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The Morning Star - volume 48 number 42 - October 15, 1873

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The Morning Star.

Volume XLVIII.

DOVER, N. H., OCTOBER 15, 1873.

Number 42

THE MORNING STAR A WEEKLY RELIGIOUS NEWSPAPER FOR THE FAMILY.

ISSUED BY THE
FREEWILL BAPTIST PRINTING ESTABLISHMENT
Office, 39 Washington St., Dover, N. H.

Rev. I. D. STEWART, Publisher.

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

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The Morning Star.

WEDNESDAY, OCTOBER 15, 1873.

Manna.

'Twas in the night the manna fell,
That fed the hosts of Israel.

Enough for each day's fullest store
And largest need—enough—no more.

For willful waste, for prideful show,
God sent not angels' food below.

Still in our nights of deep distress
The manna falls our hearts to bless.

And, famished, as we cry for bread,
With heavenly food our lives are fed.

And each day's need finds each day's store
Enough, Dear Lord, what want we more?

—Margaret E. Sangster.

The Anniversaries.

The Anniversaries of the Benevolent Societies connected with the F. Baptist denomination were held at Farmington, N. H., commencing on Tuesday, Oct. 7, and closing on Thursday evening, Oct. 9. The attendance of ministers and others was, from the first, quite large, and the interest felt and exhibited at the various meetings sometimes rose to a high level. We give such epitomized accounts of the occasion, in its various features, as may enable our readers to enter somewhat into sympathy with those in attendance, and catch the spirit animating the bodies here setting forth the denominational life.

EDUCATION BOARD AND SOCIETY.

The Ex. Board of the Ed. Society met in the vestry of the church at 1 o'clock p. m., on Tuesday, and after attending to a little formal business, took up the question of raising funds to aid in meeting the conditions upon which Mr. Bates has pledged \$100,000 to Bates College. It was urged by all the members who expressed themselves, that such an effort is demanded, that it should at once be entered on by the Society, and pressed forward with energy and persistence; and it was unanimously agreed to recommend the Society to pledge the sum of \$25,000, on such conditions as would make it aid in meeting Mr. Bates's offer; and yet leave the arrangement for using the income of the present funds undisturbed.

At 2 1/2 p. m., the Annual Meeting of the Education Society was held in the church. In spite of the rain, a large number of members and friends were in attendance, representing different parts of the denomination, and embodying almost every distinct phase of conviction and sentiment among us on educational questions. The President invited Rev. John Stevens, one of the denominational fathers, to open the exercises with prayer. The Secretary's report was read, the Treasurer and the Ex. Board presented their annual reports, which were approved, a resolution was passed declaring that any beneficiary of the Society, who, after becoming such, should enter into the marriage relation, should cease to receive aid from its funds, a committee to nominate officers was appointed, and the Society then took up for consideration the recommendation of the Board relating to the raising of funds in aid of Bates College. A free, kind, animated and earnest discussion, occupying about two hours, was entered on, and participated in by a large number of brethren. The differences of opinion concerned chiefly the methods to be adopted. All parties seemed settled in the conviction that the Society should at once undertake the work of raising funds for this object. Some of the speakers favored the giving of an unconditional note

for the amount of \$25,000, without any guarantee that the income of the present funds shall be left undisturbed; while others pleaded earnestly, as essential to unity and good faith, for a provision that left the present funds, with their income, beyond all liability of being diverted from their present channel. With a hope of harmonizing the views of the brethren and uniting the Society heartily upon some plan of action, the subject was referred to a committee of seven, with instructions to report at an adjourned meeting, to be held on Wednesday, at 2 o'clock, p. m. The committee, as appointed, consisted of J. Fullerton, E. Knowlton, W. H. Bowen, N. Brooks, S. Curtis, E. W. Page and R. Dunn. Subsequently, at his request, on account of feeble health, and D. Waterman was appointed to fill the vacancy. The Society then adjourned.

ANNIVERSARY CONVENTION AND SERMON.

The Anniversary Convention assembled at 7 o'clock, the President, Rev. J. Mariner, in the chair. The usual business was transacted. Rev. E. Knowlton was chosen President for the ensuing year, and Rev. I. D. Stewart, Secretary, who was also assigned a place on the Com. of Arrangements, which consists of the Corresponding Secretaries of the several societies, with Rev. C. O. Libby as chairman. On motion of Rev. J. A. Howe, it was voted that the Com. of Arrangements at once make out, report and publish a list of the names of speakers who are to deliver addresses before the several societies at the anniversaries to be held a year hence.

At a quarter before eight, after prayer by Prof. R. Dunn, Rev. J. Mariner preached the Anniversary Sermon, from 1 Sam. 8:5, 6:

Now make us a king to judge us like all the nations. But the king displeased Samuel, when they said, Give us a king to judge us; and Samuel prayed unto the Lord.

Only the briefest report of this sermon can be given, and the peculiar, quaint, forcible, pathetic, humorous and bizarre utterances would need to be read without abridgment or attentively listened to in order to be properly understood and estimated. He at once gained and steadily kept the attention of the audience to the close. He said:

It is one thing to copy; it is another and higher thing to originate or invent. To imitate implies a valuable power; to furnish something worth imitating signifies something still better. To repeat other men's thoughts may not be a very great matter. Libraries may run through a man's head, but at the end of the process it may be as empty as ever. We ought to profit both by the successes and failures of the past. It is well to prize and honestly praise bygone goodness; but it is better to add good things now.

We have had enough of the work of unearthing the defects and faults of our fathers. They were grand and noble men. Randall was no copyist—save that he copied Christ. He did not ask to be like others. Not ambitious to reproduce the past, he would bring in what should be. The fathers dared to set out on a new voyage. They did not wish to make a pope for or of themselves; they would unmake the popes already existing. They would un-Catholicize the Catholics. They taught free grace and free will. They might not have known so much of technical theology as others, but they knew the Bible, men, and life. They were not ashamed of full tones. They did not speak in apologetic whispers. Their mode of promoting revivals was not hackneyed. They had earnestness, and believed in life even when it rose to excitement. They remembered Pentecost and sought its repetition. They going into the country rather than into the cities has been criticised. But that was a merit of their method. There they found the elements to be built up into the best types of character and life, fitted for service in the cities. Their parishes extended a hundred miles. Colby is found traversing half a dozen states. The cities were wisely left to a later time. It is not well to call up their faults. They had rare and solid virtues. They were original men, and not copyists or echoes.

Some may question whether this originality is worth so much. They ask whether we may not put a liberal plank into the platform and go over to another position and company. May not the minister join the converts, instead of leading the converts to join his church? Such surrender is not what we want. We don't want to seek a throne and make a king. If we had a throne, we should fight over the question, Who shall occupy it?

It is presumptions for any man to assume to speak for the whole denomination. It is well if each can speak wisely for himself. In speaking for the denomination, the poor and weak should be taken into account, as well as the rich and strong. Our work within the denomination should be done not so much for others outside as for ourselves.

We have made real and cheering progress in our work. Besides the 70,000 members we now report, we have given to other denominations many of their best members, as well as some of their very poorest. If more or less churches have gone down, there are many others that have nobly gone up. Instead of the school-houses and barns in which our fathers preached, we have church edifices that embody convenience and taste. We have as good ministers to-

day as the fathers were, and far more of them. They are as pious and devoted to their work, and though some of them have larger salaries, they often die poorer. We want more of them. We want a company of evangelists, besides the pastors. We want our papers and books to be thoroughly denominational, and items and thoughts furnished from every section and every class. Let the denomination keep its name, for it is honorable. Let it be enterprising, independent and hopeful.

Our schools have multiplied cheerfully. What a family of them have sprung from the mother at Farmington! If she were to buy two hundred acres of land and call them home, what a gathering would appear. And how much that family stands for. And this has not come from the effort to be like others, but of the energy and faith we have put into the effort to do our own proper work. In missions we are doing well, both in the home field and foreign. Here we can use men and money to the highest purpose; and if they are supplied, it is easy to foresee a grand future. It is hard work to build up churches in the midst of heathenism, whether it be of the foreign or domestic kind. But the gains have been real and large since Noyes and Phillips first went out to Orissa. We shall go on with that work, won and bound to it afresh by the graves that hold our beloved dead. Other reinforcements will follow that now waited for and on its way. Let us learn that our dignity is found, not in ruling, but in serving. We have abounded in good resolutions and speeches, but they are not all. Noble deeds have followed them.

Why should we change or turn copyists? Our cause has been the winning one. The New Orleans slave-pen, against which we protested, is now the home of a F. Baptist church. Our record on Temperance is a clear and noble one. We have promptly answered all calls to the front which this cause has sent out. And these principles by which we have stood are triumphing. We want as much zeal in preaching Christ as in advocating reforms, and it is suspicious when we lack it. The courteous approach of other denominations to us owes itself more to our independence than to our seeking their favor, just as our maintenance of free government has won the confidence and sympathy of monarchies. Close communion and Episcopacy begin to coquette with and praise us. Randall would rejoice in all these signs of progress could he look down upon them from his heavenly height.

A few things are needed in order to our real and rapid progress.

1. We want a settled policy for years to come, so that we may be assured of order and permanence. We don't want to go to each General Conference or Convention looking for and shuddering at a coming revolution. We want whole, rounded men, and a healthy and harmonious development.

2. We want the earnest heart as well as the quickened brain. The power coming from the indwelling of the Holy Ghost is the vital thing.

3. We want more mutual faith and fraternal feeling. We want to be free from jealousies, invidious distinctions, harsh criticisms and managing rings.

4. We need to pay our debts before needlessly incurring others. This will save our credit and beget a needed public confidence.

5. We need to recognize the fact and act on it, that God calls men to preach who have not graduated at a college. Hinder not those whom God calls. Some of the most useful men in our ministry are those who have never been blessed by the advantages of such a course of study.

Let us trust that our successors will be wiser, stronger and more efficient than ourselves, and that our denomination will, under their direction, sweep like a noble ship into her triumphant port, with the old name preserved, the old flag flying, and the watch-word pealing out on air, "Christ, and Him glorified!"—Adjourned to meet at the close of the public services on Thursday evening.

WEDNESDAY, OCT. 8.—MORNING.

The Annual Meeting of the Home Mission Society was held at 8 1/2 o'clock. The chief business transacted was the election of officers. These were substantially the same as those chosen last year. The Society then adjourned to the hour appointed for its Anniversary.

At 9 1/2 o'clock there was held a social religious conference, concluding with the celebration of the Lords' Supper. The conference was conducted by Rev. A. H. Morrell of Harper's Ferry. The hymn, "Am I a soldier of the cross," was sung, when the leader read a scripture lesson, offered prayer, and made remarks introducing the subject of the Christian Soldier as the theme of the meeting. Short prayers and pertinent remarks, interspersed with songs of praise, followed in quick succession. Some spoke out of the depths of their experience, others recalled reminiscences, and still others expressed their purposes for the future. So well were the moments occupied, that there were, in the space of an hour and a half, sixty prayers and exhortations. The spirit of the meeting was most excellent, and increased in depth and fervor from its commencement to its close. It was in every respect a "love feast," except in name.

At the communion, Rev. J. Stevens and Prof. Dunn presided at the table, and the

elements were distributed by the deacons of the church in Farmington, assisted by the deacons of the church in New Durham, sometimes designated as "the mother church." The remarks made and the solemnity and interest of the occasion rendered the season most precious and memorable.

AFTERNOON.

The Anniversary of the Education Society was held at 2 o'clock, p. m., the President, Rev. G. T. Day, in the chair. After singing, and prayer by Rev. E. W. Porter, the Com. appointed at the previous meeting, to consider the subject of rendering aid to Bates College, made their report. This report was temporarily laid on the table, to be taken up at the close of the Anniversary addresses. The Cor. Sec., Rev. W. H. Bowen, then read his annual report, which was especially brief but suggestive.

He said: The great question before the Christian church to-day is, how to meet the demands for an efficient and adequate ministry. The plea, "Come over and help us," sounds out from all quarters. The ranks of the ministry must be chiefly filled by those who come from families in humble circumstances. Not many of the worldly wise or eminent are called, or, if called, they do not answer. From the less prominent circles the recruits must be expected. Who shall send and provide for them? What is our part of the work? First, we must pray the Lord of the harvest to send forth laborers. This is the Master's direction. Praying in the true spirit, we shall hasten to employ all proper means to induce young men to enter the field, and to encourage and sustain them in it. Each church should lay its hand on such young men as may be found within or about it, and aid in effecting their consecration to this service. And those in the field can aid others who are entering it, aid them by being better ministers themselves, and by freely giving them counsel and sympathy and encouragement.

The number of young men in our various institutions of learning who have the ministry in view appears to be increasing. The whole number of such young men aided by the Society the past year is 70,—an increase of 10 over the number aided the previous year.—The report was approved, and it was voted that the usual number of copies be printed for gratuitous distribution.

Rev. A. H. Heath then addressed the Society. He said: This Society claimed to be the guardian of all good learning, and here was the place to discuss topics bearing on this object. Educated mind was never needed in the pulpit more than to-day. We have been gaining in this direction, but there is still room for improvement. We would utter no criticism over those who have not enjoyed the advantages of college education. Real Christian manhood is wanted, and time will show if it is present. If college study interferes with the development of this quality, it is unfortunate, but never really needful. We want the culture and the faith of Mitchell who shone like a star in the heaven of science, and then went up to be himself a star in the diadem of Christ; the larger knowledge and deep piety of Hugh Miller, who read off to us the history of the azoic ages as he found it written in the rocks, but who also read his New Testament with the reverent faith of a Christian, and found there the lessons that were dearest to his heart; the rare attainments of Faraday, who could weigh the moon in the scales of his thought against a Scottish mountain, but who brought his own soul to the test of Christ's teachings as to the only perfect standard. We know how Leverrier, sitting in his study, without a telescope, and basing his calculations on the recorded perturbations of Uranus, pointed out the spot where a yet undiscovered planet might be looked for; and when the tube of the telescope was turned to the designated point, there flamed out the circling sphere and gave us a fresh revelation. This illustrates the power of educated mind. We want minds in the pulpit, educated to an equal efficiency, and that can deal thus skillfully with the great facts and truths of morality and religion, until men shall find, not simply a star, but a God blossoming on their vision. We want men who can follow these scientists,—many of whom are honestly and naturally skeptical over the teachings of the Bible,—through all their course of observation and experiment, detect their errors, and balance and keep them on the proper track. The speaker here detailed a series of experiments bearing upon the theory of spontaneous generation, that would sweep God from the universe, and which he regarded as illustrations of the principle, that Christian scientists are the only possible correctives of that science which lacks the Christian element.

But we need educated mind imbued with the Spirit of God. This last is the really vital thing, and the young men do not forget or ignore it. A man can reason and plead and charm without this, but he can not melt sinful hearts and bring men to Christ. Absorbed with questions of education as we have been and age, and having only a given amount of power on which to draw, we are at times lacking in soul force, because we have so largely used up the energy in supporting the action of the brain. But the need of it is urgent. A plain and ignorant old woman, who can not frame a sentence correctly, having this fervor coming of God's spirit, will master

worldly and unbelieving hearts which resist all the culture and skill of the pulpit scholar and orator. She carries more than human magnetism. It is God's power throbbing in our speech that saves us from feebleness and gives us success. Having both the educated mind and the inspired heart, we shall go forth to conquer.

Rev. Dr. Fullerton followed in a speech whose vivacity and wit and humor, underlain by a really serious purpose, rendered it highly effective, but which can not be readily exhibited in a brief report. He commended, in the highest terms, the brethren from the West for the generous magnanimity they were showing in their co-operation to secure the needed aid for Bates College. He thought it had been seldom equaled, and declared that it challenged his profoundest admiration. He then proceeded to paint a vivid picture of the scene when, 26 years ago he made his maiden speech on the subject of education. It was the most effective speech he had ever made. He urged, at that time, the need of more literary culture as a preparation for the pulpit. It evoked such a storm as is seldom seen. Only one man came to his side, and he said that, though the views presented were in the main and in themselves correct, yet the speaker's legs were so long that he was striding quite too far ahead of the denomination to warrant any expectation that he would be followed. One man replied,—looking out of the window meantime toward the distant horizon,—that, in the light of that speech, he saw in the distance a college education called for as a preparation for the ministry. Very likely he did see it, for, as time has proved, it was really there, and we have learned to look at it, close at hand, without any mortal terror. He went from that meeting with a heavy heart.

But things have changed. There isn't opposition enough now to awaken enthusiasm in a speaker. For a real speech is born of the energy stirred by opposition. Men send for Wendell Phillips, ask him to lecture on the Lost Arts, or Street Life in Europe, and go away at the end, saying they have heard a speech from the great orator. But they haven't. Send up a basket of added eggs to Boston, to be emptied by a mob which makes him their target, and then you will hear a real speech from him.

Twenty-five years ago, at General Conference, we sought to finish up a partially-filled subscription of \$10,000 for aiding theological education. It was a long, hard task. Dr. Burns stood up and pleaded with the audience, and especially with one prominent and well-to-do man in it. After a long time and much pressure the object was gained, and the congregation went wild over the achievement, and spent their enthusiasm in stamping and clapping and shouting. Then the Moderator, touched in a profounder and more reverent way, wished some one to voice the gratitude of the assembly in thanksgiving and prayer to God. And the one man to whom the eyes and hearts of the audience turned for that service, was the sainted Hutchins,—a man whose dropping mantle, as he went up to God, was so white and spotless that no one of us has yet ventured to touch it with one of our fingers. There are other mantles loosening, but we can not afford to dismiss the weavers yet.

We now propose to raise \$200,000 for Bates College. That won't make it rich. By no means. It will just enable it to get on paying its needful expenses. It is now, though but partially manned, running behind \$4,000 a year. It wants another building at once. It won't do at all to fall back and say, "The college has a backer in the person of Mr. Bates, and so we need not trouble ourselves about it." If that sentiment were to prevail, I would move to request Mr. Bates to do what a New York paper advises him to do,—send his gifts to Bowdoin, or to some other institution representing his own denomination. But he stands like a rock in his devotion to the college. He sends us word that his heart is in it. One of his friends in Lewiston says of him, that he thinks more of the college than of all his capital invested in the business of the city. And to fail in meeting the generous offer of such a man as that, with promptness, appreciation and self-sacrifice, is what we are not going for a moment to consent to. As has been said, the fathers have done noble things; and the young men will worthily follow them. Yes, they will do it. The purpose flashes now in their eyes. Like Job's war-horse, they snuff the battle afar off, and are eager to go forward and meet the armed men, and they are to bring back a victory.

At the close of the addresses, the report of the Com. was taken from the table, and discussed frankly, earnestly, and at length. In substance, the report recommended that the Ed. Society give its note for \$25,000, to Bates College, and pay interest on it from the time when the whole sum of \$200,000 shall have been secured,—provided not less than 25 persons can be found who will be responsible for making up any deficiency in the interest due on this note while the work of raising the \$25,000 is going forward, so that neither the present funds nor their income shall be liable for any part of the sum due the College. It also recommended putting an efficient agent at once into the field to raise this amount. Three members of the Com. offered to take their share of this responsibility, and, during the afternoon, a few others proposed to do the

same thing. The whole subject was considered, and on its various sides; the arguments for and against the plan were presented and weighed; suggestions respecting other methods that might be more practicable were thrown out from time to time; and at six o'clock the subject was recommitted to the Com., with instructions to report at an adjourned meeting, on Thursday morning, at half past 8. The Society then adjourned.

EVENING.

The Anniversary of the Home Mission Society was held at 7 o'clock, the President, Rev. S. Curtis, in the chair. A large audience gathered, completely filling the house, and a fine company of S. S. children enlivened the occasion with some excellent singing. After the devotional exercises, and the presentation and acceptance of the Treasurer's report, the audience listened to an abstract of the report of the Cor. Sec., Rev. A. H. Chase.

He said: This Society is now 39 years old. It has not done a great and noticeable work during any one year. But it has gone on doing something real every year. Each Y. M. has stations needing aid. The South and West need aid as never before. There are the Chinese heathens, the ignorant Romish masses, the German rationalism from over the sea, and the liberalism that chiefly means license. There is a necessity for a pure and free gospel. This alone will save the country. If you love and would help the Foreign Mission, our educational interests, the welfare of the freedmen whose chains we so long labored to strike off, then come forward and aid the Home Mission cause, for only as this prospers can they be sustained. Do you love the denomination; do you care for the prevalence of its influence? Then help the Home Mission Society.

During the past year, there have been special hindrances to progress, but, in spite of them, there are some cheering facts to report. The receipts have been a little more than \$10,000, an increase of \$2,000 above the receipts of the previous year. The financial condition has been improved. The debt of the western Board has been paid, as well as other old debts.—The Sec. then proceeded to give some account of the fields in which the Society is making appropriations, read some brief extracts from the letters of several missionaries, and specified a number of new fields from which pleas for aid are coming,—Kansas, Alabama, Texas, California, Oregon, &c. There are now some 2500 members gathered into the churches among the freedmen.

The Sec. gave an interesting account of his recent visit to Louisiana, and especially to New Orleans; referred to the interest awakened by the labors of Rev. D. P. Cilley while serving as army chaplain in the South; to the meetings of worship held by the freed people in the old slave pen and auction room in the Crescent city; to the joy with which his coming was hailed by a good old colored brother, who had a F. Baptist Treatise on our Faith, and whose confidence was wholly satisfied when he found that the visitor carried a copy of the same work; of the steady faith reposed in the prophecy of an old minister on his death-bed, that the Freewill Baptists of the North would yet visit and care for them, and of their patient waiting, in spite of ridicule and overtures to go elsewhere; and of the overflowing gratitude which followed as the fellowship was vitalized and deepened by intercourse. There are three Q. M.'s, a number of churches and ministers, calling themselves F. Baptist, in that region; but their knowledge of us as a people is small, and they greatly need instruction and guidance. The report closed with a brief and encouraging statement respecting the Sec's travels and labors, with the obvious results which they yielded. The report was approved, and a vote passed providing for printing and distributing the usual number of copies.

