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The Morning Star.

Volume XLIX.

DOVER, N. H., OCTOBER 21, 1874.

Number 43

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.

TERMS: \$3.00 per year; or if paid strictly in AD VANCE, \$2.50.
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When Agents receive premiums, no per centage on moneys sent for the Star is allowed in addition. We send no books out to be sold on commission or otherwise, with the privilege of returning them.

The Morning Star.

WEDNESDAY, OCTOBER 21, 1874.

Some Day.

"Some day," we say, and turn our eyes
Toward the far hills of paradise.
Some day, some time, a sweet, new rest
Shall blossom, flower like, in each breast.
Some day, some day, our eyes shall see
The faces kept in memory.
Some day their hands shall clasp our hands
Just over to the morning lands.
Some day our ears shall hear the song
Of triumph over sin and wrong.
Some day, some time, but oh! not yet,
But we will wait and not forget.
That, some day all these things shall be,
And rest be given to you and me.
So wait, my friend, though years move slow,
The happy time will come we know.
—Exchange.

New York Correspondence.

NEW YORK, Oct. 10, 1874.

THE CHURCH CONVENTIONS AND CONGRESS.

The Convention of the Protestant Episcopal diocese of New York passed off without the slightest disturbance of its high and dry formalities by the smothered sacerdotal controversy. If the best efforts and expectations of both parties are not disappointed, the result will be the same in the triennial General Conference of the same church which has just commenced its sessions in this city, with a "Third House" running along side under the name of a Church Congress. The latter fills an analogous function to that of evening sessions, for general debate in the political Congress at Washington. There is no voting in either debating club, but the former is open to all Episcopalians, and thus offers a safety valve to the sentiments of the Convention and of the church at large. So far from being an occasion of party excitement and strife in the Convention, this Church Congress has more tendency apparently to the opposite effect. It is an odd coincidence, or rather contrast, that the Convention, at the same moment that it is turning the cold shoulder, and even the assumption of prelatial rebuke, to the American Church Congress, exchanges fraternal greetings by cable with the Anglican Church Congress which is in simultaneous session.

In addition to the safety valve of a Debating House, the Episcopal Convention has other novel considerations for keeping quiet within its doors. The accomplished fact of the "Reformed" secession, so long regarded as a bugbear, is a heavy damper on the most fervid zeal of the dominant "Catholic" party for stern dealing with rubrical laxity. The weakness of the Low Church makes it glad enough to be let alone. In short, the prudent men on both sides, led off by Dr. Morgan Dix (sacerdotalist, or "Catholic") and Dr. John Cotton Smith (Evangelical) are laboring with all their might to widen the hoops of their beloved church and save them from bursting—to make it hold together, if it does not hold water. Both these representatives of opposite extremes advocate a "Broad Church," or "Happy Family," in which all things most incongruous and incompatible may be tamed to live together in peaceful indifference—the only heresy proscribed being that of schism, or preference of truth to the church. Melancholy remedy for schism! Yet I fear that the "loyalty" and love of the church which has been preached up and cultivated among our Episcopal brethren as a if not the cardinal Christian virtue, is of just the sort to accept indifference as the solution of

all differences, essential as well as non-essential, and thus to prefer spiritual death to temporal diminution. Dr. Smith, in the opening paper before the Church Congress, went the length of repudiating all responsibility for the errors of those associated with him in church relationship; logically annexing the whole world to his church, under the one "comprehensive" tenet of mutual irresponsibility and indifference. I may have to change my mind, and shall be very glad to, before this Convention adjourns, but that is the horoscope of the Protestant Episcopal church as it looks at present. The spiritual fate of the Evangelical congregations that shall abide in that sort of pact rather than embrace the opportunity of going out into a living and homogeneous Reformed Episcopal church, it is painful to conjecture reasonably.

