue was to act with a new and temperance party.

Hon. S. P. Morrill, of Me., recent member of Congress, followed. He said that intemperance is too great an evil to be comprehended, and the fact that we can not comprehend it, is one reason why we do no more to oppose it. In this country, there are spent \$600,000,000 annually for intoxicating drinks; but this expense is but a small item of the mischief produced, even though this sum would pay our national debt in a little more than three years. In addition to this there are loss of time, heart-rendings and misery of every kind. We have a terrible enemy to fight. There are millions of money invested in the promotion of this evil. Even the fact that our country is so productive in grains and fruits is practically against us. The distillery makes a market for them. While God, in his providence, made New England to be a place for the nurture of the friends of the slave, he has made no such provision for the cause of temperance. The material interests of the whole country are enlisted in the cause of intemperance. But shall we "give up the ship," and abandon the cause? No, never. We have a great work to do, and by the help of God we will do it. Let us for a few moments look at our political affairs. The speaker did not take the position that there should be a third party. But all party leaders should understand that no rum-seller or rum drinker should have his vote. Let every man do this, and politicians will be careful whom they nominate for office. There is a terrible power on the wrong side, but, thank God, we know that we are right and our enemies wrong. The speaker referred to his recent experience in Congress. While the great majority of Senators and Representatives in Congress use liquor, there are some noble exceptions. He hoped the number of the latter would be increased. There is a splendid chance for it. As a nation, we have suffered immensely from intemperance. It has been estimated that half a million of our brave soldiers lost their lives in the late war in consequence of the use of intoxicating drinks. A large portion of the officers in our army are intemperate men. The same is true of the occupants of the different departments of our government. Our Treasury department has been robbed by intemperate men. In view of all these facts, let us go forward and discharge our duty as Christian men in the fear of God, and his blessing will crown our efforts.

Rev. R. Dunn said, the idea of voting means something, and we should be careful how we vote. A drunken man is utterly unfit to hold any office. We do not know what to expect of them. They can not be trusted anywhere. He would never vote for a drunkard if he knew it, and in reference to this assertion he referred to his own past action, and spoke of a large number of things which Christian and temperate men

should not do. His speech was an enthusiastic one.

Rev. J. Burnham Davis wanted one more "no" added to those mentioned by Bro. Dunn. He would say "no" to the man who, however good in himself, would consent to do the devil's business. He would support no man for office who was not committed to action. He referred largely to his experience and observation in regard to this subject. He took strong ground in favor of the organization of a temperance party.

Rev. J. Mariner followed, and paid a noble tribute to the Republican party. He did not believe that its work was yet completed. He still believed that, through this party, the temperance work could be effected. He urged the importance of meeting evil squarely, and spoke of his own personal work in behalf of the cause of God and humanity.

A substitute was offered for the third resolution, to the effect that, in our political action, we should vote only for temperance men and temperance supporters, even though they may not be supported by what may in other respects be considered the party of progress. Before action was taken, the session was closed. Prayer by Rev. D. G. Holmes of Illinois.

SATURDAY, OCT. 7.—MORNING.

The Conference held no business session in the forenoon, in order that the Standing Committees might have an opportunity to attend to business. An interesting prayer-meeting was held in the morning.

S. S. UNION BUSINESS.

The Sabbath School Union met at 9 o'clock. In the absence of the President, E. W. Page, Esq., was chosen Chairman *pro tem*. The officers elected for the ensuing year, were as follows:—Pres., E. W. Page, Esq., of New York; Vice Pres., R. Dunn, Esq., of Mich.; R. Cameron, of N. Y.; Rec. Sec., L. R. Burlingame; Cor. Sec., E. W. Page, Esq., of N. Y.; Treas., D. Lothrop, Esq., of Mass.; Ex. Com., E. W. Page, L. L. Harmon, C. H. Latham, Geo. McMillan and S. D. Bates. L. R. Burlingame, the Treasurer, reported the assets of the Union to be \$890.97; expenses, \$245.94; net resources, \$645.03. The following resolutions were adopted:

1. That this S. S. Union recommend the appointment of a committee, who shall render aid in furnishing libraries to the destitute Sunday schools, in proportion to the amount they are willing to do themselves, as, in the opinion of the committee, the schools may deserve.

2. That a committee of three be appointed to recommend a list of books as best adapted to be used in our Sabbath Schools.

SERMON.

At 10 1-2 o'clock, a sermon was preached by Rev. O. E. Baker, of Iowa, from Ps. 51: 10-12. The theme was Personal Holiness as a power in the conversion of men. The sermon was earnest, spiritual and well timed. It was listened to with marked attention and did good.

AFTERNOON.

At the usual hour, the Conference was called to order by the Moderator, and prayer offered by Rev. N. W. Bixby, of Iowa. The records were read and the roll called.

BUSINESS INTRODUCED.

By S. B. Young, of R. I., a resolution in favor of a temperance department in the Star. Referred to the Committee on Publication.—By D. G. Holmes of Ill., the request of several Baptist Associations in Missouri to become members of this body. Petitions and Requests.—A Committee on Finance was appointed, consisting of I. D. Stewart, R. Clark and A. H. Polk.—On motion of Rev. N. C. Brackett, the Secretary of the Conference was empowered to employ a copying clerk.—An invitation was received from the literary societies of the College, to the Conference, to attend their meetings on Monday evening. The Conference proposed that if the societies would postpone their meetings until Thursday evening, its members would attend.

READING LETTERS RESUMED.

The Illinois Y. M. reported general success. Its members have decreased by the organization of the southern Illinois Y. M. This loss has been partially made up by the reception of a Q. M. from Missouri, and another from the state. Much interest has been manifested in Home Missions.—Ohio River Y. M. reports revivals, and steady progress. Commendable interest is felt in S. Schools.—The Ohio has made some advance.—Two useful ministers have died.—In the Minnesota, there has been considerable embarrassment but some progress. Rev. N. J. Robinson, one of the pioneer ministers, has recently died.—The Michigan is firm and inflexible in its denominational work. Its educational interest centers largely in Hillsdale College, which, though embarrassed, has done a noble work.—The N. Y. and Penn. speaks of the interest at Elmira as flourishing.—The Pennsylvania reports steadfastness.—The Ohio and Penn. asks attention to the Cleveland interest.—The Holland Purchase Y. M. is strongly attached to the denomination, and has an ardent desire for its prosperity. The letter discussed at some length the character and importance of the Baptist Union, and urged that the denomination help it.—The letter from the Penobscot Y. M. was of a cheering character.—The Maine Central letter referred to the removal of the Maine State Seminary to Pittsfield, and the removal of the Theological school to Lewiston.

A CORRESPONDING MESSENGER.

Rev. Joseph McLeod, Editor of the *Christian Intelligencer* was introduced as a Corresponding Messenger from the Free Christian Baptists of New Brunswick, and pleasantly addressed the Conference. In standing before the brethren assembled, he expressed much emotion. He had come a great distance to meet them. He was glad to see them, and was strongly impressed with the greatness of our denomination in comparison with the one which he represented. At home, he knew every minister, but here he knew but few. But he was one with them. The objects and aims of the two denominations are one. They are substantially the same in doctrine and church polity. They are doing something for Foreign Missions, having supported Rev. J. L. Phillips in India since his appointment. The Home Mission field is large. Many of the churches are destitute of pastors. They have 120 churches, and only 33 preachers, with 9 or 10 licentiates. The salaries of the ministers do not average more than \$100. The prejudice against salaried ministers is great. There is talk about being "after the fleece." They are doing something, not much, in the cause of education. The educational advantages of the early ministers were small, and the churches are now reaping bitter fruits in consequence. Bro. McLeod was listened to with interest and evidently reached the heart of the Conference. He is a much younger man than many who had never seen him before supposed him to be.

TEMPERANCE.

The question of adopting the report of the Committee on Temperance, on which action was postponed last evening, came up in order. The question of adopting the substitute for the third resolution still pending, Rev. J. M. Brewster made some remarks explanatory of its character and design. He thought it was better that the temperance battle be fought within the ranks of the Republican party than that a new party be formed. It is easier to control the Republican party than to encounter the opposition of two parties. The third party temperance men are, very often, extremists and impracticables, and denunciators in their spirit. All good temperance men should act together. The speaker referred to the mischief which had been done by the third party temperance movement in New Hampshire. At the conclusion of his remarks, the whole subject was recommended to the Committee on Temperance.

Rev. Dr. Cheney, of Maine, introduced a series of resolutions as a part of the report of the Committee on Education. The first resolution thanked Brother and Sister Atwood of Adamsville, Ohio, for their noble donation of \$80,000 to found a school in their immediate vicinity. The second promised sympathy and cooperation in the work. The third recognized the fact that the schools and colleges of the denomination are the outgrowth of the educational interest and religious zeal of the denomination. The fourth congratulated Hillsdale College in securing the services of Dr. Graham as President. The fifth approved of the plan set forth by Dr. Graham for the endowment of the College. The sixth recommended that suitable time be set apart on Monday afternoon to raise funds for the endowment of the College. The report was adopted, and half-past two o'clock, on Monday afternoon, was fixed upon as the time to do the work contemplated in the last resolution. The citizens of Hillsdale were invited to cooperate with the Conference in its work.

A communication from Rev. D. Powell, of West Va., setting forth the wants of West Virginia College, and asking for help, was then read by one of the Asst. Clerks, and properly referred.

REPORTS OF PUBLISHING BOARDS.

Rev. I. D. Stewart, secretary of the Board of Corporators of the Freewill Baptist Printing Establishment, reported the condition and work of that institution during the past three years, especially as it relates to the Conference and to the Western and Central Boards of Publication. He also gave an account of the present condition of the finances.

Rev. A. H. Chase, in behalf of the Western Board, also reported in regard to the suspension of the publication of the *Christian Freeman*, and the connection of the Western and the Central Boards. These reports were laid on the table, until the report of the Central Board should be made. Adjourned.

EVENING.

The evening was devoted to the Sabbath School Anniversary. Prayer was offered by Rev. L. L. Harmon of N. H. The singing for the evening was done by the children of the Sabbath school connected with the Hillsdale church.

E. W. Page, Esq., the Corresponding Secretary, presented his annual report. It showed that the secretary, though equally painstaking, had been less successful in obtaining statistics than last year. The facts obtained, however, are of a very encouraging character. There has been a gain in the number of revivals, and in the general character and efficiency of S. school work. A plan has been adopted by which aid is to be afforded to poor Sabbath schools, in obtaining libraries, especially if they are inclined to do something for themselves, and it is hoped that great good will result from it. The report expressed itself strongly against a class of books now in S. school

libraries, and commended the publications of our Printing Establishment and D. Lothrop & Co., Boston. It also favored the appointment of a committee to recommend a list of books for the use of S. S. libraries.

The agent of the society, Rev. L. L. Harmon, has been able to do but little in traveling the past year. He has, however, done something in introducing S. S. libraries. The report strongly urged the introduction of the temperance work among the children, and closed by urging increased and more efficient efforts in the great work of saving the lost.

Rev. Dr. Ball, of New York, was the first speaker. He said that one of the most beautiful utterances of the Prophet, in regard to the coming glory of the Messiah, was,—"The hearts of the fathers shall be turned to their children," &c. It is a custom in heathen lands for fathers to care but little or nothing for their children, but Christianity makes a radical change in this regard. As he had contemplated this subject, he had been led to admire more and more the act of Christ in blessing children. Such a thing had never been known before. This is the glory of Christianity,—that it interests fathers and mothers in their children. It demands that they should be led by the same love as that by which Christ was led, that they should take them, not only into their arms, but also into their hearts. This spirit must also be in the hearts of Sabbath school teachers to enable them to perform their whole duty. The old spirit of heathenism is life in that want of interest in the Sabbath schools that causes parents and adults to separate themselves from it. In some communities, the people are still half heathen. In the Sabbath school work all are to be preachers,—preachers everywhere, at home as well as in the church. We are also to preach through songs of praise. The speaker then paid a noble tribute to the work performed by W. B. Bradbury in the service of producing songs for the S. schools. What could we do without such men as he? We should not despise even the most humble work in the cause of Sabbath schools. We should work in them anywhere and everywhere.