Prof. R. Dunn then addressed the Society, briefly, but with his usual effectiveness. He proposed simply to consider and reply to a few objections brought against such missionary work as this Society undertakes. It is charged that it is sectarian, enters into partisan competition with others to build churches where they are not needed.—But it is not a work involving any more competition than any other form of church work. There are other churches in most places where ours are planted. The argument against planting churches lies equally against maintaining those already existing.

There is no objection to a real denominationalism. Instead, it is a virtue. Men and women unavoidably have different views of religion, as well as farming, politics, trade, and education,—in respect to the sun and the air. Increase of knowledge brings change and diversity. They interpret the Bible differently. That can't be helped. These diverse views embody themselves in different organizations. Episcopacy, sprinkling, &c., are regarded as right by one, as wrong by another. To ask either to surrender a strong—and vital conviction is unreasonable. It is not necessary to real unity. Indeed, faithfulness to conviction must be the basis of all Christian unity that is anything more than a name and a sham. Souls don't unite by studying themselves. And it is proper to build up a denomination for the same reason as to

Concluded on fourth page.

News Summary.

MISCELLANEOUS.

Two school children were gored to death by wild steers at Jersey City, Wednesday.

The yellow fever rages at Shreveport with undiminished violence, and the condition of the people daily becomes more pitiable. An appeal by the Times of that city is published. Yellow fever panics prevail in several Texas towns.

Raid by Sioux Indians are complained of by residents of Knox county, Nebraska, and measures have been taken to check the savages.

Only 1000 feet of the Hoosac tunnel remain to be cut through. The work of enlarging the tunnel to the full size, is completed from the east end up to the central shaft.

The Rev. Dr. Littleale will shortly come from England to this country, and will deliver lectures in various cities on ecclesiastical and social questions of the day, at the invitation of many American churches.

News has just reached Washington of the murder of Howell H. Walker and his son Henry by Indians, on Little Salt Creek, on the 12th instant. The cavalry were at once sent in pursuit.

It is discovered that two Labrador fishing vessels from Nova Scotia were lost in the gale of the 24th of Aug., with all hands, numbering twenty-seven.

One passenger was killed and several wounded by a collision on the Pennsylvania Central Railroad, near Bolivar station, Sunday.

The foreign mail, per steamship Main, was found saturated by the contents of a broken bottle of indigo.

J. A. Stapham, cashier of the St. Louis Mutual Life Insurance Company, is missing and also a large amount of funds.

John B. Baldwin, speaker of the rebel house of representatives, died at Staunton, on Tuesday.

A special despatch from New York says that the dispute between Jay Gould and Bischoffsheim about the sale of 1,500 shares of Erie stock has been adjusted; also that a suit for \$2,000,000 is about to be begun against Bischoffsheim, of London, by the stockholders of the Erie, to recover the immense commission paid by the Erie Company for the negotiation of loans last year.

John O. Lovett, cashier of the Higham National Bank, is a defaulter to the amount of \$41,000. The discovery of the crime was made by Colonel Daniel Needham, national bank examiner, and the bank is closed. Depositors will lose nothing.

A train on the Midland Railroad is being run with a sheriff on board, it having been seized for debt.

A confagration occurred at Brenham, Texas, Sunday night, destroying two squares and a hall.

Despatches from Denmar and Marshall, Texas, deny the reports of yellow fever there.

Memphis sends out an appeal for aid to all the cities of the Union, on account of the ravages of the yellow fever epidemic.

The President issued orders some days ago for the commutation of the sentences of Slobak and Bameho, of the Modoc prisoners from hanging to imprisonment for life at Alcatraz Island, San Francisco harbor.

Complaints are made of depredations on cattle by Cheyenne Indians in the Arkansas Valley, and the settlers are organizing against the marauders. The Indians are charged with robbery and the murder of several whites in Texas.

George Law was shot dead while stealing cabbage at Hanover, Penn., Thursday night.

James Warner killed a miner at Hazelton, Penn., Thursday night, while defending himself and wife from an attack by several of them.

John C. Heenan is dangerously and it is believed fatally ill of hemorrhage of the lungs in Montana Territory, whether he had gone for his health.

The sessions of the Evangelical Alliance were continued at New York Saturday and Sunday evening, addresses being made by various eminent divines.

The grocery store of Henry H. Jaquith, on Salem street, Medford, was entered by burglars during Friday night, the safe blown open, and \$12,000 worth of bonds stolen.

Kate Stoddard was indicted Saturday for the murder of Goodrich.

While endeavoring to get out of the way of teams in Chatham street on Sunday night, an unknown woman, probably seventy years old, was run over and killed.

Ten thousand dollars worth of lace were seized by the N. Y. custom house officers Saturday.

Sprague and Holman were indicted Saturday by the grand jury at Brooklyn. The latter was bailed in \$10,000.

Peake, Opdyke and Co., one of the largest dry goods houses on Broadway, N. Y., suspended on Saturday. Much excitement was caused in that trade, but no serious consequences followed or are anticipated. No other important event occurred, and the condition of financial affairs continues to mend.

The N. Y. police made a descent on the house of Mrs. Mosler, clairvoyant, in Jersey City, and arrested the proprietress on suspicion of malpractice. The body of a woman 30 years of age was found on the premises. The police refuse to give the name of the deceased until the arrest of other parties implicated.

Captain Jack, Boston Charley, Black Jim and Schuchin, condemned Modoc murderers, were executed at Fort Klamath on Friday last. All of them made speeches on being informed that they were to die, and Boston Charley said he killed General Canby, assisted by Bogus Charley and Steamboat Frank. Captain Jack, however, asserted that Shacknasty Jim killed the general and shot Meacham. Bameho and Slobak, who were also condemned to death, had their sentences commuted to imprisonment for life.

FOREIGN.

Andrew Lusk, M. P., is elected lord mayor of London.

The Spanish frigates which bombarded Alicante, Saturday, have left for Cartagena. It is thought the failure will precipitate the surrender of Cartagena.

The political situation in France grows interesting, and despatches from Paris teem with rumors of important coming events.

Special despatches from St. Petersburg report that a rupture has occurred between Russia and Japan, growing out of the question of the proprietorship of a portion of Saghalien Island.

Five persons were killed and several others wounded by the fall of a high chimney at the village of Northfleet, Eng., Friday.

Intelligence is received of severe fighting in Central Asia, the Afghans being engaged in war with the Persians. The former were severely defeated by the latter recently. The Afghans are accused of a design to conquer and annex Bokhara.

The correspondence contradicts the report that a coolness has sprung up between Castelar and General Siskies, the United States minister.

The government contemplates the consolidation of the Spanish and Cuban debts.

General Moriones last week offered battle to the Carlistas before Estella. The Carlistas refused to fight, and Saturday precipitately evacuated Estella, which was occupied by government forces.

The political situation in France grows more interesting. A committee has been appointed to draw up a platform on which the Right can unite.

Paragraphs.

Mosby practices law in Richmond.

Eighteen thousand Americans went "abroad" this year.

Laura D. Fair has taken up her residence at Sausalito, Cal., having abandoned her first intention to remove to Chicago.

The use and adaptability of banana fiber in the manufacture of paper is about to be tested by competent parties in Savannah, Georgia.

The skull of an Indian of an extinct tribe has been discovered in an ancient mound in San Francisco, and the academy of science is busily discussing its age.

A glass globe, filled with water, set fire to the sleeve of a lady's dress in New Haven, the other day, by concentrating the rays of the sun. Quite a large hole was burned before the fire was found.

America has obtained only nine diplomas of honor out of four hundred and nineteen conferred at the Vienna exposition, and out of those nine only four go to individuals. The other five are conferred upon government institutions.

Mrs. Ames has added to Phoebe Cary's unfinished collection of poor several ballads for little folks of both the writers, and this is the book in press by Hurd & Houghton. Miss Phoebe had begun the series of ballads a short time before her death.

A Brooklyn man has invented a life-preserver, which consists simply of two sleeves of India-rubber, to be drawn on over the arms and then inflated by blowing in them. In this edition they will sustain the body in any position the wearer may choose to assume on the surface of the water. They can be fastened on the arms and adjusted in fifteen minutes.

A great bell for the cathedral at Cologne is being cast, of captured French gun-metal.

China possesses coal fields to the extent of over 400,000 square miles, one province (Shensi) having no less than 31,000 square miles with veins from 12 to 30 feet in thickness.

The Egyptian cotton crop for the past year is estimated at 200,000 pounds. The government is encouraging the industry.

The British merchant shipping act, amended, provides that in case of a collision at sea the master of the vessel inflicting the injury shall stay by the other long enough to render any assistance that may be required.

The Roxbury club has arranged to issue a volume of colored photo-lithographs, possibly accompanied by autotypes, of the earliest and choicest illuminations in MSS. in the Bodleian library beginning with those of the Anglo-Saxon gospels.

A Polish lady of rank, twenty-seven years of age, and "a perfect Jane in beauty," was recently sentenced to a long term of imprisonment in Berlin for indulging in certain acts of their.

While the prosecution was in progress she inherited a fortune of 200,000 roubles, and her advocate now moved the court for her release, in consideration of a heavy bail. The court, however, refused to accede to the request.

Richard A. Proctor of London, the eminent astronomer, will arrive in this country the last of September. Some of the subjects of his lectures to be delivered during his stay here are: "The Sun," "The Sun's Inner Family of Planets—Mercury, Venus, the Earth and Moon and Mars," "The Giant Planets—Jupiter, Saturn, Uranus, Neptune," "Comets and Meteors," "Wonders of the Star Depths," "The Moon."

These will be illustrated by many beautifully painted pictures, lunar photographs and diagrams. An organization has been recently formed in London called the Mississippi Valley Society. The objects of the society are to remove all obstructions to the direct interchange of products between Europe and the southern and western States of North America, and to facilitate the introduction into these States of foreign capital with the view of developing their resources and increasing their commerce. It is a kind of international chamber of commerce, and a number of influential names are on its committee.

At a recent Literary Fund dinner, in London, Mr. Tom Taylor, the dramatist, said that during his twenty-two years of official life, his literary work was chiefly done "in the invaluable three hours before breakfast." To this it may be added that George Eliot's favorite time for composition was from six in the morning till nine; and Mr. Anthony Trollope "breaks the back of the day," as Sir Walter Scott has it, by improving the same shining hours.

A New Zealand paper tells of working-men in the Provinces of Auckland and Canterbury who are accustomed to ride to their work in carriages. A body of hay-balers in the Tamariki district are said to earn seven and sixpence a day, but they are now demanding ten shillings, "as they can not keep a horse and buggy upon less."

A discriminating English essayist says that English novelists are, with a few well-known exceptions, wholly indifferent to English grammar, and that beauty of style is so little prized generally in prose, that the symmetry of our language might run the risk of annihilation but for the reverence with which American men of letters cherish it.

The Rev. Dr. Cumming, of Crown-court Chapel, London, in a recent sermon, referred to the visits of the Shah, Sultan, and Khedive. All these potentates had been struck with England's greatness and civilization, and with the results of Christianity. One of the effects of the Sultan's visit was the repeal in Turkey of the law which obliged ladies to go in public with their faces veiled, and tolerating Christianity as it had never been previously; and he believed that as soon as the Shah reached Persia, the profession of Christianity would be openly permitted.

A discovery has been made in the Paris Academy of Science that hydrogen, hitherto considered an element, is in reality a combination of two elements, one of which is nine times as light as hydrogen and twenty-five times as light as ordinary illuminating gas. The new element is called abaron, meaning weightless. It will not burn, extinguishes flames, is without odor, taste or color. The discoverer is M. Lebarre, a well-known French chemist, and his discovery was not an accident, but the result of a series of successful experiments. The influence of the discovery, should it be substantiated, upon ballooning, will be manifest. The tremendous lifting power of abaron will render possible the employment of metallic balloons, capable of resisting all strains and shocks, and also of preventing the escape of gas by exosmosis.

Rural and Domestic.

Ventilation.

In providing ventilation for the hospital L'Archeveque, in 1866, 700 cubic feet of fresh air per hour were considered insufficient for one person; and, at considerable expense, the apparatus was adapted to provide 1400 instead, with entirely unsatisfactory results, 2100 cubic feet being necessary for an adult, according to the investigations of the lecturer, and in hospitals much more, even as high as 5250 feet. Such change of air may be effected by difference of temperature or mechanical currents, the extent being dependent upon the size of the openings, crevices of windows, doors, etc. Most extensive investigations made by Eichenkroff showed that with a difference of 34 degrees between the external and internal air of a room of 1895 cubic feet capacity, the air was entirely renewed in one hour, and more rapidly with increased difference of temperature; but by carefully pasting up the crevices it can be reduced to one-third the amount. It is especially fortunate, therefore, for the poorer classes that rooms can not be made airtight, since want of warmth is less injurious than continued breathing of vitiated air. A stove, under favorable circumstances, will introduce 3150 cubic feet of fresh air per hour. The results of investigations, by Merker and Schulze, of the air of stables were precisely similar to the preceding. The nature, especially the thickness, of the wall in all cases causes variation in the amount of fresh air; and it also appears that the air of small rooms with few inmates is purer than that of large rooms with many. Ventilation is often neglected because of its inseparable association in the minds of many with draught, while in reality it need only be the proper removal of the air of closed rooms by currents of immense velocity. A draught, on the other hand, is the cooling of a limited portion of the body, either by stronger currents of air or by radiation, as to a cold wall, for example, from which a cold current of air then seems to reach the body. In the open air much stronger currents do not suggest a draught. Cooling but one side of the body disturbs the functions of the vaso-motor nerves, not subject to our control, and they at once begin to act as if the whole body were cooled instead of but a part; and the decided change in the circulation of the blood becomes dangerous to its suddenness, just as when a cold drink is taken. While the permeability of the earth to water is generally noticed, the penetration of air to a great depth is overlooked, and also the fact, that this stratum of the aerial ocean has its slow, insensible currents, just as in the walls of buildings, in crevices, etc. A bird in a glass vessel closed with a layer of carmine lives for hours; a current of air can easily be blown through a tube a yard long filled with earth, etc. This air in the earth can be put in motion by difference of temperature as well as by currents of air. Thus the odor of gas has been found in houses without gas-pipes, and persons have been injured by it, the gas being drawn from very distant defective pipes in the winter by difference of temperature, since, when the room was not heated the odor disappeared, and was found in an adjoining heated room. It seems, therefore, that the frozen earth was also permeable to the gas. This movement of air in the soil renders animal life, though a low type, possible at great depths; and to this life must be ascribed the excess of carbonic acid in the soil. Accurate investigations show that the air of the soil of Dresden contains twice as much carbonic acid as that of Munich. This is a subject that demands more attention, on account of its hygienic relations, than it has received. A careless neighbor can render the air of the soil impure as well as its water, and thus contribute to disease.—Harper's Magazine.

Keeping Work Ahead.

The great trouble with most of us is that we lay out too much work for ourselves to do. We get a great many things half done, and work twice as hard as need be, when the same amount of labor judiciously expended would have a threefold result. This is just how it is in the war against weeds. We are so accustomed to get into a "furry" about getting in the crops in time, that we forget that the weed crop is already in, and going on at a rapid pace. We have not unfrequently seen the greatest exertion in getting in seeds and plants that would have done just as well a week later when the same time spent in harrowing and weeding ground, would have been equal to four times the time at a later period. These remarks, of course, apply more to garden than to farm-work. Where horse-power is at hand, weeds half an inch high, if annual weeds, are as easily destroyed by a broad-toothed cultivator, as if they were but pushing through the ground; but in garden work a simple raking up of the ground when the weeds are just sprouting, is quite as effective as the best hoeing would be. An hour or two of a garden between the rows of the various crops, will, in fact, almost render hoeing unnecessary, and thus save many a hard day's work.—Rural Express.

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6. See that fences are well repaired and cattle not grazing in the meadows, or grain fields, or orchards.
7. Do not refuse to make correct experiments in a small way, of many new things.
8. Plant fruit trees well, care for them, and of course get good crops.
9. Practice economy by giving stock shelter during the winter; also good food taking out all that is unsound, half rotten or moldy.
10. Do not keep tribes of cats and snarling dogs around the premises who eat more in a month than they are worth in a whole lifetime.

Recipes.

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TO BOIL NEW POTATOES—The spouter new potatoes are cooked after being dug, the more palatable they are. Clean off all the loose skin with a coarse towel and cold water; when rubbed clean, put into scalding water and boil from twenty to thirty minutes, according to size; new potatoes are usually cooked too long. Turn off all the water; sprinkle a little salt on them, and shake the kettle with both hands over the handle. This makes them look very doury. Serve with butter and salt.

CABBAGE SALAD—Boil a Savoy cabbage until tender; drain and chop it. Serve with a salad dressing made out of two hard-boiled eggs mashed very fine, three table-spoonsful of sour cream, one teaspoonful of mixed mustard, one teaspoonful of salt, two table-spoonsful of strong vinegar. Stir until perfectly smooth, and turn over the cabbage.

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Take one dozen small sized tomatoes, skin and slice them; put in a sauce-pan and boil for one hour; season with pepper and salt, then strain through a sieve, put back into the pan and add two well beaten eggs. Stir rapidly for five minutes, then turn out and serve. This is a very delicious accompaniment to roast beef or mutton.

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Toast Soup for Invalids.
Take a thin slice of stale wheat bread, and toast until it is brown through; but be careful that you do not burn it. While it is still hot, spread some butter over it, but not more than will strike into the bread without leaving any on the surface. Now break it into fragments, and put the pieces into a pitcher, and pour on more than half a pint of boiling water. A little pepper and salt improves the taste; so that they may be added.

This drink is usually found acceptable to sick or delicate persons, and, at the same time, quite nutritious. It was much recommended under the name of "toast soup" by the late Dr. William Dartch, and gave satisfaction wherever used.

Feeding Rich Food.

The practice of stall feeding beef cattle is one that appertains to an advanced agriculture. But, curiously enough, while it thus belongs to such a condition, it has great influence in bringing about that condition. In England it has long been practiced by the best farmers. Grazing is simply a relic of the pastoral age, which followed very closely upon the heels of a barbarous phase of society; if indeed it be co-existent with barbarism. Grazing is not profitable in connection with agriculture. Feeding in close pens and stables must be resorted to when manure is to be made for the cultivated fields; then the richer the feed the richer the manure. Rich crops come only by or through rich manure. To have rich crops, then, a farmer must feed rich food. Hay or straw is not sufficient. Chemical analysis as well as practical experience shows that linseed and cotton-seed cakes, while they are rich in flesh and fat-forming elements, are, after their use, a manure rich in phosphorus. A noted English feeder has for many years given 15 to 20 pounds of these cakes per acre to each head of his cattle. Of this a large portion necessarily goes into the manure heap, adding to its fertilizing wealth. This rich manure is economical in use, for carting and spreading manure is expensive work, and if one load can be made equal in value to four loads of ordinary manure, here is a saving of three-fourths of this heavy item of expense. Perhaps it may be time for us to consider the possibility of adopting this system of stall feeding, and of the requirements necessary to carry it on most profitably. Viewing the matter in the light thrown upon it by intelligent English farmers in their discussions, it certainly seems as though we might usefully feed to our own cattle at least a portion of the linseed and cotton-seed which we now sell for transportation, and which our foreign friends during many years past have by force of example, been teaching us how to use at home with advantage.

—N. Y. Tribune.

Hens and Hennyery.

A writer in New York says:
Last year we built a new hennyery. When the carpenter had finished it he declared, by way of self-praise, that it was the finest one in the country. It had windows and doors, and a staircase leading up into the laying parlor, as nice as a lady's chamber. After some trouble, the hens were decamped into their new home; but it was found, as cold weather approached, that they did not like as well as we as in their old home. We have been at work to make it warm; it is banked and battened, and after the floors are well cleaned, they will be littered with hay.

Hens will be cut through leading into the stables and hog-pens. Here opportunity will be had for hens to scratch and pick up waste grain. The hog troughs will afford a daily supply of fresh pork muck. The feathered beauties will crawl and cackle over this, and every day a few fresh eggs will be gathered into the pantry. Last winter it was a new house, with graveled walks, mixed with ice and snow to scratch in.

It is folly to shut hens out of the stables and barn-yard. Nov. 15th all the hens were sold except some of the fine-looking and best layers, together with some old hens having late

broods of chickens. These will be sold when the chickens are full grown. They will be ready, and add to the fine flavor that hangs about the kitchen oven during the winter.

There is no danger of your losing your early chicks, if you keep them in a warm coop on the ground, on earthen floors, which should be covered with good, dry sand, coal or wood ashes. Feed chopped eggs, bread and milk, bread and ale, moist chopped fish, bread crumbs and cooked Indian meal. Feed often, especially early in the morning, and keep the coops well covered at night with old carpets or sackings, that will keep the warmth within the coop.

It is generally known that meat fed with grain to hens, especially in winter, will produce an increase in eggs. The scraps, odds and ends used in soap-making form a very profitable food for hens. Now that soap is so cheap and nearly always high priced, it is surprising that the complaining house-wife, who chafes under the drudgery of soap-making and other labors, will hoard the greasy mass, that so often becomes a prey to mice, mold and rust, a disgrace to a pantry, store-room and cellar. Feed the scraps to the hens, and they will lay enough more eggs to buy the soap.

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How Long to Sleep.

The fact is, that as life becomes concentrated, and its pursuits more eager, sleep and early rising become impossible. We take more sleep than our ancestors, and we take more because we want more. Six hours sleep will do very well for a ploughman or bricklayer, or any other man who has no exhaustion, but that produced by manual labor, and the sooner he takes it after his labor is over the better. But for a man whose labor is mental, the stress of work is on his brain and nervous system, and for him, who is tired in the evening with a day of mental application, neither early to bed nor early to rise is wholesome. He needs letting down to the level of repose. The longer the interval between the active use of the brain and his retirement to bed, the better his chance of sleep and refreshment. To him an hour after midnight is probably as good as two hours before it, and even then his sleep will not so completely and quickly restore him as it will his neighbor who is physically tired. He must not only go to bed later but lie longer. His best sleep probably lies in the early morning hours, when all the nervous excitement has passed away, and he is in absolute rest.

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The Morning Star.

Volume XLVIII.

