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The Morning Star.

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THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER

FOR THE FAMILY.

ISSUED BY THE

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The Morning Star.

WEDNESDAY, OCTOBER 23, 1872.

The Careless Word.

'Twas but a word, a careless word;
As this—down it seemed as light,
It paused a moment on the air,
Then onward winged its flight.
Another lip caught up the word,
And breathed it with a heaped sneer;
It gathered weight, as on it sped—
That careless word, in its career.
Then rumor caught the flying word,
And busy gossip gave it weight,
Until that little word became
A vehicle of angry hate.
And then that word was winged with fire,
Its mission was a thing of pain;
For soon it fell like lava drops
Upon a wildly tortured brain.
And then another page of life
With burning, scalding tears was blurred;
A load of care was heavier made—
Its added weight, that careless word.
That careless word, oh! how it scorched
A fainting, bleeding, quivering heart!
'Twas like a hungry fire, that searched
Through every tender, vital part.
How wildly throbbed that aching heart!
Deep agony its fountains stirred;
It calmed, but bitter ashes marked
The pathway of that careless word.
—Pine and Palma.

European Correspondence.

BRUSSELS, Sept. 24, 1872.

The political situation of France still remains extremely problematical, and the one who should define it with exactitude, would be very clever. M. Thiers, who returned to Paris on the 18th of this month, has installed himself in the Palace of the Elysee, where, it is said, he will remain until the return of the Assembly to Versailles. Last year, it will be remembered, the deputies of the right considered the visits of M. Thiers to Paris as criminal, even though he returned every evening to Versailles. This year, they shut their eyes to this choice, and permit M. Thiers to sleep in peace, where he will. Indeed, one illustrious member of this party even went so far as to remark recently, that there were more serious questions to be discussed at present than this. It would be wrong, however, to consider this extreme tolerance on the part of the reactionary members of the Assembly, as a proof of their reconciliation with M. Thiers. On the contrary, they have never been more violently opposed to him than at this moment. They can not forgive him for having proved himself to be honest and patriotic, and to have won the confidence and esteem of the nation. They are preparing to make a last effort to overthrow the present government, and to establish a Monarchy in its place. As a first step towards the realization of this project, the deputies of the right have employed their time during the parliamentary vacation, in inundating the French press with innumerable political letters, destined to turn the tide of public opinion in their favor, but which, in reality, have only served to divert the nation, and to render the weakness of this party more apparent. The determination of M. de Carayon, expressed in one of these letters, not to quit his seat in the Assembly, before having given a Monarchical form of government to France, has called up again the question of some Constitutional reforms. It is probable that the project of creating a Vice-President and a second Chamber will be presented by some members at the re-opening of the Assembly, but it appears that the Government will not take the initiative in this affair. M. Thiers, realizing that the perspective of his death alarms the nation, and furnishes a pretext to the enemies of the Republic for refusing to rally about the existing government, is said to be desirous of meeting these objections, by the nomination of a Vice-President. The

Chicago Correspondence.

The ever-to-be remembered ninth of October is passed. The Mayor did not think it advisable to recommend the observance of the day, by suspending business, and making it a holiday, but left it with the people to elect, each for himself, his own way of observing it. Perhaps the Board of Trade made the most noticeable demonstration of any organized society or corporation in the city. They made the day the occasion of throwing open for public inspection their spacious edifice, the New Chamber of Commerce, now completed. It is estimated that 30,000 people, and over, visited these apartments during the day and evening. These great halls are very appropriately decorated with numerous and rich paintings of the destruction of the city, the generosity of the world, the Old Chamber of Commerce and its ruins. The vast crowds lingered long, to admire this temple of business and pride of our city. At noon the members of the Board assembled at their rooms on Market street, from which they marched in a body to their new hall. The exercises were opened with prayer by the Rev. R. W. Patterson, of the second Presbyterian church, after which the Glee club and band discoursed music, when Daniel A. Jones, President of the Chamber of Commerce Association, made an interesting address. The ceremony of delivering the Hall to the Board of Trade was performed, J. W. Preston, Esq., President of the Board, responding. The exercises were very appropriate to the day and place, and were instructive and interesting throughout. There was a marked contrast between this concourse of people, made thrice happy from numerous considerations, and that of one year ago. The day was fine, and in very little, if anything, had they reason to be sad. The population of this city has increased over 70,000 the past year; over \$45,000,000 have been expended in erecting new buildings, in the burnt district, and the aggregate sales of our merchants and manufacturers have exceeded that of any preceding year. The total street frontage on the south side of the burnt district, already rebuilt, is 52,792 feet, nearly one half of the whole frontage destroyed. The total expenditures, for business houses, or blocks alone, foot up nearly \$50,000,000. Add to this the cost of private residences, hotels and other public buildings, and it will reach to an amount approximating the entire loss on buildings. It is stated by those who ought to know, that Chicago is selling more dry goods, more groceries, more hardware, more drugs, notions, boots and shoes, more lumber, and more grain, than at any previous time.

We are supplied with some interesting facts, at this point, and facts are stubborn things. There has been an increase of 500,000 bushels in the grain trade of the city; of 1,000,000 head of live stock; of 40,000,000 feet in lumber, and \$10,000,000 in the grocery trade. The increase in the clothing trade is set down at 15 per cent.; dry goods at 20 per cent.; and boots and shoes at 25 per cent. These are some of the facts, which give hope and heart to this once afflicted people. They owe it to themselves and to the world, that they keep sacred in memory this great event, and its relations to the nations of the earth, and the Christian offering of \$6,900,000, which saved the city. The crowning feature of the year, says a writer, "was not pluck, nor energy, but charity. The first loaf of bread, sent hither to relieve the necessities of the stricken population, laid the corner-stone of New Chicago. The abundance of the relief, and the fidelity with which it was dispensed, linked this city with the whole civilized world, as the focal point of the grandest work of charity ever undertaken." H.

The Anniversaries.

The anniversaries of the several Benevolent societies connected with the F. Baptist denomination were held last week at Haverhill, Mass. They commenced on Tuesday evening with the Anniversary Convention and sermon, and closed on Thursday evening with the public meeting of the Home Mission Society. The attendance from abroad, both ministers and laity, was quite large. The people of the town gathered in considerable numbers and gave evidence of real interest in the exercises. The hospitality exhibited by the members of the F. Baptist church and society was equally abundant and cordial. They opened both homes and hearts freely and widely. The pastor, Rev. A. P. Tracy, was unwearied in his efforts to make the stay of the visitors socially pleasant and religiously profitable. And his work was both appreciated and successful. The occasion was throughout one of high enjoyment and spiritual stimulus. Much work was done by the several Boards that are charged with the management of affairs in detail, many earnest and quickening words were uttered, nobler resolves were awakened, and the plans for Christian work that were suggested, promise to take definite and practical shape hereafter, and show their worth in their results. We give only brief reports of the exercises, leaving the details, and merely seeking to photograph the spirit of the several meetings, and set forth the substance of the more important utterances.

ANNIVERSARY CONVENTION AND SERMON.
The Anniversary Convention met for business at 7 o'clock, Tuesday evening, heard

the reports of its officers and Committee, hastened through the work of providing for the transaction of its needful business next year, without a hitch or a jar, and so made room for what was to follow. The old officers were re-elected. Rev. J. Mariner is President; Rev. I. D. Stewart is Sec. and Treasurer, and is joined with the Cor. Secretaries of the various Benevolent Societies in constituting the Com. of Arrangements, of which Rev. C. O. Libby is chairman.

This work disposed of, and the audience having joined in the usual devotional exercises, the sermon was preached by Rev. C. F. Penney, of Augusta, Me. His text was chosen from 1 Cor. 12: 27—"Now ye are the body of Christ, and members in particular." He said the disciples whom Christ left at his death and resurrection were not simply individual men, bent on being true to their calling and their Master, but were so bound together as to be a church, a body. This was true of the eleven that remained after the defection and death of Judas, and who then proceeded to choose a successor; of the one hundred and twenty who watched and waited and prayed at Jerusalem; of the five hundred who are mentioned as having seen Jesus at one time after his resurrection, and of the three thousand gathered on the day of Pentecost. Their union gradually became closer, and was more fully formalized, as the need arose. And so the term "church" was applied to them. This word sometimes designated the whole company of disciples however scattered, and sometimes it was applied to the local congregation of believers. The word "body" is also often used with the same extent of meaning. And all through the ages that have followed, the disciples have constituted a body, as well as represented so many individual Christians. And to this body the words of the text have been applicable. What is the force of this expression, "the body of Christ?" Why is the church so called? And what lessons does it suggest and teach?

Christ is the soul of this body of his. What a man's soul is to his own body, that is Christ to the church. He is its life. He fills it with spiritual forces. He gives it movement, direction, sensibility, power, efficiency. It depends on him for vitality. He ministers to the life of every believer, as the nourishment flows from the vine to the branch.

He is the head of the body. As the nerves spring from the head of the man, making this the seat and source of sensation,—making it possible to see, hear, taste, feel, move, and act,—so is Christ the source of true life in his disciples. He is the fountain of all our good desires, purposes, aims, aspirations and deeds.

The church is dear to him. He loves and cherishes it. He gave himself for it. It is precious in his eyes and heart. He can not forget it, nor cease to sympathize with its weaknesses, its wants and its woes. He lives to care for and serve it, as he once died to redeem it.

He uses the church as his body. It is the substitute for that in which he once walked, among men. He works out his purposes and plans through it. By means of it he builds the school, founds the hospital, feeds the hungry, comforts the sorrowful, soothes the dying. Not all philanthropy is Christianity, to be sure. The church leaves far too much work to those outside itself, such as its own hands should be busy in performing. But in many ways Christ speaks as well as works through the church. The church founded the nation, and has cared for, and nursed, and inspired, and blessed, and ennobled it even until now. It lifted patriotism into a sacred duty, and so did much to bring the nation through the ordeal of war, purified by the fires. The state has sometimes been ungrateful and false to the church that nurtured it, but the mother has not ceased to be true to her child. The church has been the medium through which Christ's words and works have reached the world. She has furnished the men who wrote and preserved and distributed the Bible. And though there have not always been complete unity and consistency in her speech,—since some who use Christ's name mistake or pervert his words,—yet, considering the weakness of men and the liberty nurtured by the Lord's Spirit, in the real voice of the church there has been a marked and persistent assertion of the great truths of Christianity through the councils and creeds of the centuries. It is indeed a thing to be deplored, that so many hostile sects and mischievous schisms have appeared. Mere formal union is of not much consequence. Oneness of spirit is the vital thing; and when this exists, diversity of forms is not to be condemned. We want the union that springs from sympathy, respect and love, because of the presence of the Master's image. The disciples need to be one against evil and for good. And that sort of union was never before so strong, so general or so rapidly increasing as to-day.

The disciples are also "members in particular." The body is not a mere homogeneous mass. Each member of it has a specific and separate function. So each member of the church has a specific service. If each is true to the appointed task, we have a healthy, harmonious and efficient life and work. Otherwise, the service is incomplete and poor. A foot paralyzed, an arm hanging helplessly by the side, an eye diseased or nerveless,—these things suggest the mischiefs springing from a failure in some members of the body, to honor their ap-

pointed functions. And so when any members of Christ's body thus fail to perform their specific work, the church is maimed, crippled, inefficient, and sometimes burlesques the idea of Christian character, life and service. The body of Christ is weak, and the world suffers for lack of the toll for which its wants are calling.

What should our denominational body do? We can do something. We have 70,000 members. We are not indeed very large or very rich, when compared with others. But Christ has honored this body in the past, and he will take care to reward its fidelity hereafter. And we are to represent Christ, speak and work for him. We are to use time, talent, treasure, everything, as he would have done. Our mission work at home and abroad, our educational interests, must all be cared for. We have done too much for these causes not to do more now. We want a unity that shall make us forget east and west, north and south, feeling that the prosperity or adversity of one is that of all. Let us be faithful to our name, traditions and trusts. The soul in us, the living spirit of Christ, is panting and throbbing for service, and struggling to find freedom and opportunity to bless a needy world crying out for salvation. Let it have its way so that it may hasten to its field and finish its work.

The discourse was listened to with close and sustained attention, and the interest and satisfaction in the audience were general and large.

SECOND DAY.—MORNING.

On Wednesday morning, the Education Society held its annual meeting at 8 o'clock, for the election of officers and the transaction of other needful business. The old officers were generally re-chosen, and special attention was called to the necessities of the theological students at Hillsdale and Harper's Ferry.

RELIGIOUS CONFERENCE.