Rev. D. M. Stuart of N. Y. followed. He wished to speak of the influence of the Sabbath school work upon the worker. 1. The influence of a certain kind of theological study is to cause the individual to have devout and reverential views of God, and express himself in scholastic and stilted language. Or, in other words, to separate him from the sympathies of the people. The best way to counteract these difficulties is to get into the sympathies of the children, adapt ourselves to their thought and language. The Sunday school enables us to do this. We should be familiar with its children. When the boys, in the streets of Buffalo, meet the speaker, they say,—"Hallo, Brother Stuart;" and he says in reply, "Hallo, John, or George," as the case may be. 2. By getting near the children, we get near the parents. Some complain of their want of success. The secret of their failure is that they express themselves in such a way, and adopt such methods of labor, that they not only fail to reach the children, but also to reach the parents. We prepare matter in such a way that the people do not digest it. 3. We also need the inspiration of success. This inspiration did much for our fathers in the gospel ministry. Now the truest and largest success is gained through efforts in the Sabbath schools. The speaker referred to the success of labor in this direction, in his own church in Buffalo. The pastor who loves the children is usually a successful pastor. The highest ambition of the speaker was to be able to do the kind of work indicated.

Dr. R. P. Perry, of New York, was the next speaker. He thought that enough had been already said, and he had but a few words to say. There are three things,— "What we have, what we want; and how to get it." There are a great variety of people in the world. Some are burden-bearers, work-doers. The Lord wants all to be such. A boy was once asked why the Lord made men and women after he made everything else. The reply was, "He did not want the men and women hanging round." Another boy, once sent to the barn for eggs, returned with the reply that there were no eggs, but there were a plenty of hens standing round. Now there are too many such hens in the churches. This class is too large. This is what we have. Now what do we want? One great want is educated Sunday school teachers. Another is pleasant Sunday school rooms; and a third is more money. Now how shall we get what we want? We must use proper appliances. We do well to use decoys, such as are used in catching wild turkeys. They are led along, pass into the hole, but with their attention directed upwards, they never look down to pass out of the hole into which they entered. Let us go out and entice children into the Sabbath school, and when once secured let us direct their attention away to Jesus. All can do something. Those that can do nothing else can scatter grain. The speaker closed by relating a telling anecdote of a little girl who loved Jesus and whom Jesus loved, who went and sought her brother, and led him to Jesus also. He is now a pastor of a church in the West.

Rev. G. P. Blanchard, of Mich., said we needed less teaching of what shall not be done, and much more of what may be done, that is pleasant and profitable.

(Continued on fourth page.)

Communications.

Am I My Brother's Keeper?

This question was first asked under peculiarly interesting circumstances. Cain had just killed his brother, and God had visited him with the startling question, "Where is Abel thy brother?" He knew he had killed him, and, probably, he had buried him. He denies the fact, and says, "Am I my brother's keeper?" Or, "Why do you ask me? What have I to do with his welfare? He can take care of himself. He has never been committed to my care. He is no concern of mine." But God thought differently, and called him to a strict account for what he had done.

He held him responsible for his brother's safety, so far as he could secure it for him. From this, I infer that we are responsible to God for the safety of our brother, (using the word brother in its broadest sense, including any one of the human race with whom we may be acquainted) so far as we have the opportunity to do him good. This is in keeping with the teachings of the Sacred Volume. Thou shalt not hate thy brother in thine heart, thou shalt not see him upon him. Even if his ox or ass was going astray, he should be returned, and this under the Jewish dispensation. It is not enough that we do not injure him ourselves, we must not see him injured, or suffer loss if we can prevent it. The New Testament teaches the same. "Look not every man upon his own things, but every man also upon the things of others." This was the example of Christ. To some extent our brother's welfare is intrusted to us.

1. HIS LIFE. If we see him going where he may lose his life, for example, on weak and rotten ice, or in the river unable to reach the shore, and must be drowned if some one does not come to the rescue. If we in one case, give him no warning, or in the other, make no effort to save him, by the common verdict of mankind we are guilty of his blood. We see a man gathering poisonous fruit the nature of which he knows not, we can not innocently withhold the information, saying, "Am I my brother's keeper?" Certainly in this respect we are his keeper.

2. HIS PROPERTY. If fire or flood is approaching his premises, have we no duty to do to apprise him of this danger, and assist in saving his property? Let us apply this principle to the subject of intemperance. Thousands are going down the drunkard's road to ruin. You are a sober, temperate man, and can govern your appetite, but your neighbor has a strong appetite, and is unable to control it after he drinks the first glass. Have you no duty to do to him? Is it right for you to furnish him with the means of self-ruin? Can you innocently say, "Am I my brother's keeper?" Is it proper for you to offer him, even as an act of courtesy, alcohol in its mildest form? If you do, are you not responsible for all the sad results that grow out of it? God says, "Woe unto him that giveth his neighbor drink, that putteth his bottle to him, and maketh him drunken. . . . The cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." Hab. 2: 15, 16. Is it proper for you to set him the example that it will not be safe for him to follow? "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 21. Paul taught that though a man might innocently eat flesh or drink wine, yet if his eating or drinking caused a brother to stumble, or offend a brother, he should abstain from it, and not destroy a brother for whom Christ died. Can we excuse ourselves, saying like Cain, "Am I my brother's keeper?"

But are not souls committed to our care? Is there no responsibility resting upon us? We know there is power in the gospel to save from sin. We know many of our neighbors are exposed to ruin. Have we no duties to do to them? Have we warned them as we ought? Have we even told them of Christ and his power to save? We know there are millions without the gospel. Are we in no sense responsible for their salvation? Can we innocently turn a deaf ear to their earnest cry for help, and satisfy our consciences by saying, "Am I my brother's keeper?" W.

Alcohol, No. 5.

ITS NATURE AND EFFECTS.

In Ex. Gov. Andrews's defence of the use of intoxicating liquors before the Mass. Legislature, he claimed that laboring men who used these liquors would not wear out as fast as those who did not. The system is constantly undergoing a change. The worn out particles of matter are constantly passing off from the body, and new particles are deposited in the system from the blood. The passing off of the particles may be seen in case of sickness, when the appetite fails and the new supply is not furnished from the food. This process is going on in health just the same only it is not seen; and the renewing is seen in recovering from sickness, when the system begins to supply what has been wasted. Sometimes the waste goes on the fastest, as in sickness, and then the supply goes on the fastest, as in recovery; and also it is seen in fattening cattle. Unless you feed so as to make them take on flesh faster than the natural wear carries it off, you do not fatten. Hard work will carry it off fast, so keep them from work and feed high.

It has been found that in experimenting upon two laboring men, one a teetotaler, and the other a drinking man, that there is more waste matter passing off from the one who does not drink, than from the one who does. Sound reason would say that the system of the man who did not drink

was in the natural state, and that any interference with that condition would be disease. And so all experiments prove that the most rapid change of tissue is the most perfect health. But the fact that the waste matter does not pass off from the drinking man as rapidly as from the teetotaler, does not prove that the wear, or disintegration of tissue is not going on as rapidly in the one as in the other. There is another process in the drinking man by which this waste is disposed of. In the healthy, temperate man there is from three to six or seven parts of waste matter, to one thousand parts of blood, which is used up in the lungs. Dr. Lecann, an eminent French chemist, found in the blood of drunkards as high as one hundred and seventy parts to the thousand. The lungs can not use up this surplus, and so it is again deposited in the system; and the system is being built up with the worn out material; just like building a house with rotten lumber. This process in the human system is called "fatty degeneration." This is what gives to liquor drinkers that plump and round appearance, and often makes people think that liquor agrees with them; and some even think that liquor causes more food to be appropriated in nourishing the system. Dr. Chamber says, "Alcohol produces fatty degeneration more than any other agent. It impoverishes the blood, and there is no surer road to fatty degeneration of muscular fiber, so much to be feared. It is especially hurtful by bringing on disease of the heart. Three quarters of the chronic diseases of England, and a large proportion in America, are in some way combined with fatty degeneration, and chiefly with those who use ardent spirits." Here have we one of the most fruitful causes of so many dying with heart disease so suddenly. "The blood gets loaded with fat; the walls of the heart become fat, and the heart gets sluggish, gets fat, gets sore, gets tired, and stops." Dr. Storcer.

Says Dr. Sewell, "But time would fail me, were I to attempt an account of half the pathology of drunkenness. Dyspepsia, jaundice, emaciation, corpulence, dropsy, ulcers, rheumatism, gout, tremors, palpitation, hysteria, epilepsy, palsy, madness, delirium tremens, lethargy, apoplexy, melancholy, and premature old age, compose but a small part of the catalogue of diseases produced by alcoholic drinks. Indeed, there is scarcely a morbid affection to which the human body is liable, that has not, in one way or another, been produced by them. So far from protecting the system against disease, intemperance constitutes one of the strongest predisposing causes." He says again, "Intemperance so enfeebls the power of life, so modifies the character of disease, and changes the operation of medical agents, that unless the young physician has studied thoroughly the constitution of the drunkard, he has but partially learned his profession, and is not fit for a practitioner of the present age."

Here we have the reason why so many intemperate men die with diseases from which the temperate would soon recover. The system becomes so diseased all through, so shattered, its vital energies so paralyzed, that a slight disease soon takes them off.

Dr. Sewell says, "From a fearful observation of this subject, during many years of practice, I am persuaded that tens of thousands of temperate drinkers die annually of diseases through which the abstemious would pass in safety."

Forty years ago, Dr. George B., in the United States Dispensary, published these words, "As an article of daily use, alcoholic liquors produce the most deplorable consequences." Dr. John C. Warren, of Boston, has publicly endorsed all that Dr. Sewell has said about alcoholic liquors. Dr. Austin Flint, of Bellevue Hospital, Medical College, New York City, says, "In cases of chronic alcoholism, the digestive powers are weakened, the appetite is impaired, the muscular system is enfeebled, the generative functions decay, the blood is impoverished, the nutrition is imperfect and disordered, and as shown by the flabbiness of the skin and muscles, and emaciation, or abnormal accumulation of fat."

Again he says, "The effects of alcohol enter directly into the causation of many affections, such as cirrhosis of the liver, fatty liver, epilepsy, muscular tremor, gastritis, pyrosis, various desipetic disorders, and various lesions of the kidney. Incidentally alcohol favors the production of nearly all diseases, by lessening the power of resisting their causes, and contributing to their fatality by impairing the ability to tolerate or overcome them." Here we have some of the ablest testimony in the country. With this testimony, is alcohol a remedy to be resorted to for every little indisposition that flesh is heir to? And I might add to this testimony that of the eminent Dr. Broussais of France, on all these subjects. A. D.

"Speaking in Meeting."

May I offer some hints, which may, perhaps, be helpful to some young converts, and possibly to some old converts?

1. Do not think, nor feel, nor say, that to speak in meeting, is the substance of taking up our cross. To not a few it is, doubtless, no cross at all. They delight in it, and are much happier when they speak, than when they do not speak.

It is just nothing, usually, to what it is to give our money heartily to Christ, to keep our hearts, to be honest in our dealings, to be gentle and Christlike to the home-circle, especially to inferiors and in many other things to be and do as we ought.

2. When you speak, don't repeat what hundreds have said, almost in their very words. It may appear to outsiders like reciting a lesson, which all have previously learned. Be yourself. Say something which you have thought out.

3. Don't feel it needful to tell your experience at every prayer-meeting.

After you have told it six or eight times, take it for granted, that the usual attendants have got it by heart.

5. Don't always talk about "I." Speak more of Christ, of his cause, of any striking facts you have met with, of some texts of Scripture, of missions, of temperance, of the natural duties of Christians. At times, indeed, it is well to relate one's experience. But, we want more living truth brought out in our meetings. If we feel, it is well to know why we feel, and what is the result of our feeling. If action is not worth much, which fails to make us better.

6. Do not get into the vulgar ways of catching your breath, nor of using a sing-song tone in speaking. It tends to lead serious and cultured men to question your sincerity. They know, that it is not natural, and you know it. It is no part of religion, and it is adapted to render religion contemptible in the eyes of some. Don't set it down, that to object to such things is to oppose religion. Peter and John, and Paul were religious, but I don't believe they ever did so.