DOVER, N. H., OCTOBER 15, 1873.

Number 42

THE MORNING STAR A WEEKLY RELIGIOUS NEWSPAPER FOR THE FAMILY.

ISSUED BY THE
FREEWILL BAPTIST PRINTING ESTABLISHMENT
Office, 39 Washington St., Dover, N. H.
REV. I. D. STEWART, Publisher.

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

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The Morning Star.

WEDNESDAY, OCTOBER 15, 1873.

Manna.

'Twas in the night the manna fell,
That fed the hosts of Israel.
Enough for each day's fullest store
And largest need—enough—no more.
For wilful waste, for prideful show,
God sent not angels' food below.
Still in our nights of deep distress
The manna falls our hearts to bless.
And, famished, as we cry for bread,
With heavenly food our lives are fed.
And each day's need finds each day's store
Enough. Dear Lord, what want we more?
—Margaret E. Sangster.

The Anniversaries.

The Anniversaries of the Benevolent Societies connected with the F. Baptist denomination were held at Farmington, N. H., commencing on Tuesday, Oct. 7, and closing on Thursday evening, Oct. 9. The attendance of ministers and others was, from the first, quite large, and the interest felt and exhibited at the various meetings sometimes rose to a high level. We give such epitomized accounts of the occasion, in its various features, as may enable our readers to enter somewhat into sympathy with those in attendance, and catch the spirit animating the bodies here setting forth the denominational life.

EDUCATION BOARD AND SOCIETY.

The Ex. Board of the Ed. Society met in the vestry of the church at 1 o'clock P. M., on Tuesday, and after attending to a little formal business, took up the question of raising funds to aid in meeting the conditions upon which Mr. Bates has pledged \$100,000 to Bates College. It was urged by all the members who expressed themselves, that such an effort is demanded, that it should at once be entered on by the Society, and pressed forward with energy and persistence; and it was unanimously agreed to recommend the Society to pledge the sum of \$25,000, on such conditions as would make it aid in meeting Mr. Bates's offer, and yet leave the arrangement for using the income of the present funds undisturbed.

At 2-1/2 P. M., the Annual Meeting of the Education Society was held in the church. In spite of the rain, a large number of members and friends were in attendance, representing different parts of the denomination, and embodying almost every distinct phase of conviction and sentiment among us on educational questions. The President invited Rev. John Stevens, one of the denominational fathers, to open the exercises with prayer. The Secretary's report was read, and the Treasurer and the Ex. Board presented their annual reports, which were approved, a resolution was passed declaring that any beneficiary of the Society, who, after becoming such, should enter into the marriage relation, should cease to receive aid from its funds, a committee to nominate officers was appointed, and the Society then took up for consideration the recommendation of the Board relating to the raising of funds in aid of Bates College. A free, kind, animated and earnest discussion, occupying about two hours, was entered on, and participated in by a large number of brethren. The differences of opinion concerned chiefly the methods to be adopted. All parties seemed settled in the conviction that the Society should at once undertake the work of raising funds for this object. Some of the speakers favored the giving of an unconditional note

for the amount of \$25,000, without any guarantee that the income of the present funds shall be left undisturbed; while others pleaded earnestly, as essential to unity and good faith, for a provision that left the present funds, with their income, beyond all liability of being diverted from their present channel. With a hope of harmonizing the views of the brethren and uniting the Society heartily upon some plan of action, the subject was referred to a committee of seven, with instructions to report at an adjourned meeting, to be held on Wednesday, at 2 o'clock, P. M. The committee, as appointed, consisted of J. Fullerton, E. Knowlton, W. H. Bowen, N. Brooks, S. Curtis, E. W. Page and R. Dunn. Subsequently, J. Fullerton was excused from service, at his request, on account of feeble health, and D. Waterman was appointed to fill the vacancy. The Society then adjourned.

ANNIVERSARY CONVENTION AND SERMON.

The Anniversary Convention assembled at 7 o'clock, the President, Rev. J. Mariner, in the chair. The usual business was transacted. Rev. E. Knowlton was chosen President for the ensuing year, and Rev. I. D. Stewart, Secretary, who was also assigned a place on the Com. of Arrangements, which consists of the Corresponding Secretaries of the several societies, with Rev. C. O. Libby as chairman. On motion of Rev. J. A. Howe, it was voted that the Com. of Arrangements at once make out, report and publish a list of the names of speakers who are to deliver addresses before the several societies at the anniversaries to be held a year hence.

At a quarter before eight, after prayer by Prof. R. Dunn, Rev. J. Mariner preached the Anniversary Sermon, from 1 Sam. 8:5, 6:

Now make us a king to judge us like all the nations. But the king despised them, when they said, Give us a king to judge us; and Samuel prayed unto the Lord.

Only the briefest report of this sermon can be given, and the peculiar, quaint, forcible, pathetic, humorous and bizarre utterances would need to be read without abridgment or attentively listened to in order to be properly understood and estimated. He at once gained and steadily kept the attention of the audience to the close. He said:

It is one thing to copy; it is another and higher thing to originate or invent. To imitate implies a valuable power; to furnish something worth imitating signifies something still better. To repeat other men's thoughts may not be a very great matter. Libraries may run through a man's head, but at the end of the process it may be as empty as ever. We ought to profit both by the successes and failures of the past. It is well to prize and honestly praise bygone goodness; but it is better to find good things now.

We have had enough of the work of unearthing the defects and faults of our fathers. They were grand and noble men. Randall was no copyist, save that he copied Christ. He did not ask to be like others. Not ambitious to reproduce the past, he would bring in what should be. The fathers dared to set out on a new voyage. They did not wish to make a pope for of themselves; they would unmake the popes already existing. They would un-Calvinize the Calvinists. They taught free grace and free will. They might not have known so much of technical theology as others, but they knew the Bible, men, and life. They were not ashamed of full tones. They did not speak in apologetic whispers. Their mode of promoting revivals was not hackneyed. They had earnestness, and believed in life even when it rose to excitement. They remembered Pentecost and sought its repetition. Their going into the country rather than into the cities has been criticised. But that was a merit of their method. There they found the elements to be built up into the best types of character and life, fitted for service in the cities. Their parishes extended a hundred miles. Colby is found traversing half a dozen states. The cities were wisely left to a later time. It is not well to call up their faults. They had rare and solid virtues. They were original men, and not copyists or echoes.

Some may question whether this originality is worth so much. They ask whether we may not put a liberal plank into the platform and go over to another position and company. May not the minister join the converts, instead of leading the converts to join his church? Such surrender is not what we want. We don't want to seek a throne and make a king. If we had a throne, we should fight over the question, Who shall occupy it? It is presumptuous for any man to assume to speak for the whole denomination. It is well if each can speak wisely for himself. In speaking for the denomination, the poor and weak should be taken into account as well as the rich and strong. Our work within the denomination should be done not so much for others outside as for ourselves.

We have made real and cheering progress in our work. Besides the 70,000 members we now report, we have given to other denominations many of their best members, as well as some of their very poorest. If more or less churches have gone down, there are many others that have nobly gone up. Instead of the school-houses and barns in which our fathers preached, we have church edifices that embody convenience and taste. We have as good ministers to-

day as the fathers were, and far more of them. They are as pious and devoted to their work, and though some of them have larger salaries, they often die poorer. We want more of them. We want a company of evangelists, besides the pastors. We want our papers and books to be thoroughly denominational, and items and thoughts furnished from every section and every class. Let the denomination keep its name, for it is honorable. Let it be enterprising, independent and hopeful.

Our schools have multiplied cheerfully. What a family of them have sprung from the mother at Parsonfield! If she were to buy two hundred acres of land and call them home, what a gathering would appear. And how much that family stands for. And this has not come from the effort to be like others, but of the energy and faith we have put into the effort to do our own proper work. In missions we are doing well, both in the home field and foreign. Here we can use men and money to the highest purpose; and if they are supplied, it is easy to foresee a grand future. It is hard work to build up churches in the midst of heathenism, whether it be of the foreign or domestic kind. But the gains have been real and large since Noyes and Phillips first went out to Orissa. We shall go on with that work, won and bound to it afresh by the graves that hold our beloved dead. Other reinforcements will follow that now waited for and on its way. Let us learn that our dignity is found, not in ruling, but in serving. We have abounded in good resolutions and speeches, but they are not all. Noble deeds have followed them.

Why should we change or turn copyists? Our cause has been the winning one. The New Orleans slave-pen, against which we protested, is now the home of a F. Baptist church. Our record on Temperance is a clear and noble one. We have promptly answered all calls to the front which this cause has sent out. And these principles by which we have stood are triumphing. We want as much zeal in preaching Christ as in advocating reforms, and it is suspicious when we lack it. The courteous approach of other denominations to us owes itself more to our independence than to our seeking their favor, just as our maintenance of free government has won the confidence and sympathy of monarchies. Close communion and Episcopacy begin to coquette with and praise us. Randall would rejoice in all these signs of progress could he look down upon them from his heavenly height.

A few things are needed in order to our real and rapid progress.

1. We want a settled policy for years to come, so that we may be assured of order and permanence. We don't want to go to each General Conference or Convention looking for and shuddering at a coming revolution. We want whole, rounded men, and a healthy and harmonious development.
2. We want the earnest heart as well as the quickened brain. The power coming from the indwelling of the Holy Ghost is the vital thing.
3. We want more mutual faith and fraternal feeling. We want to be free from jealousies, invidious distinctions, harsh criticisms and managing rings.
4. We need to pay our debts before needlessly incurring others. This will save our credit and beget a needed public confidence.
5. We need to recognize the fact and act on it, that God calls men to preach, who have not graduated at a college. Hinder not those whom God calls. Some of the most useful men in our ministry are those who have never been blessed by the advantages of such a course of study.
6. Let us trust that our successors will be wiser, stronger and more efficient than ourselves, and that our denomination will, under their direction, sweep like a noble ship into her triumphant port, with the old name preserved, the old flag flying, and the watch-word pealing out on air, "Christ, and Him glorified!"—Adjourned to meet at the close of the public services on Thursday evening.

WEDNESDAY, OCT. 8.—MORNING.

The Annual Meeting of the Home Mission Society was held at 8-1/2 o'clock. The chief business transacted was the election of officers. These were substantially the same as those chosen last year. The Society then adjourned to the hour appointed for its Anniversary.

At 9-1/2 o'clock there was held a social religious conference, concluding with the celebration of the Lords' Supper. The conference was conducted by Rev. A. H. Morrell of Harper's Ferry. The hymn, "Am I a soldier of the cross," was sung, when the leader read a scripture lesson, offered prayer, and made remarks introducing the subject of the Christian Soldier as the theme of the meeting. Short prayers and pertinent remarks, interspersed with songs of praise, followed in quick succession. Some spoke out of the depths of their experience, others recalled reminiscences, and still others expressed their purposes for the future. So well were the moments occupied, that there were, in the space of an hour and a half, sixty prayers and exhortations. The spirit of the meeting was most excellent, and increased in depth and fervor from its commencement to its close. It was in every respect a "love feast," except in name.

At the communion, Rev. J. Stevens and Prof. Dunn presided at the table, and the

elements were distributed by the deacons of the church in Farmington, assisted by the deacons of the church in New Durham, sometimes designated as "the mother church." The remarks made and the solemnity and interest of the occasion rendered the season most precious and memorable.

AFTERNOON.

The Anniversary of the Education Society was held at 2 o'clock, P. M., the President, Rev. G. T. Day, in the chair. After singing, and prayer by Rev. E. W. Porter, the Com. appointed at the previous meeting, to consider the subject of rendering aid to Bates College, made their report. This report was temporarily laid on the table, to be taken up at the close of the Anniversary addresses. The Cor. Sec., Rev. W. H. Bowen, then read his annual report, which was especially brief but suggestive.

He said: The great question before the Christian church to-day is, how to meet the demands for an efficient and adequate ministry. The plea, "Come over and help us," sounds out from all quarters. The ranks of the ministry must be chiefly filled by those who come from families in humble circumstances. Not many of the worldly wise or eminent are called, or, if called, they do not answer. From the less prominent circles the recruits must be expected. Who shall send and provide for them? What is our part of the work? First, we must pray the Lord of the harvest to send forth laborers. This is the Master's direction. Praying in the true spirit, we shall hasten to employ all proper means to induce young men to enter the field, and to encourage and sustain them in it. Each church should lay its hand on such young men as may be found within or about it, and aid in effecting their consecration to this service. And those in the field can aid others who are entering it—aid them by being better ministers themselves, and by freely giving them counsel and sympathy and encouragement.

The number of young men in our various institutions of learning who have the ministry in view appears to be increasing. The whole number of such young men aided by the Society the past year is 70,—an increase of 10 over the number aided the previous year.—The report was approved, and it was voted that the usual number of copies be printed for gratuitous distribution.

Rev. A. H. Heath then addressed the Society. He said: This Society claimed to be the guardian of all good learning, and here was the place to discuss topics bearing on this object. Educated mind was never needed in the pulpit more than to-day. We have been gaining in this direction, but there is still room for improvement. He would utter no criticism over those who have not enjoyed the advantages of college education. Real Christian manhood is wanted, and time will show if it is present. If college study interferes with the development of this quality, it is unfortunate, but never really needful. We want the culture and the faith of Mitchell who shone like a star in the heaven of science, and then went up to be himself a star in the diadem of Christ; the large knowledge and deep piety of Hugh Miller, who read off to us the history of the azoic ages as he found it written in the rocks, but who also read his New Testament with the reverent faith of a Christian; and found there the lessons that were dearest to his heart; the rare attainments of Faraday, who could weigh the moon in the scales of his thought against a Scottish mountain, but who brought his own soul to the test of Christ's teachings as to the only perfect standard. We know how Leverrier, sitting in his study, without a telescope, and basing his calculations on the recorded perturbations of Uranus, pointed out the spot where a yet undiscovered planet might be looked for; and when the tube of the telescope was turned to the designated point, there flamed out the circling sphere and gave us a fresh revelation. This illustrates the power of educated mind. We want minds in the pulpit, educated to an equal efficiency, and that can deal thus skillfully with the great facts and truths of morality and religion, until men shall find, not simply a star, but a God blossoming on their vision. We want men who can follow these scientists,—many of whom are honestly and naturally skeptical over the teachings of the Bible,—through all their course of observation and experiment, detect their errors, and balance and keep them on the proper track. The speaker here detailed a series of experiments bearing upon the theory of spontaneous generation, that would sweep God from the universe, and which he regarded as illustrations of the principle, that Christian scientists are the only possible correctives of that science which lacks the Christian element.

But we need educated mind imbued with the Spirit of God. This last is the really vital thing, and the young men do not forget or ignore it. A man can reason and plead and charm without this, but he can not melt sinful hearts and bring men to Christ. Absorbed with questions of education as we have been and are, and having only a given amount of power on which to draw, we are at times lacking in soul force, because we have so largely used up the energy in supporting the action of the brain. But the need of it is urgent. A plain and ignorant old woman, who can not frame a sentence correctly, having this fervor coming of God's spirit, will master

worldly and unbelieving hearts which resist all the culture and skill of the pulpit scholar and orator. She carries more than human magnetism. It is God's power throbbing in our speech that saves us from feebleness and gives us success. Having both the educated mind and the inspired heart, we shall go forth to conquer.

Rev. Dr. Fullerton followed in a speech whose vivacity and wit and humor, underlain by a really serious purpose, rendered it highly effective, but which can not be really exhibited in a brief report. He commended, in the highest terms, the brethren from the West for the generous magnanimity they were showing in their co-operation to secure the needed aid for Bates College. He thought it had been seldom equaled, and declared that it challenged his profoundest admiration. He then proceeded to paint a vivid picture of the scene when, 26 years ago he made his maiden speech on the subject of education. It was the most effective speech he had ever made. He urged, at that time, the need of more literary culture as a preparation for the pulpit. It evoked such a storm as is seldom seen. Only one man came to his side, and he said that, though the views presented were in the main and in themselves correct, yet the speaker's legs were so long that he was striding quite too far ahead of the denomination to warrant any expectation that he would be followed. One man replied,—looking out of the window meantime toward the distant horizon,—that, in the light of that speech, he saw in the distance a college education called for as a preparation for the ministry. Very likely he did see it, for, as time has proved, it was really there, and we have learned to look at it, close at hand, without any mortal terror. He went from that meeting with a heavy heart.

But things have changed. There isn't opposition enough now to awaken enthusiasm in a speaker. For a real speech is born of the energy stirred by opposition. Men send for Wendell Phillips, ask him to lecture on the Lost Arts, or Street Life in Europe, and go away at the end, saying they have heard a speech from the great orator. But they haven't. Send up a basket of added eggs to Boston, to be emptied by a mob which makes him their target, and then you will hear a real speech from him.

Twenty-five years ago, at General Conference, we sought to finish up a partially-filled subscription of \$10,000 for aiding theological education. It was a long, hard task. Dr. Burns stood up and pleaded with the audience, and especially with one prominent and well-to-do man in it. After a long time and much pressure the object was gained, and the congregation went wild over the achievement, and spent their enthusiasm in stamping and clapping and shouting. Then the Moderator, touched in a profounder and more reverent way, wished some one to voice the gratitude of the assembly in thanksgiving and prayer to God. And the one man to whom the eyes and hearts of the audience turned for that service, was the sainted Hutchins,—a man whose dropping mantle, as he went up to God, was so white and spotless that no one of us has yet ventured to touch it with one of our fingers. There are other mantles loosening, but we can not afford to dismiss the wearers yet.

We now propose to raise \$200,000 for Bates College. That won't make it rich. By no means. It will just enable it to get on paying its needful expenses. It is now, though but partially manned, running behind \$4,000 a year. It wants another building at once. It won't do at all to fall back and say, "The college has a backer in the person of Mr. Bates, and so we need not trouble ourselves about it." If that sentiment were to prevail, I would move to request Mr. Bates to do what a New York paper advises him to do,—send his gifts to Bowdoin, or to some other institution representing his own denomination. But he stands like a rock in his devotion to the college. He sends us word that his heart is in it. One of his friends in Lewiston says of him, that he thinks more of the college than of all his capital invested in the business of the city. And to fail in meeting the generous offer of such a man as that, with promptness, appreciation and self-sacrifice, is what we are not going for a moment to consent to. As has been said, the fathers have done noble things; and the young men will worthily follow them. Yes, they will do it. The purpose flashes now in their eyes. Like Job's war-horse, they snuff the battle afar off, and are eager to go forward and meet the armed men, and they are to bring back a victory.

At the close of the addresses, the report of the Com. was taken from the table, and discussed frankly, earnestly, and at length. In substance, the report recommended that the Ed. Society give its note for \$25,000 to Bates College, and pay interest on it from the time when the whole sum of \$200,000 shall have been secured,—provided not less than 25 persons can be found who will be responsible for making up any deficiency in the interest due on this note while the work of raising the \$25,000 is going forward, so that neither the present funds nor their income shall be liable for any part of the sum due the College. It also recommended putting an efficient agent at once into the field to raise this amount. Three members of the Com. offered to take their share of this responsibility, and, during the afternoon, a few others proposed to do the

same thing. The whole subject was considered, and on its various sides; the arguments for and against the plan were presented and weighed; suggestions respecting other methods that might be more practicable were thrown out from time to time; and at six o'clock the subject was recommended to the Com., with instructions to report at an adjourned meeting, on Thursday morning, at half past 8. The Society then adjourned.

EVENING.

The Anniversary of the Home Mission Society was held at 7 o'clock, the President, Rev. S. Curtis, in the chair. A large audience gathered, completely filling the house, and a fine company of S. S. children enlivened the occasion with some excellent singing. After the devotional exercises, and the presentation and acceptance of the Treasurer's report, the audience listened to an abstract of the report of the Cor. Sec., Rev. A. H. Chase.

He said: This Society is now 39 years old. It has not done a great and noticeable work during any one year. But it has gone on doing something real every year. Each Y. M. has stations needing aid. The South and West need aid as never before. There are the Chinese heathens, the ignorant Romish masses, the German rationalism from over the sea, and the liberalism that chiefly means license. There is a necessity for a pure and free gospel. This alone will save the country. If you love and would help the Foreign Mission, our educational interests, the welfare of the freedmen whose chains we so long labored to strike off, then come forward and aid the Home Mission cause, for only as this prosper can they be sustained. Do you love the denomination; do you care for the prevalence of its influence? Then help the Home Mission Society.

During the past year, there have been special hindrances to progress, but, in spite of them, there are some cheering facts to report. The receipts have been a little more than \$10,000, an increase of \$2,000 above the receipts of the previous year. The financial condition has been improved. The debt of the western Board has been paid, as well as other old debts.—The Sec. then proceeded to give some account of the fields in which the Society is making appropriations, read some brief extracts from the letters of several missionaries, and specified a number of new fields from which pleas for aid are coming,—Kansas, Alabama, Texas, California, Oregon, &c. There are now some 2500 members gathered into the churches among the freedmen.

The Sec. gave an interesting account of his recent visit to Louisiana, and especially to New Orleans; referred to the interest awakened by the labors of Rev. D. P. Cilley while serving as army chaplain in the South; to the meetings of worship held by the freed people in the old slave pen and auction room in the Crescent city; to the joy with which his coming was hailed by a good old colored brother, who had a F. Baptist Treatise on our Faith, and whose confidence was wholly satisfied when he found that the visitor carried a copy of the same work; of the steady faith reposed in the prophecy of an old minister on his death-bed, that the Freewill Baptists of the North would yet visit and care for them, and of their patient waiting, in spite of ridicule and overtures to go elsewhere; and of the overflowing gratitude which followed as the fellowship was vitalized and deepened by intercourse. There are three Q. M.'s, a number of churches and ministers, calling themselves F. Baptist, in that region; but their knowledge of us as a people is small, and they greatly need instruction and guidance. The report closed with a brief and encouraging statement respecting the Sec's travels and labors, with the obvious results which they yielded. The report was approved, and a vote passed providing for printing and distributing the usual number of copies.