The only passage in the proceedings of the late diocesan Convention here which drew out the party lines, was on the question of admitting the new congregation of Saint Mary the Virgin, another "St. Alban's"—and although there was a warm struggle on this question, the form of it illustrates exactly the impotence of the position of the Low Church. They could not object to the admission of a Romish "Catholic" congregation as such, but only under the pretext afforded by a verbal intechnicality, which being finally amended removed the ground from under their feet and let them gracefully down.

The steady attendance of the junior Dr. Tyng was noticed as a circumstance both anomalous and ominous, and it was expected that it would explain itself before the close of the sessions, in some manner unfavorable to the "comprehensive" policy. But it did not, unless the explanation may be implied in the use found by Stephen H., Jr., for his voice in the Convention at the very last, when he laid a warm coal on the head of his Right Reverend Father in God and willom ecclesiastical castigator, Bishop Potter, by offering a resolution of condolence on the death of his son, and asking its adoption by a rising vote.

V.D.

The General Conference.

(Continued from last week.)

THURSDAY, OCT. 8.

An adjourned meeting of the New England Convention was held at 8 o'clock in the vestry, at which some items of business were transacted, further time was granted to the Com. appointed to draft a constitution for the proposed (Asso., some new members were added to the Com., and an adjournment was effected to Saturday morning. The Foreign Mission Board also held a meeting, as did the Woman's Board of Missions. An interesting prayer meeting was also held in the main audience room from 8 to 9.

The Conference assembled at 9 o'clock, and after spending half an hour in devotional exercises, it proceeded to its regular business.

The Moderator announced the following as the Standing Committees:

ON PUBLICATIONS.—Messrs. Baker, Bates, Bradley, Libby, Dame, Penney, H. J. Brown.

ON CHURCH POLITY.—Messrs. Howard, Strout, Porter, Augie, Haning.

ON DOCTRINE.—Messrs. Stevens, Bailey, Houghton, Pease, Drake, Russell.

ON MINISTRY.—Messrs. Penney, Ball, Holt, Perry, Allen, H. J. Brown.

ON HOME MISSIONS.—Messrs. Bates, Malvern, Ashley, J. W. Brown, Adams.

ON FOREIGN MISSIONS.—Messrs. Libby, Graham, S. F. Smith, Fairbanks, Starr.

ON EDUCATION.—Messrs. Day, Cheney, Fowler, Burgess, Phillips.

ON TEMPERANCE.—Messrs. Dame, Park, Dick, Given, Hisey, Young.

ON SABBATH SCHOOLS.—Messrs. Heath, Dinsmore, Brand, Reed, Nickerson.

ON SABBATH OBSERVANCE.—Messrs. Higbee, J. D. Smith, Folsom, Bumpus, Dickey, Thomas Kinney.

ON STATE OF DEKONINATION.—Messrs. Brewster, Waldron, Erskine, Evans.

ON STATE OF THE COUNTRY.—Messrs. Fowler, Winsor, Manning, Jones, W. P. Kinney, Fox.

ON PETITIONS AND REQUESTS.—Messrs. Ramsey, Calley, E. Smith, Jenkins.

ON CORRESPONDENCE.—Messrs. Straight, Burgess, Nason, Purkis, Kimball.

Rev. G. T. Day, Chairman of the Conference-Board, presented the report of that body which sets forth that the Board was constituted by the action of the last Conference on the last day of its session, and in consequence of the pressing business and the immediate departure of the members after adjournment, it was impossible to form a proper organization of the Board for future work, the members being scattered from Illinois to Maine. There has been no provision made for traveling, and other expenses, and the duties and prerogatives of the Board have never been defined with such accuracy by the Conference as to make the work plain; for these and other reasons, the work of the Board had been very limited.

The report was accepted and referred to the committee on the State of the Denomination.

Letters from the various Yearly Meetings were then read by the clerk and assistant clerks.

The letter from the Massachusetts and

Rhode Island Association was very encouraging, and showed a very desirable state of affairs in the churches. The whole number of churches at present is forty, and communicants five thousand and ten.