7. Make a little preparation for the prayer-meeting. If you meet with something especially interesting, lay it up for the meeting; if in reading the Bible, some text or Scripture incident deeply interests you, lay by some thoughts about it for the prayer-meeting. Then, if a gap occurs, and your speech seems to be called for by duty, "Speak of the things you have made touching the King," or, his great cause. If Christians would generally do this, having, at home, prayed over their little speech, what instructive and impressive prayer-meetings we should have. To grow in grace, and keep holy zeal alive, and in a healthful state, we must have ideas.

8. In a word, (1) Have something to say. (2) Say it. (3) When you have said it stop. Don't begin by saying you have nothing on your mind. If so, what did you get up for? Don't spin out, hoping to get worked up to something by and by. Likely as not you won't, if you don't start right. Don't say this thought has just come to my mind, when it has come to your mind fifty times before.

Pray over every thing—speaking, praying, and singing. Then, you may hope for the unctious.

A FRIEND.

A Zenana Visit.

Down in what is called here in Midnapore, the "Big Bazar," which by the way is the chief street in the native town for all kinds of shops, is a Zenana to which I wish to take you. The road itself is good being well metalled, but is so narrow that it is quite difficult for two garrulous to pass each other. When this is attempted, it is most amusing to watch the old women with their baskets of trinkets, cobblers with their tattered shoes all scrambling for their treasures for fear of having them run over, while the passers-by jump into the nearest shop to save their feet from crushing.

But the Zenana in this street is what I wish to speak of. We enter the house by a small shop where brass dishes are sold—the natives always use brass dishes when they can afford them—then come to a low rough door, tarred to save it from the white ants, which you will observe has a hole in it about two inches square. This must have been cut for the express purpose of a peep hole for the sole benefit of the female inmates who are not allowed to show their faces outside of this inner door. It is very amusing sometimes when we knock for admittance, to see nothing but one great eye staring out at us. Closing the door back of us, we enter a narrow dark passage, from this we go into a well swept open court. From this place you can see scarcely a single pleasing object but the clear, blue, beautiful sky above your head, a prison indeed, bereft of all the enchanting scenes which God has created for man alone.

On every side are high brick walls. Most of the rooms are low, dark and dismal with scarcely any ventilation, only here and there a small barred window. The walls have a heavy coating of smoke, oil and dust, but as we are allowed the court, we will not trouble ourselves about the private apartments. The heat in the court is often very oppressive being radiated from all the surrounding walls and the brick floor. The Babu's wife, a girl of about fourteen or fifteen years of age, and who has already been married quite a number of years, very soon came out with a bright smiling face and brought for me what looked like a yankee kitchen chair. She next brings her books and slate, and takes her stand directly back of my chair, a place a native invariably occupies when he has anything to say. She is dressed in a single piece of thin white muslin cloth several yards long. This cloth is wound round her body once only, then taken up over her head, thus the whole body is veiled. Jewels of course abound on ears, nose, neck, wrists, waist and ankles. She begins her lessons by reading the story of Christ feeding the multitude. After reading a short passage, she is asked what Christ did with the bread: "He took it up to heaven," she replied. O, no, think again. "He sent it up." No, no, read it once more, which she does, and then gives the correct answer.

"Why," said I, "ought we to give God thanks?" "Because He gives us all we have." "If he gives us all things, is it not our duty to love and obey him," I asked? "How about yourself, have you been trying to overcome your habit of scolding?" "Yes," she replied, "but when they speak angrily to me how can I avoid answering them back?"

"Because He gives us all we have." "If he gives us all things, is it not our duty to love and obey him," I asked? "How about yourself, have you been trying to overcome your habit of scolding?" "Yes," she replied, "but when they speak angrily to me how can I avoid answering them back?"

On a previous visit, her husband had told me that she—his wife—had become most abusive both to his mother and sister. "This is the reason," said he, "I do not take that interest in her studies as formally; for if she can scold so fearfully when ignorant, what will she do when she has a greater command of language? Then no one will be able to cope with her." Is not this reason enough for keeping women in ignorance?

After making a plain and personal application of the lesson, we went on until her husband entered, when instantly her cloth was drawn over her face, and scarcely an audible word was spoken. Her husband, a man of twenty-four or five years of age, talks English quite well. Addressing me he said, "I wish you would give her lessons in morals, something that would teach her not to scold and lie. She is reading the 'Peep of Day' which is good, when she finishes that what can she read?" "By that time," I replied, "she will be able to study the Testament."

"Yes," he said, "that will be good." He then turned to her and asked "Where is your needle-work?" "At my father's," she replied in a whisper to me.

"Madam," said he to me, "half she says is lies, that is one of her excuses; she should have it here."

Speaking to her again he said, in anything but a pleasant manner, "Why is your work not here, and why do you not apply yourself and learn something, you will never have a better opportunity. My mother now does all the house-work, but she is growing old, soon the whole will fall on you, then you will have no time for reading. I have no time to spend with you, and if I had, I should be ashamed to teach you." Thinking that the poor child had had enough of this kind of admonition, turning to him I said, "Babu you should not talk in this manner to your wife, you took her when a mere child, and even now she is nothing more, so instead of telling her that she is a great scold and liar, you ought to help and encourage her to do better."

After asking her some questions about her lessons, he left us.

The moment that he was out of sight, the little wife not a whit abashed throwing up the cloth from off her face, laughingly asked, "What did he say?" Telling her as much of the conversation as I thought best, I gave her a short plain talk on the duties of a wife, &c. She had neglected her needle-work, but had made commendable progress in her studies.

It is, indeed, sad to see how very low these people are—scarcely a single true idea of life and real happiness. The blessed, life-giving gospel is the only thing that can lift them to true manhood and womanhood. Are there not some young ladies in our whole denomination whom the "Still small voice" is urging to come and take the light to these prison homes? COM.

Early Sketches.—No. 25.

BY JOSEPH FULLSTON.

RANDALL'S JOURNAL TO A YEARLY MEETING IN BELGRADE, ME., 1861.

He left his home in New Durham, N. H., Sept. 1, for the purpose of attending the Yearly Meeting, but made it, as was common with him, a somewhat extensive and laborious preaching tour. He makes in his journal the distance to Belgrade 122 miles. He was four days on the road and puts down nothing very special till the road from Lewiston 40 miles, concerning which he writes, "Had great consolation on the road." The Y. M. commenced Saturday, Sept. 5. He says, "Found it comfortable." 6. "First from, very large gathering. 1. Spoke from, Acts 3: 19. Repent ye therefore and be converted. A very glorious season. 7. Attended to the business of the Y. M. A number brought out of darkness. It was a great day of God's power." 8. Went over to Sydney and held a meeting. It was a solemn convicting time." 9. Attended Conference meeting in Belgrade and found it profitable." 10. Went to Hallowell and attended a meeting at a school-house. Had a powerful and glorious season."

He then went eastward to Woolwich, 60 miles, where he preached in the evening at his good friend's, John Card. His wife was blind, but had great spiritual sight. He had baptized her on a previous visit. He was at work visiting and preaching three days in Woolwich and Edgecomb. This last town is on what was called Squam Island. He found it one of the Isles waiting for God's law, and on the afternoon of the 14th, he went on to the Island called Barter's and had a meeting afternoon and evening: He says, "Souls were much struck by the power of God." 15. Meeting all day and evening in Boothbay. Professors were much awakened, backsliders returned and sinners cried for mercy."

The two following days he was back in Edgecomb. He held meetings both days and visited some who were sick. On the last day in the evening, a remarkable meeting was held at a brother Knights. Three of the Parsons family, afterwards well known, spoke in this meeting. It did not close till one o'clock in the morning.

The next day he went on another Island, called Newagen. In a meeting, one or two professed conversion. Victory was gained, and at the close of the evening service he came back to Squam Island, where he arrived after midnight. "19. Visited some families and attended the funeral of a dear sister Welch." 20. Was the Sabbath. On an island called Parker's, he preached and had an evening meeting. He writes, "Glory to God! Backsliders confessed and cried for mercy. Two sinners were converted and the meeting continued till past midnight." The people rested a few hours and early in the day assembled again, and the two converted the evening before were baptized by Randall, after which, he hastened to Woolwich and had a meeting in which he says there was some awakening.

Bible history in the case of Cornelius, Acts, 10th chapter, was now in part repeated. Three men had come from Bristol, 30 miles away, for Randall to go there. He was all light and ready to fly like an angel of life where there were openings to preach the gospel, but somehow he hesitated as to going to Bristol, but he says, "they would not return without me." They tarried some days and on the 22d, he started with them in a vessel. The wind did not fill the sails well and it required most of the day to make the voyage. The next day was Wednesday, and he held two meetings at a school-house. He says, "The seasons were comfortable and refreshing." There are several islands in the vicinity of Bristol and of course he found some of them, for the same evening he preached on one called Ruthford. He says, "The blessed presence of the King was manifested." The next day he preached in the same place from the text, "Who is this that cometh up out of the wilderness leaning on her beloved?" He says, "The saints rejoiced and sinners trembled."

In the evening he held a meeting at Pemiquid. He gave no special attention to the traces of ancient ruins and old monuments described by a late correspondent of the Star, but he found worse ruins, as he was convinced. He met a professed minister named N. N. Randall, could not feel him in the Spirit, thought him an impostor, and was faithful enough to tell him so. Randall then turned homeward, preaching and visiting by the way; and was 6 or 7 days on the journey. Oct. 1, he reached New Durham and says, "Blessed be God, had consolation in the family while praying together." Then he traveled, labored and preached with success for one calendar month; and found the service of the Master pleasant.

S. S. Department.

Sunday-school Quackery.

J. Bennet Tyler writes to the *National Teacher*, touching Sunday-school empiricism, as follows:

"It may be well, also, to remember that the science of Sunday-school teaching is hardly out of its infancy. Our country is large and new, and society is, to a great extent, crude, and rudimentary teaching is not without its uses. Even the bluster and officiousness of empiricism may, sometimes, arrest attention, and lead thoughtful minds to study and investigation." But it is quite time that these glory-seeking, notoriety-loving hobbyists should give place to earnest and thoughtful workers, who shall seek the advancement of Sunday-schools rather than their own.

"If Rev. Nabal Shallow chances to be a Sunday-school missionary, his place is evidently on the frontier, where the church and the regular preacher have not yet gone, and where the Sunday-school is yet to be organized, or if organized, is perforce officious and taught by two or three godly women, or married with teachers who know little or nothing, practically, of their duties."

"We happen to know a Sunday-school missionary who, not long since, followed a so-called road, which was little more than an Indian trail, forty miles into the woods of the Northwest. Here he found a dozen families, with swarms of children, who welcomed him as only the isolated backwoodsman can. The entire settlement came out to hear a plain layman preach. The Sunday-school, embracing old as well as young, was taken into a private cabin, for the school-house was not yet built. The missionary ate his brown bread and maple molasses, for this was all their most generous hospitality could offer. The pony endured a pitiless storm without shelter, for there was no stable in the settlement, and would well-nigh have starved but for the bag of oats with which the missionary was provided. This same missionary has dotted these new settlements all over with log-cabin Sunday-schools, and numerous revivals, hundreds of conversions, and numbers of new churches, attesting the value and efficiency of the labors of a plain, earnest, uneducated layman among a people to whom he was adapted."

"We recall another who is a capital man in the backwoods, but who sometimes ventures out of the back settlements to a convention, or to a village church, and does not always hold fast to the golden grace of silence—a virtue, by the way, in which better men are sometimes lacking. His efforts, we are bound in all candor to admit, are not always creditable to himself or the Sunday-school cause. Now, while such men often do most excellent service on the frontier, where sympathy with the uncultured, enterprising settlers, and a willingness to share their rude fare and meager hospitality, are better than refined tastes or profound knowledge, they will not do at all for Rev. Dr. Silvertongue's pulpit. Nor would they be likely to shine in Sunday-school institutes, where advanced methods and the philosophy of teaching are in order. But, on the other hand, we fear that Dr. Silvertongue would not do for the woods; and we doubt whether the men of science and refined habits and culture could quite make up their minds to live on brown bread and molasses, or even corn-dodgers and bacon, or to sleep in cabins of only one room, with father, mother, and nine children, to say nothing of dogs and vermin, even if the societies could afford to pay the salaries which such men readily command."