Prof. R. Dunn then addressed the Society, briefly, but with his usual effectiveness. He proposed simply to consider and reply to a few objections brought against such missionary work as this Society undertakes. It is charged that it is sectarian; enters into partisan competition with others to build churches where they are not needed.—But it is not a work involving any more competition than any other form of church work. There are other churches in most places where ours are planted. The argument against planting churches lies equally against maintaining those already existing.

There is no objection to a real denominationalism. Instead, it is a virtue. Men and women unavoidably have different views of religion, as well as farming, politics, trade, and education,—in respect to the sun and the air. Increase of knowledge brings change and diversity. They interpret the Bible differently. That can't be helped. These diverse views embody themselves in different organizations. Episcopacy, sprinkling, &c., are regarded as right by one, as wrong by another. To ask either to surrender a strong and vital conviction is unreasonable. It is not necessary to real unity. Indeed, faithfulness to conviction must be the basis of all Christian unity that is anything more than a name and a sham. Souls don't unite by stultifying themselves. And it is proper to build up a denomination for the same reason as to

Concluded on fourth page.

S. S. Department.

Sabbath School Lesson.—Oct. 19.

QUESTIONS AND NOTES BY PROF. J. A. HOWE.

THE CROSS FORETOLD.

MATTHEW 16: 21-28.

QUESTIONS.

21. What did Jesus show his disciples? From what time forth? Why must he go to Jerusalem and suffer? Was suffering forced on Christ against his will, or did he choose to suffer? To what extent did he foresee his last experiences? How did this intelligence affect Peter? Had this ever before been told the disciples? When did they first comprehend the true object of Christ's mission? Why was Peter so bold in his language to Jesus?
22. How did Jesus answer Peter? Why was Jesus so severe in reply? The appropriateness of calling Peter, Satan? The meaning of "thou art an offense unto me"? What does *diabolos* mean? Of what do the things of God say? The things of men?
23. What did Jesus then say? What is meant by "come after me"? What by "deny himself"? By "take up his cross"? By "follow me"? What did Jesus give as a reason for following him? How can this verse be true? What is meant by "for my sake"?
24. What questions are here asked? What is meant by his soul? What by "lose his own soul"? How can a man exchange his soul for the world? What is the answer to these questions? What announcement is here made? When will this occur? John 6: 40. The meaning of "the glory of his Father"? How will Christ reward men? What works are necessary for salvation?
25. What is here affirmed? The meaning of "verily"? Of "shall not taste of death"? Of "the Son of man coming in his kingdom"? Mark 9: 1; Luke 9: 27. Was this promise fulfilled? Acts 2: 1-4; 4: 31-33.

NOTES AND HINTS.

21. The scene of the events here described is Caesarea Philippi, a town at the foot of Mount Libanus, and near the source of the Jordan. It was the ancient Laish, afterwards called Dan, the Dan denoted by the expression "from Dan to Beersheba." Here Christ blessed Peter for his confession,—"Thou art the Christ, the Son of the living God," and here that, having prophesied of his church which should never perish, he began to announce what awaited him. "From that time" means after having declared to Peter and the other disciples the destined institution of his church. Previously, Christ had intimated that he must become a sacrifice for the world. He had said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3: 14. It accords with the usual method of revealing truth to have this announcement delayed until the disciples were prepared to receive it. At the beginning of their discipleship they would have been confounded by it. They expected him to be a royal, invincible Messiah, with which a prophecy of his death would have collided and wrought evil. They had just declared their faith in him as "the Christ," the Messiah of God. Therefore it was time for them to know what their Messiah was to do. He was to build his church, which should withstand assault and decay; he was to "go unto Jerusalem, and suffer many things," and "be killed," and "be raised" again. The necessity of his journey, denoted by the words, "how that he must go to Jerusalem," was originated by the object for which he came into the world. He had "a baptism to be baptized with." In order to carry out the redemptive work he had undertaken, he "must go unto Jerusalem."

Christ reads the future, and sees at whose instigation his death will take place. "Elders, and chief priests, and scribes" composed the principal men of the city and nation. The elders were members of the Sanhedrim, or the council of seventy that ruled the city. The chief priests were the presidents of the orders into which the priests were divided. There were usually twenty-four priests in a class. The scribes wrote, expounded and taught the law, and kept the records of the city and people.

This statement, although alarming the twelve for a moment, made no deep impression on their minds. They knew not "what his rising from the dead should mean," nor remembered, at the time of the crucifixion, this prediction. Perhaps they grew so accustomed to the marvelous things Christ did and said that their minds hardened under them. The enemies of Christ remembered this prediction, when the apostles themselves forgot it.

22. Peter, flattered and elated by the words of Jesus, "Blessed art thou, Simon Bar-jona," "Thou art Peter; and on this rock I will build my church," "I will give unto thee the keys of the kingdom of heaven," with characteristic boldness seized on the garment, or took hold of the hand of Christ. It is not in keeping with the circumstances to say that he took Christ one side to rebuke him. That is too deliberate for Peter. It is more in harmony with what is natural to the man to say he seized him, took hold of his hand or his garment. The rebuke of Peter was an outburst of loyal feeling, forbidding that to be which he could not endure to have occur. The apostle means that Christ must change his course, and shun this experience. This sentence, "Be it far from thee," might have been rendered, "God be propitious to thee." It forms part of a proverbial expression current among the Jews. The language shows how much Peter was moved by the prediction. It was an appeal to Christ to avoid the very experience for which he came into the world. Hence it was a temptation.

23. Christ, seized by Peter and rebuked, turned to him and said, "Get thee behind me, Satan." Mark says that he "looked on his disciples, and rebuked Peter." Probably Peter represented their feelings and wishes by his course, and Christ intended his reply for the good of them all. The words here applied to Peter were once addressed to Satan in the wilderness. Matt. 4: 10. Most Catholic writers apply only the words, "Get thee behind me," or "Go out of my sight," as it might read, to Peter,

but the term "Satan," to the personal Satan whose service Peter was unwittingly performing. It is claimed that the term "Satan" was not addressed to Peter, but more from a desire to shield Peter, than to stand bravely up to the language used. It is evident that to say of Satan, "Thou savorest not the things that be of God," would be meaningless, but to call a man Satan because he stands in the place of Satan, putting offenses or stumbling-blocks in the path of duty, and caring to please men rather than God, makes the language both severe and consistent. Peter was representing the side of Satan against Jesus, and therefore was addressed as "Satan," the tempter. "Thou art an offense unto me." The common use of the term "offense" for "stumbling-block," is here made. To savor is to taste or smell acceptably, to relish, to take pleasure in.

"The things that be of God" refers to the plan of redemption which Jesus was to finish. Peter was not in sympathy with that plan, as he had heard it unfolded by Christ.

24. This episode gave occasion to Christ to declare the law of self-sacrifice. He taught that forgetfulness of self was an integral part of discipleship. To follow Christ requires self-denial, and not until the mind is brought to recognize and choose that principle, can one walk in the footsteps of Jesus. Notice the universal application of this law of self-sacrifice: "If any man will come after me, let him deny himself, and take up his cross, and follow me." To "come after" Jesus is to imitate his spirit, or to obey his precepts. To deny self is to put our desires under, instead of over our wills, and our wills in subjection to that of Christ. The expression, "Take up his cross," was a proverbial remark of that day, yet meaning more than the disciples saw. It is necessary for any person who will be a disciple of Jesus to consent to obey the law of sacrifice of self for duty and for Christ, because circumstances will often be hostile to Jesus and friendly to evil.

25. The Saviour here teaches that even life on earth is not the highest gift of God, and that if any man will "save his life," rather than his virtue or obedience, if he will "put life higher than Christ, he will, in the world to come lose all that is meant by the term 'eternal life.'" On the other hand, if Christ is ranked higher than life, and the disciple will sacrifice even that rather than disobey or renounce Christ, he shall find hereafter, that his loss is everlasting gain. In our day, when loyalty to Jesus involves no exposure to death, the danger is that we be not willing to yield less than life for Christ. The mania for riches is doing more to blast Christian character than all other evils. The record of daily dishonesties should cause us to hear Christ say, "If any man will have riches he shall lose them, but whosoever will lose riches for my sake shall find them."

26. The answer to this question is, "Nothing, and worse than nothing." This verse is generally misunderstood. The word rendered soul does not mean what we understand by that term. The same word appears twice in the twenty-fifth verse, and is translated "life." If it means "life" in the twenty-fifth verse, why should it not mean "life" in the twenty-sixth verse? The question of Christ, therefore, is, "What is the profit of a person who gains this world at the sacrifice of eternal life," or "What shall a man give in exchange for that life?" The life denoted by the word rendered soul is that found when the earthly life is lost for the sake of Jesus. It is life in the fullest sense, that life which, in the twenty-fifth verse, is compared with mere existence on the earth. In Luke, this question is asked: "What is a man advantaged if he gain the whole world and lose himself, or be cast away?" The meaning of the passage is obvious. To obtain the things of this life men sacrifice themselves, that is, their virtues, their principles, their character; and when God calls them to another life they are not prepared for his joys. That life to come is so full of good for man, that he does not truly regard his own happiness who harkens himself away for this present world.

27. Here is a prediction of an event which must have been, to the disciples, a mystery not understood, for if they could not comprehend his promised resurrection, how could they know the meaning of the return of Jesus from the skies? Jesus announces his triumphant re-appearance after his death and ascension, and his judgment of men. "The glory of his father" seems to denote the majesty in which the advent will be made. He will not then come in humility but in demonstration of rank and authority.

The same prediction is repeated in Matt. 24: 30, 31; 25: 31-46. "Then he shall reward every man according to his work." By "reward" is meant recompense both the good and the bad according to their works. If they have saved their lives rather than their characters, or if they have lost their lives, in human estimation, for the sake of righteousness, they shall be properly rewarded. To the believer will be given eternal life, to the worldly and unbelieving "the wages of sin."

28. The "some standing here" who were not to "taste of death" until the Son of man come in his kingdom, were some of the apostles who were not to die until the promised coming of the Son of man was fulfilled. The disciples had no unnatural tenure of life. In the year one hundred they were all in their graves. When, then, did they see what is here promised? Not on the mount of transfiguration, for that does not correspond to the coming of Christ in his kingdom. When did he come in his kingdom? The answer is, when his kingdom came, when his kingdom took definite form in the Christian church, and came by the gathering of converts and believers under the preaching of the apostles, and the descent of the Holy Ghost. In Mark this

passage reads, "until they have seen the kingdom of God come with power," which was seen in the day of Pentecost, and in subsequent experiences given in Acts. Luke says, "till they see the kingdom of God." The passage refers to the work of Jesus in connection with the preaching of his gospel, after his ascension. The expression to "taste of death" is supposed to be suggested by tasting a bitter potion from a goblet or cup.

The practical lessons of these passages give them their value, and are obvious to all. May every teacher have courage and grace to apply them to his scholars.

Communications.

Homeward.

BY REV. J. M. W. FARNHAM.

We must not leave London without seeing one of its fine parks. Regent's, one of the largest, is a long distance off, and no street cars, but therein what you will find in no other city in the world,—a system of underground railways. A short walk brings us to the station, and, buying a ticket, we are directed upon which side to descend to avoid crossing the track. The platform and cars are lighted with gas. There is a double track, and the diminutive engines go shrieking past each other, dragging their little trains at full speed, usually below the surface, sometimes beneath the open heavens, but often plunging into long arches under the streets and houses. Arrived at your destination, you ascend the steps upon the same side of the road, and pass out into daylight. These railways are so numerous that you may easily and quickly reach any neighborhood you desire. A few minutes brings us to the entrance of the park.

We took a long and tiresome walk through the extensive and beautiful grounds, spending most of our time in the great metropolis and commercial center of the world. In sight-seeing, shopping and visiting friends, we have become familiar with most of the great thoroughfares and principal places, and must now be off to see something of other parts of England.

But we can not think of leaving till we have heard Spurgeon and Newman Hall. As we approached the Tabernacle, there were a few tiers of persons gathered upon the steps. While those provided with tickets passed through a gate, and crossing the yard, were admitted at a side door, the crowd upon the front steps was constantly and rapidly increasing. Though there was the most good feeling, yet those nearest the doors maintained their position. After long waiting and much crowding, we heard the bolts slide and simultaneously the three large doors were thrown open, and, borne upon the tide, we were carried forward, finding a convenient and comfortable seat near the middle of the house directly in front of the pulpit, or where the pulpit would be if there was one. The building is elliptical, with two galleries, one above the other, extending quite around it. The fronts of the galleries are attached to light iron pillars painted white, which support little arches all round the building under the roof. In the center of the roof are five octagonal windows. There is no pulpit. The front of the platform is in the shape of three semicircles, the central one projecting a little forward.

Mr. Spurgeon's table is not in the front and center, but a little aside and off on one side, leaving him room to move about and free to speak without the intervention of anything between him and his audience. We were watching for him as he entered and walked across the platform, sat down and bowed his head upon his hand a moment, as if invoking assistance. He then came forward and in a very natural way said, "Let us pray." His prayer was simple, fervent and comprehensive. The first hymn,—one of his own composition,—he nearly recited. A chorister on the platform at his left led the singing, and it seemed as if the whole vast assembly joined him. He then read the eleventh chapter of John, giving paraphrases and brief explanations and applications.

He is a man of medium stature, rather short, and slightly corpulent. He seemed about forty-five. The upper part of his face was shaved, but below and on his chin were whiskers. He has thick hair and a low forehead. None of his pictures, however, do him justice. When he speaks he has a pleasant expression that none of the artists have caught, though some have represented him with his mouth open. His movements are slow. He spoke of course without notes and very fluently; yet it was easy to observe that he often brought a sentence out differently from what he intended when he commenced it.

Among several slight errors we noticed, he said of some "notion" it was "grossly untrue," and of our sins, that they "divide us from God." But his language is simple and his tones natural. His chief peculiarity seemed to be the use of common expressions and old sayings.

"In what does his great power consist?" we asked ourselves while listening to a good, plain, practical discourse, from John 11: 39-44. What he said was not strange or peculiar, but just what you would think any one might say. Beyond what has already been said, we could discover nothing but great earnestness and thoughtful sympathy with all classes. His face looked careworn, as well it may, when we consider he has charge of that large church, a college, and theological seminary, an orphanage, and a large number of out-stations, missions, colporters, &c., &c. In private conversation he is very pleasant and social.

In the afternoon, we went to Surrey Chapel, to hear Newman Hall. The church is octagonal in form and much better lighted than Spurgeon's. When they commenced reading the liturgy, we feared there had been some mistake, and asked one sitting near if it was Newman Hall's church. Half assured, yet fearing the question had been misunderstood, we looked for Mr. Hall. It certainly can't be that very aged, white-haired gentleman in the reading-desk conducting the services. We had never thought of him as being an old man; and in a maze we began to think how long since we first heard of his "Coming to Jesus," and vainly endeavored to recall from his father's memoir some dates as to his father's or his own life that would throw light upon the subject. Just then a tall man, of middle age, entered and ascended to the pulpit. We were not at all pleased to see this stranger come in,—fearing an exchange, and that we should not hear Newman Hall.—Again interrogating our next neighbor, we asked, "Who is that?" "Newman Hall," was the reply. "Is that Newman Hall?" And his very satisfactory response was, "Yes."

Mr. Hall is a dissenter, and of broad, catholic spirit. Though he uses the liturgy he does not read prayers. When, after the service, I expressed my surprise that they read the liturgy, he said, "We claim to be the only ones who use it properly."

His theme was "The Gospel the bread of life." The only thing remarkable about the discourse was its plainness, and great simplicity. But he was earnest, interested, and interested every one who heard him.

His language is much more chaste and correct than Spurgeon's. He is a man of learning and culture, and possesses more refinement than Mr. Spurgeon. When told how much he was honored for giving all of his father's life,—the dark side of the picture with the bright,—he said it was pretty hard; he sometimes thought people will say, "He must be a strange sort of a man if he had such a father as that." But it was the way his father had left it, and it was necessary in order to show the work of grace. We told him it could not but do good wherever it was read, that it had done us more good than any other book, and expressed a hope it might be abridged to bring it into the reach of all classes.

Like Spurgeon, he is at the head of numerous evangelical organizations. He is said to have fifteen Sunday schools, with some five thousand children in them. He has the care of missionaries in seventeen localities. And after the Sunday evening service, the members of his congregation go to hold out-door meetings in various directions. Connected with his church are numerous clothing societies, Industrial schools, Temperance societies, and Tract societies, besides contributing to other associations. In this way several thousand pounds are expended yearly, besides supporting the services at Surrey chapel. Though burdened he looks fresh and vigorous, and his conversation is animated and hearty.

"Autobiography of Vine Hall," author of the Sinner's Friend, is the book referred to.

Moses.—No. 4.

Pharaoh in his anger sent Moses away, threatening his life if he ever came into his presence. Soon after this, God sent the most terrible judgment that ever fell upon a guilty nation,—the death of the first born in the land, both man and beast, in one night so that there was not a family among the Egyptians in which there was not one dead. And Pharaoh thrust Moses and the children of Israel out of his land. From their departure from Egypt till they entered the promised land, they were led by Moses, guided by a pillar of cloud by day and of fire by night. It required all the wisdom, fortitude and patience he could command, to quiet the restless multitude, still their murmurings, control their turbulent passions, and lead them on their difficult way. Then his story is replete with wonderful interpositions of divine providence, through the intercessions of Moses. We will notice two or three of the most wonderful and grand events, in which Moses bore a most conspicuous part.

Almost as soon as Pharaoh had banished his dead, he hardened his heart and resolved to pursue the Israelites, and force them back to bondage. He accordingly raised an army, started in pursuit, and overtook them when they were encamped near the Red sea. Josephus tells us there was a ridge of mountains, terminating at the sea on either side of them, so that to human appearance there was no way of escape. The Red sea before them, mountains on either side, and Pharaoh's army in the rear. The people were filled with fear, and laid the blame on Moses, accusing him of bringing them into the wilderness to die, where there were no graves. But Moses' faith did not fail him, and he commanded them to stand still, and see how God would deliver them. "The Lord shall fight for you, and ye shall hold your peace." Immediately he received the commandment from God to move forward, and stretch out his rod over the sea. He did so, and God made a high way in the sea, and a whole nation of more than two million people, with their flocks and herds, passed through the sea that night. Never was there a more wonderful escape; never a more triumphant march. The Egyptians, in the darkness of the night, pursued the fleeing hosts of Israel until the whole Egyptian army was in the midst of the sea, when, at the waving of Moses' rod, the waters of the sea closed over them, and the whole Egyptian army was drowned. What a magnificent display of God's power! What songs of praise went up to God from the hosts of Israel at this great deliverance!

God had saved them with an outstretched arm, and delivered them from their oppressors with a great salvation. W—N.

Not Alone.

Our Saviour, while speaking to the Jews in the temple, said, "He that sent me is with me; the Father hath not left me alone, for I do always those things that please him." And at the close of his last interview with his disciples, before his death on the cross, he said, "Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me."

He who was the brightness of his Father's glory, voluntarily came to earth, lived a suffering life, and died an ignominious death, not seeking his own will, but the will of the Father. He was conscious of the love of the Father, of the perfect union that existed between himself and the Father, and of the co-operation of the Father in the mighty works which he wrought. Consequently, through all the varied scenes of his human life, even when deserted by his most devoted earthly friends, he could say, "I am not alone." He seemed to give the reason that the Father had not left him alone, in the assertion that he made, that he did always those things that pleased him; and to his disciples he said, "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." His followers are required to exercise the same mind that he possessed. "He became obedient unto death, even the death of the cross," and those who follow and obey him, have the precious promise of his unchanging love and constant presence.

"If a man love me," said Jesus, "he will keep my word; and my Father will love him, and we will come unto him and make our abode with him." Precious promise! And, oh, how precious, is the fulfillment of that promise!

Various are the situations in which the Christian is liable to be placed; but no external circumstances can deprive him of the presence of his Saviour, and nothing can separate him from his love. He may be called to resign worldly ease and comforts, and, in the employment of his heavenly Master, to perform arduous duties, requiring high moral and intellectual attainments, and to contend with combined opposing influences, and he may deeply feel his own insufficiency for the work assigned him; but he hears the voice of his Saviour, saying, "Lo, I am with you always," and the language of his heart is, "I will go in the strength of the Lord God; I can do all things through Christ that strengtheneth me;" and he has the pleasing consciousness that his "labor is not in vain in the Lord." Or he may be placed in a less active, but more trying situation, and be removed from the active scenes of life, to the lonely couch of suffering.

Yet, though affliction's storm may rage,
He thinks not of repining;
For 'mid the dark and threatening clouds,
The rainbow bright is shining.

And, though the waves of deep distress
Are o'er him wildly rolling,
A voice, that brings him heavenly peace,
Of speaks, with words consoling.

He's not alone, and, oh, how sweet
The words of love that cheer him;
While angels, from the world of light,
Bring heavenly music near him.

He fears no evil; for the Friend
He trusts will leave him never;
He'll safely pass death's gloomy vale,
To dwell with Him forever.

Bath, Me.

REBECCA E. STAPLES.

Lofiness of Christ's Character.

There are physical altitudes presented to our contemplation, and there are moral ones. And a sublime wonderment of mind and exaltation of soul attend both conditions. The action of those sentiments is intensified, proportionate with the altitude attained. You direct your steps towards a mountain,—it presents an attraction even before you reach it, towering loftily into the sky, prophetic of the inspiring views when you reach its summit, expressive of grandeur and sublimity and colossal immobility. And so to the soul that has resolved to abandon its sinful life and the low vale of sensualism and worldly pleasure, Christ towers attractively before him in the grandeur of his character; his God-like nature and perfect life, the vast difference existing between his life and Christ's life appearing so great, the moral altitude so much loftier, the contemplation inspires his mind with a sublime reverence and awe.