At half past nine o'clock the chair was taken by Rev. C. O. Libby, who, in a few earnest words, explained the design of this meeting which had been appointed for the first time this year, with a view of providing for the special spiritual stimulus of the attendants. The lack of this element has been often felt and regretted. It was desired that there should be a genuine freedom on the part of all who were present, ministers and the laity, brethren and sisters. Other bodies have provided for such a meeting in connection with their general gatherings, and they have found it very profitable. We may profitably give ourselves to an effort to come into fellowship with God, and find a quickening for the soul in our earnest approach to him.

The meeting was one full of the richest and most quickening influences. The prayers were numerous, brief, pithy, fervent, trustful, and the utterances were just such as could not fail to touch and kindle all sympathetic souls. The preciousness of Christ, the need of a constant and vital union with him, the value and power of prayer, the blessedness of Christian fellowship and labor, the distinction accorded to each disciple in making him a member of Christ's body,—these thoughts, and such as these, found simple, earnest and heart-felt expression, and were responded to by kindled sympathies and grateful tears. This was followed by the Lord's supper, administered by Revs. C. O. Libby and E. Knowlton, and was a season of great preciousness and profit. The whole service was properly accounted a choice and grateful addition to the usual anniversary exercises.

AFTERNOON.

The Education Society met at 2 o'clock, P. M. The President, Rev. G. T. Day, was in the chair. Prayer was offered by Rev. E. A. Stockman. The Treasurer of the Society presented an abstract of his Annual Report, which had been already adopted. In the absence of the Corresponding Secretary, the report of that officer was read by the President. From this report it appears that sixty young men in our various institutions of learning have been aided in their preparation for the ministry from the funds of the Society. The contributions to the Society by the churches during the past year are materially less than during the year previous. One reason for this was thought to be the failure of so many churches to observe the day of prayer for schools and colleges. The duty of the churches in raising up young men for the ministry was adequately set forth, and their instrumentality shown. The young men in turn owe a debt to the churches which they should be willing to pay by labors and sacrifices. Attention was called to the work which our schools and colleges have done during the year, and they were commended for their efficiency. The report closed by calling attention to the vote of the Society last year, by which it was made obligatory upon every institution of learning in which there are beneficiaries, to annually report its condition, and those students receiving aid, to the Corresponding Secretary. The committee appointed to nominate officers reported, and their report was adopted as follows:

President, Rev. G. T. Day; Vice Presidents, Revs. D. M. Graham and E. Knowlton; Cor. Secretary, Rev. W. H. Bowen; Rec. Secretary, Rev. D. W. C. Durgin; Treasurer, Rev. S. Curtis; Auditor, E. P. Prescott, Esq.; Ex. Com., third class, Revs. J. A. Howe, J. E. Dame, A. B. Meservy

and L. B. Tasker; Disbursing Com., the same as last year.

Rev. J. E. Dame, was the first speaker, who discussed the relation of the churches to the increase and efficiency of the ministry.

He said there was no better way for the dissemination of the gospel than that instituted by Christ, viz.,—preaching. He referred to the work done by religious literature, but this work could not take the place of that accomplished by the voice of the living preacher. The field to be occupied is large. There is the foreign field, and there are the several sections of our own country with the different elements which compose its population. We are wanting in men to fill this field. No religious denomination in this country, with one or two exceptions, has a sufficient number of ministers for its churches. Reported numbers do not always represent the facts. Large drafts are made upon the ministry by old age, sickness, mission secretaries, editors and professors. We want more men to enter the ministry. The speaker then referred to the various obstacles, which a young man meets on entering the ministry. Among these are time to secure an education and means with which to do it. It requires eight or ten years of time, while other men are laying the foundation of a fortune, and this without the prospect of an adequate compensation. The average salary of ministers is only about \$100 per annum,—not more than that of a common day laborer. And the minister dare not think of entering any other calling. These things have a tendency to keep young men from the ministry. Inadequate support also stands in the way of that independence which is essential to effective service. This same cause has driven good men from us to other denominations.

The speaker then showed how some of the difficulties in the way of an adequate supply of ministers may be obviated. The first is more prayer. Young men are not wanting. They have never been wanting in any emergency. In the past, when the church has wanted ministers, it has resorted to prayer, and its prayers have been heard. The church should also do something for the education of young men called to the ministry. We would not have it otherwise. But while this is so, the church should feel that it is called upon to do more for their aid. The civil government makes ample provision for its young soldiers at West Point. Why should not the church do as well? We ought to endow more liberally our colleges and seminaries. The schools of other denominations are amply endowed. Ours should be. If our people would only pay one dollar per member, we should have \$70,000 with which to endow our schools, purchase libraries and aid young men. We should also pray more for young men while in their course of study. Many are discouraged for the want of prayer and sympathy. We should not only give aid while young men are preparing for the ministry, but even after they are in it.—It was an effective and telling address.

Rev. J. A. Lowell followed. He asked,—What is an adequate ministry? He said that, in a word, it was the ministry which did its appropriate work well. In giving a more specific answer, he would follow the method suggested by the threefold nature of man.

1. A minister requires a good degree of vigor. It uses up much strength to properly prepare and deliver sermons. He then gave in detail some of the causes which tend to impair the health of a minister, and also stated some of the means by which his health may be preserved.

2. The minister should have adequate mental qualifications. These qualifications were enumerated at length. Among them were a good knowledge of the English language, of the scriptures, of the history of the church, of current events, and of the progress of the mission cause. In all things the minister should be a close and diligent student, exploring the boundless realm of thought.

3. The minister should have proper heart culture. This is the most important thing of all. He must subject himself to divine authority. He must consecrate himself daily to God. There should be in him a fixed purpose to honor God, and he must seek in all things to carry out this purpose. The speaker also urged the importance of the special endowment of the ministry from on high.—Rev. H. Quinby added some earnest and fervid words, urging the importance of this thorough heart-culture on the part of our ministry.

FOREIGN MISSION SOCIETY.

At the close of the Anniversary of the Education Society, the Foreign Mission Society held its annual meeting, listened to the report of its officers, and chose officers for the ensuing year. These were the same as last year.

EVENING.

The evening was devoted to the Anniversary of the Foreign Mission Society. The President of the Society, Rev. E. Knowlton, was in the chair. Prayer was offered by Rev. J. Mariner.

Rev. C. O. Libby, the Cor. Secretary, then presented his annual report. It appears that the work in India has gone steadily forward. None of our missionaries have died, and none have been permanently disabled by sickness. One native preacher, however, has died. The gentleman (concluded on fourth page.)

Communications.

Missy Week at New Haven.

The late annual meeting of the A. B. C. F. M. at New Haven was one of its great anniversaries. Between three and four thousand guests from abroad were registered by the local reception committee and provided with free and hospitable entertainment, besides numbers entertained by their own friends and the hotels, making the minimum of a safe and certain estimate of the Christian strangers in attendance nothing less than five thousand. The best gauge of the substance of the gathering was the communion service on Thursday afternoon, at which over five thousand communicants sat down, simultaneously filling three of the largest churches, two of them being crowded throughout the galleries and obstructed in the aisles, but not by spectators. The committee worked like beavers, early and late, for weeks beforehand, and last week scarcely slept. Five thousand dollars were raised in the town for their expenses in clerks, messengers, stationery, postage, car tickets for guests, meals and lodgings, halls, music, etc., besides the gratuitous labors of scores of New Haven ministers and laymen. Prominent among these were the Rev. Messrs. Hubbell and Todd. The lodgings in the churches turned out to be the favorites, so far as they went, and the Alumni-Hall refectory ran up to nearly 600 guests at one meal, admitted by tickets from the committee. The character of the gathering was strikingly emphasized by the scene at the crowded and unrestrained board of Alumni Hall. The order, quiet and decorum were such as became five hundred Christian gentlemen at their meals, and elicited special remark from observers. The correspondence and intercourse of the committee with all these thousands of self-invited guests, self-elected delegates, bear ample honorable testimony, and refute the much-repeated complaint of those who do not do the hospitalities of such occasions, that such hospitalities are often greedily abused. Of course there are some black sheep everywhere; that is a sort of risk we have to take in all affairs whatever; and as President Hopkins said in his closing words of farewell, the reward of a cup of cold water shall not be lost, if given to any one in the name of a disciple. Still, the committee assure me that with a solitary exception—of which they were cautioned from the last annual meeting, and which they have duly "passed along" to the reception committee for the next—no symptom of suspicion has been presented to them of an unworthy motive or spirit in any of those who availed themselves of the Christian hospitality of New Haven. This is saying a great deal, and is much more than givers of hospitality in such a world as this have a right to count upon.

Considering that a few persons always make the bulk of the sacrifices on such occasions, and that the mass of citizens and business of a place reap a net profit, and that considerable, in various ways, and in proportion to the general liberality, it is rather surprising that there is not a competition among our cities for the palpable rewards of entertaining such gatherings. It seems to have been not thought best for Chicago to take her turn next year with the A. B. C. F. M. Marvelous as has been the restoration of her business quarters, her homes are far from rehabilitated and still present to a piteous extent a scene of desolation. The withdrawal of the late New School Presbyterian body generally from the support of the American Board diminishes or extinguishes its hospitable constituency proper, in many places heretofore open for its anniversaries. That constituency is young in Chicago, though vigorous, and suffers its uttermost share in the common calamity. For the rest, in the New England (East and West) upon which the American Board is now wholly thrown back, there is such a paucity of large towns that Minneapolis was actually the only town in the West from which the Board had any invitation for next year; and thus this unprecedented bold push to the frontier of New England is explained. If the Minneapolis, Congregational and Commercial, should be wise enough in their generation, to unite in making arrangements that will bring them a gathering like this at New Haven, they will make a good thing of it for their rising empire and nascent railroads.

It comes natural to put forward these mean material considerations, because one is always conscious of the absurdity of proposing anything more worthy of a man to the average man whom we have in view when we speak of or to a community. Yet the profit of the week's work to New Haven is most marked in the higher ranges of interest. The special interest of New Haven, the University, acknowledges a powerful impulse, yet to be felt more perfectly in years to come, but already manifest, especially in the Theological department and in the general Christian spirit and prestige of the University. An institution maintaining the attitude of Yale amidst the rising flood of materialism in culture, could not but feel a welcome tonic infused into its veins by the grand testimony to the supernatural that has rung out from the American Board at this anniversary. A special re-assertion of the supernatural, wholly supernatural, character of Christianity, of all true personal religion, and of all true hope for the future of human society, has been the distinctive characteristic of this anniversary. The daily and hourly theme of sermons, discussions, reports, addresses and prayers, has been the vital agency of the Spirit of God in every effort that is to really make for the redemption of individual or social character; and this not only so powerfully elaborated in argument but so impressively

delivered as the sentiment and deepest consciousness of all hearts; speaking, or hearing, that it seemed to the spectator fresh from the modern atmosphere of scientific atheism and ethical Christianity, outside, almost like a fresh revelation, and something of such a refreshing power one feels as if it must exert upon the Christian faith of the age.

The other great element of the meeting has been the chivalry and personal loyalty to Christ that shines in the missionary character. It is evidently a grand thing to be a missionary, to every one who hears these men speak and perceives the spirit infused into those who correspond most with them at home. One can see that they took nothing extraordinary out with them, generally speaking. But it is very potent that they have brought something most extraordinary back. They are manifold the men that they were and that we are: men who, as Carlyle says, have "swallowed the formula," and who are too wide awake for dreams of any sort, in their fact-to-fact wrestle with the hardest and barest facts of human nature, and yet men of a transcendent enthusiasm! The appeal for men, both from the need and the glory of the work, was from day to day and from night to night, continuously electrifying. Mr. Barnum of Central Turkey, had pathetically told us that from his visitation and appeals in seven theological seminaries he had in the year past barely raised three recruits for the front. On the eve of adjournment Secretary Clark met the theological students and took the names of eleven more. The cause that gives such an impulse as that to a theological institution will carry it far. It is just the vitalizing touch that all such seminaries and nearly all pulpits want,—the shock of a real conflict with spiritual principles and powers, under a living Leader, to clear away this perfunctory professionalism from the ministry.