"So, Mr. Editor, while admitting the Rev. Mr. Shallow's deficiencies, pray do not be too hard on him. Send him out among the people who are too hungry to be fastidious; to the numbers of destitute children who are ready to welcome the Sunday-school in its crudest form; and if his heart is full of love for Christ and the children, he may find a field where even shallow culture shall not be barren or unfruitful."

DODGING RESPONSIBILITY. A dodge is a deviation from the regular line of procedure, in order to avoid something which, in the regular line, would come upon us. He who avoids a calamity makes a good dodge, but he who dodges a responsibility, not merely dodges in vain, for he can not escape it, but, if he could escape it, he himself would be the loser. In other words, responsibility can not be shirked, it must be borne, and he who manfully bears it profits thereby, while the effort to escape results in failure, and in damage to him who makes it.

There are hosts of persons who ought to teach in Sunday-school, but who do not. Qualifications and opportunities both are theirs, but they dodge. Almost all men ought to give more than they do, but they

dodge. "Christless men ought to hear and obey the truth, but they dodge. Vain are these efforts, and damaging as well as vain. What God sends us in the line of duty, that we should cheerfully meet, and, meeting it, we would secure a great reward."

We would specially apply these comments to the responsibility of parents in the matter of home training. Who doubts that God imposed this when he instituted the family? And yet how few parents attempt fairly to meet this obligation! Some neglect it utterly, others make spasmodic, feeble efforts at it, but not a few dodge it, assuming that the Sunday-school fully meets the case. Now, let it for once be clearly understood: 1. God never warranted such a dodge. 2. Sunday-school workers never warranted it, but they repudiate such dodging. All they hope to do is to help the parent, to supplement home instruction, not to supersede it. 3. Common sense never warranted parents in dodging their own obligations to their offspring. To provide for one's own, in the highest matters as well as in food and in clothes, is clearly the demand of nature as of inspiration.

What, then, does give countenance to the idea that parents may omit home training because the Sunday-school proposes to train in the same direction? No good consideration favors it, and no good man approves it. Satan only rejoices in parental neglect, but his joy is deep. To him and to his friends, not to the Sunday-school, be the blame attached if parents are negligent.

But how may there be less neglect at home? 1. By more preaching on the duties of parents. 2. By more editorial attention to the subject. 3. By a better understanding between parents and teachers as to the true design of their respective work. 4. By more harmony with God's ideals of the family and the school. On these points, let all concerned be attentive, and we shall, in this direction at least, have less of dodged responsibility.—S. S. Workman.

How To Teach.—The late S. S. Convention, in Boston, began with an appropriate address by Rev. Wm. Lamson, D. D., of Brookline, on "How to teach." The first thing was to have something to teach. No one would deny this in theory, but five thousand or more Sabbath-school teachers in Massachusetts practically denied or ignored it every Sabbath. They went before their classes with little or nothing to impart. The second requisite was a clear and definite conception of what was to be taught. One might carry a great mass of knowledge in his mind, and it might still be a jumble and confused mass. Sympathy with the class which one was teaching by recollection and reflection was also a prime requisite. There could be no successful teaching without it. The speaker elucidated the theory of the teacher's meeting which Rev. Mr. Crafts, of Stoneham, at the yesterday's session, announced that he had already put into practice. The mind of every pupil should be set at work, and kept so constantly. If scholars were of sufficient age and intelligence, there would sometimes be a question on which two of them would be directly opposite sides. Each should be allowed to sustain his own views by such arguments as he had to offer, while the teacher should finally be able to offer what he or she considered the decisive argument. He rejoiced at the introduction of uniform lessons, and had honestly joined in the praise awarded them. He thought them an immense improvement on the old question-book system. He then reviewed the results of the Sabbath-school, and spoke of the faults and excellences of the system in eloquent language.—S. S. Workman.

S. S. BOOKS.—I sometimes take my boy's library book when he comes home from the Sabbath-school, and look it over. Occasionally he gets hold of some valuable and interesting book of history, like a Biography of Martin Luther, sometimes an historical romance—not too romantic to be instructive, nor too historical to be entertaining—like those admirable volumes which Frances Eastwood has recently given to the public. But his taste and mine do not always agree, and not infrequently the book he likes the best is the one I wish he had never seen. It seems to me that the Sabbath-school Library ought never to have a book in it to which a Christian parent can reasonably object; but it does have a good many. None, indeed, which are vicious, but not a few which teach not a false but a morbid religion; and still none which tend to make the youthful reader imagine that life is like a school in which the good pupil is sure of a reward of merit; whereas, ever since the days of Job the reward of merit has often been only blows. Certainly, that kind of virtue which is based on the aphorism, "Be virtuous and you shall be happy," is not much more likely to stand the tests of this life than those of the judgment day.—Rev. Lyman Abbott.

THE TEACHER'S WORK. The life-long work of the Sunday-school should be to furnish to these young recruits weapons and armor, and teach them to fight the good fight of faith.

Let them understand that there are no "thirty day men" in this army, but that, from rank to rank, its soldiers fight on and fight always, clear down to the invalid corps and the veterans; all sentinels on duty; all recruiting officers.

And so, teacher, having with earnest consecration entered upon your work, with careful diligence prepared for its duties, and with faithful zeal discharged them, you may confidently look for the promised reward.

A reward beyond every other, to be able to say with the Master—"those whom thou hast given me have I kept,"—not lost and found again after years of painful and agonized seeking, but that blessed keeping which counts its treasures one by one into the hands of the Lord. And at the end—ah, let us not call it the end, but the "home coming," as the dear old Scotch song has it, the home coming to our own country, where there will be more to say welcome than there are here to say farewell. Not to go a long journey into a strange land, but only stopping at evening through an always open door.—National Sunday-school Teacher.

HINTS TO TEACHERS. Trained teachers are a powerful element of success.

There is one key to a child's heart. That key is sympathy.

Power to the Sunday-school teacher has its cost. It does not happen to him.

The teacher who can stand on common ground with the pupil is the teacher who succeeds.

A teacher may speak to his scholar of duties to God, of love to Christ, of the vast importance of the future and of the duty of preparation for it, but if his actions do not correspond with his words, the child will not be deceived.

(Continued from first page.)

Gen. Packard, of Indiana, and a member of Congress, made an earnest and eloquent address, illustrating the dignity and importance of Sabbath school work.

After a stirring piece of music by the children, the Conference adjourned.

SABBATH SERVICES.

At an early hour, on Sabbath morning, a prayer-meeting was held in the F. Baptist church, led by J. Burnham Davis, of Mass. As is usual on such occasions, the spirit of the meeting was excellent, and many will remember it as one of the green spots in their lives. The pulpit of the F. Baptist church, in the morning, was occupied by Rev. C. F. Penney, of Me., who preached from Rom. 1:14-16. The same pulpit in the afternoon was occupied by Rev. W. H. Bowen, of Maine who preached from John 7:17. The sermon at the same church was preached in the evening by Rev. Dr. Ball, of New York, from 2. Cor. 15:9. All these sermons were of a high order, and were listened to by large and attentive congregations. At the close of the evening service, the communion was administered by Rev. S. Curtis and ex-President Calder. The former made extended and interesting remarks in reference to his past experiences and labors. It is estimated that nearly a thousand people of different denominations partook of the communion. The scene was most beautiful and impressive.

The pulpits of other churches in Hillsdale were occupied on the Sabbath as follows:—Presbyterian Church, Rev. J. Burnham Davis and I. D. Stewart. The Methodist Church, Rev. G. W. Howe and J. McLeod. The Q. Baptist Church, Revs. D. M. Stuart and A. H. Polk. The Sabbath School of the Free Will Baptist church was addressed by Rev. Dr. Day, Rev. I. Hyatt, Dr. Perry and others.

MONDAY, OCT. 9.—MORNING.

The Conference was called by the Moderator. Prayer by Rev. J. McLeod, of New Brunswick. The Minutes were read and the roll called.

BUSINESS INTRODUCED.

A Resolution was presented by Rev. S. D. Church, of Maine, concerning correspondence. Referred to the Committee on Correspondence. He also presented resolutions concerning the raising of funds, State of the denomination.—By J. Runkles concerning ministerial conduct. Ministry.—By Rev. M. Phillips, of R. I., that the next General Conference be held within the limits of the R. I. and Mass. Y. M. Petitions and Requests.—By Rev. P. Randall, of Ohio, resolutions concerning missions. Home Missions.—By Rev. E. A. Stockman, of Mass., concerning the Christian character of Sabbath School teachers. Sabbath Schools.—By Rev. A. K. Moulton, of Ohio, inviting Baptists to unite with the Conference. Correspondence.—Rev. Dr. Cheney, of Maine, concerning location of General Conference. Petitions and Requests.—Hon. S. P. Morrill requested leave of absence after Thursday, on account of the sickness of his son.—By I. D. Stewart, that the next session of the Conference be held within the limits of the N. H. Y. M. Petitions and Requests.—A Committee was appointed on closing resolutions, consisting of Revs. C. B. Mills, G. W. Howe and A. W. Epsign.—By Rev. A. W. Epsign, of Mich., in favor of publishing the *Myrtle* weekly. Sabbath Schools.—Dr. Cheney presented a resolution in favor of raising a centenary fund in 1880, which was referred to Committee on State of the Denomination.

LETTERS READ.

The St. Lawrence Y. M. reports general steadfastness, with some progress. The churches are generally supplied with pastors.—The R. I. and Mass. is doing well. It has a denominational school.—Lapham Institute, within its borders.—In the Liberty Association of General Baptists, the opposition to union with the General Conference has to a great degree passed away.—The Genesee has strong attachment to the *Morning Star*, and a high regard for the *Baptist Union*. The Y. M. is fighting against intemperance, and is orthodox on all denominational issues.—The New Hampshire suffers much from emigration. The *Morning Star* is still loved and cherished.—The Ohio Central asks aid for the Cleveland Mission.—The Indiana reports decided success.—The Iowa has in three years more than doubled its membership. The Wilton seminary is prospering, and is raised to a collegiate standard.

UNFINISHED BUSINESS.

The Conference then took up the unfinished business of the last session.—The committee on the Quarterly reported that it was published for one year, after which it was deemed advisable, for various reasons, to suspend it.—The resignation of Rev. H. Quinby as Chairman of the Historical Committee was received. Referred to the Committee on the State of the Denomination.—Rev. A. K. Moulton, from the Committee on Treatise reported, that it had been revised and was now before the denomination. Accepted.—The standing Clerk reported concerning the action of the Yearly Meetings on the proposed amendments of the Constitution. Two amendments were submitted, and both were reported as rejected.—The requisite number not voting in favor. One of these related to striking out the words—"exercise supervision over the Printing Establishment," and the other to the method of making future amendments to the Constitution. The Y. M. reporting are about equally divided upon these amendments.

CORRESPONDENCE.

The Clerk reported correspondence with the English General Baptists,—reading first a letter to the General Baptists, and then one from them. These letters exhibited a strong fraternal feeling between the Free Will Baptists of America and the General Baptists of England. Revs. Robert Cameron, of N. Y., and H. N. Herriek, of Minnesota, visited the General Baptists, in behalf

of the Free Will Baptists, at their Association at Leicester, England.

Rev. H. N. Herriek reported some interesting reminiscences of his visit to the General Baptists—particularly in reference to the growing sympathy and co-operation between the General and Particular Baptists of England. He hoped a similar co-operation among Baptists might take place in this country.

These reports were referred to the Committee on Correspondence.

Rev. C. O. Libby reported attendance, as corresponding messenger, with the Free Christian Baptists, of New Brunswick.—They are very cordial and fraternal toward us. They differ somewhat from us in church polity, their Conference having more disciplinary power than ours. They have a great deal of fervor, are occupying a high position in the Province, and are making great progress.

THE CENTRAL PUBLISHING BOARD.