The letter from Wisconsin sets forth that the church is holding its ground firmly in that State, and the attendance at the Yearly Meeting was very good.

The letter from the Ohio Y. M. bears Christian greeting, and sets forth that the church affairs are in a prosperous condition.

The New Hampshire letter states that since the last Conference, the churches have been blessed with revivals. Unusual attention had been paid to the subjects of moral reform, Sabbath-school work, &c.

The letter from the Maine Central Meeting states that there have been no marked changes within the last three years, but the general condition of the church is one of prosperity. Enlarged facilities have been enjoyed by Bates College, with a prospect of increased usefulness before her.

The churches in Iowa, as the letter from the Yearly Meeting shows, have increased in membership, but there is a broad missionary field in the State for which Christian workers are needed.

The reports from Ohio stated, that there had been no marked increase of prosperity, but the churches maintain their position, and there has been no decrease, either of prosperity or membership. What is needed most, the letters say, is more working men and women and greater sacrifice for God. The letter in conclusion implores divine blessing upon the labors of the Conference.

The letter from the Ohio and Pennsylvania Y. M. reports no remarkable changes since the last Conference.

The Ohio Central Y. M. Meeting calls for more evangelistic laborers. Several new churches have been planted, feeble ones strengthened and all is encouraging. Several unemployed ministers have been able to secure good fields, and are accomplishing much in the interests of the church. A beginning has been made to raise \$20,000, the interest of which is to support two evangelists. There has been an increased interest in the church, manifested during the last three years. At present there are five Q. Ms., twenty-six churches; seventeen ordained ministers, and one thousand four hundred and one communicants.

The letter from the Holland Purchase Yearly Meeting sets forth that the whole Meeting has been revived and strengthened since the last conference. Many of the churches are engaged in the Sabbath school work more than at any former time. An encouraging letter was read from the New York and Pennsylvania Meeting.

The Indiana Y. M. calls for more laborers. Since the last Conference, in the latter State two churches have been added to the meeting, one minister has been ordained and two have died. The letter from Michigan bears Christian salutation, gives an encouraging account of the affairs of the churches belonging to that meeting, and implores the blessing of God upon the work of the Conference.

The letter from Pennsylvania reports that the progress of the church has not been rapid, but is encouraging. Many of the churches have been relieved from debt, others have been partially relieved, and on the whole, as regards property, the church is in a much better condition than three years ago. The letter also mentioned that there had been several revivals since the last Conference.

The letter from the Illinois Y. M. stated that there is a fixed determination among the Free Baptists connected with that Meeting to persevere in carrying forward the work of the church. The work this year has been more encouraging than it was last year, nearly every church has been blessed with a revival recently, and an unusual degree of attention is being paid to missionary work.

The report from the Virginia Y. M. was encouraging, but the letter states that there is a large missionary field in that portion of the country yet to be conquered.

The letter from the Genesee Y. M. says that there is a great destitution of ministers in that district, and this want is becoming more and more alarming, and the want of clergymen. At present eleven clergymen supply twenty-six churches.

The Southern Illinois letter says that the progress of our denomination in that section is not so rapid as we would like to see it, but it is steadily onward. As a Yearly Meeting, we endorse the cause of temperance and deprecate the use of tobacco. There are at present connected with the Yearly Meeting, five Quarterly Meetings, fifty churches, two thousand two hundred and forty communicants, thirty-six ordained and ten licensed preachers.

The Vermont Y. M. letter spoke of increasing prosperity, and stated that at present there are in connection with the Yearly Meeting, six Quarterly Meetings and sixty-three churches, thirty-seven of which are without pastors, many of them being very weak. The letter from the Union Y. M. sets forth that there are eleven churches, supplied with pastors, one new one having been added recently, and that there is a great interest taken by the members of the denomination in Sabbath school work.

The report of the Maine Western Y. M. was encouraging. There are connected with it, four Quarterly Meetings, sixty-seven churches, and sixty-three clergymen.