The cumulative sympathetic power of a great concourse with one purpose and sentiment was eminently realized on this occasion, and with the exception of the children's meeting, the opportunity was not ill improved. The children's meeting was a lost opportunity for making the most effective and lasting impressions. The Church of the Redeemer was filled, filled, filled with children on Wednesday evening, and positively not one word to the purpose was said to them. For the rest, Music Hall, seating 2500, was no more than half sufficient for the potential audiences. Every inch of standing room was filled half an hour before the time—and sometimes two or three large churches crowded at the same hour—and the waiting multitudes amused themselves by singing spontaneously. "All hail the power of Jesus' name," "The morning light is breaking," &c. The regular music was arranged by Rev. John Todd, Jr., of the Church of the Redeemer, a zealous promoter of Congregational praise, and one who appreciates the splendor and the pathos which brass instruments are capable of adding to sacred music. With a few brass pieces, a grand piano, and so great a devotional and singing assembly, this part of the services would have been nearly perfect if it had not been a little too well bossed. The absurd direction to sing only the melody, though not altogether regarded, aggravated an inevitable fault of congregational singing, and if Mr. Todd had not mistaken the American Board for a singing-school, he might not have thought it necessary to start them every time by the word of command, "Sing!" The mechanical quality of his method was perhaps somewhat relieved by the ludicrous.

One thing struck me which I must mention as a defect, common to all missionary anniversaries—the absence of correspondence with kindred organizations in other branches of the church catholic, and of a comprehensive survey of the fields so occupied. The practice, now almost universal, of interchanging delegations and reports of common interest, might be extended with great fitness and profit to missionary organizations, both voluntary and ecclesiastical.

Another thing which concerns all "denominations" alike: A missionary body, of whatever nature, as the advanced line of Christian aggression and self-devotion, is in the proper position to give the key note to the rest, and a very bold and strong note was struck for all in its rear by the American Board at New Haven. It laid the general onus of responsibility for the unevangelized world, unequivocally, upon the self-indulgent churches and young men at home, and called upon them in kind and unassuming but forcible language, to recognize and assume their obligations. And yet, it seems to me as if quite the right word has not been spoken anywhere yet. Greater plainness and more uncompromising severity, not of style perhaps, but of doctrine, on this subject, seems to be needed from some source or other. Two things, everywhere prevalent, need to be held up to reprobation: the timidity of ministers in enforcing the consecration of goods and persons in the church to the service of God's kingdom on earth, and in making specific demands by collections in behalf of such Christian enterprises—as naturally look to them for support; and the perversion of the Christian ministry to one of the professions, in which a man's first business is to get on, and find a good place for himself. It is self-evident that either this theory should be dismissed, or else the practice of helping young men into the ministry from charitable funds should be dropped. The temporal rewards held out to talented and aspiring young men by the Christian ministry, are getting to be among the most tempting in modern life, and the most open and sure. The absurdity of affording gratuitous education and even entire support during preparation, to a young man who simply has his eye on ten thousand dollars

a year, or such minor but not contemptible alternative as his best efforts may attain if they miss the first prize, is simply ridiculous. My point is, that the only practicable and proper test of motives in this matter is home or foreign missionary service. Let ministerial educational funds be restricted to candidates for the front, and let candidates for comfortable settlements pay their own way.

New Haven, Oct. 8.

Why?

Notwithstanding our choice of ways and means, we seem sometimes to be moved about, like the figures on a chess-board, without our own volition. If we get into trouble by voluntary wrong doing we can connect cause and effect very readily; but if duty leads us through sorrow, it being innocent sufferer instead of the guilty, we naturally ask why these things are so; and if we were the only ones who had ever undergone a kind of vicarious suffering, we might sink in despair beneath the injustice of our burden; but the deep experiences of life bring us into sympathy with the men and women of Bible times, and from their lives we draw the solution of our own difficulties.

As Simeon blesses the infant Saviour, the leading points in the life of Jesus pass before him in prophetic vision; and he thinks of the mother, who will be tempest-tossed, with the sorrows, dangers and sufferings of her child. He sees the flight into Egypt, sympathizes with the fear lest Archelaus should complete his father's unfinished work, is in the midst of the infuriated multitude when, offended by the truth, they would stone Jesus, listens to the intensely impassioned prayer in the garden, witnesses the cowardly arrest at night, the token of friendship given by the treacherous Judas, and the flight of all his friends, goes to the judgment hall, stands with Mary beneath the cross, and sees the ultimatum of that mother's woe as her child suffers a felon's doom; and he would give her a staff on which to lean,—a key to these otherwise inscrutable dispensations, and he says, "A sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed."

We subscribe to the same creed, we enter into the same covenant; it is our theology; but when circumstances call us to work out results, then a truth at discount proves us; we accept it, pronounce it, defend it. When a case is pending in court, sometimes the books are brought in, and the record is a surer witness than the verbal testimony of men whose memory may fail them, however honest they may be; and a safer one than that of dishonest opponents. The Revelator saw the books opened, and the dead judged according to the written record. God knows even now our future destiny—but he gives us opportunities to win eternal life, so that if we fail, the justice of our sentence may be apparent to ourselves; and if in times of religious declension we witness for the truth, it brings out in bold relief the lovers of righteousness, and the advocates of hidden iniquity, and places in the back ground a reserve force, who have not yet been long enough in the field to learn that peace comes by power.

But is it pleasant to differ from those we love, and with whom we have taken sweet counsel, worshipping the same God, kneeling at the same altar, and feeling that our prayers like the Roman matron's "cross each other"? Is it an incentive to ambition to find that adhesion to principle has outlawed you? Ask the long line of martyrs, whose tribulations are over now. Ask the apostles to whom death was gain. Ask those who, concerning the questions which agitate communities, buy truth, but do not sell it, and find themselves the leaders or adherents of a meager minority. Ask the soldier, who, to meet the emergency of the moment and to avert impending peril, steps out of the ranks and finds himself branded as a deserter;—and then if you stand beside the sufferers for righteousness' sake, and the clouds for a time obscure faith's prospect, and their pale trembling lips seem to ask—why are these things so?—exercise discretion lest you say to them, "this is the reward of the wicked," when you ought to enter into the temple scene, and (though you may not put the piercing sword back into its scabbard) take up the grand old refrain of Simeon's prophecy, and confidently answer, it is that "the thoughts of many hearts may be revealed." ADA.

South Boston, Mass.

The Saint's Communion.

BASED ON THE UNITY OF GOD'S PURPOSE.

The Scriptures teach that God's people are one. It would be well for the cause of Christ, if this unity were manifested in fraternal regard by those professing Christianity.

One looks for unity in the ordinances of the church; another indorsing a certain creed, requires all to acknowledge this as the pledge and token of brotherhood. What says the word? "The law contained in ordinances" has been a source of enmity, division, strife, contention. But Christ in his flesh has abolished this enmity, and has become our peace—hath made both one—hath broken down the middle wall of partition, that he might reconcile both to God in one body by the cross, having slain the enmity thereby, and given access by one Spirit to all; and put all believers fitly framed together into one building through the Spirit to become a holy temple unto the Lord (see Eph. 2d, ch.).

If the ordinances of the church and their mode of observance be selected as the base of unity among God's people, and as the ground work of Christian fellowship, we shall have division instead of unity. He who fixes his creed, essential and non-essential, and tries to force all to see as he

sees, to think as he thinks, will multiply division in the household of God.—Union to Christ, renewing of heart, alone will give unity and love among the people of God. Take the gospel of Christ, preach Jesus and him crucified,—show him lifted upon the cross for the sin of the world; this, and this alone, will cement the hearts of God's people together and establish the unity of Christ's church.

The law of ordinances has been a separating wall (Eph. 2: 14 and 15); but the blood of Christ has broken down the wall of separation and of twain has made one new man, so making peace. Christ is the root of Jesse, which shall stand for an ensign to the people, and to him shall the Gentiles seek (Isa. 11: 10).

That exclusiveness which says to a brother for whom Christ died, and whom God has received and owned as a child, "Stand beyond the wall of ordinances, come not near," does that which is opposed to God's word, and denies the oneness of believers through the blood of Christ. First united to Christ, the head of the church, being united to the head will, unquestionably be united to the body.—"We are many members but one body."

Why then throw a wall between one of God's children—one whom he receives and owns as an heir,—and the table of his Son, with whom he stands as a "joint heir"? Why refuse to remember the broken body of Christ with one who has been saved by his blood? "If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such a one, not to eat," (1st Cor. 5: 11.) are we commanded to refuse to eat with any other, that is called a brother in Christ? Christ prayed, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17: 11.).

Why such persistence, on the part of many, in refusing to commune with Christians who have not been baptized by immersion? Is baptism by immersion the planting whereby we are sealed heirs of God—made one in Christ? Or is baptism a declaration of death to sin, and an obligation to live unto God assumed? If the latter, how can baptism be a prerequisite to the Lord's Supper? If one has been redeemed and saved by the blood of Christ, why may he not commemorate the sufferings of his Saviour?

To exclude from the Lord's table Christian man or woman, because he or she has not been immersed, looks as if it was done to force persons to join particular denominational ranks. It can not be because God's word requires it, for no such requirement is to be found. Whoever reads, let him understand.

Flemington, W. Va., Oct. 11.

Early Sketches.—No. 35.

BY J. FULLONTO N.

THE NATIVE PLACE OF WILLIAM BURR.

Mr. Burr began with the *Morning Star* as printer when it was commenced in May, 1826, and continued as printer, then Agent, and finally as resident Editor to his death in Nov., 1866,—a period of 40 years.

The first time we saw Mr. Burr was in Oct., 1833. The introduction to him was by Eld. Marks. They had just engaged a room up stairs on Central St., Dover, for the *Star* Office, and very soon the paper was moved from Limerick, Me., to that place. The accommodations were humble, one room for the press, composing, storage of paper, &c., and a very small room, like a closet with one window, for Mr. Burr as resident Editor. The *Star* had then been published little more than seven years.

From that till the next Spring, being in charge of a school there, we were much associated with Mr. B., especially in worship at the old church on Chestnut St., where Eld. N. Thurston preached, mostly the deep experience of his own heart in the things of the kingdom and the most fervent exhortations to all to live godly lives. The house was usually filled. Those were good days. It was God's house and heaven's gate to many.

From that period to Mr. Burr's death we knew him intimately, and found him one of the most reliable and true men we have ever seen.

Hingham, Mass., possesses an interest to us as a denomination, as it was the native town of Dea. Burr. It is 14 miles S. E. of Boston. It is an old town, having been settled in 1635. It was named for Hingham, Norfolk County, England, from which some of the early settlers came.

Rev. Peter Hobart, a Congregationalist, was the first minister. On his arrival in this country with his wife and four children, June 8, 1635, recording his safe arrival he added, "Forever praised be the God of heaven, my God and my King."

The name Burr was in Hingham early, and has remained through nearly two centuries.

On a late visit to Hingham of course we found a place of great interest the house in which William Burr was born. The village in which is the railroad station is considerable, not very dense as to population, but extends over quite a space. The Burr house was sought is half a mile from the depot. The location is beautiful; industry, order, taste and neatness appear all through the neighborhood. The dwelling is a double house, with two stories, and painted a shade paler than white.

Those apartments were trod by the youthful feet of Burr. We seemed to see him there, a lad with light hair, brow unwrinkled by care, and heart not riven with sorrow. His tread was with slow and measured steps that characterized him in after life. Everything done calmly and considerately and according to the strictest rules of propriety and right.

In the sleeping room of young Burr a heavenly influence lingers still. There were some of his early religious impressions

They came by that most powerful of God's agencies for good, a mother's interest for the welfare of her children. Burr's mother entreated him to pray when he retired for sleep. A work for all Christian mothers is suggested here. They may make impressions on plastic hearts that will last long. They may touch cords that will liberate eternally.

Dea. Burr has been heard to say that the meeting he attended was Unitarian. The record we have is that it was Congregational, as were all of the earliest churches. It changed to Unitarian, and probably not far from the time of Burr's childhood.

Less than half a mile from the dwelling is the meeting house where the family attended church. It is the oldest house of worship now standing in New England. It is still occupied by the Unitarian Society, and is kept in good repair. It was erected in 1680 and is therefore 192 years old. By measure we find it about 90 by 50 feet. It has galleries, four roofs meeting nearly in an apex, on which is a low belfry, then a spire rising to some height. Large porches are on the outside, and the whole style of the building is ancient.

Rev. William Woodsum.

Rev. Wm. Woodsum died in Peru, Me., July 24, 1872, aged 80 years, 4 months, and 24 days. He was born in Saco, Me., March 1, 1792.

Bro. Woodsum embraced Christ in 1808, being then sixteen years of age; and soon after felt the influence of the Spirit constraining him to go forth and preach the gospel to perishing sinners. But being an orphan boy, having but a limited education, the work seemed too great, and he gave it up for the time, but promised the Lord that when he became settled in life he would attend to it. Speaking of this promise a few years since, he said, "I am now satisfied that if I had followed the example of a Marks, or a Colby, I might have been of much more use in the world."