Rev. D. M. Stuart, of N. Y., read the report of the Central Board of Corporators, giving a detailed account of the measures that have resulted in the establishment of the *Baptist Union*. This report, and also the reports of the other publishing Associations, were referred to the Committee on Publications. This Committee was enlarged by the addition of Revs. R. Dunn and G. W. Howe. Adjourned.

AFTERNOON.

The Conference was called to order by the Moderator. Prayer was offered by Rev. R. Parks, of N. Y.

The Committee on Temperance reported a series of resolutions, which was a recast and modification of its former report.

The first resolution set forth the duty of opposing intemperance. The second urged the laying of the ax at the root of the tree, and the removal of the causes of intemperance, and denounced the use of tobacco as leading to the use of alcohol. The third resolution urged the necessity of a prohibitory law, and the employment of proper means to enforce it. The fourth pledged the use of our influence to secure the nomination of temperance men for office. The fifth is against voting for those who are not temperance men, and against union with any party which does not favor prohibition. The sixth urges temperance effort in behalf of the youth of our land. The report was adopted without discussion.

THE HILLSDALE ENDOWMENT.

The assignment for half past two was to make an effort to endow Hillsdale College. At that hour, the Committee on education reported through its Chairman, Rev. Dr. Cheney, a resolution, thanking the citizens of Hillsdale for their interest in the college. The addresses were opened by President Graham. He heartily endorsed the sentiment of the resolutions. Could the Conference, however, and the mutual action of the citizens, carry forward the endowment \$30,000 or \$40,000 more at this time, it would encourage the friends of the college, and give such an impetus to the endowment, that there would soon be enough raised to render the College safe for all time. This work must be done now. At present, the field is, by common consent, yielded to us as a pioneer College. It will not always be so. Now is a golden opportunity, and shall we not improve it? Many things are favorable. The College is free from debt. Our Board of Trustees have in this respect, managed wisely and well. The effort at endowment has commenced under favorable auspices. One of our citizens proposes to give us \$5,000. At least \$20,000 should be raised here. But the College can not maintain its present position much longer without an increase of endowment. The salaries of our Professors are only \$900. They can not endure this much longer, and unless they are raised, they will seek more lucrative positions. The salary of the President is only \$1,300. He accepts the position at a large sacrifice. But, notwithstanding this, he had proposed to the students and the future alumni of the College, that for every dollar of endowment they can secure, he will add another. The College lost a golden opportunity for endowment soon after the close of the war. Something must now be done to atone for past neglect. Will not the friends of the College now rally to its support and come to its relief?

Prof. Dunn was the next speaker. His speech was an earnest and telling effort, in his own peculiar and unreportable style. He recounted the past history and struggles of the College, gave expression to its wants, and made a strong and earnest appeal in its behalf.

Rev. Dr. Day followed. He sympathized most profoundly with both the letter and spirit of the resolution. From the first day that he knew of the College, his sympathies have been with it. Since I have been acquainted with the men who have made it, I have not been surprised at the result—it is just like them. If it was shrewdness that did it, it is a kind of shrewdness that selfish men are never guilty of. And, if it will cost them a struggle to carry the work on to completion, it would cost them a greater struggle to relinquish it. I thank these citizens, in the name of the denomination. And we don't mean to leave the college to them alone. We shall put it into our hearts where the blood flows, and cherish it with our warmest affections.

Dr. Cheney, President of Bates College, expressed his interest in the college, and pledged one hundred dollars, and proposed to give his scholarship to the Southern Illinois Yearly Meeting, for the benefit of some colored student in that Yearly Meeting. Hon. E. Knowlton said we are under obligations to these men—these Professors, President, ex-President, and others. I shall never forget my emotions when I first heard of this college.

Pledges followed. While they were being taken, brief and pertinent addresses were made by Ex-President Calder, Hon. Mr. Cook, and others. At times the enthusiasm was intense. At the hour of ad-

journalment, the amount of the pledges had reached five thousand dollars. The further consideration of the subject was postponed until Wednesday evening. President Graham offered a prayer of thanksgiving. The occasion was one long to be remembered, and the friends of the College evidently took heart.

Among the pledges made were \$1,000 by L. P. Reynolds, the Treasurer of the College; \$500 each by Messrs. Cook and Mitchell of Hillsdale; \$300 by Rev. L. L. Harmon, of N. H. The remainder of the pledges were made mostly by citizens of Hillsdale and ministers at the West. During this session a very large audience was present.

MONDAY EVENING.

The Conference was called to order by the Moderator. Prayer was offered by Rev. R. Cooley, of Wisconsin, a returned missionary. The evening was devoted to the Anniversary of the Foreign Mission Society. The first thing in order was the Annual Report of the Corresponding Secretary, Rev. C. O. Libby.

ANNUAL REPORT.

Ours is a work for all time. The workers may wear out and fall, as some have done, but the work endures, and we must carry it on. We must do it with diligence and energy. Whatever we do will not be lost. God will bless our effort. The mission work is noble, grand and soul-inspiring.

The report from the Mission during the past year is as encouraging as could be expected. The Zenana work has been prosecuted with encouraging results. The present outlook of the mission work indicates that it is worth far more than the Mission has cost. The Sabbath School work promises well for the future. Over one hundred girls of Jellalore are connected with the church. The Secretary called special attention to the Report which had been received from the missionaries, and which will soon be published for general circulation. The report made special mention of what had been done by the Foreign Mission Society of New Brunswick in paying the salary of Rev. J. L. Phillips, of the work of the Nova Scotia Society, and of the Mission Board in New York, led by Mrs. Upham, which pays the salary of Miss Julia Phillips. The report gave a brief exhibit of the financial condition of the society, from which it appears that there have been received, by contributions, \$6,860.93; by donations, \$947.00; by bequests, \$1,091.56; by interest and dividends, \$373.70. There has also been received of the Foreign Mission Society of New Brunswick, \$964.27; of Nova Scotia, \$130.40. There have been transferred from the permanent fund,—it being a gain on the exchange of Bonds,—\$800.00. Total receipts,—\$11,167.86. The expenditures were \$12,029.05. The permanent fund amounts to \$6,540.02, of which \$5,850.00 is invested. There is an outstanding debt against the society amounting to \$2,790. The Bible and Tract Cause has received the past year \$168.10, and that amount has been remitted to India and used in publishing books and tracts by our press at Midnapore. The report closed with words of cheer and encouragement.

RESOLUTIONS.

Rev. O. R. Bacher, returned missionary and Chairman of the Committee on Foreign Missions, then presented a series of resolutions as the report of the committee. The first resolution recognized the hand of God in the prosecution and success of our mission work. The second pledges us to increased effort in the cause of Foreign Missions. The third lays our ministry under obligation to do all in their power to increase the interest in this work and contributions in its behalf in their respective localities. The fourth calls on the Ex. Committee to estimate the amount required for the prosecution of the work each year, apportion the same to the churches, which will be expected to respond to the calls of the Board. These resolutions were adopted.

Rev. G. W. Bean, a member of the same Committee, presented two resolutions. The first was to the effect that we recognize the divine hand in the preservation of Dr. Bacher during the years of his absence and labors in India, and in permitting him to return in safety to us again. The second was to the effect that we welcome him to our homes, and pray that he may in due time return to his chosen field in India.

Dr. Bacher expressed his sincere gratitude to the Conference for this manifestation of sympathy in his behalf. In missionary work there are many trials, and he was grateful for all the sympathy which he had received. The occasion, however, of the deepest gratitude, was that he had the assurance that he was remembered in the prayers of his brethren at home. After thanking the Conference again for its manifestation of sympathy this evening, he proceeded to speak at length. When our mission work in India commenced, the question of success was an important one. Some prophesied failure, but what has been the result? During the last year \$50,000 have been raised in India for mission work. This fact indicates very clearly that the work has been so far a success as to secure the confidence and cooperation of the Government officials, for without this confidence and cooperation this sum could never have been raised. This is the first evidence of success. The next evidence is the contributions of native Christians. By examining the minutes of the New Hampshire Y. M., published a year or two since, I learn that Orissa Q. M., which is connected with this Y. M., contributed with its small membership, \$800. The largest contribution made by any other Q. M. in the Y. M. was \$500. Why is this? The native Christians are poor. Simply because of their interest in the work; and this is another evidence of success. Some time ago, the good Lord condescended to send a chal-

lenge to his people: "Bring all your tithes into the storehouse;" &c. Our people in India resolved seven years ago to accept that challenge. They resolved to give a tenth to the Lord. Now, according to arithmetic, one from ten leaves nine. Who does not know that? But the Lord says, "No, it is not so. According to my arithmetic, one from ten leaves eleven;" and it is even so. This is the principle on which we acted when we raised the \$600 in India.

There is another item which indicates success. According to the same report of the New Hampshire Y. M. to which I have referred, there were 58 additions by baptism to the Orissa Q. M., while to the New Durham, with its membership of some 2000, there were only 77 additions. A less number was added to each of the other Q. M's.

And have you any idea of the extent of our field in India? I wish to say, for your information, that God has given us in that land, for our spiritual oversight, a population larger than the one to which we as a denomination minister in America. I doubt if our fathers realized, when they accepted the call from that land, what a responsibility they were assuming. So large is the field in India, that ten times our present force might be successfully employed. And what shall we do? Shall we recall our missionaries? Never. Rather let us increase their number, and do what we can to sustain them by our prayers, sympathies and contributions. The field is great, and more laborers must be sent.

The speaker would have closed his remarks at this point, but he was earnestly urged by the audience to proceed. The Zenana work in India is a very important one. When we first went to India, we heard much about the higher classes. But few of us got a sight at them. The speaker, however, got a sort of glimpse at them as a physician. Sometimes when he was called to attend the sick, there would be something lying upon the floor, and from beneath a sheet a hand would be thrust out so as to enable him to feel the pulse. On one occasion, he requested to see the eyes and tongue before he could prescribe for his patient, but he was told that he could not. He said he must, and he did, but on this wise. The face of the patient was entirely bandaged except the eyes, at which alone he was permitted to look. He was then obliged to withdraw until the face could be so bandaged that he could see only the tongue. The speaker mentioned this to show the position of the women of the higher classes. This is the class of persons to whom our sisters in the mission find access. They first enter their houses for the purpose of teaching them to do fancy work, and then teach them to read. At length numbers congregate to listen to reading and instruction. We do not expect immediate conversions as the result of this work. Indeed, such is the present state of society in India, that immediate conversions would not be desirable; but we expect to sow seed which will at some time result in a harvest.

In regard to the desirableness of immediate conversions, we differ in opinion. We sometimes think we know more about this subject than God knows. We have been sometimes almost discouraged at the slow progress of the work in India. We have wondered why the Lord did not answer prayer in the conversion of thousands. But we have come to the conclusion that, had our prayers been answered twenty years ago, we should have had to-day in India a nation of merely nominal Christians. We could not have nursed them.

There arises the old question, "Do missions pay?" When I visited Central Park, in New York, the other day, and observed how millions had been squandered there, I asked the question, "Does this expenditure pay?" I answered, Yes, in many ways. So it is with the Mission. A few years ago, we were put to this test, and we answered Yes, the Mission pays. The work of raising up a spiritual empire in a heathen land can not but pay, however long or slow the process may be. If there is anything this side of heaven which pays, this pays.

Rev. C. O. Libby followed. He said that it was often the case with him that, when he commenced to talk upon this subject, he did not know where to stop. He referred to the lesson taught the New England delegates in their journey hither. They were detained by the fog, and were thus taught to exercise the grace of patience. It is often the case with us, as it was with the boy who refused to obey his teacher until he saw his whip coming, and then he said he had just as lief as not. We might as well make up our minds that we will be perfectly willing to do God's work, for he will have it done, and he will have us do it. The Lord means that a great many more souls shall be gathered in through the instrumentality of foreign missions. This is the work which he has committed to us. This is the work of the churches, and the churches would do well to say, "We had just as lief to do it as not." Our success is to a great degree determined by our efforts. Some are saved who would not be saved were not these efforts put forth. The speaker referred to the labors and sacrifices of the Moravians, and commended their example as worthy of imitation. He then related an incident of a boy in a wholesale store in Boston, who surprised his employer by extra promptness in the performance of his duties. That boy was wanted in that store, and he at length became a partner in the firm. This is true of the church. The church that does something is the church that God wants, and the church which will do nothing is the church which God does not want. Many churches are dying to-day because they will do nothing. The speaker closed by referring to the reflex influence of missions.