We commence the ascent of the mountain,—how our view begins to widen! On the common ground we get views of woodland and field and lake and river. But how circumscribed the compass. We begin to climb the mountain,—how our view broadens,—how the landscape stretches away in pleasing and magnificent prospect! Our souls approach Christ, we begin to ascend him in the study and contemplation of his character and attributes. Even in the vale we obtain views of these,—his love, his mercy, his grace. But oh! how our views broaden and widen as we ascend in our study and contemplation, stretching away before our wondering souls in infinite prospect; how the elements of his character and attributes become illustrated more broadly and grandly and in more exalted phases; his far-encircling love, his infinite mercy, his exhaustless grace. O soul! thou art infinite, boundless in thy capacities for knowledge, but from all thine acquired lights, thou wilt ever find Christ rising infinitely above thee! When, in the other world, thou shalt become clothed with the higher capacities of immortality,

and shalt climb the mountains of knowledge in conception and appreciation of his character, as thou gapest peak after peak, still wilt thou find Christ looking down from summits above thee. Thou mayest deem the next high beyond is the last, as, in ascending the literal mountains of the earth—"Hills deep o'er hills and Alps on Alps arise."—Though, in the literal case, thou art able to gain the final summit at last, yet never wilt thou be able to find the summit of Christ's character; still will new scenes in the phases of contemplation be continually expanding into sight! still will the uncomprehended Christ, in sweetly perplexing mystery impel thee to fall before him.

"Lost in wonder, love and praise,"
O Saviour! I thank thee for existence,—for the capabilities of my soul, able to go on in such progressive comprehension of thee, yet never able to come to a full comprehension. I thank thee for the enlarged enjoyment which attends, ever parallel with enlarging comprehension. Oh, grant me thy spirit to aid me in this blessed study; for without such assistance, I shall make but meager progress; but in proportion as I shall receive and retain thy spirit shall I continue to go on in rapidly acquiring knowledge of thee. GEO. E. PLACE.

Danville, N. H.

An Hour Before Day.

BY JOSEPH FELLOWS.

The literal night is often a time of gloom. The sick in wakefulness and pain, travelers on difficult highways, and mariners on stormy seas, "wish for the day."

Moral and religious night, caused by ignorance and sin, is terribly gloomy and distressing. The world has had much of such, one of which is now to be described.

The night had been long and dark. There were but feeble glimmerings of light. Pollok speaks of the Bible as a "star that rose on time." But only parts of it were then written, and the fragments of it here and there shone but dimly, like very distant stars, to the bewildered inhabitants of earth. There was a moon in that night, the law of Moses with its ordinances, but that moon was waning and its light was feeble.

Men groped in darkness. They stumbled and fell, they knew not at what. Many love darkness rather than light. It was not altogether so then. Some knew there was something better and desired it. There was a gracious promise of a "day-spring from on high," of the glorious rising of "the Sun of righteousness," and there was a longing for their coming.

The morning star is the harbinger of coming day. It shines not of its own light, but of that borrowed from the sun. At the time now spoken of, it was below the horizon. Not far from Jerusalem, on the slope of a hill, commanding the valley where David fought Goliath, John the Baptist was born. He was a son of the priest of the course of Abia. He now dwelt in Hebron, twenty miles south of Jerusalem. Near that town Abraham, his wife and Isaac were buried. This John from the first day of his accountability was "filled with the Holy Ghost." Soon in the wilderness of Judea his ringing voice would be heard crying, "Repent ye, for the kingdom of heaven is at hand!" Over in Galilee by the sea of that name, some boys were mending their father's nets, who were to become fishers of men and teachers of the world. One of these lads was named Peter, quick, active and impulsive in all his movements. Saul of Tarsus was then on the stage and was in Jerusalem, a student in the Jewish law, studying with Gamaliel, a noted teacher. This Saul was a Pharisee, his religion was an outside show, but God was to have him to defend the truth and bear his name before kings and Gentiles.

But there was a Sun. It was to rise. In the city of Nazareth, sixty or seventy miles from Jerusalem, was one who was the "desire of all nations," and the world's hope. "He was just and having salvation," but then was "subject to his parents" and assisting his poor father in maintaining the family by working at the carpenter's trade. Mark 6: 3. He was soon to appear. Patient, yet anxiously waiting ones. The night is wearing away. The morning light will break. In Jerusalem is Simeon, just and devout. The Holy Ghost is upon him. To him it has been revealed that the darkness is soon to disappear and the "promised day of Israel" come. The "Lord's Christ" will appear, the star in the east guide the shepherds to him and the hosts in heaven's eternal orchestra, in delightful strains, sing "Glory to God in the highest."

Rev. Amariah Loomis.

The subject of this sketch was first licensed by the Catlin Church (Holland Purchase T. M.) Aug. 21, 1830. On the 7th of Sept., 1834, he was ordained by a council chosen by the Chemung Q. M. He labored as a minister in this and adjoining Q. M.'s, until 1855, when he moved to the state of Iowa. Here he immediately identified himself with, and began to labor for, the cause of Christ. Never shall we forget the interest he took in our welfare while laboring in the ministry in northern Iowa, as deeply seated in memory are the kind words of cheer and the fatherly counsel of the aged veteran, and his earnest pleading at a throne of grace for the cause he loved. Old and young, professors and those not professing Christianity were always ready to listen to Father Loomis with grateful attention.

Religion, with him, was so natural a theme of conversation, that no place was found for the unnatural delicacy so frequently manifested when that theme is introduced. His pure, unselfish nature is seen in one event of his last hours. His companion said to him, "You are almost through. Does the way still look bright?" "All bright," was his cheerful reply; but immediately forgetting self, he began again to talk of the churches and their needs. But he now finds employment in a sphere of life where anxiety and disappointment can not come. He died at his residence, near Riceville, Iowa, Apr. 30, 1873, aged 72 years, 9 months and 24 days.

"And we are glad that he has lived thus long, and glad that he has gone to the reward. When his weak hand grew palsied and his eye dim with mist of age, it was his time to die."

A. D. SANDBOEN.

Continued from first page.

build a cart,—not for itself, but as the means of reaching some real good beyond. We want to organize Christian forces as well as military, for the sake of efficiency; we want churches as well as armies. Each man fighting on his own hook isn't likely to reach great results. And so our work is justified.

And there are masses of people who are not effectively reached by the forces now at work. We want the new agencies to do what is not done by the old. There are thousands even in the city of Boston who are unreached by the gospel. New workers are wanted to seek and save them. And, scattered all over the land, are communities without the gospel, and the church, and more or less of them must receive them at our hand or not receive them at all. The field is large, the calls are pressing, the need great, and the extended and systematic effort of this Society is what we should at once provide for.

Rev. G. T. Day made the second address. He said it was well to hear and answer all honest and real objections to such a work as this Society is doing, but the argument should not suspend or lessen the labor, and we need not expect to escape croaking, criticism, or opposition. The Master himself met these, and it is enough for the disciple that he be as his Master. Caution must not suppress a living conviction, and conservatism is mischievous when it palsies the arm or stays the step of a Christian worker. He presented and urged the following points:—

By its very genius the gospel is diffusive, like leaven in the meal. Christ's word to all disciples, and in every century, is, "As ye go, preach." Shut up religion in the heart, and it perishes like flame in a vacuum. We get by giving. The kingdom of God is built and extended only by the aid of just such missionary effort as this Society embodies.

This missionary work is not something added to religion; not something exceptional, extra, occasional, beyond the average duty, like the Romish works of supererogation, that are supposed to pay for indulgences and hurry souls through purgatory. They who think of religion in general as the buying of a through ticket to the kingdom of God, and missionary effort as so much extra money spent for luxuries at way stations or for rides in the parlor car, make a mistake equally sad and pitiable. The missionary spirit is a central quality in every genuine Christian life. And the sooner we outgrow the need of being kindled, now and then, into a spasm of sympathy and generosity, and make this service regular, the better for us and the world.

All great and good things among us had feeble beginnings, and went up to majesty and power as the oak from the acorn. Christianity itself once lay in swaddling-clothes in a manger in Bethlehem. Harvard University, at the outset, was embodied in a small bundle of books given by a small-purged but large-hearted Christian scholar. We don't know how grand a thing lies in these little germs. Philip Doddridge, at his birth, seemed a puny thing in human shape, pulseless and without breath, and he was laid aside that the sexton might be summoned. An old nurse was moved to minister to him, and her wise and patient love kindled the hidden spark of life into a flaming vigor. We know what came of it. Multitudes have read his expositions, and seen the richest meanings of God's word leap out from beneath the puzzling sentence; great crowds hung on his lips and felt his soul-compelling uction drawing them to a divine life; tens of thousands of souls on every Sabbath day are still making chariots of his precious hymns on which they are swept upward to the very threshold of the kingdom. What the faithful woman did for the world through her service for Doddridge, this Society undertakes to do and does in aiding many a feeble church, whose life, it may be, has long trembled and still trembles in the balance, and that has no fate but death unless such help shall speedily reach it. The years and the land are full of illustrations.

Giving and receiving such aid is mutually helpful. The receiver, if using the aid healthily, is blessed by having the sympathies drawn out, the heart deepened, and similar effort inspired in behalf of others. A church that has been helped through a great strait is not likely to look on coldly and see a sister church in similar tribulation go down to despair and death.—And the giver is blessed. An individual or a church, marrying the heart to a great truth or principle or cause, however large the service rendered, is still more richly blessed by the quickening which the truth or cause gives back,—just as the sea responds to the generosity of the stream by sending its tides up through the channel till the banks are overflowed and the intervals are covered. Many a young man who went out and strove for four years to give us a nation and make liberty the birthright of all, left his home a piece of human driftwood, and came back to it a clear-eyed patriot and a resolute man. Let a soul or a church give itself for a life-time to the labor of building Christ's kingdom into supremacy over the continent, and it shall see and experience even grander transformations than these.

The home field and work have all the elements of grandeur. The two extremes of the country are divided by thousands of miles. Every land of Europe is represented by our teeming population. Africa stands before us in the dark-faced negro, and Eastern Asia in the tawny Chinaman. The ancient heathenism, the superstitions of the middle ages, and the audacity of modern science are all here to be mastered by the gospel we are bidden to spread.

If we fail to heed the home call, it puts the severest suspicion upon our professed and seeming interest in the foreign work.

If there be any zeal that is stirred only at hearing of the heathenism of Hindustan, while the sight of not less fearful heathenism at our doors wakes no heart-throb, it is a zeal in danger of cheating itself and harvesting only chaff.

Unless the home interests are cared for, all others must suffer, for they form the soil into which these strike their roots and from which they draw their life.

It is even more a privilege than a duty to enter into this waiting work. We toil to save and redeem the country we love; to open doors that lead to a blessed life for our children and our children's children; to bring in the final triumph of Him on whose head are many crowns, and whose "well done," spoken over a service that copies the beneficence of his own, gives to life an eternal completeness.

The Cor. Sec. then made a brief but earnest appeal for funds, which was responded to by pledges and a collection which really improved the condition of the treasury. Adjourned.

THURSDAY, OCT. 9.—MORNING.

The Foreign Mission held its annual meeting for the election of its officers and the transaction of other needful business, in the church, at 8 o'clock, A. M.; the President, Rev. E. Knowlton, in the chair. After hearing and accepting the report of the Treasurer, re-electing the Board of Officers, &c., the Society adjourned to meet at 2 o'clock, P. M.

The Education Society was called to order at half past 8, according to adjournment. After devotional exercises, the Com. presented their report, which was substantially the same as that brought forward and considered the previous day, the chairman stating that there seemed to be nothing else promising so much in the way of harmonizing the committee and the Society. On motion, after a few remarks, the report was adopted as a whole, and without dissent.

Formal business was then suspended for a short time, to afford opportunity for the Com. to solicit the names of those who would unite in taking the responsibility of providing for the payment of the interest on the Society's note to Bates College, until the principal was raised. This effort having yielded small positive results, the vote adopting the report was reconsidered, and a resolution was offered, proposing to give an unconditional note of \$25,000 to Bates College, and a similar note of \$17,000 to Hillsdale College. This re-opened the discussion, which went on till nearly half past 11 o'clock, through the courtesy of the Temperance Society, which gave up a large part of the time belonging to it, to the Education Society. The debate was earnest, animated, and in the main dignified and kind. At the end of it, the subject was again referred to the same Com. as before, and the Society adjourned to 1 o'clock, P. M.

TEMPERANCE MEETING.

The Anniversary of the Temperance Society was appointed at 10 o'clock. At that hour the Education Society was in the heat of discussion, and the Temperance Society postponed its meeting one hour. It was nearly half past eleven, o'clock before the way was fully made for the Temperance Society to hold its meeting.

The President of the Society, Rev. D. Boyd, occupied the chair. The 924th hymn in the Psalmody was sung, and prayer was offered by Rev. A. Lovejoy. The records of the last meeting were read and approved. The Treasurer made his report, which showed that there is some more than one hundred dollars in the treasury. This report was adopted. The addresses followed. Rev. J. M. Brewster of Rhode Island was the first speaker. He commenced by referring to the magnitude of the evil of intemperance, and stated that probably no single thing presented such obstacles to the work of the Christian laborer. The great question of the times is, How can the progress of this gigantic evil be stayed? Some tell us but little or no progress, has been made, and that there is now quite as much liquor drinking as there ever was. This may be so or it may not; but had the cause of temperance never been agitated, we might have all been drunkards, and this a nation of drunkards. We all admit that the present state of things is deplorable. Why has no further progress been made? How can greater progress be made?

The first reason why greater progress has not been made, is because many professed temperance men have meant nothing by their professions. If not secretly intemperate, their temperance principles are made subservient to expediency. How often has this cause been wounded in the house of its pretended friends! In order for greater progress, there must be a change in this particular.

Another reason why greater progress has not been made, is because many professed temperance people have been inconsistent in the bestowment of their patronage. The rum grocery is often patronized in preference to the temperance grocery, because it can, in consequence of carrying on the abominable traffic, afford its tea and sugar a little cheaper. The temperance traveler often goes to the rum-hotel in preference to the temperance hotel, because the former may have greater notoriety or more ample accommodations. In order for greater progress, there should be a change in these things. The temperance man should be careful, lest he do anything, however small, to sustain the abominable traffic.

Another reason why greater progress has not been made is the license heresy. Rum-selling is a crime, and should stand on the same level as other crimes, as theft, robbery and the like. Who would think of licensing murder, theft, and the picking of pockets? But just as well do this as license rum-selling; nay, better do it. But some tell us that rum will always be sold, and why not enrich the treasury of the town or

city with the money paid for a license? But this would give crime the dignity of legal support. And then what shall we do with this money? Shall it be put in the treasury from which funds are taken to pay for repairing our highways, educate our children and support the Lord's poor? No, never. The priests were more consistent when they refused to put the thirty pieces of silver returned by Judas into the common treasury. It was the price of blood, and so is the money obtained from license. In order for greater progress, this heresy must die and be buried.

Still another reason why greater progress has not been made is because intemperance has been sustained by social influence. John Smith, the rum-seller, and John Smith, the thief, receive very different treatment from Madame Good Society. The latter is punished according to his deserts, and his family is socially ostracized. No matter how good a woman Mrs. John Smith may be, Madame Good Society turns away from her with disgust and fears the contamination of her touch. On the other hand, Mr. John Smith, the rum-seller, is a jolly, rollicking sort of man. He wears good clothes and drives a fast horse. Whoever touches him, Madame Good Society says, "hands off." She greets his wife and family, who are in full sympathy with his iniquity, with a smile. She nods, bows and caresses. Such a procedure, which prevails in almost every community, is an abomination in the sight of God. Let the rum-seller and his family be treated in the same way as are the thief and his family, and rum-selling will receive a blow from which it can not recover. It will require nerve to do this, and in some cases produce convulsion, but it must be done, and it will eventually be done.—The speaker closed with an expression of his conviction that the cause of temperance would eventually triumph.

"God moves in a mysterious way His wonders to perform."

It was so in the overthrow of slavery, it may be so in the suppression of intemperance.

Rev. John Stevens, of Me., followed. He arraigned Alcohol as a heathen. He always had been a heathen, and conducted as one. He was wicked, even quite as wicked as Satan himself at his age. He would have this heathen arraigned and treated according to his deserts. This address was such an one as only the speaker can make, and quite unreportable. It produced an abundance of merriment and good feeling.

The Society then passed a resolution requesting the ministers of the denomination to preach upon the subject of temperance the last Sabbath in Oct., and circulate the pledge.

AFTERNOON.

The Education Society re-assembled at the hour specified, 1 o'clock, and the Com. presented the following report:

1. Resolved, That this Society proceed at once to raise \$50,000 for theological instruction in Bates and Hillsdale Colleges; the amount of \$25,000 to be raised for each. The payment of the whole or any part of this sum to either College shall proportionally release the society from its obligation to that College, incurred by its note.

2. That this Society give notes, one of \$25,000 to the President and Trustees of Bates College, the interest on which shall begin at the time when the Treasurer of Bates College that \$75,000, in addition to the pledge of Mr. Bates, has been legally secured to the college,—also that a note of \$17,000 be given to Hillsdale College, interest on which shall commence at the time when the interest becomes payable to the President and Trustees of Bates College. Said notes shall be made for ten years, the interest on which shall be paid annually.

3. These funds shall be available for the use of said Colleges as long as all teachers in these Colleges, supported in whole or in part by the income of the funds of the Society, shall be approved by the Executive Committee of this Society.

4. That this Society instruct its Executive Committee to employ the services of an agent for the purpose of securing the \$50,000 named in the first resolution.

After a few words of explanation, the question was taken, and the report was adopted, though a pretty large minority voted "No." After the transaction of a few items of business, the Society adjourned sine die.

FOREIGN MISSION SOCIETY.

Two o'clock, the hour set for the anniversary exercises of this Society, found the Education Society still discussing the important question which had already absorbed so much time. At three o'clock, however, the way was clear, and Rev. E. Knowlton, President of the F. M. Society, took the chair, and Rev. A. H. Heath, of Providence, R. I., opened the exercises by prayer.

The Secretary's report showed that the work in the foreign field is receiving the efficient service of a faithful band of missionaries, and although their number is inadequate to the vast requirements made upon them, still they toil on heroically, receiving constant tokens of divine approval. The three missionaries lately sent out are, with Bro. Bachelor and wife, reported as safely nearing their destination, and the laborers in the field, are already preparing to give them a glad welcome. Three other persons have already offered their services to the Mission, and they will doubtless be sent out the next autumn. The whole receipts for the Mission during the year, including bequests, &c., are \$15,778.68, but three times that amount would hardly provide for improving the opportunities that are constantly opening there, and it is earnestly desired that the home churches let no lack of funds cripple the future efforts of the Mission. But the report, since it will soon be published for gratuitous distribution, need receive no further mention here. It was adopted.

The reading of the report was followed by remarks by G. F. Mosher, Rev. D. W. C. Durgin of New Market and Dr. Perry of New York city. The first speaker referred to the pressing need of female physicians in

India. The condition of women in that heathen land is deplorable. The method of treating the sick is a source of great hardship to them. Since the physicians there, such as they are, are mostly men, and since a rigid caste-system forbids men in nearly all cases to enter female apartments, therefore the woman who is so unfortunate as to be ill must endure the affliction without medical treatment, and perhaps die in consequence. But physicians of their own sex are eagerly sought and gladly admitted. Unfortunately, however, the cases are quite rare where their services can be obtained. Therefore, in view of the great moral as well as physical need there is of this class of missionary laborers; in view of the fact that the large company of wives and mothers in India are constantly entailing great suffering upon their off-spring for want of a proper knowledge of their physical natures; and in behalf of the multitude of young girls and maidens who are constantly approaching womanhood, with no acquaintance with those important laws which govern their sex, it was urged that the proposition to reinforce our Mission in India with one or two female physicians be favorably entertained. It is a branch of Christian service that is receiving the appreciative attention of all who are practically interested in the highest welfare of the heathen, and one in which there are the most urgent needs that our Mission should engage.—It is hoped that the subject may receive the attention which it deserves, and that this brief presentation of it may result in real benefit.

Bro. Durgin's theme was the necessity of Christian activity, especially in the Foreign Mission service, and it was strongly enforced. Aristotle begins one of his books thus: "This book is written for action!" The Bible is our guide, and its injunctions prove that it too was written for action. Our work as a Society is to carry the light of life to the millions sitting in darkness. It is only by active effort that this work can be accomplished. It is not enough to procure the missionaries, and then when we see them sail away from sight feel that a heavy job is off our hands. We should follow them with our prayers, and not only that but with our money, and God will see that the work does not fail. His ear is open to our petitions, and his hand strong to do all we need. By the telegraph, one can communicate with another though removed by the world's circumference. But God is not outdone by the telegraph. While our petitions ascend on one line gracious answers descend on the other, and the precious promises are fulfilled.

The success of the past has been cheering, but that gives no liberty to lessen our efforts to-day. Especially should we pay little heed to those croakers who pretend that the task of converting the heathen world is too great for human undertaking. Our business is to go forward. Certain officers expressed to the Duke of Wellington doubts of the success of a mission which he had undertaken. The reply was, "When the chief issues his marching orders, what is the business of the subordinates?" "Why, to march." So our orders are, from heaven's great Chief, "Go ye into all the world and preach the gospel to every creature." The millions already converted in heathen lands forbid us to despair. Even so notable an anti-mission sheet as the *London Pall Mall Gazette* acknowledges the great success of mission work in India. Let us go forward, trusting in God, and he will give us the ends of the earth for an inheritance.

The speaker was listened to with marked attention, and at the close of his remarks a collection was taken in aid of the work. While the hats were passing Dr. Perry referred to the meeting of the Evangelical Alliance in New York, which he had left in coming here, and quoted the remarks of a learned delegate to that meeting from India, who portrayed the great work that missionary laborers were doing there, and expressed the earnest hope that our part of the work should not be left undone.

After singing the 835th hymn in the Psalmody, the Society adjourned to give place to the anniversary meeting of the Woman's Mission Society.

WOMAN'S MISSION SOCIETY.

The Anniversary exercises of the Woman's Mission Society were held at 4 o'clock. Mrs. L. R. Burlingame, the President, presided. The 850th hymn in the Psalmody was sung, and prayer was offered by Rev. A. A. Smith of Portland. The Treasurer, Miss L. A. Demeritt, made a statement of the condition of the treasury. It appears that \$338.40 have been received, and all this sum, except \$3.00 expended for books, is still unappropriated.