In Jan., 1814, he married Rosannah Woodman, of Leeds, Me., by whom he had eleven children. All lived to grow up and become heads of families. Seven of them are now living. Immediately after his marriage Bro. Woodsum settled in Sumner, Me., and felt that the time had come for him to fulfill his promise; and soon, in weakness and much trembling, he commenced to persuade sinners to come to Christ. He was ordained to the work of the gospel ministry in Sumner, Me., Sept. 20, 1823, in which work he was ever a good and faithful servant. Commencing with a very limited education, and not having the privilege of attending a theological school, he immediately commenced studying the works of Henry, Scott, Brown, and others, and persevered in this course until he became a "workman that needed not to be ashamed."—the Spirit's power was with him to bless his efforts, and scores of souls were led to Christ through his instrumentality.

In 1831 Bro. Woodsum moved to Peru, Me., where he resided until his death. He repeatedly served his town as selectman, assessor, and overseer of the poor, and in 1833 represented his district in the Legislature of the State, preaching constantly on the Sabbath in the mean time.

In Bro. Woodsum we have an example of one who did not labor for filthy lucre, but stood at his post for half a century, receiving his reward in the salvation of souls as seals of his ministry. On this point I will let him speak for himself: "I have preached principally in Me. and N. H. Have never received a salary. Have attended about four hundred funerals, and received, in all, about twenty dollars for the service, and in my other labors, as a minister, have fared about as well. But I do not wish to be understood as complaining. A brighter day has dawned upon the ministry, and may we not expect those who are well sustained to do much more than we old and worn out ones have done?" "I united with the F. B. Connection in youth, and love it more and more, and am satisfied that its doctrines are pure, because taught in the Bible, whose Author is pure." Bro. Woodsum was a firm advocate of reform and progress; was a subscriber for the *Star* forty years; was a wise counselor, and his valuable advice will be much missed by the Q. M. of which he was a member. Faithful unto death,—gone up to receive a crown of life.

West Paris, Oct. 8, 1872.

S. S. Department.

The Training of Children.

The training of a child is peculiarly a home work, devolving, first of all, upon parents. It supposes the constant oversight of the child at home, where all outside pressure is off, and where the real nature and disposition are seen, and the peculiar training needed is indicated. The teacher, indispensable as is his work, is not so much for the training, the formation of principles and habits, as for the education of the child mind. The training is a home work, requiring time, constancy, growth. The education is necessarily limited to hours and intervals, sufficient for imparting information and developing mind, but inadequate to training the mental and moral nature. It is impossible for the teacher to fully, the trainer, when his work is confined to a few hours each day—all that he is supposed to see of the child. He can neither assume nor have imposed upon him the work and responsibility of the parent, in the training up of a child. The relation, the work, the opportunities are dissimilar and are not transferable.

In this process of home training, faithful regard must be had for the divine requirement of the parents of olden time, which have never been abrogated nor improved upon,—the recognition of the Scriptures as the basis of all soul training—"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up."—Deut. 6: 7.

In this process, and are these elements of child-training recognized and employed, in

Christian families, as they should be? Is there not, rather, a looseness, an indifference, to the "first impressions" which children receive, to their inclinations and habits; to their companions and surroundings, which will account for all after waywardness, and cause regret alike to parent and child in advancing life?

It is a sad, but it must be an admitted truth, that less care and effort are manifested, generally, to train up children for God and for heaven, than merely to fit them for the pursuits and accomplishments of this life! How much care, labor, and expense are bestowed upon the acquisition of these qualifications! After mutual anxiety, with parent and child, as to life's labors and qualifications, a certain course of life, a business, a profession, an education is determined upon, or certain accomplishments are to be sought. To this desired attainment are to be given the best energies of the child, while the parents attend the progress of the child with anxiety, and furnish means and facilities with liberal if not lavish hands.

If an education is to be obtained, it is not enough for parents to know that the child has a competent instructor, and is in school but that he exhibit, at home, the proficiency that is being made, and add home co-operation to the efforts made abroad for the mental training of the child.

If a profession is desired, care and effort are expended to form, in the mind of the child, a taste or inclination in the desired direction. When the years of preparation come, the best facilities for study and observation are secured. But to all this there is added a training of the mind in that peculiar tact, which is not acquired from books or theories, but in development and training of natural powers, and in practical contact with men and things.

If a mechanical pursuit is desired, it is not deemed enough for a child to look on while skilled workmen bring out from the rough material the marketable article, but there must be a daily training in the use of the tools with which these results are accomplished.

If a son or daughter is to be fitted for making a creditable appearance and pleasing impression in society, or in fashionable life, the training for these is conducted as a matter of daily, almost hourly interest, until the point is attained. The best of authors must be consulted, and competent trainers procured. Perhaps a governess or preceptor must reside in the family, that the more constant oversight and training of the child may be secured. And the child is expected to exhibit, at home, in the family circle, those accomplishments which it thus acquires to meet the expectations and excite the admiration of the world outside.

Music is an accomplishment by no means to be neglected. An instrument is secured, and an instructor, and a course of training is begun. Not only are rudiments learned, but fingering the instrument, daily, is indispensable. During this course of training, even music may lose its charm, to the pupil, amid the difficult "exercise," or the "new piece;" but by training the mastery is attained, and to this continued effort and patience are given.

Thus to qualify children for desired position in society, for the pursuits and possessions of this life, study and training are considered necessary, and effort, and facility, and expense are involved, recognized, and supplied.

But is there any commensurate amount or system of training, where the higher interests of the soul, the claims of God, and the qualifications for the life to come are involved? If constant care is to be taken, in the ordinary education and qualifications of children, that the best facilities are to be had, that not a lesson be missed, that the pupil is to be under training in all weather and under all possible circumstances, that home training and advantages shall co-operate with all outside efforts, and advantages, to secure the desired end, can Christian parents be less anxious, less sacrificing, in meeting the responsibilities obligations devolving upon them when God has committed to their care and training an immortal soul? That soul must parallel his own existence, either in the joy of its presence, or "banished from his presence, and the glory of his power forever!" How vastly important, then, that training which, with the Divine blessing, will guide youthful feet in the way they should go! And how insignificant, in comparison, the training which merely fits them for the employments and accomplishments of this short and uncertain life!

If, as has been well said, "the education of a child begins as soon as it can discern between a mother's smile and her frown," how important to begin early, and follow faithfully this work, upon which so much depends for both worlds! The divine injunction is, "Train up a child in the way he should go, and when he is old he will not depart from it." Train him up—up through infancy, and childhood, and youth; up from the lower to the higher of his own nature; up into the Divine, as he whose promise is given to cheer you takes up the work, and by his grace, does for it what human power can not, and seals your child a child of God, an heir of immortality.

Near by the cottage of an indolent, untidy family, I saw a vine which had been left to trail upon the ground, instead of being trained upon the trellis. It was interlaced and matted among the weeds until it was impossible to extricate it and lift it up. The sight was a sad one! All this was caused by the neglect of early training! There was a time when the young vine put forth its tendrils, like the arms of a child, for help. Then, had proper objects been placed near it, and proper training given it, a beautiful and fruitful vine would have grown up, and the trainer would have been rewarded by its beauty, its shade, and its fruit, and sitting under his own vine, would have enjoyed them all. But the vine was not "trained up;" its tendrils took hold upon low poisonous weeds, it was dragged down to level with them, and its whole vine-life was wasted! It was not only lost, of itself, but cast a sad reflection to the mind of the passer by, upon those who were responsible for its degeneracy, by shameful neglect.

Let us behold in the natural, the illustration of the moral and the spiritual—the suggestiveness of the work, the means, and the results, and the sad consequences of neglect.

The child must be trained up. Its tendrils of inclination and nature early reach forth, and if not afforded some means of ascent, and trained to them, they will soon take hold upon evil surroundings and cling to things groveling and damaging. Children must be taught and trained to take hold of things ennobling, saving, heavenly; to enjoy the great law of soul development under the divine grace and Spirit. Thus, to a proper course of child training, the divine blessing will be given in both worlds; the conditions complied with, the promise will be sure, and the happy parent, standing with the children given of God, and trained for him, in his beautiful presence can say,—"HERE AM I AND THE CHILDREN THOU HAST GIVEN ME."—S. S. Teacher.

(Continued from first page.)

eral prospect is encouraging, and there are indications that the gospel is making progress. On the whole it is doubtful if the condition of things in the foreign field was ever more encouraging.

Turning to the home field, respectful mention was made of the contributions of the churches in New Brunswick and Nova Scotia, where there seems to be a commendable interest. In our own churches, the interest as manifested by contributions, is not so good as it ought to be. Only about 350 of our churches contribute funds to the Treasury of this Society. The reason of this deficiency is largely chargeable to the ministers, doubtless, who don't attend these Anniversaries, who have done nothing in their churches for this cause during the past year and propose to do nothing for the year to come. The report contained a brief statement in regard to the condition of the treasury. During the past year, the receipts from all sources have been nearly \$11,000.

Rev. O. R. Bacheier, the first speaker of the evening, said that it seemed appropriate that he should speak at this time of the present condition and wants of the mission, some reference to which has been already made in the report.

At the present time, quite a large proportion of our ministers are past the age of fifty years. The time is not distant when their places must be supplied by others. But who are coming forward to supply these places soon to be made vacant? This is a serious question. Especially was this so a few weeks since, when the intelligence reached us that all our brethren in India were sick. Although the lives of all have been spared, yet the question proposed is still one of solicitude.

The question of finance is a fearful one. Funds are wanting. The question of retrenchment is one which has often been raised. The speaker then took a view of the different departments of the Foreign Mission work, and showed that retrenchment would be impracticable. Indeed, in some departments it would be to kill the hen which lays the golden egg. We must give up the idea of retrenchment. But what shall we do? Perhaps the answer to this question would better be delayed until we consider the other question, whether there is anything worth doing. The question is very often asked, Does our Foreign Mission work pay? Is it better to relinquish this work and confine ourselves to the home field? Our work in India was once slow, but we have now reached the period when large numbers are being brought in. The emotional element, which is so common among us, and upon which we so much rely, is now being reproduced in India, where it is doing a great work. Our cause is being helped by it. We have now reached the period which may be termed the harvest period. If we lose the harvest we lose all. The speaker then cited a large number of facts to show that heathenism is passing away before the influence of the gospel. Baptisms which were once rare in our mission field are now common. There are more who are now ready to come into the fold. We want more laborers to bring them in; souls in India are precious; who would not do something to save them? The mission is gaining the confidence of the government in India. We have an evidence of this in the contributions made in India for the support of the mission. We can not withdraw from that field without dishonor and disgrace. The speaker closed with an earnest appeal for the mission.

Rev. C. O. Libby said that it was from a sense of duty rather than choice that he spoke. We should remember that this land which we prize so highly was, a few centuries ago, without the blessings of the gospel. What should we be to-night without these blessings? How grateful should we be that we have them! But we should seek to convey these blessings to others. This religion will do the same thing for others that it has for us. This thought was fully and pertinently enforced.

E. W. Page, Esq., spoke at the request of the Sec. He made an affecting statement of a call for help from India, which had received in a letter from Rev. J. L. Phillips and wife. The appeal was for more laborers. Who will go?

A collection was then taken, and after appropriate services, the Society adjourned.

THIRD DAY.—MORNING.

The Home Mission Society met at 8 1-2, A. M., Thursday, for the election of officers and the transaction of business. The reports of the officers were made, and the old Board was re-elected. A female prayer meeting was held in one of the vestries, which was well attended and full of fervor and earnestness.

At 10, the Anniversary of the Temperance Society was held in the church.—Rev. J. Rand in the chair. After devotional exercises, the meeting was addressed by Rev. D. Boyd of Pawtucket, R. I., who crowded facts, statistics, arguments, answers to objections, word-pictures, appeals, &c., &c., into a strong and almost exhaustive speech. He was overflowing with full of his subject, and he filled the most receptive and capacious of his hearers' minds to the very brim. Only the merest outline of his course of thought can be given here. He spoke of the liquor traffic, of its direct and indirect cost to the community, and of the character of the business and the men engaged in it. And the equivalent for all this outlay of money and energy is only evil. The results of intemperance are worse than those of war. Its tax upon labor is fearful. It is the chief source of pauperism and crime. It destroys happiness. It fills the heart of every thoughtful parent with anxiety and fear. It blights and desolates true homes,—those best and highest types on earth of the heavenly life. In the 60,000 annual deaths which it directly occasions and hastens, it shows its terrible work, in robbing the sick

chamber of all that might make it touching and sacred, and cheats the hearts of surviving friends of the precious memories and consolations that might otherwise bring their blessing. It destroys the basic principles on which national prosperity rests. It undermines manhood, which is the vital thing in the state. It is the dry rot, that takes all the life and cohesion out of the public integrity. It is the parent of nine-tenths of the vices and crimes that stain our public character and taint our social atmosphere.