Rev. N. C. Brackett then offered a resolution, to the effect that the two mission societies be united. Referred to the Committee on Home and Foreign Missions.

A collection was then taken in behalf of

the cause. While the collection was proceeding, Miss Annie S. Dudley made an earnest appeal in behalf of the Missions in India.

President Graham called the attention of the audience to the fearful work of destruction which had been in progress in Chicago the last twenty-four hours, and the fact that thousands had been rendered homeless by the raging element. A feeling of great sadness and solemnity settled upon the audience. After some discussion in regard to the method of affording relief, one of the most interesting and profitable of the Anniversaries was closed with prayer by Bro. Bacher.

The Morning Star.

WEDNESDAY, OCTOBER 25, 1871.

GEORGE T. DAY, Editor.

All communications designed for publication should be addressed to the Editor, and all letters on business, remittances of money, &c., should be addressed to the Publisher.

Editorial Correspondence.

HILLSDALE, MICH., Oct. 13, 1871.

The General Conference closed yesterday afternoon, without haste, or heat, or confusion. Its sessions, including the anniversary exercises, &c., covered about eight days. It proved to be a working body. There was less of continuous, protracted and needless talk than usual. There were more than the ordinary directness and point in the projects and work. Courtesy was only rarely sacrificed. A dignified tone and a fraternal spirit marked the great portion of its proceedings. The partisanship which yields nothing and fights for mere victory was not prominent. The devotional spirit was strong and active. There was a general and manifest longing for God's fellowship and blessing, and heart-felt prayer was prized and sought by the delegates and visitors as one of the chief things. The unity of soul was delightful. Old friends came together and clasped hands with grateful tears, while they who met as strangers parted with a new comprehension of the apostle's idea, when he speaks of being fellow citizens with the saints and of the household of God. On the whole, it was a most refreshing season; and they who had attended most of the Conferences since the denomination was organized, were ready to pronounce this one of the very best.

The welcome extended by the people of Hillsdale was cordial, generous and hearty. In spite of prevailing sickness and the pressure of other public interests, the hospitality was abundant in quantity and choice in quality. It is quite enough to say, in this respect, that Hillsdale maintained its high reputation for large-heartedness, and the committee of arrangements did its work with a quiet, courteous and skillful efficiency worthy of all praise. Beyond that statement compliment has no need to go.

Rev. E. Knowlton presided with all his accustomed fairness, urbanity, dignity and skill, and found ready helpers in the officers associated with him. Conference was held steadily to its work; episodes and by-play were reduced to the minimum, and the way to blend strength and sweetness was set forth in a living and grateful example.

The interests of the College were often and effectively set forth. The new President's inaugural address,—the devotion of an entire afternoon to the interest of its endowment,—the attendance of the members of Conference with the other visitors upon its regular chapel exercises,—the visit to the college societies which held public meetings on the evening after the final adjournment of the body,—these and other expressions of interest in its welfare brought the institution and the denomination into very close relationship, and in such ways as promise to be a help to both. There is much to cheer and give hope in the condition and prospects of this school of letters and religion.

The Sabbath services and the frequent prayer meetings were very grateful. The gospel was preached with peculiar effectiveness at the F. Baptist church, as we can testify from personal knowledge; and the several congregations in the city had the word of life set forth with power and unction, as we are assured by those who helped to fill the pews. The great company that sat down to partake of the Lord's supper on Sunday evening were moved and melted by the sense of the Master's presence and of the sacredness of his claims.

Of the specific action taken by the Conference upon the several questions presented to it, there is need of saying little now. The reports which are still in course of publication will tell what was done, and partially photograph the spirit of the body when it put its thought and purpose into form. The questions which arose in connection with our Home Mission interests, our Educational methods, and our Periodical Literature, were those which awakened most enthusiasm and at times stirred the deepest anxieties. The two former topics were discussed frankly, earnestly, variously and at some length; while the last mentioned subject, in the form that was alone significant, was promptly laid on the table in order to avoid inquiry and debate. Whether wisely or unwisely it may be impossible to say, but in fact the Conference chose silence instead of intelligent speech upon the subject which, it was confessed, lay most heavily upon its heart. The verdict is accepted without a word of hostile criticism, though with some surprise. The action really taken upon this matter will be reported in the account of the proceedings. The prevailing opinion, touching our Home Mission work, seemed to be, that the need of a Corresponding Secretary, who should devote his entire time and energies to the

interests of that cause, was so urgent at this hour as to make it improper to attempt a union of our Home and Foreign Mission interests under the supervision of a single missionary Board; and, in spite of the terrible pressure under which Bates College is staggering heroically on, and of which no one could fail to take note, the impolicy of breaking up so soon the arrangement which had been settled upon after fifteen years of inquiry and debate, seemed so obvious, and the peril so large, that it was decided to leave the present plan as it is, and try to find relief in some other way. Heavy as the load is which that young college is carrying, it seemed to be the prevailing conviction, that this load would be increased rather than lessened by breaking up the agreement which has been in force only a single year, and in which the denomination is just beginning quietly to acquiesce. And so the burden is strapped afresh upon the stooping shoulders of that college as a felt necessity, and wet and weary eyes are turned in some other direction for relief. Heaven grant it may be found, and that right early.

The terrible conflagration, having its parallel in nothing later than the burning of Moscow, which has laid nearly all that made Chicago glorious to the eye in a mass of smoking ruins, came in the very center of the business of Conference. It is a large drop of mercy to us, in the midst of unspeakable calamities to the great city and the greater nation, that the Conference could keep on with its work amid the quiet of Hillsdale, instead of being broken up and scattered by the terrors and agonies of the great city, as it writhed and shrieked in its clinging garment of flame and found no deliverance. Let God be thanked for this providential mercy, while we go back to our task of helping to relieve men from the burdens of misfortune and the suffering of sin, and urge them to lay up their chief treasures where they are evermore safe with the Great Keeper.

Modes of Pulpit Utterance.

There are three modes of preaching in vogue, viz.,—extemporaneous, memoriter and written. Each has its advantages and disadvantages. Men accustomed to one have strong prejudices against another. Those familiar with the first can not brook the last. It is to them no preaching at all; it is only reading.

Preaching purely extempore or impromptu must be defective. To depend entirely upon the suggestions of the moment for text and matter, however fluent the speaker, must result in some imperfect productions. I have seen an account of a man who boasted that he could preach better on the spur of the moment, from any text given him, than a "college larum minister" with all his study. At one time he had no text. He took off his coat and hung it on a chair, saying, "This action suggests a text,—I have put off my coat; how shall I put it on?" a text on which no man that I know of has ever preached. At the close of the harangue a hearer rose up and replied, "I have heard you preach that same sermon before, sir, when you put off your coat just as you have now." The preacher left for parts unknown. Such charlatans are short-lived.

It is difficult for any man to practice pure extemporaneous or impromptu speaking. If he expects to speak he will naturally think of what he is going to say and make some arrangement, at least in his own mind.

What is denominated extemporaneous preaching follows preparation,—it may be the most thorough preparation. A plan is matured and the whole subject is thought out. This mode has many advantages. The second mode is simply the rehearsal of a written sermon from memory, which is so much of a task that but few can practice it successfully.

The third mode, if the sermon is well written and well delivered, has its advantages. When the object is correctness, as in some doctrinal sermons, or when there is a demand for choice literature, it is preferable. Order, elegance of style, industry and exemption from failure are promoted by it. I think, however, all things considered, the extemporizer has the advantage. He has at least as much time for study. He may be as thorough a theologian, as appropriate, impressive, and life-like, to say the least, in his manner and in his illustrations. The ready off-hand speaker has the public mind in his favor, and will be listened to longer than the reader, which gives him more influence over the masses. This mode insures more warmth, earnestness, animation, better emphasis, a more natural and effective tone, and more significant gestures. It will adapt itself to circumstances, admit new thoughts, arguments, illustrations and figures in the presence of the audience and in the excitement of preaching. Says Fenelon: "The warmth which animates him gives birth to expressions and figures which he never could have prepared in his study." Thomas Scott observes: "Generally the most striking things in my sermons were unprepared." Dr. Alexander wrote a young friend: "I am glad that you write one sermon a week. I am not clear that you ought to read it. I practice reading once in three times, from long habit; but if I had to do the thing over again, and were at your stage, I would never take a line of manuscript into the pulpit." When we consider that men are to be reached by the way of the conscience and of the heart, we can not but agree with Dr. Alexander. We would by no means undervalue or exclude writing. One mode will improve the other. A man will extemporize better if he writes some, and he will read better if he extemporizes some.

When you wish to touch the emotions and arouse the consciences of men, go at them "without book" to impede you. Let the electric fire of your eye, and the warm outgushing emotion of your heart, come into contact with theirs, and then your living words will find a response in living souls.

Poetry.

Indian Summer.

BY H. STACY.

How lovely is the breeze
That wafts through the trees
In autumn, when the green is turning
And sweet the zephyr sighs,
As faded nature dies,
Where silvery frosts fall, summer's relics spurn-
ing.

And lovely is the day,
When 'mid October's sway,
We are awakened to a bright and sunny morn.
The last ray of summer—
The brooklets fresh murmur
Brings fond recollections of days that are gone.

The flowers, springtime blessed,
And which summer caressed,
Sere and crisp, are pendant on the broken stalks;
And trees, o'er vale and hill,
With crimson glory fill,
Where with flaming torch the God of autumn
walks.

From the bold mountain crown,
The herds come winding down,
Glad to change the withered feed for winter's
store.

Barn-doors are open wide,
Where, standing side by side,
The fowl seem to brood, thanksgiving o'er and
o'er.

The cricket's chirping song,
All day and all night long,
Tells of joy among the weakest things of night.
And circling round and round,
Then, lighting on the ground,
Sable rooks come out to test their strength for
flight.

The noontide sun now plays
Its soft and mellow rays
In corners, where the light has scarce receded,
And then a silver cloud,
Its beams from us may shroud,
As o'er the plain a shadow floats unheeded.

While at the twilight hour,
There seems a magic power
That brings me on the cliffs to watch the foamy
bar,
Or far out on the rim,
A sail so neat and trim,
Tossing on the waves to meet the evening star,

Or perhaps at the tide,
That from the ocean wide,
Dashes 'gainst the rocky confines at my feet,
Then ebbing out again,
Beneath the curling train
That comes rushing on, the same sad fate to
meet,

Upon the placid bay,
Where white-winged vessels lay
Like weary birds of flight now nestled down to
rest,
Humming a cheerful song,
The boatman rows alone,
Raising countless jewels on old ocean's breast;

The new moon's silver light,
So sheeny, pure and bright,
Looks with splendor on the ocean wide and
deep,
And in upon the seas,
Down through the cypress trees
On the grass-grown graves, where absent loved
ones sleep.

The brown rustling leaves,
That with the autumn sheaves
Were gathered, seem to whisper of the decay
That's written on all things,
That nature's spring-time brings,
Telling to us softly, "passing fast away."

Happy, sunny hours,
Though thorns with the flowers
Come, we cling to summer's last faint golden
glow.

Knowing that beyond the
Dark, deep, unfathomable sea,
No winter plucks the flowers of summer's day.

Be Kind.

Little children, bright and fair,
Blessed with every needful care,
Always bear this thing in mind:
God commands us to be kind;
Kind not only to our friends,
They on whom our care depends;
Kind not only to the poor,
They who poverty endure;
But, in spite of form or feature,
Kind to every living creature,
Never pain or anguish bring,
Even to the smallest thing;
For, remember that the fly,
Just as much as you or I,
Is the work of that great hand
That hath made the sea and land;
Therefore, children, bear in mind,
Ever, ever to be kind."

The Family Circle.

Who Earned That Money?

John Simmons began life with nothing but a pair of hands. Hiring himself out as a common laborer, he laid up gradually small sums of money. In time, he was enabled to pay in part the price of a farm, the remainder being held upon mortgage—the interest to be paid yearly, and the principal in installments, till the whole was liquidated.