The President then stated that it was expected that Mrs. C. E. K. Davis, of Olneyville, R. I., would be present and address the meeting, but as she had, for good reasons, failed to come, the President had consented to say a few words. She said in substance: Some may wonder why women should embody their interest in missions in a public meeting, or take any responsible work upon their hands. In reply, we say that it is better that all classes of Christians be represented in Christian work than a part of them. We feel the pressure of other cares and duties, but we can command some time for a cause like this. There is a reason for our special work as women, that we may feel and meet our special responsibilities and be strengthened by bearing them. And every addition to the band of workers promises larger results. There is a reason also in the fact that the weight and woes of heathenism press with peculiar force upon woman. And now, for the first time, in the opening of the year, Christian women are enabled to gain a direct access to the wives and mothers of India, so that a new day is dawning upon the darkness of that land. They are our sisters, they have special claims upon us, and we alone can reach them.

We need also to undertake great things.

Our sisters in single states may well undertake the support of one female missionary, or, if that is too much, two or more of them can unite in the undertaking. It has been fittingly suggested that we provide for sending out a lady educated at a medical institution, and Miss Crawford, now in the foreign field, forcibly urges the same view. (An extract from the letter of Miss C. was here read.) As the Waldenses in France visited from house to house, offering beautiful fabrics for clothing the body, and then used the opportunity to urge the proper adornment of the soul, so a Christian woman may be sent by us, who, while proscribing for the diseased frame, may direct the inner eye to the Great Physician of the spirit.

And in order to success there must be patient persistence. It is easy to organize and begin; but to work on, year after year, when the enthusiasm has passed away with the novelty of the undertaking,—this is what will both test and tax us, and call for the energy of patient, brave and believing spirits, earnest workers, consecrated powers. Will we not take up the task and carry it on? If it is accepted in the spirit of a true faith and love, we shall find the yoke easy, the burden light, the satisfaction abundant, and the success large and sure. (Want of space compels this mere abridgment of the address, which was heard with attention and interest.) The Society then adjourned, and the meeting was closed with the benediction.

SABBATH SCHOOL MEETING.

The Anniversary of the Sabbath school Union was held on Thursday evening, commencing at 7 o'clock. Dr. R. P. Perry, of New York, the President of the Union, was in the chair. The singing for the evening was by the Farnington Sabbath school, led by the pastor. Prayer was offered by Rev. J. Rand, of Mass.

The report of the Treasurer, D. Lothrop, was made by E. W. Page, Esq. It showed that \$484.90 are in the treasury. This is mostly an invested fund, the interest of which meets the current expenses. The report was accepted.

The Corresponding Secretary of the Society, E. W. Page, Esq., then made his fourth annual report. Returns from only 174 schools have been received. The reason why so few returns have been received is doubtless owing to a defect somewhere. The Society should seek to learn this and strive to remedy it. Some reports received are full of interest. One of these was read. The report then stated the donations made through Rev. L. L. Harmon, the General Agent. Besides a small amount of money, some 800 volumes have been given to destitute schools in different parts of the country. The report then gave some space to the discussion of the character of S. S. libraries. The publications of D. Lothrop & Co. were warmly commended. Our S. S. papers, *The Little Star* and *Myrtle* were spoken of in the highest terms. The report concluded with an earnest appeal.

The President then made some remarks referring to some reminiscences of the past. Thirty years ago he passed through this village, a wicked young man, little thinking that at this time he should be here and preside at a great Sabbath school meeting.

Rev. A. L. Houghton, of Lawrence, then addressed the meeting. He believed that the Sunday school of to-day had been raised up to meet a want of to-day. It is an institution of the church. The wants which this institution is adapted to meet are:

1. A want in doctrinal teaching. Infidel publications and infidel teaching are thrown broadcast. The teaching of the Sunday school greatly counteracts these.

2. The special care of souls. There are demands upon the pulpit made now not made in former times. The pastor can not care for all. The S. S. teacher is especially the pastor of his or her class.

If the S. school meets these wants, the church and the S. school are one. The pastor should be in the Sunday school, not however, as the teacher of some one class, but he should there be a living presence. The speaker urged the importance of the teacher being prepared to meet his class. The teacher should be full of his lesson, he will then find no difficulty in teaching the lesson and enforcing it. The most prayerful teacher, other things being equal, is the most successful. In conclusion the speaker referred to the grandeur of the Sunday school work.

Rev. A. A. Smith, of Portland, was the next speaker. After a brief introduction he proceeded to speak of the duty of the church to the S. S. teacher. Many of our teachers are laboring men and women, and have burdens to bear. They can not supply for themselves all the means of culture and information. The church should supply a library especially adapted to their use. It should do this though it does cost something. The speaker referred to what his own church is doing in this work, and closed.

Rev. J. S. Burgess spoke in a spicy way of the importance of all learning to sing, to the great merriment of the congregation.

L. S. Coffin, of Iowa, gave some account of pioneer life and Sunday school work.

Rev. J. Munier spoke of the work accomplished in his own Sunday school class. He deplored that so few Sunday school scholars, in many places, attended the preaching service. He had found a boy in Providence, twelve years old, who attended two or three Sabbath schools, but did not know what a sermon was. He closed with a pleasant address to the children.

At the conclusion of Bro. Munier's remarks the Union adjourned, and a session of the Anniversary Convention was held. Rev. E. Knowlton occupied the chair. The speakers for the next Anniversaries were announced by the Secretary of the Committee of Arrangements.

Rev. J. M. Brewster offered the following resolution which was adopted:

Resolved, That we extend our most sin-

cere and hearty thanks to the pastor, church and citizens of Farnington for the generous and efficient manner in which they have entertained these Anniversaries; and to Mr. J. T. Furber, General Superintendent of the B. & M. R. R., and W. H. Turner, Superintendent of the Portland and Rochester R. R., for free return tickets.

The Convention then adjourned. Benediction by Rev. E. Knowlton. So closed a series of well attended, pleasant and profitable Anniversary meetings.

The Morning Star.

WEDNESDAY, OCTOBER 15, 1873.

GEORGE T. DAY, Editor.
G. F. MOSHER, Asst. 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.

The Anniversaries.

There is perhaps no apology needed for giving so much space this week to the reports of our Anniversary meetings. This does indeed make the usual variety impossible, and especially does it shut out an account of the earlier meetings and some of the notable members of the Evangelical Alliance, which had been put into type. We regret this, but presume a very large part of our readers would prefer to have the record made promptly and fairly full. Thus we have sought to make it.

We have no space in which to speak of the occasion in any specific way. The attendance was quite large, the interest at times rose to a high level, and the hearts that were not deeply stirred must have been sadly destitute of nerves.

The great matter in hand was that which kept the Ed. Society so long in session, at different times, and which called out extended debates that we have no space to report adequately, and so have chosen not to report them at all. The final action taken is reported in the very form which it assumed, so that there may be no room for misunderstandings. It will doubtless be received with some surprise, but it is commended to the candid and considerate regard of our readers.

Hearing and not Doing.

This seems to be one of the most fatal follies of which the world is guilty nowadays. There is truth enough uttered and instruction enough given, both by the living voice and the unmistaken lessons of daily experience, but a painfully large part of it fails of any good effect. Take the pulpit ministrations, for instance. Think of what a vast number of sacred desks there is in this country, from which are weekly uttered the greatest truths that ever concerned human beings. Eternal life on the one hand, on the other wretchedness and despair. Love and its blessed fruits here, hate and its bitter harvest there. On this side the beauty of goodness, on that the deformity of evil. The narrow way leading to life, the broad way ending in death. Of these two opposite issues mankind is made aware from week to week, often from day to day, and still the broad way is thronged, and multitudes keep pressing on, even against the warnings that come echoing back from the places of the lost. To be sure, the world is not all going to the bad, but at the same time its moral condition is sadly behind its privileges.

Admit that there is a good deal of cant and twaddle uttered under the name of Christian preaching. Hearers often become disgusted by it, and are set still more strongly to follow their own inclinations. They often witness examples of faithfulness on the part of these shepherds, such as the worst sheep in the flock is not often guilty of. But setting all this aside, the world receives truthful instruction enough to save it seven days in the week, if it was not so prone to ignore the messages. Ministerial unfaithfulness, or the lack of opportunity or importance to become better will never afford these perverse transgressors a valid excuse for their sins. We don't need Paul's testimony that "not the hearers of the law shall be justified." Common sense teaches us that it is only the doers who should expect to stand before the Lawgiver.

What could we expect to speak with sharper tongue to the soldier than the sight of a comrade shot for desertion and falling dead into his coffin, or to the harder class of criminals than the terrible gallows-scenes that are of so frequent occurrence? And yet desertions in the army go on undiminished, and seemingly the more people are hanged the more it is necessary to punish in the same way. The fault is not that the warnings are too gentle, or the punishment too mild, but that the people will not properly heed the terrible lessons that they teach. One might almost admit that if there were no penalties at all, crime could hardly hold a wider sway.

Does any one suppose that, warned by the recent heavy calamities in Wall Street, the stock-gamblers will learn caution, and be content to make fortunes slowly, to the end that they may hold them longer? There is certainly no good reason to expect any such result. The masses do not profit in that way. The rule has been illustrated by the operations of the last few years. The exception is interpreted by the transactions of those few cautious ones who have dealt sharply but knowingly, and who have consequently been able to go through the panic unharmed. It is these exceptions that redeem nearly all branches of business, still making it safe to say that there is integrity in the world, and that it is slowly making its way.

In all these respects men are constantly failing to do as well as they know. And what is chiefly marvelous is that they will so per-

sistently pursue their own welfare, and still pursue the path that they must know can end only in hardship, disgrace or death. Last spring, when bank defalcations were so numerous, and one after another of those who had hitherto stood well in society was going down in disgrace, we kept querying if the spectacle would not have its effect upon remaining cashiers and make them more careful not to stain their good name. But how little weight it has seemed to have. In nearly every state in the Union during the last three months the same sad story has been told. "He was trusted in business and social circles, but he has suddenly fled, and is found to be a heavy defaulter." What could be more deplorable than the case of the late Secretary of the Union Trust Company of New York? A position that he had held almost from boyhood simply because it was a very important one and his integrity seemed capable of resisting all the temptations which it offered, he suddenly vacated, fled out of the knowledge of his friends, and was found to have been practicing a system of fraud for the last half dozen years.

Of course nothing can be gained by repeating these sad failures here, unless they may serve to warn others who may be similarly exposed, and help to fortify them against the first yielding to the tempter. It will be marvellous if the last few years' experience, showing as it does how sure one's folly is to overtake him, does not have the effect to put all classes of men more on their guard. If they still shut their ears and make as though they did not hear the warning, what must the end be?

Object Teaching.

The latest illustration of this popular method of teaching was at Fort Klamath, Oregon, Oct. 3, when Captain Jack, Boston Charlie, Black Jim and Schonechin, some of the Modocs engaged in the treacherous murder of the Peace Commissioners, were hung by the neck till dead. It seems to have been the purpose of the Government to make it an object lesson, for they caused to be gathered and witness the execution all the Indians within a convenient distance, and the U. S. officers stated distinctly that the hanging was to be thus public so as to have a salutary effect upon other Indians with bloodthirsty natures. A novel application, certainly, of the latest method of Sunday school instruction.

If this had been a western lynching case instead of a legal execution, and if the parties had been disguised ruffians hanging poor wretches whom they had hunted down for horse-stealing, this cant about making salutary impressions and teaching useful lessons might not have occasioned remark. But for the United States government thus to employ the speech and the methods of the gallows-instructor, and to stoop so far from its high position as to deal with criminals in this sensational and frontier style, is deplorable indeed. What wholesome effect can a death-scene like that possibly have on a band of savages? If they were capable of intelligently reasoning on the matter it would be a different thing. But, used to scenes of death as they are, and usually caring as little for bodily torture as do brutes, from what crime can it be possible that the spectacle of this execution will restrain them? Really, it would seem more fitting to erect a gallows on Broadway, and there hang Stokes and his fellow-murderers at midday, than thus to execute a quartette of ignorant Indians, in a remote and unsettled region, in the presence of others quite as ignorant, and largely incapable of reason or reflection. For we would most likely get an audience on Broadway that would be capable of drawing conclusions from the scene.

Moreover, how can this Government hang these hunted and outraged Indians, for simply retaliating on the race that they believe has hunted them to death, while it lays no hand on Jeff Davis and Admiral Semmes and General Winder and the other rebels and pirates, who, enlightened but inhuman, murdered and starved a nation's sons by the hundred? Of course the cases are not exactly parallel. But if it was for murder that the Indians were hung, did not these rebels murder in a much more atrocious manner? If the element of treachery had to do with the sentence of the Modocs, wasn't the treachery of these unfortunates of a much blacker nature? We venture to say that the whole record of Modoc tortures would present no darker picture than the daily scenes at Belle Isle, Libby and Andersonville not many years ago.

Now, we know that this is the era of peace and brotherhood, and that the feelings of the conquered southerners should not be needlessly stirred; but so long as these are both national matters, and the Government has had the disposition of both cases, we should like to know by what considerations the former criminals were left unpunished and these so spitefully hung. Are the few remaining Modocs to be regarded more than the whole South, that there should be this seeming urgency to terrify them into submission? Or did the Government fear the consequences of hanging the representatives of leading families and a great constituency, but sees no risk in hanging a brace of ignorant savages, whose allies it would feel no hesitancy in shooting into submission, should any practical protest appear?

It is not the question itself of death by hanging that should seem to claim special attention in this case, but the consistency of the transaction with others that have received quite different treatment, and the passionate not to say French style of carrying out the whole matter. To be sure, the Modocs were guilty of a capital offense, but is this Christian land the place where moral instruction by public executions should be attempted, and that under the sanction of the Government?

The condemned Modocs themselves seem-

ed to have but a partial and wholly irresponsible idea of their crime. Witness the matter-of-fact observation of Black Jim, who, as he stood with the rope about his neck and about to be launched into eternity, philosophically remarked, "If we are to die, I think we should make some arrangement for our spirits in the other world." What wholesome impressions will such men as these carry away from a scene which must have impressed them as being no very painful affair after all? We can not but believe that the execution has wholly failed of its professed object, and that the whole affair is a reproach to our civilization. If one could conceive of a fitting occasion for a public execution of this nature, and for its avowed object, this certainly has not been it, nor are the Indians the people who will be likely to learn any useful lesson from it.

Current Topics.

A UNION COMMUNION SERVICE. One of the chief features of the Evangelical Alliance meetings in New York last week was a Union Communion service held Sunday afternoon in Dr. Adams' church. It is a large building, and the audience room was crowded, even the galleries being closely filled. Dr. Adams presided, and the occasion was made especially significant by the fact that the English Dean of Canterbury assisted in the service. Prospective Episcopalians doubtless feel somewhat disturbed by the occurrence, but the Dean is a man of broad Christian sympathies, and he could not allow the practice of High Churchism to keep him back from this blessed service in his Master's name. Leading clergymen in the Baptist denomination were also present, and Christian hearts were knit in closer union as they were reminded of the death and resurrection of a common Lord. Although the Alliance as such will hold no Union Communion service, still this is an approach to it which can not fail of a wide and salutary effect. Let the prominent men in any denomination engage in a service, and no matter what the articles of faith say, they will be followed in practice by the masses of that denomination. We are glad that an occasion was offered for those Christians, Churchmen and all, to indorse by their presence this unrestricted privilege of sitting at the Lord's table. May the occasions be repeated until they shall cause no remark, unless by their omission.

A CHRISTIAN ENTERPRISE. The free college in Brooklyn, N. Y., where men and women are trained for practical Christian work, has already proved itself to be a valuable help. Its object seems to be to teach applied Christianity, that is, to instruct people in the ways and means of living helpful, useful lives. The question of how to work to the best advantage in the field of practical philanthropy, which perplexes so many, here receives a reasonably successful answer, and its record is already one that the college need not hesitate to own. The large number who have already received instruction here give such promise of success in applying it, that the working force of the institution is increased, and hereafter it is hoped that no one may be turned away from its doors. Rev. T. D. Talmage is at the head of the college, and his enthusiastic, practical nature impels the students to faithful and active service. Of course the strain upon his time is great, considering his already numerous cares, but it is a needful work, and God hardly allows his servants to be idle when that is waiting to be done. Could not a similar work, and in a like spirit, be undertaken by other Christian laborers in the Master's name? The minister's hands of course are usually full, and in many cases he bears much more than his portion of the burden, but whenever he can use his influence to help along work like this, he can hardly fail of divine approval. It is only by self-denying, persistent Christian work, even when the hands are weary and the heart is heavy, that the Gospel can be carried to "all the world."

AN OUTBREAK OF FULTONISM. There was a decided outbreak of Fultonism at the recent Bible Union anniversary, which seemed to show that modest preacher in his true light. Read some of his utterances, taken at random, but not, on account of disjointedness, liable to any unfair interpretation. He modestly remarked: "I belong to Jesus Christ and the Baptist church," and that "the only means or machinery existing on the earth for the salvation of men is the Baptist church." What a catholic spirit the reverend gentleman must possess! What a spectacle of Christian love and union this poor world would be obliged to witness, if that were practical Christianity! But to continue. Speaking of certain Christians represented in the Evangelical Alliance he graciously observed, "I suppose I love them well enough, but I do not love them as I should," and added, that he was "ready for union with them whenever they would come and join the Baptist church." Why must the Christian spirit be outraged, and the old world visitors to that great religious gathering in New York be insulted by such impudent and clownish conceits as this? Fortunately, that is not the typical Christian spirit of this country nor of the churches, but these reports evince a spirit of steadfastness. R. V. A. M. Tolman was appointed Corresponding Messenger to next term of the Sabbath School, Oct. 19.

MR. ADAMS REVIEWED. The public is at last gratified by the appearance of Ex-Secretary Wells' review of Charles Francis Adams' memorial address on William H. Seward, in which it will be remembered that Mr. Adams indulged in some very se-

vere criticism of the Martyr-president. The review, which appears in the October Galaxy, while it is characterized by strong dislike of Mr. Seward, is at the same time a manly refutation of all the important charges and insinuations made against President Lincoln. It was claimed in the address that Mr. Lincoln blindly followed the lead of his Secretary of State in almost all important measures. This Mr. Wells shows to be a grave mistake, and that Lincoln was from the first master of himself and his entire Cabinet. The review is a deserved tribute to the late President, showing how his wisdom, foresight and self-abnegation brought the country safely through its great peril. Indeed, evidence seems to accumulate that Mr. Lincoln was emphatically the man for the place, and the public only esteem him more and more as his memory ripens in their hearts. They even make it improbable that Lamson's second volume of his life will find a market, and the statement is made that the author will not risk its publication.

Denominational News and Notes.

Missionary News.

Our missionaries, who lately sailed from New York, are now well along on the journey, as the following letter just received from Bro. Bachelor and mailed at Glasgow, indicates:

STAMSHIP OLYMPIA.
OFF NORTH COAST OF IRELAND.
September 28, 1873.

MY DEAR BRO. LIBBY:
The abrupt shores of Ireland close at hand tell us that we are near the close of our voyage. Twelve hours more should bring us to Glasgow.

Our friends who watched us so kindly as we left the pier at New York have been interested to learn that our voyage has been on the whole a pleasant one. For the first few days the sea was calm and winds light. The "line storm" reached us on the 17th and lasted three days. For a few hours the gale was severe, but our ship kept on her way without serious interruption. One of the "men" was knocked overboard by a loose sail and lost. The remainder of the voyage has been pleasant. On account of light winds and inferior coal we shall be out nearly fourteen days. Our company consists of about twenty cabin and fifty steerage passengers. In the cabin we have a very pleasant party, the pulpit, bench, bar, navigation, trade and medicine being well represented, also the fine arts. Our time has been well employed in study, conversation, reading, music, with family worship every evening and services on the Sabbath.

Our party has suffered little from seasickness, except Bro. Marshall. He has taken under his worthy care the fishes of the Atlantic, and morning, noon and night he has faithfully fed the flocks with an occasional lunch thrown in. Only during these last two days he is putting them through a course of fasting. He seems earnestly to long for the fulfillment of the prophecy, "There shall be no more sea."

The shores of the old world are close under our lee, hither abrupt banks with farm-houses and farms stretching away in the distance. The ship, its accommodations and fare have been all that we could wish; we have found it easy to trust in God while we have noticed the ever watchful care of our Captain and his officers, feeling the constant assurance that should our ship strike the shore he would not be roused from his slumbers and thrown from his berth by the shock. All honor is due to our worthy Capt. Young as a safe and competent navigator.

We have stopped off Moville to leave passengers, have been close in to the shores of Old Ireland, have seen its well cultivated grain farms just in the midst of harvest, and are now steaming by the Giant's Causeway and in to Scotland, which we hope to see shortly.

O. R. BACHELER.

Bates College.

FARMINGTON, N. H., Oct. 10, 1873.
I came to this place with a subscription of about \$17,000 to the College. The Education Society voted yesterday to subscribe \$25,000. So I leave with \$42,000.

Now, while the subject is fresh and warm, I send this note to the Star to ask the friends of the College to pledge at once the remaining \$8,000. The smallest sums will be gratefully accepted. We must first raise \$50,000; then Mr. Wood is to enter upon his work of raising \$50,000 in Boston.

The subscription stands in this way:
B. E. Bates \$100,000
Pledges \$17,000
F. B. Ed. Society 25,000

Total \$142,000
I can visit but few places. Brethren and friends, women and children, send me your pledges. Help me this once, and God bless you. Do not be deaf to this call; I pray you not to be.

O. B. C.

Ministers and Churches.

Memorial.

W. EDWIN ARMS, son of Wm. Arms, of Lunenburg, Erie Co., Pa., died in Napoli, N. Y., Aug. 16, 1873, aged 23 years. Deceased belonged to the class of '75, Hillside College, Mich. The following resolutions were adopted at a meeting of the Theological society, of which he was an honored member:

Whereas, death has entered our circle, and taken from us our esteemed and talented brother, W. E. Arms, we, the members of the Theological society,
Resolved, 1. That with feelings of deepest sadness we assemble again to engage in our work, mingled with ours is now silent in the tomb.
2. That by this death the Society has lost an earnest worker, an honored member, and a faithful brother.