A word about remedies. We want a special education. Temperance teaching has been poor and defective. Our lecturers have too often been apparently ambitious chiefly to excite merriment, instead of inducing practical conviction and stirring intelligent and high-toned purpose. We have expected too much success to follow our simple and inefficient efforts. The work can not be done without an effort that corresponds with the result sought. We must have the service of the platform, the press and the pulpit. We want instruction on this subject in our schools, so that the children may be effectually taught the principles of total abstinence while they are tender and teachable. We want to unify and utilize, by means of a better organization, all the real temperance elements in the land. We do this in other things, and so find a forcible and striking illustration of the saying, that in union there is strength. This is what is especially needed here. We also want the pledge, for it is a real safeguard, a bond of fellowship, and a source of power. We want the might of law to use in shutting up the grogshops and putting the traffic under an effectual ban. Moral suasion will do much; but it will not answer in dealing with men, whose moral nature makes no response to its appeal. Government has the admitted right to restrain, and so to prohibit, the traffic. Licensing is false in principle and pernicious in practice.

There are encouragements. The change in the sentiment and practice of the Christian church has already been wonderful, general, and almost radical. The public conscience too has been effectually awakened, and its demand that the evil work be stayed is even now strong and will soon be authoritative and effectual. We need not falter or fear. Trusting in God and maintaining fidelity to our trusts, we may go forward as to an assured victory.

Rev. G. T. Day added a few words. He said that we were sometimes in need of having men and facts individualized, so that each might be separated from the mass of which it formed a part, and thus make its impression and give up its meaning to us. Take the statement made by the last speaker, for example,—that at least 60,000 men become drunkards, and the same number of drunkards die every year. It starts us perhaps. But the very magnitude of the figures is likely to bewilder. Separate from this great army of victims a single man, learn his history and relations, follow his career, study his case, and the terrible meaning comes out. Think of Gough, for instance. We know him. We have heard his words, sat under his spell, felt his magnetic influence, and been swayed by that marvelous and masterly power which has made him the wonder of two continents, and the recognized prophet of deliverance to so many slaves of appetite. We weep and laugh, are kindled and melted by turns, as we listen to him. We crave his moral effectiveness, and thank God for the gift of such an inspiring teacher and pleader. But this man was once a besotted victim of the cup; often found in the gutter; mingling with the foul and base men who haunt the dens of dissipation; a seeming disgrace to his friends, the terror of the pure and good, and the sport and scorn of his foes. How much intemperance means on the one hand, and temperance on the other, when we make such a man as he and such a career as his interpret them! And yet, this is but one case out of the 60,000. It is indeed a striking and extreme one, but many of these are surrounded with an interest fearfully thrilling. Most of us know of such cases. Some of them have come home very closely to us. And the speaker gave the main incidents connected with one such case, that set forth the terrible ruin wrought by the cup upon a gifted and noble nature.

And when intemperance prevents the development of the nobleness and worth that lie in germs in the human soul, its work is not less fearful because it is less obvious. It is bad enough when the arm of the laborer is paralyzed, or his gains stolen, or when a fine intellect is blighted, or a virtuous character is struck through with the leprosy of sin. But is not the mischief still greater when the power to labor is forbidden to come forth, when the gains are never secured, when imbecility takes the place of intellect, and vices preoccupy the soul meant for the growth of the highest goodness? Suppose some desperate or heedless man had strangled the myriad-minded Shakespeare in his infancy, or suffocated Milton at his birth, or cut off Beethoven or Spurgeon before he had learned to frame thought into speech. Would not that have been really as great a calamity as to strike these great souls down after they had flung their splendor upon the darkened world for half a life-time? And intemperance curses by what it withholds as well as by what it tears away.

The speaker urged resolute, well-planned, earnest and persistent effort as necessary to master intemperance; insisted upon the need of daring to be radical, to stand for a time in the minority, and oppose the verdicts of science falsely so called; claimed that the work of prevention, which was to be done by effort among the children, was a most vital thing; and said that the faith which foresees the despised handful growing to be the honored multitude, and the contemned truth in the closet going forth to take the royal place in the sight of the

world, would bear this cause on to sure victory. Adjourned.

AFTERNOON.

The anniversary of the Sabbath-school Union was held in the church at 2 o'clock. Rev. E. A. Stockman occupied the chair, and prayer was offered by Rev. J. B. Davis. The Cor. Sec., E. W. Page, Esq., of New York, read an excellent and suggestive annual report, setting forth the main facts which the S. S. work of the year has supplied; speaking of the need of giving the school more prominence in our arrangement of Sabbath services; of affording more time for the work of instruction; of the call for the highest character and talent in teaching and the strongest and best influences to act on the pupils; of the success attending the new plan for supplying needy schools with libraries; of the lack of promptness and care on the part of many superintendents to report their schools; of the encouragements to future effort supplied by the facts reported, and urging that the work be hereafter prosecuted in devotion and faith.

Rev. L. L. Harmon, General Agt., reported that his work during the year has been mostly done through correspondence. Books have been donated by schools in the older states for the benefit of those in the newer. New Hampshire has thus stretched out its helpful hand to Nebraska and Kansas. In all, twenty libraries have been sent out in accordance with the plan approved and adopted a year ago. The funds received from the churches in aid of this work have been much smaller than they should have been, but they have done great good, and are accepted as a pledge of still larger things in the future.

Rev. E. W. Porter then addressed the audience, ably and earnestly. He said the value and the success of the S. S. were no longer in question. The milk of the word is still needed for young minds,—and many older ones as well.—In order that men and women may be built up into intelligent and vigorous Christians. To supply this is the aim of the S. school. No matter if the agency or the methods are new. We can't always keep the life in old things; and when the life has departed a struggle to keep the form is neither useful nor wise. The school needs to be exalted to a more prominent place, and be reckoned among the regular Sabbath services of each church. For its work stands side by side with that of the pulpit, in asserting the need of Christian intelligence, and in securing it. It must be largely depended on to neutralize the general and growing tendency to distrust and misuse the Bible. The talent devoted to S. S. work, though far too little, has not been small, and it has reached large and precious results. The true way of education is to begin with the child. The fruits that come of the first seed planted in the soil are likely to be best. The virgin freshness and the unused fertility go into these early products. And the first ten years, and even fewer, of one's life often decide the whole future. We want temperance work done in the S. school, carrying the triple pledge, against rum, tobacco and profanity. And then too the pupils should be carefully taught music, so that our sanctuary worship may be better provided for. It is a broad and thorough training of the pupils for which our S. S. instruction should provide.

E. W. Page, Esq., briefly but ably urged the need of true enthusiasm in our S. S. work, which shall be to the methods adopted what the driving engine is to the machinery of our great manufactures. The sense of a divine call is wanted, and then we shall get rid of lifeless routine and have power as well as plans. And having this, others, teachers and pupils, will be drawn into the same vital toil. Beholding, they will be changed into the same image; from approving our genuine earnestness, they will go on to imitate, reproduce and add to it.

Rev. A. H. Morrell spoke briefly of the S. S. work among the colored people in the Shenandoah valley. It has been from the first a prominent part of the mission work. Children and adults have been taught from the first to prize the S. school, and so they have no thought of neglecting or improperly subordinating it. Some of the colored pupils come regularly a long way to attend it, even when poverty compels them to come in patches and rags. The teachers and preachers who go out from the Normal School make it a point to establish and maintain S. schools, and some of them are large, flourishing and successful, and are the germs of new churches. They have now at least 600 pupils in their several S. schools in that valley, and expect to keep these and add to the number constantly.

Rev. J. S. Burgess urged the necessity of work in this cause,—hard, steady, earnest and resolute work. This is everywhere needed, but nowhere else more than here. And it should be animated by soul-force, warmth and a patient sweetness of spirit. The children should thus be kept constantly looking at the blessed truth and character of Jesus embodied before their eyes, and there need be little fear that the image of the Master will fail to come out in them.

After accepting the reports of the officers, electing a Board for the ensuing year, and adopting a resolution calling the especial attention of teachers to the S. S. Department of the *Morning Star*, the Society adjourned.

EVENING.

The closing meeting of the series was the anniversary of the Home Mission Society, held at 7 o'clock, and presided over by Rev. S. Curtis. A very pleasant and attractive feature of this meeting was the presence of about fifty of the children of the Winter St. Sabbath School, marshaled on the orchestra platform under the leadership of the church chorister, Bro. McNeal. They sang during the evening, with organ accompa-

niment, about a half a dozen pieces, with an accuracy, sweetness, taste and effect that one rarely finds in so youthful a company. The skill and enthusiasm of the leader were remarkably proved and illustrated in the performances; his rare good judgment was seen in the appropriateness of his selections, and some of the finest and sweetest things brought out by the childish but melodious voices, were recitative solos, &c., of his own composition, which had been happily wedded to the vivacious and kindling S. S. songs. It was a rare treat which this part of the evening's exercises afforded the crowded audience, and it was something not easy to hold back the tears or restrain the tendency to enthusiastic applause.

After the usual devotional exercises, the Cor. Sec., Rev. A. H. Chase, of Hillsdale, Mich., read an abstract of his annual report. It was plain, pithy, pungent, practical, showing careful work in the preparation and full of the very essence of Christian business. He said it was a discouragement that so little had been done during the year, but an encouragement that God had so graciously blessed that little. The missionary spirit is the life of any church; so long as it keeps this it could find no time to die. It was this that gave power and success to the labors of Christ, to these of his apostles, and to those of all their successors even to this day. The Board has been greatly embarrassed by the lack of funds and the number and urgency of the appeals for aid. But it has done the best it could. Every Y. M. has some field or fields depending on missionary aid. In response to the circulars sent to the churches, presenting the results of the apportionment of the \$15,000, needed for the year, among them, only a small fraction have in any way announced the acceptance of the responsibility. Only six months have passed since the present Cor. Sec. entered upon his duties, and this may partially explain the fact. We believe they will generally send the sums indicated,—very many of them before the close of the year. The Y. M.'s visited, did well. Many of the churches are evidently in advance of their ministers in their interest in this cause, for more or less of these ministers have never read or mentioned the circulars to their people. And there are no such returns from the churches as make it possible to give them all proper credit for what they do.—The Sec. then gave the figures representing the appropriations made in aid of feeble churches in a few of the older states and at a few prominent points, as specimens of the whole, and then made mention of the fact that information had lately come to hand, showing that there are a number of F. Baptist churches, located in the vicinity of New Orleans, La., earnest and true, but greatly needing, just for the present, a little aid, and calling for a generous sympathy such as we ought to give and which would greatly cheer them.—The rest of the abstract read, was a serious and carefully tabulated statement, setting forth what has been done in various portions of the denomination to aid the Society in its work, during the last six months,—or perhaps it would be more proper and significant to say, what has not been done. It is a most significant, instructive, striking and humiliating statement; but we have concluded that the plain truth should be frankly told in our columns; and so we have asked the Sec. to furnish the figures just as they were given, in season for our next week's issue. We trust our readers will watch for, read, ponder and properly use them.

Rev. D. W. C. Durgin then addressed the meeting. He began by an allusion to the Persian symbol of omnipotence, which was a sun with three beams of light. The first fell on a mass of ice and dissolved it; the second flooded a stone and melted it; the third found its way to the dead body of a man and woke him to life. The gospel gives us a better symbol in the truth of Christ, which regenerates the human soul. The commission to preach this gospel to the world has been given by the ascending Lord to his disciples. It is still in force. To preach it in the outlying regions was apostolic work, especially exalted by Paul. Missionary Societies continue this work. This society has been seeking to do it for forty years. The good it has done can not be accurately told or estimated. Strike from any denomination,—our own included,—all the churches built up, in whole or in part, by missionary effort, and the products left will be small and poor. Our presence here to-night illustrates this; for this church owes its life largely to Home Mission aid. The Home Mission stands in the relation of parent to the Foreign, to our educational undertakings, and to every other great interest. And so we need to lift this work into prominence, in our thought and gifts. It is not just the thing to be satisfied with a donation of ten dollars to the H. M. treasury, while we are giving a hundred to an educational interest. Many a church is in just the position where a little aid will lift it to safety and a large success, but from which it will fall into peril and the grave if the aid is withheld. And the money is not always lost or wasted that is given to a church that afterward dies. Often some noble souls are converted there, and they live and work on, blessing widely and freely. The churches don't die of over-work; it is generally of sheer laziness. Doing nothing, they stagnate and fossilize. This missionary work is never done. It is always returning. Not a quarter of the urgent applications for aid can be yielded to for want of funds. If some professors of religion, living in luxury and ease, could be put on the Board of this Society for a year, it would either convert or kill them. This statement is not mere rhetoric or a guess; it is born of personal experience. The West is a grand place to invest funds in feeble churches. And the plea from Louisiana and the needs of the freedmen must not be ignored.