The letter from the Liberty Association announced quite a large increase in membership since the last Conference, by baptism or letter. The whole number of communicants is at present one thousand six hundred and sixty, the number of ordained preachers fifteen, and of licensed preachers two.

The Penobscot Y. M. reports an increasing interest among the churches in Sabbath school and missionary work, and a determination to carry on the work with vigor.

The letter from the Northern Indiana Y. M. reports twenty-two churches, eleven ordained ministers, and seven licensed preachers.

The St. Lawrence, Minnesota, Southern Minnesota, Northern Indiana, and Susquehanna Y. M.'s, all report encouragingly in relation to the present condition of the churches, and their prospects for the future. Adjourned.

AFTERNOON.

The afternoon session was chiefly occupied with reports of delegates to other religious bodies, and remarks from representatives of such bodies now in attendance on the Conference.

Rev. A. H. Morrill submitted his report as a Corresponding Messenger to the "Church of God" of Pennsylvania, which report was adopted. He attended the East Pennsylvania Eldership, the principal body of that denomination, and was very cordially received. There seemed to be there a feeling quite general that they should be identified with this body, feeling that the two bodies are essentially one people. They held to the same principles we hold, but are somewhat tenacious in regard to their name. Most of their churches practice the ordinance of feet-washing, but the sentiment seemed to be general that liberty among churches in regard to that and other local peculiarities would not be a barrier to a union between them and us. A delegate was appointed then to meet with this Conference, at this time, but I have not seen him here. They are a very energetic, intelligent, faithful body of Christians. The ministers are appointed to their stations yearly by a committee appointed by the Eldership at its annual meeting. They are very well satisfied that this system of appointment is an element of strength, because these ministers are all sure to have business, and the churches are sure to be supplied with ministers, and while it may happen that a church is not satisfied with its minister, or a minister with his church, yet on the whole the work is carried on with more vigor and satisfaction than when a church is hunting after a minister or a minister after a church. They are in a prosperous condition. It seems desirable that we should keep up a correspondence with that body and if possible secure a closer union with it.

Rev. S. D. Bates submitted his report as Corresponding Messenger to the Christian Baptists of Ohio. He attended the Convention one year ago, and was cordially received. They were gratified at having a correspondence instituted between their body and ours, and appointed three delegates to meet with us at this time, though I have not seen them.

Rev. O. B. Cheney, D. D., Corresponding Messenger to the Free Christian Baptists of New Brunswick, reported that he had made arrangements to attend the Y. M. of that body a year ago, but was prevented from so doing.

Rev. Jacob I. Porter, of the Free Baptist Conference of Nova Scotia, gave a brief account of the origin and progress of that denomination. This body was formerly composed of two Christian bodies, the Freewill Baptists and what was known as the Free Christian Baptists. These two bodies were united, and form the Free Baptist Conference of Nova Scotia. They number three thousand communicants, have thirty churches, and fourteen ordained ministers, thirteen of whom are in active service. The Conference has been doing well the past year in the purchase and building of meeting houses. One hundred and fifty-three persons have been added the past year by baptism. The cause of religion has been somewhat prosperous. The cause of temperance has also been progressing there, and it may not be out of place to say that this movement in Nova Scotia was originated by the Free Baptists, and that body has always been and still are earnest laborers in this cause there. We would like to have a delegation from this body. It should be stated that we have no licentiates there. Our young men go to Lewiston, New Hampton, and elsewhere, to study, and don't come back again. We are no fault to find, but we wish you would qualify them for the ministry and return them to us. But we much rather you would take them and have them nurtured by our Mother, the Freewill Baptist Church, than to have them go into other denominations.