John took to wife Mary Evans, one of the prettiest girls in the parish, and they two commenced housekeeping together. Mary brought to the establishment beds and bedding, household linen, crockery, and china, the fruit of her own industry, or the wedding gifts of her parents. Both understood that a life of toil was before them; but both were young and hopeful, bred up to constant industry and economy, and their foibles seemed light to them. John was renowned in his vicinity as the man who could do the longest and hardest day's work, and Mary soon became celebrated among the housewives for her skill and prudence in household management. Her butter was known as bringing an extra price; her cheese had a remarkable flavor and fineness. She had a wonderful adaptability and skill in the cutting, shaping, and making of household garments, and her husband was wont to boast "that since his marriage his clothes had cost him only one half what they did before. As for her own dress, such was her skill in altering and mending, such her carefulness in wearing, that her personal expenses seemed scarcely a perceptible item.

John and Mary became parents of a numerous family. Six fine boys and three blooming daughters were successfully added to their household. The care of rearing all these infants was entirely borne by Mary without a servant of any kind; any diminution of her household labors, except for the first fortnight after the birth of the first child, when a good woman of the neighborhood came in to look after things while Mary was getting back her strength. But after the first fortnight, Mary went back to her work with the added care of the infant. As her children grew up, she trained them to be her helpers. The eldest daughter early became a proficient in household industries, and when only twelve years of age was competent to take her mother's place in the family, at the birth of a little brother. These boys, when they were little, were likewise trained to household labor, and helped their mother in the house till they were large enough to make their services of value in the fields.

In time, this family became a perfect little industrial association, every member of which was working toward one end—namely: the payment of the yearly interest on the mortgage, and the gaining of a surplus wherewith to pay the principal.

But so large a family has many expenses. There were sicknesses and accidents to increase labors; there were bad crops, droughts, and all the other disappointments of farming life; and sometimes the domestic ark seemed to roll and plunge heavily, like a water-logged vessel, threatening every moment to go over. John was something of a hypochondriac, and at these times would talk bitterly about family expenses, and accuse his wife and daughters of extravagance. He fell into a way, that many of the male sex have, of regarding everything that is bought for a woman as a superfluity. The pretty Sunday bonnets of his blooming daughters, their nice, lady-like dresses, their little girlish ornaments, were remarked with a savage severity. "I work hard for the money that you spend on finery," was a common saying, accepted in silence by his wife and daughters.

The fact was, that John never, in his own mind, had considered that any work but his earned the money that paid for the farm and supplied the provisions for the family. Every cent that came into the family coffers he regarded as his by right of acquisition, and his wife and daughters as dependents upon his bounty.

Now comes our inquiry. Who did earn the money that paid for John's farm? If his wife performed for him all the service for which he paid a tailor formerly, did she not earn that money as really as the tailor? If John had been obliged to hire a woman to perform the labors which Mary performed in the house and dairy, how much a week would he have been obliged to pay her? And did not Mary fairly earn this sum as fairly as John earned his day's work in the field?

But suppose John had been obliged, in addition, to hire a woman, not only capable of superintending his dairy, but of training his children, and instructing them in morals—a woman, in short, who should be nurse, cook, housekeeper, and moral guardian, in addition to being tailoress, seamstress, and dairy-woman—how much would he have had to pay for all these things united, if he had been obliged to hire them by money, instead of getting them for love? So much as he would have been obliged to pay, his wife earned every week of her life, and ought to have had freely put into her hands—not as a husband's gift, but as her own lawful, proper earnings. It should have been her salary, and the choice left with her to spend it as she pleased. Then she could, and probably would, have paid her portion to raise the mortgage and secure the family homestead.

But because this salary, fairly earned, has never been paid her, her husband cherishes the idea that he alone has earned the money paid for the farm, and that he supported his wife and daughters.

Query: Has not his wife supported him quite as much as he has supported her?—
H. B. Stone.

Rosy's Revenge.

"Bertie, here's your hat again tossed down behind the settee on the piazza, instead of being hung up on the hat-rack. Presently the whole household would have been called upon to help you look for it. Come and pick it up; and listen to what I am going to say, for I am very much in earnest. I am really quite tired of talking to you on this one subject; and to make you remember to be more careful, I am going to make you stay in-doors all day the next time your hat is out of place. You know best how you will like that, and you can choose for yourself. Now go and hang it up, and remember."

Bertie's mother spoke very decidedly, indeed, and looked as nearly angry as she ever could, as she gave this warning to her careless little son. And Bertie, hastily putting the hat in its proper place, walked off a little sheepishly, thinking to himself: "I guess I had better try and remember about the plaguey old thing. Mother means it; she don't often look like that."

He was in the children's room, very busy painting over, with his new box of colors, the pictures in the last *Harper's Weekly*. Rosy, his little sister, stood by, watching him with admiring eyes, and giving him the benefit of her advice as to the proper tints to put into the ladies' dresses. It was very good fun for a while, but Bertie got tired of it by and by, and leaned back in his chair with a big yawn, thinking what he would do next.

Presently a bright thought struck him, and he jumped down from his chair in a hurry.

"Rosy, you put away those things, won't you? that's a good girl," he said. "I haven't got time. I must be off right away."

"Where are you going all of a sudden?"

asked Rosy, beginning to pick up the things.

"Oh! out with my sled. I promised Jimmy Lane and Ned Wheeler to go over to the hill coasting with them, this morning, and I forgot all about it till this minute. I expect they're having lots of fun. Say, you'll clear up all that mess, will you? I wonder where my hat is?"

"O Bertie! mayn't I go with you?" begged Rosy with eager eyes. "I'll clean this all up for you; I won't be a minute. Mamma said I might go with you the next time you went to the hill, if you'd take care of me. And you won't you, Bertie?"

"No, indeed, not much," answered her brother, looking round under chairs and tables for his hat. "Dye's a fellow wants to be bothered with a girl to take care of when he's going in for fun? Where in creation is that plaguey hat?"

"I think you might take me," persisted Rosy beseechingly, her pretty eyes beginning to fill. "The other boys take their sisters—it's all the more fun when there are boys and girls together—and I haven't had a single good ride all winter. Please, Bertie, and I'll help you find your hat."

"Much obliged; I've found it myself. For a wonder, it was on the hat-rack this time."

And before Rosy could put in another plea, he had clapped it on his head and was off.

Poor Rosy stood looking after him blankly for a moment, and then her little face grew hot with anger.

"He's a bad, mean, selfish boy," she said passionately, "and I know what I'll do. I'll have my revenge!"

Now, Rosy didn't know in the least what this terrible threat meant; but she knew it must be something very bad, because she had heard one of the large girls at school say it to another, one day, when in a great passion. Rosy was in a great passion now, but it relieved her so much to utter that fierce speech that she began to grow calmer; and by the time her naughty brother came in to dinner, his red cheeks glowing and his black eyes sparkling with the frosty air and the "fun" together, the good-hearted little thing had quite forgiven him and, indeed, nearly forgotten his selfishness. She remembered it again the next day though, when their mother, coming into the nursery, said:

"Quick, children, get ready. Mrs. Brown has called to offer me a sleigh-ride, and she says there is room enough for you. But make haste; the horses mustn't stand waiting in the cold."

"Oh! jolly," cried Bertie, jumping up in high delight. "The Brown's big sleigh; only think, Rosy! Lots of buffaloes, and such bells—my! Where in the world is that hat now?"

Rosy was "flying round," pulling on her wadded jacket, tying her tippet, getting out her muff and her mittens, and her own hat was already snugly tied under her chin. She was so busy she had not even heard what her brother was saying, and he disgusted at seeing her quite ready while he was poking round in vain for the ever-missing hat, broke out in loud reproach.

"Yes, that's all you care for, you selfish, selfish thing!" he cried, almost sobbing, big boy as he was. "You're all ready, and you don't care whether I have to stay or not. And I haven't had a real good sleigh-ride this whole winter—now! Where is that hateful old hat?"

Now, all this brought back to Rosy the recollection of yesterday when she had begged in vain of him, and the thought came into her mind:

"I know where his hat is; I saw it fall behind the big chest in the garret, when we were up there a little while ago. I s'pose if I didn't tell him, and made him stay at home, it would be my revenge;" and she looked a little triumphantly at the big boy, his black curls all tangled with poking his head into all sorts of corners, and his red cheeks stained with tears. "Pity filled her tender little breast at the sight, however, and she thought again:

"But I guess I'll tell him this time, and that shall be my revenge instead of the other."

So she only said saucily, "O you big cry-baby! hurry on your coat and mittens. I'll find your hat!" and flew, like a little bird, up to the garret and back, just as her mother again appeared at the door, all ready in her own wraps to start.

Bertie looked a little sheepish as he followed her and his sister out to the sleigh, and all he said was a hurried whisper, "You're a jolly girl, Rosy!" but he said to himself, quite in earnest this time, that he had been a good-for-nothing, selfish, careless scamp, but that this sort of thing had to be changed now, right away. And then the charm and the excitement of a long drive in "Brown's big sleigh" put quite out of both their heads all thought of Rosy's "revenge."—*Methodist*.

Suffer Little Children.

A dear little girl was very ill, and only one thing would save her life. That was very dreadful to think of, but more dreadful in apprehension than in reality. A severe surgical operation must be performed, for which she was taken to a Boston hospital. It is one of God's gifts to man, that there are medicines which can put you to sleep, so you will have no sense of pain even under the operator's knife. As the little girl was laid upon the table, she clasped her hands, and closing her eyes, said sweetly, "Oh, Jesus, I know Thou lovest me, and if I die, I shall go straight to heaven."

There were tears in many eyes, and the kind professor could not at once go on with his task, his feelings were so touched. Ah! was not a faith that could bear the little heart up in such a moment worth more than all the gold of earth? No one can secure this blessing more easily than a little child. It is an easy thing for children to come to Jesus.

"Many dear children are gathering there, For of such is the kingdom of Heaven."

Will you not be among the number? Oh! when Christ numbers over his lambs, can you bear the thought of being shut out from the fold?—*Presbyterian*.

Quick Temper.

Don't fancy young people, that, because your quick temper causes you a good deal of trouble, that it is a thing of evil and only evil. Your quick temper like all the rest of your qualities and powers, is a gift from your loving Creator. He gave it to you in love; it is good for you; it is part of your arms and equipments in the battle of life. You will have need of it before you are through with its conflicts. A quick temper is a bad master, but a good slave; when you let it get control of you it is your master, and leads you into a great deal of wrong. It takes possession of you like a little fiend; it flushes and blows your face, it kindles your eyes, it scowls your brows, it gnashes your teeth, it clinches your hands in fists, it thrusts out your feet in kicks, it causes your tongue to hiss out hateful words, that you would find it impossible to speak, when you were your own natural self; it gets you into evil that perhaps a life-time can not undo.

But a quick temper is a good slave. Make it your slave, conquer it,—hold it in obedience to your will and it will serve you well, and your own character will grow in nobleness and strength from the effort at conquest. The highest excellence of character comes from subduing evil and rising above it. If you have a good deal of the evil in our nature, you will make a great ascent when you get above it and you will stand higher and be stronger,—more virtuous than any one naturally amiable, who has had no struggle and gained no victory.

We are apt to think that a meek person must be a spiritless, passive body, with no temptations to get angry. I do not think this is what God means by meekness, for Moses, the meekest man that ever lived, had, by nature, a quick temper. You remember how he once killed a man who was unjust to another, how he meddled in other people's quarrels, how he threw down and broke the tables of stone on which God had just written the ten commandments. You remember, too, how he assumed, with the greatest arrogance, that he had brought the water out of the rock, and not God.

If you are troubled with a very ugly temper, you have a great field for conquest. Alexander the Great once wept because he had no more worlds to conquer. You will probably never be reduced to this extremity, you will have something to conquer if you live to be a hundred years old, but, day by day, with each victory, you shall enter upon your certain possessions.