Rev. D. M. Graham said he had labored for fourteen years under the auspices of this Society. His interest in it was an inevitable consequence. He was impressed with the fact that we, like Israel, were formerly broken off, but only that we might be grafted in again. The separation from the South was effected in 1839, when we formally refused our solicited endorsement of slavery. But the doors are open now, and a better union is called for. The apostles sought the most homogeneous points for doing their work. They went into the synagogues of the Jews. We shall find ours in the South, for obvious reasons. We shall need evangelists for this southern work.—We ought to have and honor them. In old times they stood next to the apostles in rank and dignity. That place was proper; it is still. They are men who carry, in the germ, a whole ecclesiastical organization in their hearts and work. We could have them if we would send and sustain them. Thus we should be truly grafted in again. The Sec. should go at once to Louisiana, and elsewhere, to see the field, find and organize the material, and pave the way for churches and pastors. Our church polity is especially adapted to this Home Mission work. Time was when the Q. M. carried all our church polity,—the educational elements and all. We have now this Society for the general supervision and work, and the Q. M. and Y. M. are all that is needed, besides, for the local part of it. Using these implements, we should plant new interests in every important center, with such a purpose and spirit that, wherever we set up our standard, there should be no room for anticipating a failure. And with all the churches giving according to the full measure of their duty, we should see the miracle of the loaves and fishes repeated, to aid in satisfying the spiritual hunger of the nation.

At the close of the addresses, Bros. Chase and Curtis made an earnest and effective call for funds, and in a short time, and amid an appreciative and general cheerfulness, nearly \$550 were obtained,—the members of the Haverhill church being most commendably prominent in the good work of replenishing the treasury and making glad the heart of the Society and of its many friends.

The Society then adjourned; the Anniversary Convention was called to order; votes of thanks,—that had no mere formality but abundance of heart in them,—were passed, recognizing the grateful service of the children, and the peculiarly large, cordial and warm hospitality of the church and society; the good old doxology was sung; the benediction was pronounced, and so one of the best series of anniversary meetings held for years came to an end.

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The Morning Star.

WEDNESDAY, OCTOBER 23, 1872.

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.

Reports of Anniversaries.

We have chosen to publish the entire reports of the Anniversaries in the present issue of the *Star*. They occupy a large amount of space and make the usual variety impossible. But we are confident that the great mass of our readers will require no apology for giving them so ample an account of the proceedings at Haverhill. We can not indeed reproduce the rare and grateful interest which those in actual attendance upon the meetings found in almost every service, but we are sure that even these brief reports will be pleasant and stimulating to all lovers of the denomination, and the true friends of Zion generally. It was good to be there; we are confident that it can not be less than good, for those who were compelled to be absent, to read even the epitomized account which we here spread out before them.

Money in Political Campaigns.

We presume none of our readers are disposed to endorse the satanic maxim that has been often quoted and still oftener acted on,—“All is fair in politics.” The false principle was doubtless the effect rather than the cause of the false policy. Men first went into the sin, and then, anxious for justification, conjured up this miserable apology for it. Nobody likes to look himself in the face and call the man whom he sees a rascal or a villain. It is an unwelcome verdict,—and quite as unwelcome when one utters it over himself as when it is flung at him from his neighbor's lips. So long as a conscience is kept, the owner must somehow manage to be on fairly good terms with it. When it becomes a stern accuser it is a terrible possession. And so there is no end to the methods adopted to gain its approval, or secure its acquiescence, or induce it to lie inactive and silent.

A heated political campaign subjects both the public and the individual conscience to many hard strains and severe tests. For our political life at such times is not usually an embodiment of the golden rule. The atmosphere of the club and caucus is apt to be quite unlike that of the prayer meeting. The New Testament does not often appear to fashion the leaders in the partisan papers, just as an election is coming off. Men do and say a hundred things as politicians which it would shock them to think of doing as Christians.

There are many things in our present campaign that every good man must regret to see. However strongly such a man may desire the triumph of a given set of principles, or measures, or men, he can not fail to prot his own heart at least, against

the unmanly and mischievous methods often adopted to bring about this result. Among these are the calumnies, the misrepresentations, the innuendoes, the personalities, the dragging out of private matters that ought to be left in retirement, the low epithets, the shameful burlesques, the filthy stories, the charge of mean motives and unworthy aims. All these things make a large share of the campaign speeches foul things, and crowd our partisan papers with turbid and slanderous paragraphs.

But one of the worst features of the campaign appears when the charges of bribery and fraud are openly flung back and forth with vehement energy. The very commonness of the charge is what gives it its saddest aspect. It is made by each party against its antagonist, and is heard as a matter of course. Rival candidates for an office are freely accused of bidding for the post with money. Votes are said to be bought and sold like any other commodity, and the largest purse is frequently declared the winner simply because it is largest. The defeated party or candidate usually keeps up this cry of fraud longest and in the noisiest way, for this is the method adopted to break the fall and cover the supposed disgrace of defeat. The victorious party or candidate becomes silent sooner, as though the triumph made the alleged bribery of very little practical account. In the late elections, it was freely and boldly charged that hired repeaters carried North Carolina for the republicans; that the same party bought up Maine at a most extravagant and perilous price; that the ballots of morally worthless citizens were directly purchased even in Vermont; that the most gigantic frauds were concerned in procuring the large majority in Pennsylvania; and that the employees of the administration poured out money like water in order to swell the list of republican Congressmen in Ohio and Indiana, and make the re-election of Grant in November appear to the country a foregone conclusion. It is boldly declared that every Government officer, down to the poorly paid clerks, was virtually assessed in a specified amount, so that there should be no lack of funds to buy as many votes as were needful, to hire all the necessary jobbers who dealt in the frauds, to support the terrorism where this was wanted, and to cheat reluctant and confiding citizens into a support of the administration, by means of falsehoods distributed from the press and platform in such quantities as made the supply seem exhaustless. And it is added, that the men who are thus called on to pay over the money are given to understand that the offices they may chance to hold can be retained only by handing over the amount of their assessments very promptly, and that the offices which they covet are likely to be attained in proportion as they disgorge with readiness, and keep the question, as to the use to be made of the funds, wholly to themselves.

These are the strong charges. They are made openly, freely, boldly, unqualifiably. They come alike from high quarters and low. They are not new. We have long been familiar with them,—so familiar that they excite no surprise and gain little attention. They are flung at and by both parties. Neither republicans nor democrats monopolize the use of this weapon, nor stand alone where its fierce blows fall. Neither party ventures to meet the charges with a full and adequate denial. Some specific allegations are indeed now and then promptly repelled and fairly disproved. But the great body of them go unanswered,—thus leaving the accusers to their liberty and the public to their convictions, distrusts and fears.

What is the truth on this subject? We don't profess to know the whole of it. Undoubtedly the accusations go a great way beyond it. But the fact that accusations of this serious sort are thus made, and repeated, and left without denial or explanation, is certainly one part of the truth that is painfully suggestive. It shows that the reputation of our politics is shockingly bad,—bad enough to make one sincerely anxious about their character, of which their reputation is generally supposed to be the shadow. But that is not all that is known. Money is used freely in the campaign. More or less of it comes and goes legitimately, without doubt. But still more of it is obtained and used in ways that fearfully demoralize the public. Votes are directly bought. Liquor is made free when its use will help a party to triumph. Men are asked to contribute with a sort of pledge that their money is to come back to them, multiplied in the form of official spoils, if their party wins. Hence the clamorous office-seeking which knows no real respite, and which becomes a mania and a national disgrace when a new administration comes into power. Hence the rivalries, cheating, defalcations, and wasting of the national resources. Hence too the general distrust of men who become politicians, and the sinking of the moral tone of character in so many cases when the private and estimable citizen becomes an office-holder. These bad uses of money in our political campaigns are fast overshadowing the proper uses of it, making our political struggles so many carnivals of the baser passions, inducing a half-despair of our political system on the part of many good men, and rendering political life a peril to the Christian integrity of the people.

If it be said that no political party can hope to win without resorting to these uses of money, the proper reply is,—So much the worse for the party. Success is bought too dearly when this is the price paid for it. Reforms always cost something. Reform here will never cost less than now. And he who means to be a true Christian or a good citizen should at once wash his hands of this foul and pitiable business. If any of our readers should chance to be tempted to cheat voters for a consideration, or to buy them with furnished money, we trust they will meet the besetment as Christ met his, with the prompt and final response, —“Get thee behind me, Satan.” If they

Poetry.

Three Little Chairs.

They sat alone by the bright wood-fire,
The gray-haired dame and the aged sire,
Dreaming of days gone by;
The tears-drops fell on each wrinkled cheek,
They both had thoughts that they could not speak
As each heart uttered a sigh.

For their sad and tearful eyes described
Three little chairs, placed side by side
Against the sitting-room wall,
Old-fashioned enough as there they stood,
Their seats of flag and their frames of wood,
With their backs so straight and tall.

Then the sire shook his silvery head,
And with trembling voice he gently said,
"Mother, those empty chairs!
They bring us such sad thoughts to-night,
We'll put them forever out of sight,
In the small dark room up stairs."

But she answered, "Father, no, not yet;
For I look at them and I forget
That the children went away;
The boys come back, and our Mary, too,
With her apron on of checkered blue,
And sit here every day."

"Johnny still whistles a ship's tall masts,
And Willie his leaden bullets casts,
While Mary her patchwork sews;
At evening time three childish prayers
Go up to God from those little chairs
So softly that no one knows."

"Johnny comes back from the billowy deep,
Willie wakes from his battle-field sleep,
To say good-night to me;
Mary's a wife and mother no more,
But a tired child whose playmate is o'er,
And comes to rest on my knee."

"So let them stand there, though empty now,
And every time when alone we bow
At the Father's throne to pray,
We'll ask to meet the children above,
In our Saviour's home of rest and love,
Where no child goeth away."

—Selected.

Open the Door.

Open the door for the children:
Tenderly gather them in—
In from the highways and hedges,
In from the places of sin,
Some are so young and so helpless!
Some are so hungry and cold!
Open the door for the children,
Gather them into the fold.

Open the door for the children:
See! they are coming in throngs;
Bid them sit down to the banquet;
Teach them your beautiful songs;
Pray you the Father to bless them;
Pray you that grace may be given.
Open the door for the children:
"Of such is the kingdom of heaven."

Open the door for the children:
Take the dear lambs by the hand;
Point them to truth and to goodness;
Send them to Canaan's land.
Some are so young and so helpless!
Some are so hungry and cold!
Open the door for the children,
Gather them into the fold.

—Anon.

The Family Circle.

Why our Minister left Us.

"Have you heard, Dr. Smith," inquired deacon Jones, as he entered the doctor's office one Monday morning, "that our minister is likely to leave us?"

"The minister?" exclaimed the doctor.

"Why, I thought you church folks were bound up in Mr. Cameron. It is not five years since you settled him for life! What is the matter?"

"Well," replied the deacon, "I can hardly tell. But there seems to be dissatisfaction on the part of some, and it is very necessary to preserve unity in a church, you know, in order—"

"In order to raise the salary, I suppose you mean," interrupted the doctor, with a half-suppressed sneer.

Deacon Jones assented, and not wishing to say more, hastily retired.

Dr. Smith had been a minister's son, and with a stinging remembrance of the injustice his father had received from a church in the days of his boyhood, he readily comprehended the situation. He had never united with the church, and if the truth must be told, he felt as if he could not. He was a physician in the town of O—, and an acute, intelligent man of morality, so moral, that he thought himself a little better than most church members.

After the deacon left him, he mused awhile, then suddenly exclaimed aloud,—"Well, I will see now what are the reasons of this sudden movement."

The doctor's office was in the heart of the village, and a convenient place for loungers, who often sat about the door enjoying the chit-chat with him and the neighbors. So it was not long before Mr. Sims, a merchant, came in, and after a little time the doctor introduced the subject.

"So Mr. Cameron talks of leaving, I hear."

"Talks of leaving! I guess others talk of making him leave. Where do you suppose he wants to go?"

"Oh, I know nothing about it," rejoined the doctor. "Deacon Jones mentioned it here, but gave me no particulars."

"Well," said Mr. Sims, with a sigh, "I do not believe that a man with a family of four children on his hands, who has nothing but a small salary to rely upon, will move any more than he can help. But I do not know but he will have to go. Now I think everything of Mr. Cameron, but Mrs. Giles and Mrs. Simpson are set against him, and their husbands are not members you know, and as they are rich we want to keep them."