Rev. J. Hyatt Smith, of Brooklyn, N. Y., made a deeply interesting address as a representative of the liberal branch of the Baptists. Every branch of the Christian Church is under one and the same banner. There are people who believe there will come a time when all the different denominations will be together. He did not think so. There never will be a time when a Baptist won't take to water. He believed Chris-

tians will fight better in separate divisions. Some are born Baptists and some are born Presbyterians. But there is a greater spirit of union to-day than ever before. He gave an interesting account of his conversion from the Presbyterian faith, in which he was brought up, to that of the Baptist, saying he got hold of a Baptist book (the New Testament) in Albany, and after reading and studying it thoroughly became satisfied that it taught the Baptist faith. He advised Peto-Baptists not to look too deep into that book, for it was dangerous for their creed. He didn't want to see the fences between the several denominations so high that they can't shake hands over them, and would rejoice to see the day when he wouldn't hear the term Free Baptist, or any other term except the one term "Baptist." "I am neither close nor open, high nor low, but I am a Baptist."

Bible is my only creed, and whatever that says, I will try to do. In a very few years it will matter very little whether we on earth belonged to this, that or the other denomination. The Lord will only ask us how many sheaves we brought in."

Rev. J. Gunther, of the Free Christian Baptist Conference, of New Brunswick, gave an encouraging account of the work of that denomination. There are at present one hundred and thirty churches, with a membership of eight thousand. The Sunday schools are in a thriving condition, having nine hundred and forty-five teachers and four thousand seven hundred and twenty pupils. The amount raised for Sunday school work the past year is \$961.15. The Home Mission cause is also prosperous. He asked this Conference to be kind enough to send a delegation next year to the body he represents.

Rev. C. H. Malcom, of Newport, was next called upon, who expressed the pleasure it gave him to meet with these delegates, representing one of the churches of the Lord Jesus Christ—a body of Christians stretching from Maine to California. "Although your life as a religious body has not completed one century, and the number of your communicants is as yet only about one hundred thousand, yet how the Lord has blessed you, and what a work he has given you to perform; what a noble mission in the world he has sent you upon, and he has given you the industry and energy to perform it. Mr. Malcom spoke at some length on the progress of religious thought and freedom, with special reference to the matter of close communion.

Rev. A. H. Heath, in a few felicitous words, introduced to the Conference Rev. Dr. Alexis Caswell, formerly President of Brown University, who spoke substantially as follows:

I can simply urge you to press forward in the high calling of Christ the Lord Jesus. It gives me great pleasure to be with so many from different parts of our great country who are devoting themselves to the labors of the Christian ministry. I rejoice to be with you. All are living Christians who place spiritual religion above all ordinances and forms and rituals and ceremonies whatsoever. What is the end of the Commandments? What do you form churches for? The great end marked out by the apostles was the promotion of these great spiritual objects which mark the first purpose and highest aim of the Christian religion, and not ceremonies and ordinances. The ordinances which Christ has given us we must hold. I have no better conscience, no higher faith than to follow in the footsteps of the great Redeemer. But if my brother does not think as I do, far be it from me to compel him to follow in my footsteps, for the gospel is the spirit of liberty. What I think we want is liberty. The gospel is not a system of compulsion, and there is no system in the New Testament that is compulsory, whether we will or not. The spirit is another thing in which we can all agree, that it was the intention of Christ and his apostles that his church should be made up of spiritual members. It was not designed or intended by Christ or his apostles that any man should be initiated into the church of Christ without any presumption of piety and regeneration of heart. The church is a body of regenerate members. Another thing in which we can all agree is, that the rite of baptism is to be administered as a profession of faith in Christ. It is being buried with Christ in baptism by a living faith. How much further ought we to go to make a basis of Christian worship? shall we go into dogmatic theology or the nature of original sin? You see at once the absurdity of it. You want to go into the mystery of the atonement. Shall we fix upon a creed, and demand of members of our churches that they believe in some particular mode? If we believe in any three original thinkers would be hard for any three original thinkers to hit upon the same mode. It seems to me that we do wisely to work together wherein we are agreed. I don't know that I have ever known any sincere conversions growing out of a severe theological controversy.