3. That we are reminded by this affliction of the uncertainty of life, and the necessity of working while the day lasts.
H. R. CALDER, Secy. on Res.

WALTON CREEK Q. M.—Held its last term with Pleasant Hill church, commencing Sept. 12. The attendance was not large, but the exercises were interesting and profitable. There was no special interest reported from any of the churches, but these reports evince a spirit of steadfastness. R. V. A. M. Tolman was appointed Corresponding Messenger to next term of the Sabbath School, Oct. 19.

Next session with Buras church, Dec. 12.

B. A. GURNEY, Clerk.

Resolution passed by the Wentworth Q. M. at the September session:

Resolved, That we learn with profound sorrow of the death of our beloved brother, James Colby, of the Hanover church, and that while we share in the sorrow that surrounds his home we extend our sympathy to his mourning friends in their deep affliction.

O. W. NELSON, Clerk.

Farewell Services.

Rev. J. Mulven preached his farewell sermon to the church in Biddeford, Me., Oct. 5, using the text, "And now brethren, I commend you to God." At the close of the sermon, which was full of good counsel and tender love, the following preamble and resolution were read by Rev. John Stevens and unanimously adopted by a rising congregation:

Whereas the two years of faithful Christian work of J. Mulven, pastor of the Biddeford church, have now ended, and we have listened with feelings of sadness to his farewell address, and whereas his talents and efficiency in the pulpit have been our resource, and his walk and general deportment have greatly endeared him to us in Christian love, therefore,
Resolved, That it would be the unanimous wish of this church and society to have him and his esteemed wife still continue with us, had Providence so directed, but we bow to what seems the manifest will of him who is too wise to err and too good to be unkind, and we say to our dear brother and sister, God bless you and your labors in your new field of Christian work.

ROSWELL PHILLIPS, Pastor.

HOWARD KEAVES, Parish Com.

D. J. MEEDS, Secy.

Sutton, Vermont.

We have just closed a pastorate of three and a half years at Sutton, Vt., during which the attendance of the church, whether wise or otherwise, have met with hearty acceptance and prompt action on the part of the people. Religious meetings have been sustained, not only in the village, but through organized efforts in the form of devotional meetings, branch Sunday-schools and a liberal circulation of religious papers suited to all ages, the gospel has been regularly presented to the people in all parts of the town. As a result of God's blessing on this kind of co-operative effort, eighty-five members have been added to the church, and general peace and harmony have prevailed.

About a year ago we had a church family reunion, at which there came together many of the former members and all the former pastors, living, except one, who lived in a distant state. Rev. Jonathan Woodman, the oldest pastor living, gave a comprehensive account of our denomination's rise and progress, a lay brother gave the past and present of the Sutton church, and Rev. T. P. Moulton, E. C. Heath and W. L. Noyes sustained other appropriate parts with ability. The Sutton church being old and somewhat historic, the exercises, filling three full days and evenings, were intensely interesting to all, and very refreshing to the church.

But this relation which has had a pleasant existence for these years, has closed quite as pleasantly, there being the best of an understanding and the kindest feelings between all parties. We shall not soon forget the experience of that closing Sabbath. The baptism on that beautiful morning, the sermon which could not find clear utterance because of a swelling heart; the appreciative resolutions passed by the unanimous uprising of the congregation; the farewell address by a young lady, representative of the Sunday-school, and that other appropriate address at the North Branch Sunday-school in the evening—all must be remembered, and that with a mingled feeling of satisfaction and sadness.

We leave at Sutton, a church large, united and efficient, and we bespeak for our successor, Rev. M. C. Henderson, a cordial reception, an ample support and large usefulness.

F. L. WILEY.

Ordination.
The council appointed by the Wheelock Quarterly Meeting for the examination and ordination of Bro. A. P. Houghtaling, met in the church at No. Danville, Vt., Wednesday, Oct. 1, and after a satisfactory examination, proceeded to the ordination service in the following order: Invocation, Reading of Scriptures, Hymn, Prayer, Hymn, Sermon, by Rev. Isaac Hyatt; Ordaining Prayer by Rev. D. H. Adams; Charge to Candidate by Rev. B. S. Moody; Welcome and Hand of Fellowship by Rev. C. W. Griffin; Address to church by Rev. D. H. Adams.

Bro. H. is a late graduate of the Theo. Dept. of Bates College, and enters upon his work as pastor of that church with sanguine hopes, and already tokens of good are seen as the fruits of his earnest labors and sympathetic heart. May the ordination exercises which were of thrilling interest be but a harbinger of better days for the No. Danville church and people.

C. W. GRIFFIN, Clerk of Council.

Quarterly Meetings.

LOONEY-STRINGS Q. M.—Held its 4th session with Oak Grove church, Jackson Co., Ill., at 11 o'clock, on Saturday before the 5th Sabbath. The churches were generally represented. We had Elders J. S. Manning and L. Kenyon presiding, in our meetings, and we were cheered there. We had a very good meeting.

Next session with Shiloh Hill church, Shiloh Hill, Randolph Co., Ill., commencing at 8 o'clock, on Friday before the 5th Sabbath in Nov.

WAYNE Co. Q. M.—Held its last session with the Jeffersonville church, in Wayne Co., Ill., Sept. 6th and 7th. Elders Harrison Thompson and J. S. Manning from Canby, were with us and added to the interest of the meeting. On Sabbath Bro. Manning presented the Home Mission cause and took up a collection of something over \$20 for that cause.

Next session with the Big Mouth church, at 8 o'clock, on Friday before the 5th Sabbath, Nov. 1.

HENNEPIN Q. M.—Held its last session with the Anoka and Champlin church, Sept. 17 and 18th. Delegates were in attendance from all the churches except one; the reports were generally good; the meetings were of very interesting, especially our covenant meeting in the afternoon of the 18th. In a session of over two hours there was no lost time, the divine presence seemed to be with us and all felt that it was good to be there.

Next session with the Minneapolis church, commencing on Friday, Dec. 19th, at 8 o'clock, P. M.

WALTON CREEK Q. M.—Held its last term with Pleasant Hill church, commencing Sept. 12. The attendance was not large, but the exercises were interesting and profitable. There was no special interest reported from any of the churches, but these reports evince a spirit of steadfastness. R. V. A. M. Tolman was appointed Corresponding Messenger to next term of the Sabbath School, Oct. 19.

Next session with Buras church, Dec. 12.

B. A. GURNEY, Clerk.

CUMBERLAND Q. M.—Held its last session with the church in Raymond. An interesting meeting. Adopted the following resolutions: Resolved, That we learn with profound sorrow and regret the death of our beloved brother, Rev. A. Moulton, formerly a minister in this Q. M., and of the magnitude of the loss to his family and to the church, we express our heartfelt sympathy and tender to his bereaved family our warmest sympathies, hoping and praying that this mysterious bereavement may be over-

ruled to the spiritual good of all and to the glory of God.

Resolved, That we commend the interests of the Home Mission Society to the sympathy of the churches in the Q. M., and recommend that they raise a sum of money equal to fifty cents per resident member for the present year. Col. \$21.00.

Next session will be held with the church in Casco, commencing Oct. 29, at 9 o'clock, A. M. Minister's Conference, Tues. P. M. preceding.

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UNION P. Q. M.—Held its Sept. session with the Hatley church. There is great need of ministerial labor in the Q. M., only two churches reporting regular preaching (the Campion and the Catook churches), by Rev. W. H. Lyster; and nearly all the reports speak of a want of zeal in the cause of the Redeemer.

The Campion church has been enjoying a revival of religion for a number of months past, that commenced under the labors of Brethren Blake and Durkee from Lewiston. We were greatly cheered by a visit from Revs. Almon and G. W. Griffin from Cornville, Vermont, and Rev. A. Tyler from Wisconsin, who were with us and by their Christian counsel and earnest preaching added much to the interest of the gathering. The spirit of God was in our midst. The business of conference was transacted in perfect harmony and all felt it was good to be there.

Next session with the Campion church, A. A. WOODMAN, Clerk.

LAFAYETTE Q. M.—Held its Sept. session with the Wayne church. The churches were well represented. The desire of the churches was, O Lord, revive thy work in the hearts of thy children. The Warren church is again in good working order. Rev. A. C. Hoggins, of Cambridge, is the pastor.

Next session with the York Prairie church, Wis., Dec. 5-7. L. F. FARNHAM, Clerk.

WATERVILLE Q. M.—Held its Sept. term with the church in Rome. The weather was fine, the attendance large, and the meeting interesting. One of interest, Revs. M. H. Tarbox and Andrews were with us and added much to the interest of the meeting. Much credit is due to the churches and members for the manner the friends were cared for during the meeting.

S. BOWDEN, Clerk.

RENSSELAER Q. M.—Held its fall session with the Poestenkill church. About our usual number in attendance, and more than usual amount of business transacted. With the report, voted that this Q. M. hold four sessions yearly instead of three as formerly, commencing as follows: Friday before the second Sabbath in Dec., March, June and Sept. Revs. J. B. Randall, M. H. Fonder and brother P. Beers, were chosen Mission Committee as per Tradition, and the second Sabbath in Dec. was held, and attended with the quickening of the divine spirit.

Next session with the Stephentown and Nassau church, Y. B. COLEMAN, Clerk.

LAKE GEORGE, N. Y. Q. M.—Held its last session with the New Vermont church, and though two churches did not report either by letter or delegate yet we had a very good session. We noticed some who seemed to be very much impressed with the reality of the text as it was preached and exhorted from, "Time is short." Collection \$6.90.

W. H. H. DAVIS, Clerk.

CALHOUN & NORTH BRANCH Q. M.—Held its last session with the South Litchfield church, commencing Aug. 15, and continuing three days. The churches were all represented by letter and delegates. There was a number of prominent ministers present from other Q. M.'s who added much to the interest of the session. A session of much profit was enjoyed by all. Sabbath collection for Home and Foreign Missions amounted to \$17.00.

Next session with the Girard church, commencing at 2 P. M., Nov. 15, continuing three days. D. P. HATCH, Clerk.

GIBSON Q. M.—Held its Sept. session with Liberty church. There was a large delegation present from the churches and a very interesting season was enjoyed. The meetings were spiritual, the preaching excellent. Collection for Missions, \$6.50.

Conference with North Sanford church, on Friday evening, at 7 o'clock, Oct. 31st. A. D. CORSE, Clerk.

THE VEGEITINE has cured many cases of Scrofula of five, ten and twenty years' standing.

COLDS ARE FLYING ABOUT in the air thicker than flakes in a snowstorm. Everybody is catching them, but everybody knows or ought to know how to get rid of them. A few doses of Hale's Honey of Horchound and Tar, and presto! they are gone. Why continue to cough, with a positive cure at hand? Crittenton's, 7 6th Avenue. Sold by all Druggists. Fike's Toothache Drops cure in 1 minute.

The very large sale of the Eureka Machine twist is not a matter of surprise, for it proves exactly as represented every time.

The "Centaur Liniment," "Quaker Bitters," and "Vegetine," advertised in another column of this paper, are for sale by Wm. H. Vickery, wholesale and retail druggist, Central street, Dover, N. H. Orders by mail will be promptly filled and faithfully executed.

Happy now are the children whose thoughtful parents have bought for them "Avilude, or Game of Birds." They gather around the table with bright eyes and smiling faces as it is announced, "We are to have a game of Avilude." A whole winter of enjoyment combined with instruction for seventy-five cents. Sent post-paid, on receipt of price, by West & Lee, Worcester, Mass.

LESSON PAPERS. The price of the S. S. Lesson Papers will be one cent each per month, or 75 cents per hundred.

Postage—in packages to one address, not weighing more than four ounces, one cent, or three cents a quarter or twelve cents a year; over four ounces and less than eight ounces, double the rate; and over 8 lbs. Lesson Papers, one quarter, six cents, payable quarterly or yearly in advance, at the office where received.

KANSAS Y. M. will be held with the Spring Hill church, beginning on Friday, Oct. 18, at 8 o'clock, P. M. M. W. CAMPBELL, Secy.

WATERVILLE Q. M. adjourned its Sept. term to the Russell meeting house, in Waterville, Oct. 21, at 7 P. M., to meet a council appointed by the Y. M. C. A. to investigate any violations of the Y. M. C. A. may appear in the doings of said Q. M. By order of council.

SANDVICH Q. M. will hold its next session with the Isthmian church, Oct. 31 and Nov. 1. Will the churches remember their assessments? L. B. TACKER, Clerk.

WHEELOCK Q. M. will hold its next session with the church in Albany, Vt. Conference Friday, Oct. 21, at 1 o'clock, P. M. It is hoped there will be a good attendance from all our churches.

The following assignments are made for the Corinth Q. M. Ministers' Conference, organized at the last session of the Q. M.:
Benefits of a Ministers' Conference: Rev. Partridge—The Best Means to Promote a Revival; Rev. Scribner—Church Discipline; Rev. Shepard—Call to the Ministry; Rev. Kenyon—Infidelity. A discussion is to come off Thursday, P. M. preceding the Ministers' Conference. Conference opens at 1 o'clock. Next session at Washington Oct. 19, 19.

SPECIAL NOTICE. The F. B. Temperance Union, by vote at its last anniversary, requests each minister of the denomination to preach a temperance sermon on the last Sabbath of Oct., 1873, and present a temperance pledge to his congregation and Sabbath school.

NEW DURHAM Q. M. will hold its next session with the New Durham church, commencing Wednesday, Oct. 22, at 1 o'clock. Conference, Tuesday preceding.

NEW DURHAM MINISTERS' CONFERENCE. The Ministers' Conference of the New Durham Q. M. will be held with the church at New Durham, commencing Monday evening, Oct. 20, at 8 o'clock. Order of exercises for the conference: Exposition of 14th chapter of Zechariah—Revs. E. A. and A. Deering; Exposition of 2nd ch. of Matthew—Revs. G. M. Park and L. Emery; The Divinity of Christ—Revs. S. Hill and D. I. Quinn; The Word of Revelation written by Rev. S. F. Joy; Is it Right for Christians to Use Tobacco by Smoking or Chewing? C. L. Pinkham, Consecra-

tion, what is it, and the best means of promoting it?—Rev. J. Baker; Duty of the Christian Minister and Church Member to the Temperance Cause in the State and Nation—Rev. F. B. Clifford; Best Means of Promoting Revivals—Rev. W. T. Smith; What is the Sin against the Holy Ghost?—Rev. C. Foster.

Each other minister is expected to present a sketch of a sermon.

G. M. PARK, Clerk.

Post Office Address.

Rev. C. O. Hill, Harrisburg, Pa.

Letters Received.

M. Atwood—F. Bach—J. Barr—J. M. Ballou—A. H. Burch—H. C. Brown—E. M. Corey—J. D. Cross—J. W. Chandler—Mrs. S. M. Cook—F. E. Coker—J. W. Edwards—Mrs. D. L. Hurd—L. Hutcheson—N. Hand—S. N. Jenkins—W. H. Littlefield—A. L. Jones—J. L. Marshall—W. L. May—M. Meader—Mrs. Anna Morris—S. Pease—Mrs. J. N. Pummer—H. M. Potter—Hattie P. Phillips—M. H. Rand—G. W. Roberts—Mrs. L. P. Randall—H. Small—H. Thompson—H. Tewksbury—N. Vinyard—L. H. Wilham.

Books Forwarded.

Rev. Wm. Johnson, by Mail Co., Pa.
O. A. Smith, Washington, Penn.
Saml. O. Grover, Bethel, Me.
Rev. T. Tucker, F. P. T. Co., Conn.
Add. Holbrook, Evansburg, Penn.

F. B. Woman's Mission Society.

Mrs. E. C. Jenness, Biddeford, Me., to con. her. 20.00
Mrs. C. M. Stant, 21, Cattle Station, 30, Mary Stanton, 25 each, per A. J. Fairbanks. 20.00
W. Lebanon, N. H., for support of two children. 2.00
Wash. C. C. Dover, N. H. 2.00
Colman's Miss. Soc., Buxton, Me., per Mrs. J. B. Davis. 12.00
Woman's Miss. Soc., Farmington, N. H., to con. Mrs.

Poetry.

The Barn Window.

The old barn window, John,
Do you remember it—
How just above it, on the beam,
The time doves used to sit,
And how we watched the sunshine stream
Through notes and gossamer,
When down they fluttered, John,
With such a breezy whirr?

I think the sunsets, John,
Are seldom now as red;
They used to linger like a crown
Upon your auburn head.
From the high hayloft looking down
To tell me of the nest
The white hen hid there, John—
The whole brood's handsomest!

Those times were pleasant, John,
When we were boy and girl,
Though modern young folks styled them "slow";
Alack! a giddy whirr!
The poor old world is spinning now,
To stop, who guesses when?
Be thankful with me, John,
That we were children then!

Have you forgotten, John,
That Wednesday afternoon
When the great doors were opened wide,
And all the creaks of June
Came in to greet us, side by side,
In the high seated swing,
Where flocks of swallows, John,
Fanned us with startled wing?

Up to the barn eaves, John,
We swung, two happy things,
At home and careless in the air
As if we both had wings.
The mountain sides lay far and fair,
Beyond the blue stream's shore;
I cried, "Swing higher, John!"
And fell upon the floor.

Next time I saw you, John,
You stood beside my bed;
Tears trembled in your clear boy-glance—
I thought that I was dead,
But felt my childish pulses dance
To be beside you still;
I lived to love you, John,
As to the end I will.

We swing no longer, John,
We sit at our own door,
And watch the shadows on the hill,
The sunshine on the shore.
But the window in the barn is still
A magic glass to me;
For through its cobwebs, John,
Our childhood's days I see.

The Cheerful Heart.

"The world is ever as we take it,
And life, dear child, is what we make it."
Thus spoke a grand old man with care,
To little Mabel, flushed and fair.

But Mabel took no heed that day
Of what she heard her grand old say.
Years after, when no more a child,
Her path in life seemed dark and wild.

Back to her heart the memory came
Of that quaint utterance of the dame:
"The world, dear child, is as we take it;
And life, be sure, is what we make it."

She cleared her brow, and smiling thought,
"Tis even as the good soul taught!"
"And half my woes thus quickly cured,
The other half may be endured."

No more her heart its shadow wore;
She grew a little child once more.

A little child in love and trust,
She took the world—as we, too, must—
In happy mood; and lo! it grew
Brighter and brighter to her view.

She made of life—as we, too, should—
A joy; and lo! all things were good
—And fair to her, as in God's sight,
When first he said, "Let there be light!"

The Family Circle.

The Wise Fool.

"T's been 'sulted, sir!" cried Jonah Dilk, in a half-whining, half-angry tone, as he stood before his Sunday school teacher, in his counting-room, twirling his torn hat round and round.

"I'm sorry for that, my boy," said the kind gentleman; "who has been vexing you?"

"Oh, not vexin', I didn't say, sir; nobody hain't been a vexin' of me; it's 'sultin' of me they's been."

"Who are they?"

"The boys in our class, sir."

"Oh, but they are little fellows, and you are so much the older, that you ought to laugh, and take no notice of them."

"Ha!" exclaimed Jonah; "that 'sir' will do for talk, but I guess if they follered 'you about, a twichin' of your coat-tails, and a pinnin' rags on to 'em, and a sprinklin' sawdust into your hair when you feel asleep parin' taters—I guess, if they hollered arter you, 'Jonah, how's your gourd a growin'?' and 'Good mornin', Simon, son, of Jonas and lots more o' nicknames, you wouldn't stan' it no better I do; but that ain't the worst on't."

"I'm ashamed of the boys, and I shall see them all before Sunday about it. What is the worst of it, Jonah?"

"Well, I'll tell you. I've been 'bused 'bout's bad as any fellow; been kicked out of the store and the tavern, 'cause I was lazy, when nobody would give me work, and then kicked out of the poor-house, 'cause I was big enough to work! Now, you see I've been 'most starved, and gone with my toes out o' my boots in snow time, and I can stan' that; but when it comes to callin' me an Irishman, and writin' of my name with chalk on fences and barn-doors, 'Jonah O'Dilk, it's more'n I can stan'! Why, sir, I was born, every bit o' me, down to Jericho Four Corners—that was afore my mother died—and the old neighbors all know that, for it come of markable day, the day that General Harrison died! and if you won't b'lieve me, nor the old folks o' Jericho Four Corners, you can look in the poor-house books, where mother 'n me was took

to; and if you won't b'lieve the poor-house writin'-books, you can write to Miss General Harrison, for, o' course, if she's got any sense at all, she 'members the day the General died—though I don't, for some reason or 'nother. I'm as much 'Merican as them boys is, if their fathers is rich, and they wears sleeve-buttons!"

This poor fellow was more than thirty years old, but, as he could not read, he was put into a class of small boys, and with them learned the Scripture lessons.

The little fellows thought it fine 'spot to tease him. They called him "the grandpa of the class;" "the Methusalem of the Sunday school."

They were more thoughtless than cruel; for they often gave him money, took him to sail in their painted boats, let him go fishing and nutting with them; and, simple as he was, their mothers always felt easy about them when "old Jo" was with them, for he had the fear of God ever before him, and kept a sharp eye on all the boys about, that they did not sin.

As Jo could not read for himself, he was obliged to store the truth up in his memory as he got it from others; and sometimes the advice of his teacher, the warnings of his minister, and the words of Scripture, were strangely mixed up in his mind.

The superintendent, as well as the teacher of his class, was very kind to the poor, friendless fellow, who spent his summers hoing potatoes and driving cows for the farmers, and his winters in the poor-house.

They saw that he was comfortably clothed, and kindly treated, and they always humored him in any harmless fancy, as if he were a child—as buying him top-locks and fire-crackers, and supplying him with a little flag to wave on the fourth of July, when he hallooed the loudest in the crowd of patriotic boys—for he always snatched at their company, shooting marbles and flying kites with as much pleasure as any of them.

The Sunday after the conversation repeated here, Jonah appeared in the Sunday school much neater than usual, with a white pocket handkerchief tied around his neck!

Instead of taking his seat among the little boys, he perched himself, in great dignity, in the superintendent's desk! After he had whispered awhile with him, that gentleman rose and said—

"Boys, our poor friend here is very much grieved to-day, and feels as if he would like to speak a few words to you; will you listen to him?"