"What are their reasons?"

"Oh, they do not think he is a popular preacher. He does not draw a crowd to hear him preach."

"Well," said the doctor, "you all think him a man of good education and fair talent, don't you?"

"Oh, yes."

"And a good man?"

"None better, anywhere."

"And a good pastor?"

"Yes, yes. He is a particularly good pastor. But, but—the church don't fill up as they want it should."

"And so they lay it all to the minister?"

"Why, yes. They think he is rather dry and dull and behind the times. Now it does not seem so to me. I enjoy his sermons."

"So do I," said the doctor. "Every one is worth hearing for its intellectuality, if nothing else. They must cost him a great deal of study."

"But if we can not make people think so, what can we do?"

"They did think so when he was settled here, and he has grown better all the time."

"But some of them think if we had only a younger man, of the popular kind, who would not preach so much from Paul, but would spice up his sermons a little with more of every day doings, people would be more interested."

"Oh, yes," said the doctor bitterly, "I see; it is gossip they want, not gospel; it is fiction, not truth; it is billingsgate, not Bible; something to make them laugh, not weep—to make them stare and wonder, not to study and think."

"You are severe, doctor."

"I have reason to be," he replied, as early recollections came to his mind of his father's sufferings. "To a man of the world, like me, it looks much as if Christians possessed anything but common sense and honesty."

"But what will Mr. Mills say?" he asked, as that gentleman entered the door to join in the conversation. "Do you propose to let Mr. Cameron go?"

"Oh, I guess so," he promptly replied.

"We want a new minister, it would 'live' up things so to have a nice fresh preacher. I should expect we might have a revival at once, and perhaps you would be brought in, doctor. Who knows? We should like to have you join our church."

"I'd never join a church guilty of such injustice to a faithful, hard-working, self-denying man, as Mr. Cameron. How he has labored to get this church built and the congregation gathered together! And now it is just beginning to show some little fruit of his labor, and you want to turn him away!"

"But he makes such long prayers, doctor, Sunday mornings, that the people get tired of them."

"How long?" inquired the doctor.

"Oh, I never timed them, but they are too long."

"I have often timed them," said Dr. Smith, "for I have heard that objection before, and I know that he only occupies from seven to ten minutes in the morning service, and less at other times. You must be devout Christians who can not stand it as long as that. It never troubles me, and if I am not mistaken, there are a good many who love to hear those morning prayers."

"But Mr. Standish makes it a point to stay away till that is done."

"Mr. Standish, indeed! He better pray more, in my way of thinking."

In the course of the morning Mr. Pierson came in and the subject was resumed. So the doctor plied him for a reason.

"Well, to be candid, doctor, I like him first rate, but I do not like his wife."

"Why, what is the matter with Mrs. Cameron? I thought she tried to be a very faithful pastor's wife."

"She takes too much upon herself, and the ladies do not like it. She leads that Maternal Association, and the Female Prayer Meeting, and the Dorcas Society, and Church Sociable, and every Festival and Fair, and every Sabbath-school Picnic."

"Mercy on us," exclaimed the doctor. "Does she do all this of her own accord, or because the ladies want her to do it?"

"Oh, of course they ask her to do it."

"But would there be any maternal association or female prayer-meeting, or the like, if she did not lead them?"

"Well, that is doubtful, for we never did have them till she came here."

"Ah," said the doctor, "so I thought, and if you knew as well as I do, how over-worked that woman is, you would not think she did it because she wanted to. Many a time when I have called there professionally, my heart has ached for her. But what has that to do with you? You say you do not like her."

"Well, I heard she said, when I was up for office last year, that if she was a man she would never vote for me."

"Has not she the right to think and speak like other folks?"

"Out of course; but I'll never forgive it."

"So no matter what she does for her family and for the church, you allow your mortified ambition to overrule it all! But that will not make you vote against Mr. Cameron, will it?"

"Most certainly I shall," said Mr. Pierson, as he left the office.

"A fine specimen of Christian humility," muttered the doctor, as, left to himself, he thought it all over. Then hastily putting on his hat, as he started out to make his daily rounds, he exclaimed, "I must call on Widow Clark. Surely, she is a friend who will stand by Mr. Cameron."

But alas! Mrs. Clark had made up her mind that Mr. Cameron must go. For, to be sure, though Mrs. Cameron had done much to keep up the choir, and played the organ—for nothing, too—yet now she wanted a quartette choir, and the church must raise more money to pay the singers and hire Prof. Trubinski to play; and how could it be raised if all the people were not satisfied?

Just after this, Dr. Smith dropped in to see old Mrs. Campbell, who for several years had not left her house in consequence of a spinal disease. She was poor, and but few even of the church members knew much of her. But Mr. Cameron knew her well, and often sat an hour with her, opening up a chapter from the Bible with a running comment, which was rich indeed to the poor old lady, who never could go to church, and ending with a prayer which led her up to heaven's gate.

The good woman's tears flowed fast as she told the doctor of her fears that her dear pastor might have to leave her. She knew of many, she said, who loved him dearly, and if they could have their way he would not go.

"But why do they not have their way," said the doctor, "and not let him go?"

"Oh, la! Doctor, what can the poor folks do!"

"But I thought in the church the rich and poor meet together."

"Yes, they do," said the old lady; "but when it comes to voting, the poor ones have no say. Besides, some think Mr. Cameron visits the poor too much."

So Dr. Smith returned to his office, with strange thoughts in his mind of the way church matters are managed. "Why," thought he, "should a few, who think themselves influential, attempt to rule in the church, where all pretend to love as brethren?"

Dr. Smith had not been long in his office when Mr. Henry, one of the Elders, came in. He was a man of education and sterling good sense. He invited the Doctor to go to the society meeting in the evening, for the matter was to be decided there. They talked over the case for a while, the Elder maintaining a most affectionate regard for the pastor, and expressing the greatest grief that a few uneasy ones should thus disturb the peace of the church. But he was a mild and quiet man, and could do nothing to stem the tide.

The Doctor was industrious that day, and by night was ready to attend the society meeting. Thirty or forty were present out of a membership of two hundred. Of the rest, some knew nothing of the meeting, and others were afraid of being in a quarrel. The case was solemnly stated, as if Mr. Cameron were on trial for heresy or schism. The votes were cast—about fifteen against him, twelve for him, the rest declining to vote.

Upon the announcement of the result, Dr. Smith moved that a notice of the result be sent to Mr. Cameron, together with the reasons for this action, stating that he was prepared by personal inquiry to give the reasons. As this was thought very proper, he read the following paper:

Resolved, That Mr. Cameron be requested to resign his pastorate for the following reasons:

1. That he is too talented for such a small church. He ought to have a place in some city church.

2. He is so good a man and pastor that he deserves a better salary than the people in O— can ever give him. (Still it is thought a good deal more money might be raised for a new man.)

3. Because a few persons are anxious to have him leave, therefore the rest of the church ought to send him away, since minorities should be conciliated (i. e., they should rule.)

4. Some are dissatisfied because the church does not grow faster. (Such are not the prayer-meeting goers.)

5. Some think the Sunday morning prayer five minutes too long.

6. Some think he visits the poor too much.

7. Some do not like his wife because she is too active.

8. Some do not like his wife because she does not visit more and dress more genteelly. (They do not say where the money is to come from, so that she can do it.)

9. Two are offended because Mr. Cameron could not vote for three men for Superintendent of the Sabbath-school at one time.

10. Two are offended because being rival candidates for office, Mr. C. did not vote for either.

11. One is angry because he was not made an elder.

12. A few wish for a hired choir and a more fashionable and artistic style of music than Mr. Cameron deems edifying.

13. Several ladies desire dancing and card-playing for amusements, and Mr. Cameron is too old-foggy to deem it best to try to serve the church and the world at the same time.

14. But above all, some think the church needs a fine young Boanerges of the modern style who will fill the church with stylish and fashionable people, instead of poor, plain people.

Dr. Smith accompanied the reading of these reasons with such cutting and sarcastic remarks that all felt the injustice and indecency of the movement so much that many left the house, and the meeting broke up.

But poor Mr. and Mrs. Cameron waited at home the result of the meeting in sadness and tears. Of a sensitive, tender, loving nature, Mr. Cameron had given himself to the church with all his soul. But wounded and bruised in feeling, disappointed in those he thought his friends, saddened by the conduct of professors of religion, and grieved at the prospect of a wrangling church, he felt that his work was done in O—, and so he resigned.

That is the way our minister came to leave us. Was it right?—Interior.

Like Elijah, we want the servant of Christ to lay his own living body, through sympathy, upon the dead body of suffering and sin; and thus, by imparting warmth to it, give restoration to spiritual life. Like a greater than Elijah, who identified himself with the outcasts of society, and said, "Zaccheus, come down, for to-day I must abide at thy house," we want every Christian, who is a debtor to all men, to go home with

the poor and the ignorant, and make their trials his own, that thus he may truly relieve and bless them. It is required that there should be a real crucifixion with Christ in the blessed labors of the cross. Such sowing would do far more good than any other agency. He that sows and he that reaps in such a case would rejoice together in the harvest.—Rev. Hugh Macmillan.

In the Right Place.

"Mother, I won't!"

I never liked that word, won't; perhaps because my mother enjoined it upon my childish speech, to keep me company with its harshness. And of all persons to receive a rough or ungenerous word, a good kind mother is the very last. I could not help overhearing, as I passed through the hall, that one sentence. I was sorry, almost sad, notwithstanding in what relation it was spoken, that it should come from the lips of my young friend Ellen, Ellen Ray, whom I had supposed to be always so dutiful, so gentle, to a most devoted mother.

Presently the door opened, and with a loving word to me the girl tripped gaily out for her daily walk.

I went into the sitting-room and began at once to talk of some pleasant thing; I was afraid the mother's heart was sore at the sting of a daughter's fault. We were excellent friends; and in the confidence of long intimacy Mrs. Ray had a way of speaking to me familiarly of her children and their interest.

"Oh, I want to tell you," she said, very soon, "what Ellen has been talking about. You know this is her last year in school; she is one of the eldest pupils. Did she speak to you of young Raymond, Mr. Primer's nephew? I don't know his face myself, but the school-girls appear to be greatly charmed with him. He is a pleasant-looking, rather dashing person, I should judge, such as easily fascinates a silly girl's imagination. The girls think he admires our Ellen, and while they envy, they congratulate her upon what they call her good fortune. They have never been introduced; he is evidently, by their accounts, trying to draw her into a street flirtation. The windows of his office overlook Miss Perry's yard, and he has frequent opportunities to coquette with an indiscreet pair of eyes, or a careless pocket-handkerchief. The girls are putting Ellen up to meet his advances. They want to see the fun they say."

"Oh, I hope the dear child will not be so foolish as to flirt with a stranger!" I couldn't help speaking right out.

"This is what I wanted to tell you," answered Mrs. Ray. "The young man has slyly sent her papers, and offered her flowers from the window, and various other little attentions. All very respectfully to appearance. He holds himself ready to be recognized on the street whenever they meet, which is rather often. I think she admires him a little at this distance. I asked her what she thought proper to do in the case? Her answer did my heart good, you may be sure. She said, 'Mother, I think when a young man wants to speak to me he can find some more honorable way to make acquaintance than to flirt before the whole world. Perhaps you wouldn't like him, I don't know if he is nice in his dress and manners. I wouldn't like to be made a fool of by a stranger, or to be trifled with any way, or be courted in public. The other girls may bow and smile without having met him somewhere else if they want to; but, mother, I won't!'"

Ellen Ray was never so noble or so precious in my eyes as she was that moment. Her best friends could trust her in the trying places of a young girl's life. She bade fair to make a woman worthy the respect and confidence of a good man. And such a one she is to-day, fit for a sweetheart, a wife and a mother.

I forgave Ellen the ugly word; in truth, it was no longer unpleasant. And when I laid my two arms around her neck with a kiss warm from my heart, she didn't guess half the love and admiration I felt for the girl that could say a wholesome I won't in the right place.

Bonnie Christie.

Two boys were in a school-room alone together, when some fire-works, contrary to the master's express prohibition, exploded. The one boy denied it; the other, Bonnie Christie, would neither admit nor deny it, and was seriously flogged for his obstinacy. When the boys got alone again,

"Why didn't you deny it?" asked the real delinquent.

"Because there were only we two, and one of us must have lied," said Bonnie.

"Then why not say I did it?"

"Because you said you didn't, and I would spare the liar."

The boy's heart melted—Bonnie's moral gallantry subdued him.