Rev. S. H. Taft, President of Humboldt College, Iowa, was then introduced, and addressed the Conference briefly, expressing cordial sympathy with the utterances and spirit of the preceding speakers.

Rev. Dr. Robinson, President of Brown

University, was then called upon to address the assemblage, and in response spoke substantially as follows; his remarks being frequently interrupted by applause. After thanking the brethren for the courtesy they had shown toward him, in inviting him to address the congregation, he said:

Christian courtesy is akin to Christian charity, which is the chief of all virtues. It seems to me if all who bear the Christian name would take much more frequent occasions than is common in our different assemblies and conventions, to give expression to Christian courtesy, by deeds as well as by words, we should all be better for it. The truth is, Christian conviction is always to be respected. I have no sort of regard for a man that can look indifferently, and certainly not for one who can look sneeringly upon a faith different from his own. I feel like uncovering my head and standing in silent awe before any man who worships God in the worship of God sincerely. We are all, in this country, I trust, honest in our common convictions, and after all, if Christian people could come together more, we should have less of the subdivisions. We are not so far apart as we imagine we are. I do not speak more particularly of the difference between your meeting and my own. I claim to be as free a man as there is in existence, free in my convictions, free in the expression of them, free in recognizing the right of every other man to express his convictions with the same absolute freedom as I do mine, and then as to the real differences in the modes of getting to Heaven, as Dr. Caswell says, it is to be accomplished by faith in the Lord Jesus Christ. Now it seems to me that a great many of the differences once had, are more meaning than they now do. A great many theological theories upon which they were founded have long been dead and buried, and are past all resurrection. I take it that every man that goes into the pulpit for the purpose of preaching the Gospel, has not time to go out of his way to discuss any of those questions. I thank God that he has thus far kept me from preaching controversial sermons. I think sometimes it is treachery to the Lord Jesus Christ—absolutely so.

In regard to the subject of close communion, I think there is altogether too much said about it; but by and by we shall understand that we come together as families to partake of the Lord's Supper. We are preaching one gospel, and we can't afford to waste our time and strength in mutual warfare. We ought to love brethren of all denominations, and in order to do this we should preach Christ.

EVENING.

In the evening the anniversary of the Temperance Society was held, Rev. D. Boyd, President, in the chair. The congregation was very large, and, although chairs were brought in and placed in the aisles, many were obliged to stand.

After singing, and prayer by Rev. J. S. Dinsmore, Rev. Messrs. H. Whitaker, F. W. Straight, and A. H. Freeman were appointed a committee to make nominations for officers for the ensuing year. They reported the following names:

President—Rev. David Boyd, of Pawtucket.

Vice Presidents—Rev. O. E. Baker, of Iowa; and Rev. C. F. Penney, of Maine.

Secretary—Rev. A. P. Tracy, of Massachusetts.

Treasurer—L. W. Anthony, of Providence.

Executive Committee—Rev. H. Whitaker, of Maine; Rev. C. F. Penney, of Maine; Rev. O. E. Baker, of Iowa; E. W. Page, of New York city; and Rev. J. Mariner, of Providence.

The report was adopted, and the gentlemen nominated elected.

The President briefly addressed the Society, expressing his thanks for his re-election. In the course of his remarks, he said, that while our Society has had hitherto scarcely more than a nominal existence, it is certainly not void of all influence and profit, and expressed a hope that in the future the church and Sabbath school may be made to feel its influence, and that whatever plans for temperance work it may adopt, will be heartily supported by all the ministers and members of the churches. There was never a time, said he, when the forces of temperance were more strongly marshaled than at present, and we want to marshal and meet them.