"Yes, sir, yes, sir," went around the vestry; and the boys began to laugh, as if they expected sport. Jonah commenced:

"You may laugh, boys, if you're a mind to, but I can tell you it's dangerous business! I ain't me, Jonah Dilk, you're making sport on, but it's o' One whose shoes you're unworthy to loosen. You know who he is. He puts down every ugly word spoke to me, a'gin himself, and every cup o' cold water that's gin me, why, he drinks a part on't. So look out how you deal with me! I tell him every night how I've been treated all day, and he writes it down."

"I've often thought, when I've been a hearin' of the gospel, how I'd like to be a preacher; but there was a wery great difficulty in the way, for some reason or another I never could larn to read. Some folks can do one thing, and some can do another; but nobody can do everything. I'm one o' them that can't read; but I can saw wood and hoe 'taters better than half the larned gentlemen that can read!"

"They gave me leave to preach a little sermon to you, boys, and my text is, 'Them that the Lord's gin much to, he'll spect much on.' He's gin much to you, like good homes, and mothers, and fine clothes—some on you's got sleeve-buttons—(these articles were the poor fellow's admiration,) and to me he's gin a mighty little of them things."

"Now, how do you think he feels when he sees them he's gin much to, tormentin' them he's only gin a little to? Ha? Don't think he's stung to me, though, for he ain't. He's gin me what werry few of you's got, a new heart to love him and my fellow-creatur's with; and I tell you I wouldn't swap that off for all your homes, and clothes, and watches, and chains, and sleeve-buttons! No, sir!"

"Sometimes I wakes up in the dark night, all alone, and I cries, 'cause I ain't got no mother and no home, like other boys; and right away, likes as if somebody whispered in my ear, I hears, 'Fear not, Jonah, for I am with you always.' Do you think I need to fear anybody arter that?"

"Now, boys, I's got a word of 'vice for you. You speak the kind word, and give the cup of cold water, and lift up all blocks out of folks' way, and don't say no bad words; and mind your mothers, and come steady and early to Sunday school, and love your Saviour. Then you'll keep on the right side of him that you'll need by you when you come to die."

"I'll 'peat the Commandments, now, to jog your memory a leetle, and then I'll say Amen to you. I can't just tell 'em I'm in the running order, and may be I shall forget some on 'em; but I'll say more on 'em than you'll keep, I bet!"

"You shalt not steal what don't b'long to you."

"You shalt not kill anybody."

"You shalt not covet what other folks has got."

"You shalt not lie about folks."

"You shalt 'member the Sabbath day to keep it holy."

"You shalt not drink whiskey, nor smoke, nor chew tobacco."

"You shalt not swear, nor say any other bad words."

"You shalt 'bey your fathers and mothers, whose days is long in the land the Lord thy God giveth thee; and if you hain't got no fathers and mothers, like me, then you shall 'bey your Sunday school teacher, and the man you works for. Amen."

Although the boys all laughed at first, and smiled now and then as Jonah went on with his sermon, they looked pretty sober when he closed. The most thoughtless

among them did not want this poor, humble child of God to carry complaints of him to heaven that night. And after that sermon they ceased teasing poor Jonah altogether. They began to ask their mothers for clothes to give him, and they took him on every picnic and other excursion with them; and more than all, they bought him a pair of gilt sleeve-buttons!

If ever boys from another village called him names or teased him, they took his part as if he were their brother.

Jonah Dilk is living to-day, working when he can get work, and making the poor-house his headquarters; and is still the companion of "the boys." The generations pass, and leave him behind, but new boys always come up, whom he amuses and keeps out of mischief. He is called by many people "the wise fool of Y."—*J. D. C., in Youth's Companion.*

Duty First.

The summer noonday sun shone broadly and brightly over the hay-fields. The birds sang in the trees; the rabbits ran in and out of the hollows; the insects hummed overhead; the merry little brook went tumbling along, and the fish came leaping out every now and then, their silver sides flashing in the warm light.

In the hay-fields the mowers were busy, and borne on the gentle winds, softened to a musical murmur, came the voices of the men and the sharpening of their scythes.

Ben Mallet and his little cousins, Jenny and Jake Brown, were as happy and light-hearted this bright summer's day as any three children could possibly be.

Ben's father had made him a little wooden sword, and this morning the boy had run over to his aunt's cottage, and carried the two young children out to play with him.

They were in the middle of an exciting game when Mrs. Brown's voice was heard calling to them, "Children, children, I want you!"

Ben ran back to the cottage at once, and met his aunt coming out.

"Ben, dear," she said, "it is your uncle's dinner-time, and I have made him some stew. He is working in Farmer Rix's hay-field, and I should be glad if you would take the children with you, and carry your uncle his dinner. Here it is in this little pot. Be careful not to spill any of it, my boy, for it is not often that I can afford to buy meat nowadays."

Ben took the pot and trudged off to the place where he had left the little ones. They were not there, but he thought he heard their voices, and following the sound, he found the children in the poultry-yard, where the ducks and geese crowded round them, expecting to be fed.

"Hurrah, now we'll have some fun!" shouted Ben, snatching up his sword, and brandishing it over his head. "Here, Jenny, hold the pot, and Jake and I will review the troops."

Jenny took the pot, and Jake was told to hold the flag, which consisted of an old pocket-handkerchief tied to a stick.

Then Ben grasped his sword more firmly, and, blowing on half a cloth's-peg, instead of a horn, he managed to drone out a tune, which he thought very grand indeed.

The only trouble was that the ducks would not march in time, and they would interrupt the music by their quacking.

It was a good half-hour before he remembered the errand on which he had been sent. The game had been so new and so full of fun that the thought of his poor uncle working in the hot sun had quite escaped his memory.

"Oh, dear me!" he cried, throwing down his sword, "how stupid I've been. Come along, pets, let us take your father's dinner to him. I don't know what he'll say at being kept waiting so long. Here, Jenny, give me the pot."

Jenny gave up the pot, but as Ben looked into it he gave a cry of dismay—it was nearly empty. The savory broth was all gone, and only a few bits of meat lay at the bottom.

"Oh, Jenny, how stupid of you!" cried Ben. "What have you done with all that stew? Have you split it, or what?"

Jenny began to cry. "I did not touch it," she sobbed; and, indeed, she had been as much interested in the game as Ben himself, and had only held the pot without thinking of it.

Just then Ben spied Toby, the old watchdog, slinking out of the yard, with his tail between his legs, and his eyes glancing behind him, as if he knew he had been doing wrong, and half expected to be punished.

"Ah, sir, so you are the thief, are you?" said Ben, and making a dive at the dog, he boxed his ears smartly and sent the poor thing away howling. "Now we must go to your mother, I suppose," said Ben, "and tell her all about it. Oh, dear me, what will she say?" And with heavy hearts and long faces the children returned to the cottage.

To tell the truth, Ben had begun to feel by this time that he had done wrong in blaming Jenny, and beating the dog, for what was really his own fault.

"If I had only done what I was told at once," said he to himself, "this would never have happened." And so he told all to his aunt, just as it had taken place, not excusing himself or laying the blame upon any one else.

Mrs. Brown was very sorry. She could hardly be otherwise, for she was poor and could not afford to throw away a good dinner; but she saw that Ben was very sorry, too, and she felt that he had had a lesson which he would not soon forget. So she did not scold the child, but cut a big piece of bread and a slice of cheese to send to her husband for his dinner, and bade Ben wipe his eyes and not take his carelessness too much to heart.

Some weeks after, when Mrs. Brown had forgotten all about this little event, Ben rushed into the cottage one morning with a

parcel in his hand wrapped up in a newspaper.

"There, aunt," cried he, panting with delight and with the speed with which he had come, "I've brought you another dinner for uncle."

Mrs. Brown opened the parcel and found it to contain a very nice piece of meat fresh from the butcher's.

"Why, Ben, dear," said she, "show did you get this?"

"Honestly, aunt, quite honestly," replied the boy. "I have saved up all the pence that I have earned by running errands, and I had made up my mind that as soon as I could I would make up to you the dinner I lost. So here it is." And Ben looked as pleased as possible.

"But, Ben," said Mrs. Brown, as she went to the cupboard and got a dish on which to put the meat, "I am sorry you spent your money on this, for I know there were several things you wanted to buy for yourself."

"Duty first and pleasure afterwards," replied Ben, gravely. "I forgot that once, auntie, when I went to review the ducks, instead of doing as I was told; but now I have started fair and mean to remember it always."

We are happy to say that Ben kept his resolution, and through life he found that the happiest, as well as the safest, motto was "Duty First."—*Child's Companion.*

The Duke's Lesson.

There was a duke once who disguised himself, and placed a great rock in the middle of the road near his palace.

Next morning a peasant came that way with his ox-cart. "Oh! these lazy people," said he; "there is a big stone right in the middle of the road, and no one will take the trouble to put it out of the way." And so Hans went on scolding about the laziness of the people.

Next came a gay soldier along. His head was held so far back that he didn't notice the stone, so he stumbled over it. He began to storn at the country people round there for leaving a huge rock in the road. Then he went on.

Next came a company of merchants. When they came to the stone, the road was so narrow that they had to go off in single file on either side. One of them cried out, "Did you ever see the like of that big stone lying here all the morning and no one stopping to take it away?"

It lay there for three weeks, and no one tried to move it. Then the duke sent round word to all the people on his lands, to meet near where the rock lay, as he had something to tell them.

The day came, and a great crowd gathered. Old Hans, the farmer, was there, and so were the merchants. A horn was heard, and a splendid cavalcade came galloping up. The duke got down from his horse, and began to speak to the people:

"My friends, it was I who put this stone here three weeks ago. Every passer-by has left it just where it was, and has scolded his neighbor for not taking it out of the way."

He stooped down and lifted up the stone. Directly underneath it in a round hollow, lay a small leather bag. The duke held up this bag, that all the people might see it.

"For him who lifts up the stone," he uttered the bag and turned it upside down, and out upon the stone fell a beautiful gold ring and twenty large, bright, golden coins.

So they all lost the prize because they had not learned the lesson or formed the habit of diligence.

Now I Lay Me.

"Mother, may I lay me down to sleep?" said little Jenny one day, though the sun had not yet reached "the noon-mark" on the window-sill.

"We are all very early-risers, ma'am," said Jenny's mother, turning to me; "and our little girl so steadily trudges around, and helps to take care of baby when mother is busy, that she always has to take a nap before dinner, so as to be bright when father comes home from the farm-lands."

"Yes, Jenny, come and let mother loosen your frock; and you will find the light wrapper on your bed-post." And mother unbuckled the neat calico dress, which Jenny slipped off over her head, and taking it up carefully, hung it on the low bed-post from which she had taken the light wrapper, or "sleepy gown," as Jenny calls it, which mother keeps for her to take her naps in. She then took off her little shoes, and kissing her mother, knelt down right beside her bed, and said very reverently, "Now I lay me."—those simple lines which have been uttered by so many lips before the weary form has been stretched upon its bed to rest.

"Why, Jenny," said I, as she laid herself on the bed, "my little ones only say 'Now I lay me' when they go to bed at night."

"Don't they take naps like me when they are tired, ma'am?" said Jenny.

"Oh! yes, my dear! Little Lucy always takes a nap before dinner."

"Well, ma'am, I always want the Lord 'my soul to keep' whenever I lay me down to sleep, always."

"It is a notion of her own, ma'am," said Jenny's mother; "and I think a right and good notion. Whenever she lies down to sleep, she always says this little verse, day or night, and father and I think they need the Lord to watch over them through daylight as well as in the darkness of night."—*Youth's Companion.*

Human life is a gloomy chamber, in which the images of the other world shine the brighter, the deeper it is darkened.

Very few in the world have their passions adequately occupied; almost everybody has it in them to be better than they are.

Literary Review.

LECTURES ON THEOLOGY. By the late Rev. John Dick, D. D., Minister of the United Association congregation, Greyfriars, Glasgow, and Professor of Theology to the United Session church. Two volumes in 8vo. New York: Robert Carter & Brothers, 1874. Octavo, pp. 1124. \$3.00. Sold by D. Lothrop and Co.

THE WHOLE WORKS OF ROBERT LEIGHTON, D. D., Archbishop of Glasgow. To which is prefixed a Life of the Author, by John Norman Pearson, M. A., Trinity College, Cambridge. With a table of the texts of Scripture, and an index of the subjects, compiled expressly for this edition. Same Publishers, etc. 1874. pp. 800. \$3.00.

THE WORKS OF THE REV. JOHN NEWTON, containing an Authentic Narrative, &c. Letters on Religious Subjects, Cardiphonia, Discourses intended for the Pulpit, Sermons preached in the Parish church of Olney, a Review of Ecclesiastical History, Olney Hymns, Poems, Messiahs, Occasional Sermons, and Tracts. To which are prefixed Memoirs of his Life, &c., by the Rev. Richard Cecil, A. M. Two volumes in 8vo. Same Publishers, etc. 1874. Octavo, pp. 968. \$3.00.

It is with special satisfaction that we welcome the new, excellent and wonderfully cheap editions of such standard works as those whose titles are copied above, and which this old and enterprising House is bringing out. It will put them within the reach of ministers and others whose means are limited, and supply an element in our religious and theological literature that is too valuable to be lost, and too much needed at the present time to be left unused.

Dick's Theology has had a wide use and met a generous appreciation. It has a large and permanent value. The author was familiar with the field of theological thought as it had been traversed by his predecessors, and he brought to his study and exhibition an acute and logical mind, an admirable candor, a just view of the relations of truths so as to build them up into a harmonious system, and a clear, simple, and almost severely accurate style. The work, though not thoroughly exhaustive, or adequate to the wants of the modern theological student, is nevertheless a great storehouse of facts and thoughts, of argument and discussion. The study of such an author could hardly fail to give solidity and vigor to the mind of any appreciative and meditative Christian student.

Archbishop Leighton's works have long been accounted a remarkable mine of mental and spiritual wealth. He was a man of rare religiousness, transparent, sweet-souled, benevolent and sympathetic in spirit, as he was eminent for clearness of thought, delicacy of perception, wondrous power of insight and analysis, and abundance in those felicities of expression which make his pithy and precious sentences cling to the memory and lift the whole inner life to a higher and purer level. A healthy taste will never tire of reading him, and a receptive soul will gather heart-wealth from his writings as the bee gathers honey from white clover. It is with peculiar satisfaction that we receive this noble volume, so crowded with choice spiritual treasure.

Newton's Works deserve a commendation scarcely less emphatic. They are varied in substance and form, but always minister to the highest ends. He is a striking example of the power of God's grace in bringing a wayward and worldly soul into sympathy with Christian truth, and the service he rendered to the Master whom he had learned to adore and love, and to the church purchased with his own blood, was of the largest and truest kind. Those who obtain this collection of his works may count on the possession of rare and abundant spiritual wealth.

SERMONS AND LECTURES. Selected from the manuscripts of the late James Hamilton, D. D., F. L. S. New York: Robert Carter & Brothers, 1873. 12mo. pp. 532. Sold by D. Lothrop & Co.

THE CHURCH IN THE HOUSE. A series of Lessons on the Acts of the Apostles. By William Arnot, Minister of the Free Church in Edinburgh. Same Publishers, etc. 1873. 12mo. pp. 546.

EXPOSITORY THOUGHTS ON THE GOSPELS. For family and private use. With the text complete. By the Rev. J. C. Ryle, M. A., St. John's, Vol. III. Same Publishers, etc. 1873. 12mo. pp. 478.

SYNOPTICAL LECTURES ON THE BOOKS OF HOLY SCRIPTURE. First Series, Genesis—Song of Songs. By the Rev. Donald Fraser, M. A. Same Publishers, etc. 1873. 12mo. pp. 478. This list of reprints of books issued in Great Britain indicates how large a prominence is given to the work of Scripture exposition in the teaching of the pulpit in that country, and especially north of the Tweed. Three of the four volumes whose titles we have given are made up of such expository discourses, and the other will at once impress an observing reader with the fact, that the sermons which made the church in Regent Square so attractive through the work of its pulpit, were eminently biblical in the method of treatment as well as in the themes chosen.

The discourses of Dr. Hamilton are in their way noblest things, as are all the products of his pen. A ripe scholar, a fresh and forcible thinker, with a style unusually rich and cultivated so that it seems at times almost the perfection of literary art, having a glowing imagination, an ardent soul, a profound experience,—at home in the varied fields of literature, in sympathy with the common lot and life of men and women, joyful in the privilege of speaking in the name of his Master, and earnest to unfold to human eyes and hearts the glory of a redeemed soul,—his pulpit utterances are full of power and unction. One of the discourses in the volume here bearing his name vividly recalls the Sabbath, sixteen years ago, when we sat before him and heard him deliver it with a power and effect that gave us a new and higher idea of the function of the ambassador of Christ. And yet, we find in looking through this volume, that it rises only to the average level of the pulpit addresses which are here brought together. Altogether, it is a rich and suggestive and stimulating volume that is thus offered us, and one that could hardly be read without real profit.

Arnot is becoming a favorite religious author with intelligent and spiritual-minded readers on both sides of the sea. He is especially happy in running "expositions," and in drawing out practical lessons from the sacred narrative which a less attentive and less receptive mind would miss. And he is as forcible and happy in his presentation of what he gathers as he is skillful in accumulating. We hardly know whether there is more to admire in the new and clearer light which he throws on the text of the author of the Acts, or in the ready facility with which he leads the reader's mind out upon lines of practical suggestion that reach the highest uses of the sacred record. One will find new meaning and larger help in the historical book known as the Acts, after making a free use of these more than one hundred brief and expository talks.

Ryle has heretofore proved himself a clear and painstaking expositor of Scripture, full of penetration, spiritual sympathy, pungency and power, striking at once to the heart of his subject and to the heart of his reader, never forgetting to be critical in his exegesis, and yet always remembering to be earnest in every attempt to bring the truth home to the conscience and the will. This volume closes his work of expounding the gospel of John, and embraces most excellent notes on chapters XII.—XXI. The Notes are especially intended for the use of the average student and reader, and they can hardly fail to serve their purpose.

Fraser is less scholarly and critical, his expositions of the text are briefer, his style has less strength and grace than that of some other men, and he rarely kindles and inspires either by the force of his thought or the enthusiasm of his soul. But he is a plain, thoughtful and instructive expositor, needing to be read with critical care, and while not all his views will command a general and ready assent, he never fails to say what richly deserves attention.

THE LAND OF MOAB: Travels and Discoveries on the east side of the Dead Sea and the Jordan. By H. B. Tristram, M. A., LL. D., F. R. S., Hon. Canon of Durham. With a chapter on the Persian palace of Mashtita, by Jos. Ferguson, F. R. S. With map and illustrations by C. L. Buxton and R. C. Johnson. New York: Harper & Brothers, 1873. 12mo. pp. 416. Little by little, enterprise, gold, diplomacy and persistence are laying open the peculiarities of that portion of the old Holy and Historic Lands which lay "beyond Jordan eastward," including the territory once embraced within what was known as Moab and Bashan. It is a section whose thorough exploration promises to throw no little light upon portions of both sacred and secular history. It is a country into whose interior it has been hard to push one's way, and everything like thorough and critical scrutiny has been sadly hindered by the opposition, the jealousy and the knavish avarice of the Bedouin tribes that inhabit this region. The history of the Moabite stone illustrates this statement, and other incidents will be readily called to mind which have greatly discouraged similar undertakings. This narrative of a recent expedition, whose aim was as thorough an examination of portions of this territory as could be made, is one of unusual interest, both in view of the information furnished and the vividness with which the varied and striking experiences of the exploring party are set forth. The results gained were really interesting and important in themselves, and they give promise of much larger and better products in the future. It is really one of the best things of its class that has appeared, possessing an interest that almost fascinates, while it keeps its eye conscientiously to the work of giving definite information in the clearest and directest way. It is a real contribution to this rich department of literature. And the mechanical features of the volume are worthy of the literary.

OLDPORT DAYS. By Thomas Wentworth Higginson. With ten Holotype illustrations, taken expressly for this work. Boston: James R. Osgood & Co. 1873. 12mo. pp. 288. Sold by E. J. Lane & Co.

MARJORIE DAW, AND OTHER PEOPLE. By Thomas Bailey Aldrich. Same Publishers, etc. 1873. 12mo. pp. 272.

POEMS. By W. D. Howells. Same Publishers, etc. 1873. 12mo. pp. 172.

THE TOURMALINE. Its relation as a gem; its complex nature; its wonderful physical properties, etc.; with special reference to the beautiful and matchless crystals found in the state of Maine. By A. C. Hamlin, M. D. With illustrations. Same Publishers, etc. 1873. 16mo. pp. 107.

Mr. Higginson persists, while acting in the role of author, in calling Newport by the name of Oldport. Those who know the city will see an obvious reason for taking such a liberty. And he makes it especially attractive, even beyond its worthy merits of these delightful descriptive essays which grace the pages of the *Atlantic Monthly*. His vital sympathy with the varied life of nature, his keen appreciation of whatever is unique and beautiful, and his rare power in delineating what he sees, so that others look through his eyes, feel by the aid of his heart, and rejoice in the luxuriance afforded by his imagination,—all this serves to invest such a book as this with a charm and an excellence as it is undeniable. The publishers issue it in a style every way worthy of its contents.

Thomas Bailey Aldrich's narratives are in their way really delightful. His "Story of a Bad Boy" won him a great host of admirers and friends, and there were almost as many thoughtful men and women as wide-awake boys among these admirers. These later and briefer stories are not here seen for the first time, but they will bear a re-reading and warrant this putting them into a more substantial and permanent form. His apprehension of the peculiarities of a character is very ready and keen, and he can set forth what he sees in the driest light. His humor abounds and is thoroughly spontaneous and wholesome; and while he never stops to moralize, and at times seems half the apologist and defender of the audacious and mischievous boys and girls set before us, his books, on the whole, inculcate a high sense of honor and really just views of life. Each of these stories is something good enough for a book; the whole nine of them make up an attractive aggregate of character-painting, sentiment and zest.

...the former trouble in Colombia between
...posing factions in that state.