When school resumed, the young rogue marched up to the master's desk, and said, "Please, sir, I can't bear to be a liar—I let off the squibs," and burst into tears.

The master's eye glistened on the self-accuser, and the unmerited punishment he had inflicted on his schoolmate smote his conscience. Before the whole school, hand in hand with the culprit, as if they were paired in the confession, the master walked down to where Christie sat, and said aloud with emotion:

"Bonnie, Bonnie, lad,—he and I beg your pardon,—we are both to blame."

The school was hushed and still, as older schools are apt to be when anything true and noble is being done—so still, they might have heard Bonnie's big boy tear drop proudly on his copy book, as he sat enjoying the moral triumph which subdued himself as well as the rest; and when, for the want of something else to say, he gently cried, "Master, forgive!" the glorious shout of the scholars filled the man's eyes with something behind his spectacles, which made him wipe them before he resumed the chair.—Anon.

Literary Review.

HINTS ON HOUSEHOLD TASTE, in Furniture, Upholstery, and other details. By Charles L. Eastlake, Fellow of the Royal Institute of British Architects. Edited, with Notes, by Charles C. Perkins, M. A., author of "Tuscan Sculptors." Boston: James R. Osgood & Co. 1872. Square octavo. pp. 200. Sold by E. J. Lane & Co.

"Whatever is worth doing at all is worth doing well." That maxim may need to be recalled by more or less persons in order to justify in their view the devotion of such a treatise as this to mere taste in the domain of the home. But as the aesthetic faculty becomes developed, and the demand for true art becomes strong and general, and the value of artistic elements in a course of education is more fully recognized, there will appear strong and obvious reasons why the building, furnishing and decoration of our dwellings should illustrate and embody a true taste. This work exalts that object as it has not been exalted in anything previously issued. It is written with eminent intelligence, vigor and effect; the principles involved are all clearly and forcibly presented, and the ample illustrations make the author's thoughts obvious, and add not a little to the effect of his plea. The masses of the people will hardly appreciate the high view which is here taken; but there are not a few men and women who will welcome such a treatise as Mr. Eastlake has prepared, even though they are not always able to go with him in his severe strictures upon modern customs, and his exaltation of the medieval and antique. He writes strongly and positively, like one who is sure that he has the truth and is charged with the duty of telling it, even though his fate be like that which has awaited many a bold, radical and uncompromising reformer. But the book is full of intelligent criticism and stimulating suggestions, and will most richly repay a careful reading.

CALIFORNIA: For health, pleasure and residence. A book for travelers and settlers. By Charles Northcott, author of Cape Cod and all along shore, etc. New York: Harper & Brothers, 1872. Square octavo. pp. 255.

The title-page finely sets forth the qualities, proper uses and adaptations of this volume. We have had an abundance of literature devoted to California, good, bad and indifferent. The land has been rarefied in rhetoric and statistics, as well as in rare mineral and vegetable products. But there was both room for and need of such a book as this, which happily classifies the information that practical people going to this land will always desire to possess, and which they can hardly fail to find equally interesting and profitable. As a guide to the tourist, it leaves almost nothing to be desired, whether regard be had to the substance or the style of what is offered him. And the detailed statements touching the agricultural peculiarities and resources of the different sections of the great western state, are made with the amplex knowledge of the facts, and imply an ordinary appreciation and care on the part of the author. The illustrations are very abundant, and valuable as a means of elucidating the accounts given in the text. There is not a dull page in the whole volume, nor one that may not add something real and significant to the reader's knowledge and appreciation of one of the most remarkable sections of country which modern enterprise has opened up to the public. More or less of the matter contained in the volume has been published in various periodicals, but a very fitting thing was done when the whole was rearranged, revised, and brought together in so admirable and attractive a form as that in which it here appears. The Publishers have, as is usual with them, taken care to have the mechanical excellences worthy of the literary products to which they are wedded.

TRAVELS IN SOUTH AFRICA. Compiled and arranged by Bayard Taylor. New York: Scribner, Armstrong & Co. 1872. 12mo. pp. 336. Sold by E. J. Lane & Co.

This new addition to the Library of Travel, Exploration and Adventure will be welcomed both on general and specific grounds. The series is well-planned to meet real and general wants; the editing is done by a great traveler and a skilful and popular author; South Africa is a strange and wonderful country whose striking characteristics we have only recently come to know; the explorations of Dr. Livingstone have been largely carried on in this field; the experiences and results of this exploring work are finely epitomized in this volume; in an appendix we have a condensed presentation of the main facts connected with Livingstone's latest efforts, as they have been brought out through Mr. Stanley's successful search for the great explorer. The mechanical excellence of these books leaves almost nothing to be desired.

SONG LIFE. For Sunday Schools, &c. Illustrating in Song the Journey of Christians and their children to the Celestial City. By Philip Phillips, author of "Singing Pilgrims." With extracts from Bunyan's Pilgrim's Progress. Illustrated by C. Gray Parker. New York: Harper & Brothers, pp. 176.

The name of Philip Phillips is always one that carries meaning with it to the lovers of sacred song. Even ordinary melodies and familiar hymns exhibit a peculiar attractiveness when they are saturated with his soul-force and come forth in magnetic or touching strains from his anointed lips. The collections heretofore sent out by him met with favor and rendered excellent service. This last compilation is a good one. Both the new and the old music and poetry which it contains will commend itself by the genuine character which it embodies. Every alternate page has a small wood-cut surmounting an extract from the second part of Bunyan's Pilgrim's Progress; the successive extracts are meant to exhibit the successive steps and experiences in the Christian life, and the hymns to voice these in song. We can not say that we regard the texture of the work, or that we prize the book any more highly in consequence of these pictures and extracts. But the collection is a good one. There is no trash. The music is pleasant and simple, and not a little of it has already proved that it has a strong hold upon life. Some of that which is of recent origin is entitled to a place among the choicer compositions. The hymns are sweet, elevated in tone, having something besides the rhymes to recommend them, and are saturated with genuine religious sentiment. On the whole, Mr. P. has done an excellent work in giving this collection to the public, and the public will be pretty likely to appreciate it.

PRACTICAL HINTS FOR SUNDAY-SCHOOL WORKERS. By E. D. Jones. St. Louis: Book and News Co. paper. 16mo. pp. 80.

It is a little book that comes to us with this title, and the word "hints" is especially applicable to its contents. But it has the substance of several ample treatises between its covers. It takes note of almost everything pertaining to Sunday-school organizations, methods, appliances, aims and efforts. And it is remarkable for its suggestive and practical character. No time is given to mere theories. No words are wasted. There is no rhetorical ambition. Everything is pithy, thoughtful, plain and forcible. It ought to go into the hands of every pastor, superintendent and teacher, and that must be a very wise and judicious nature that does not find it long and tedious, and helped by what is here offered. And everybody can afford to have a copy, for ten cents, directed to the author, at St. Louis, will bring back the little treasure—advertisements and all.

Messrs. Schaefer and Koradi, of Philadelphia, have entered upon an undertaking that will gratify the scholars of the country not a little. It is the issue of a DICTIONARY of the English and German and German and English languages, with a synopsis of the English words differently pronounced by different orthoepists. It is substantially a reproduction of the work of Chr. Fr. Grieb, with Prof. Oehlschlaeger's additions,—a work that has held the leading position for some time past in the estimation of European scholars. It will be issued in 32 weekly parts, each containing about 80 large three-columned pages, and furnished at 25 cents per part. The first installment is before us, and the promise which it gives is highly satisfactory. We welcome the undertaking with great pleasure and high hope, and assure our readers that it offers them an opportunity to obtain a standard work at a very reasonable price.

James R. Osgood & Co., Boston, add THE LADY OF LYNDON to their list of select novels. It has merits enough to warrant its selection for this post of honor; but, for some reason, it falls considerably below its predecessors in the mechanical qualities which it exhibits.

Messrs. Harper & Brothers, New York, issue Anthony Trollope's last novel, entitled THE EUSTACE DIAMONDS, which has been running through one of our publications as a serial for some time past. It makes an octavo volume of 351 pages, and is deservedly ranked among the very best things which Mr. Trollope has yet done,—and that means something very good.

THE BAPTIST QUARTERLY for Oct. comes to hand, bringing the same open, intelligent and attractive face which has distinguished it from the first. It is a unique and excellent number. Its first three articles take us back into the past, and they certainly suggest that archeological studies are not necessarily dry or fruitless. Dr. Caldwell gives us a very pleasant, appreciative and discriminating account of Roger Williams as an author, taking up successively the various works from his pen that time has spared to us, and most happily setting forth what is characteristic in each.—Rev. Mr. Graves, who is a missionary in Canton, presents The Three Systems of Belief in China, in a very readable and instructive way. These three systems are known as Buddhism, Taoism, and Confucianism. Mr. Graves sketches, in a very pleasant way, the life and character of the three men who in some important sense respectively originated these systems, exhibits the various features of the systems, acknowledges their excellences, points out their defects, and makes it easy to see how they stand related to Christianity. It is a peculiarly valuable paper which he has supplied.—Rev. J. B. Hague writes on Homer and the Old Testament, and makes a large number of selections from the Iliad and the Odyssey that have a very marked resemblance, in both thought and expression, to passages in the Old Testament Scriptures. He does not stop to consider at length the significance of these correspondences, though it is not hard to infer his explanatory theory from casual expressions found in the article. But for the most part he leaves the fact to be classified, explained and used by the reader.—Dr. Sawyer has a paper on Apostolic Preaching, in which he makes a strong plea for the pulpit to deal always with vital themes, and such as are especially appropriate to the audience which sits before it; and Rev. C. E. Barrows contributes a pleasant paper upon Dr. John Clarke, one of Roger Williams's Baptist co-laborers. The book notices are few and brief, but not lacking in discrimination and value. This Quarterly is always welcome, and is a credit to its managers.—Phila.: Bible & Publication Society.

THE NORTH AMERICAN REVIEW, in its issue for Oct., thoroughly fills out the idea of cultivated solidity which it has so long and so well represented. We are always touched with a bit of national but we hope pardonable pride when we turn the leaves of this periodical. The feeling is not absent as we run through the half dozen vigorous and instructive papers that are just now brought us. Every one of them is, in its way, scarcely less than masterly, and long as most of them are, the reader turns the last leaf with regret. The third article is one that deserves to be widely read by religious scholars, in view of its bearing upon the incomplete but important science of Comparative Theology. The fourth paper is at once suggestive and forcible, and even its severity must, in the main, be pronounced just. And the sixth gives us one of the calmest, fairest and most satisfactory views of the political situation that has anywhere appeared. It proves that political discussion may be pungent without being unwholesomely partisan and personal, and may suggest dignity instead of dirt. The book notices, as always, are significant. The following is its table of contents: Herder, II.; The German world of Gods; Niccolini's anti-Papal Tragedy; American Novels; Reform of the Norwegian Language; The Political Campaign of 1872; Critical Notices.—Boston: James R. Osgood & Co.

THE BIBLIOTHECA SACRA deals with just that class of topics which it has always made prominent, and which have served to make it the leading exponent of our Christian and theological scholarship. It has less variety and perhaps less attractive vivacity just now than it has sometimes exhibited, chiefly because it is publishing two or three series of articles from the same number of writers. But in solid value, instructiveness and catholicity of spirit, it was never better than now. The subjects of its several papers in the issue for Oct. are as follows:

Patriotic Views of the two Genealogies of our Lord; The Progress of Christ's Kingdom in its relation to Civilization; "The Man of Sin;" Revelation and Inspiration; Infant Baptism and a Regenerated Church Membership Irreconcilable; The Influence of the Pulpit; Preaching Extempore; Notes on Egyptology; Notices of Recent Publications.—Andover, Mass.: Warren F. Draper.

LITTLE'S LIVING AGE keeps all its old and peculiar excellences, and epitomizes for us in its ever admirable way the very choicest literature of Great Britain, and now and then treats us to a literary dish originally served up across the channel. The contents of the issue for Oct. 12 are as follows: Memoirs of the Marquis of Pomal; Burgomaster's Family; George Eliot; Off the Skellings; Lesson of St. Bartholomew; Belles; Philosophy of Court Life; Duke and Duchess of Newcastle; Danish Expedition to the Faeroes.—Boston: Little & Gay.

Ditson & Co., New York & Boston, are constantly adding both to the number and the significance of their musical productions. They keep their new sheet music flying through the country as January crowds the air with snow-flakes. And yet one may be sure that there is character in everything bearing their imprint. Among their latest issues in this line are the following pieces, each of which has special merits of its own:

O WILLIE BOY, COME HOME. Song. By Virginia Gabriel.

I TOO HAD FOUND A HEART. Ballad. By Vincenzo Vannini.

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