The Bible says the meek shall inherit the earth, and I used to think this was very strange. I supposed that meek people meant spiritless people, and if they ever were going to inherit the earth it would be a long time before they came into their property. But I see it differently now. The meek,—that is those who have overcome themselves,—are the royal natures; to them all things shall be in subjection. The earth is theirs, and God shall crown them kings and conquerors.—*Little Corporal*.

How Charlie Was Made Noble.

Laura was my school friend; but we had not met since the examination day on which we vowed eternal friendship, and parted, as we thought, with broken hearts. And I was very happy when, last month, she sent for me to visit her.

I found my red-cheeked, laughing friend, a dignified mamma with three children. The youngest, a boy of four, had stolen his mamma's smile and color. The second was a tall, slight, graceful, spirited-looking, but very gentle boy of ten; and the oldest a sweet, frail, suffering, hunch-backed girl of twelve years.

Charlie, kind to every one, and very careful of baby, was absolutely devoted to his ailing sister. He watched all her needs, and ran to anticipate her slightest wish. The third evening that I was there, I spoke of it to his mother. "Charlie's devotion to Lou is perfectly beautiful," and, running my hand through his curls, I said, "My noble boy, God will bless you for it. Good night!" and kissed him.

He ran out of the room. Before I was fully dressed, the next morning, he tapped at my door with, "May I come in?"

"Come in!" But at a glance at his sad face made me ask, "What is the matter darling?"

Choking back a sob, he said, "You called me a noble boy; and it made my heart ache all night. My sister can not live long, and never can be well any more; and it's all me."

"All you?"

"Yes, ma'am! Four years ago we were playing and I pushed her against the kitchen-door, and the sharp handle stuck into her back. She fainted, and I screamed; and mamma ran out and carried her, and laid her on the sofa; and grandma brought some camphor and auntie some water; and mamma gave them to her, and she opened her eyes; and I thought she was all well, or would be in a day or two. But, in a day or two, mamma sent for the doctor, and he said her spine was broken, and she could never be well any more. I cried before a great deal; but then it did not seem as if I had cried half enough, and it don't seem as if I had cried to cry half enough yet; but it's no good." And the great sobs could be kept back no longer.

"Were you playing?"

"Yes, ma'am. We were being good; but I was a careless, rough boy, and she must suffer for it. Oh! if I could bear it myself! Maybe, if I would write it, some rude little boy who is always doing something he did not mean to, might read it before he

killed his only, little darling, sister." And he sobbed again.

I spoke of it to Lou, as I thought she might not like it to be put in the paper. "You may write as you please, only don't let anybody blame God for Charlie."

"What do you mean, dear?"

"Some say, God ought not to punish me for Charlie's carelessness. But it is just right. You see Charlie is being punished every day, and it makes him very gentle and unselfish, and you said the right word—'noble.' When he grows to be a man, won't he be just splendid!" and her eyes shone with the great love in them. "And maybe if I had got all well soon, he would have grown up selfish and harsh, like a great many boys I see. Mamma says, God has got a great work for Charlie to do in the world; and this is the way he is fitting him to do it. And everybody has lots of trouble here, or they would forget God; and mine comes now in sickness and pain; but it is not very hard with so many to love me so, and it's nice to think I may, by my pain, make Charlie perfect; for he is just perfect, you see. Don't forget to write that, or that he didn't mean to hurt me."

"But tell them," said Charlie, who came in just as she said the last sentence, "that 'didn't mean to' don't help her back a bit."—*Christian Index*.

Aunt Betsey's Children.

Some time ago a lady in London was trying to get a girl, to help her in doing housework. Her name was Mrs. Levy. One day while walking in the street she met a friend and asked her if she knew of any good girl that she could get. Said her friend, "Why don't you get one of Aunt Betsey's children?" "Aunt Betsey's children?" Pray who is Aunt Betsey?" She is an old Scotch woman who lives in Bird's Alley. She adopts poor, homeless, motherless children; teaches them, takes care of them, gets them into good habits, and then puts them out in good places. I have had one of her children for a good while, and she is the best girl I ever had." "That is very singular," said Mrs. L. "This woman must be a curiosity. I would like to see her for her own sake. I'll go."

The next day Mrs. Levy went to Bird's Alley to find Aunt Betsey's home. As soon as she entered it she saw a large, tidy looking room. The floor was as clean as hands could make it. She saw eight or nine girls, from three years old to fifteen. They were all busy. Some of the oldest were ironing clothes, others were sewing or knitting, and the youngest were twisting up slips of paper to make lamp-lighters.

While she was looking at them an elderly Scotch woman came in. She wore a plain gingham dress, with a white apron, and a large broad-frilled cap. She made a courtesy to the lady, and her face lighted up with a smile that made it look quite beautiful. "I am looking for a girl, my friend," said Mrs. Levy, "and your home has been recommended to me as a good place to get one. Are these your own children?"

"O, no! ma'am, I'm not so rich as that. But let me see, there's Lizzie, she's been here long enough for a recommendation. She's a strong, hearty girl, ma'am, and never will trouble you with any mean, low ways. Come here, Lizzie. Now, look in her face ma'am. That's how I choose my children."

"Then are none of them yours?"

"Never had one in my life, ma'am," said Aunt Betsey, with a smile.

You are paid, then, for taking care of these children, and providing them with a home."

"Not a stiver, ma'am; who's to pay me? They are all poor orphans, not one of them has a father or mother except me, and I am both to them, they think," she said, as she looked around affectionately at them. "Sometimes I feel half sorry that I took the wee things, but what could I do? They'd honest parents as was taken off with heavy sickness, and I couldn't see them left to suffer. True it's but little I can do, for there is thousands of such poor creatures in the world; but I'll do all I can. I've put thirty-one into good places."

"What?" cried Mrs. Levy. "Do you mean to say that you have taken care of, and provided for, thirty-one children besides these that are here now?"

"Yes, ma'am, and the Lord's blessed me to do it with my own hands, for more than fifteen years back I've never wanted, neither have they; and whether it's knack in me, or goodness in them, I don't know, but they'll all mind me, that they will ma'am, with lifting up a finger."

What a beautiful sheltering cloud Aunt Betsey was! She was working for Jesus, all alone in that little alley, while nobody in the busy world knew what she was doing. But God knew it all. Without husband or children of her own, without any church or committee to help her without any means but what she earned with her own hands, she had been a bright, sheltering cloud to thirty-one poor children, besides the eight or nine then in her house. She had clothed them, and fed them, and taught them the best she knew how, and then had found good homes for them where they could be useful and happy.

The example of this good woman shows us what it is to be a Christian, and how those who love Jesus can make themselves useful. They can praise God, as the clouds do, by giving pleasant shades or shelter.—*S. S. World*.

"NONE OF HIS BUSINESS."—A minister asked a little boy who had been converted, "Does not the devil tell you that you are not a Christian?" "Yes, sometimes," "Well, what do you say to him?" "I tell him," replied the boy with something of Luther's spirit, "that whether I am a Christian or not, it is none of his business."

How great a pity that we should not feel for what end we are born into this world, till just as we are leaving it!—*Walsingham*.

Literary Miscellany.

Last Hours of Socrates.

Now the hour of sunset was near, for a good deal of time had passed while he was within. When he came out, he sat down with us again after his bath, but not much was said. Soon the jailor, who was the servant of the eleven, entered and stood by him, saying, "To you, Socrates, whom I know to be the noblest, and gentlest, and best of all who ever came to this place, I will not impute the angry feelings of other men, who rage and swear at me when, in obedience to the authorities, I bid them drink the poison; indeed, I am sure you will not be angry with me, for others, as you are aware, and not I, are the guilty cause. And so far you well, and try to bear lightly what must needs be; you know my errand." Then bursting into tears, he turned away and went out.

Socrates looked at him and said, "I return your good wishes, and will do as you bid." Then turning to us, he said, "How charming the man is! Since I have been in prison he has always been coming to see me, and at times he would talk to me, and was as good as he could be to me, and now see how generously he sorrows for me. But we must do as he says. Crito, let the cup be brought, if the poison is prepared; if not let the attendant prepare some." "Yes," said Crito, "the sun is still upon the hills-tops, and many a one has taken the draught late, and after the announcement has been made to him he has eaten and drunk and indulged in sensual delights. Do not hasten, then; there is still time." Socrates said, "Yes, Crito, and they of whom you speak are right in doing thus, for they think that they will gain by the delay; but I am right in not doing thus, for I do not think that I should gain anything by drinking the poison a little later. I should be sparing and saving a life which is already gone. I could only laugh at myself for this. Please, then, to do as I say, and not to refuse me."

Crito, when he heard this, made a sign to the servant, and the servant went in and remained some time, and then returned with the jailor, carrying the cup of poison. Socrates said, "You my good friend, who are experienced in these matters, show me directions how I am to proceed." The man answered, "You have only to walk about till your legs are heavy, and then to lie down, and the poison will act." At the same time he handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of color or feature, looking at the man with all his eyes, beheld, as his manner was, took the cup and said, "What do you say about making a libation out of this cup to any god? May I, or not?" The man answered, "We so think, Socrates, that you should do as we deem enough." "I understand," said, "yet I may and must pray to the gods to prosper my journey from this to that other world. May this then, which is my prayer be granted to me." Then holding the cup to his lips, quite readily and cheerfully he drank off the poison. And hitherto most of us had been able to control our sorrow, but now when we saw him drinking, and saw, too, that he had finished the draught, we would no longer forbore, and, in spite of myself, I own tears were flowing fast; so that I covered my face and wept over him, but for Crito, who was weeping over him, but at the thought of his own calamity in having lost such a companion. Nor was I the first, for Crito, when he found himself unable to restrain his tears, had got up and moved away; and I followed; and at that moment, Apollodorus, who had been weeping all the time, broke into a loud cry that made cowards of us all.

Socrates alone retained his calmness. "What is this strange outcry?" he said; "I sent away the women mainly in order that they might not offend in this way, for I have heard that a man should die in peace. Be quiet then, and have patience." When we heard that, we were ashamed, and restrained our tears; and he walked about until, as he said, his legs began to fail, and then he lay on his back according to the directions; and the man who gave him the poison now and then looked at his feet and legs, and after awhile he pressed his foot hard, and asked him if he could feel, and he said, "No," and then his leg, and so upward and upward, and showed us that he was cold and stiff. And he felt them himself, and said, "When the poison reaches the heart that will be the end." He was beginning to grow cold about the groin, when he uncovered his face (for he had covered himself up), and said these were his last words. "Crito, I owe a cock to Asclepius. Will you remember to pay the debt?" "The debt shall be paid," said Crito; "Is there anything else?" There was no answer to this question, but in a minute or two a movement was heard and the attendant uncovered him. His eyes were set, and Crito closed his eyes and mouth. Such was the end, Echeater, of our friend, whom I may truly call the wisest, the best, the best of all the men, whom I have ever known.—*Jovella's "Plato"*.

Webster and Fessenden.

Some thirty-five years ago—perhaps more,—Daniel Webster contemplated a journey to our Western States and territories which he had never visited. The great statesman felt inclined to have some talented young man to accompany him, and in looking over New England for such a companion, his attention was attracted to young Fessenden, and he extended him an invitation to travel with him; which was eagerly accepted. Many a time, says the editor of the *Portland Argus*, Mr. Fessenden has spoken to us of the advantages and impressions of that trip. Mr. Webster treated him with great kindness, and gave him much good advice which he treasured up in his memory. Webster told him how hard he had studied, and how careful he was in making out papers when he commenced the practice of law. He said he never let a wife or other legal document pass from his hands until he had read it over three times at least. And he further remarked, that while many young men were idling away their time, he was trimming the midnight lamp.

"Now," said Webster, "I have acquired some fame both as a lawyer and an orator, and have made some speeches in which have occurred some figures and illustrations often quoted, and which have already passed into mottoes. And now do you suppose these terse sayings were made from the spur of the moment? By no means; they were the result of previous study—and close study too. Some of my best illustrations of thought, have been studied and trimmed down when the fishing rod was in my hands. The words which so fitly represent England's power, so often quoted, and so much praised, were strung together while I stood on the American side of the St. Lawrence river, near Niagara Falls, and heard the British drums beaten on the Canadian side."

Many other statements he made to young Fessenden, which proved pretty conclusively that there is no royal road to learning.