The anniversary exercises proper were proceeded with, Rev. Mr. Durgin, President of the General Conference, presiding, who introduced, as the first speaker of the evening, Rev. Dr. Graham, of Chicago, who made a very spirited address, in the course of which he made use of several anecdotes by way of illustration. He said:

Temperance is self-control, and he that indulges in nothing stronger than cold water and weak coffee is in no danger of losing his self-control. If we want to keep away from the yawning gulf, we want to keep as far from it as possible. Intemperance is worse than the battle-field, worse than pestilence and all possible evils. It destroys our manhood, our homes, and even the State. In view of these facts, shall we countenance it any longer? Is it a wonder that women go into the rum shops and pray God that this curse may in some way be checked; that we try legislation and all other means to break down its power? Let us never cease by prayer, by mobs, if it is necessary, to endeavor to overthrow this evil.

The congregation joined with the choir in singing "Book of Ages," after which Rev. G. H. Ball was introduced. He said it is a difficult thing to talk on the subject of temperance and say anything new; but old things are generally the best, and there are old things enough to be said to "persuade anybody that will be persuaded at all. Intemperance is a great evil, but there is power.

Continued on fourth page.

S. S. Department.

Sabbath School Lesson.—Oct. 25.

QUESTIONS AND NOTES BY PROF. J. A. HOWE.
(For Questions see Lesson Papers.)

BLIND BARTIMEUS.

MARK 10:46-52.

GOLDEN TEXT:—Open thou mine eyes
that I may behold wondrous things out
of thy law.

NOTES AND HINTS.

THE PLACE.

46. "They came to Jericho; and as he went out of Jericho with his disciples and a great number of people." The same event is thus opened by Luke, "As he was come nigh unto Jericho," evidently teaching that Bartimeus was met before Jesus entered the city. The place where the man was healed is, in all the accounts, the same, "nigh unto Jericho." The time, by Matthew and Mark, is when he left by Luke, before he entered the town. Luke only intended to say that, when near Jericho Jesus met Bartimeus. Or there has crept into the manuscript some change which gives this apparent disagreement. Or, as the matter was of little importance, the evangelist was allowed to state the account as he had learned it, and thus to show that he wrote as an independent author and not as a copyist of the other writers. Jesus then is near Jericho, a city lying about twenty miles north-east of Jerusalem, and about five from the Jordan. In the time of our Lord it was a large and prosperous city, supposed to have a population of an hundred thousand. It was called the "city of palm trees," by reason of the number of that tree there raised. The steps of the Lord here were attended by a vast number of people. This is incidental proof that he was leaving the city, since he doubtless did not bring a multitude with him there.

THE BEGGAR.

Matthew speaks of two who were cured at this time. Mark and Luke are agreed, not in denying that there was another besides Bartimeus, but in mentioning only him. They knew by name this one, and that may account for their preference to speak of him alone. Bartimeus means son of Timon. He was (1.) poor, (2.) blind, (3.) a beggar, (4.) a wayside beggar, after a custom which prevails in the East unto this day, (5.) he was there in company with other beggars. Certainly there was a man not worthy of the attention of the Messiah, the Son of God. The compassion of Jesus, before the multitude which this opulent city had sent out, will be subject to another test.

THE CRY OF THE BEGGAR.

47, 48. (1.) He knew about Jesus before this. The lame, leprosy, palsied, maimed, blind and other unfortunates had established, throughout all Syria, a system of telegraphy by which the compassion and power of Jesus were communicated sympathetically from one to the other, and prayer for him, and hope of meeting him were excited in their hearts. By this means Bartimeus, when hearing that it was Jesus of Nazareth who was passing by, needed no other introduction to Jesus. (2.) Hearing the multitude, he was interested to know the cause of their thronging the streets, and so made inquiry. (3.) As soon as he was told who it was, he waited to hear nothing more. At once, at the top of his voice, that he might be heard above the noise of the people, he cried out to Jesus. He knew that Jesus would be soon past him. He knew that, if ever he was to be blessed and cured, now was the time. He knew that it was a critical hour, and that life-long blindness, or restoration to sight was henceforth to be his portion. It depended entirely on his own course which it should be. There was the Lord, with all power to give to his sightless eyes their first view of heaven's sweet light. He cried out to him. So the man who is inwardly blind, separated from the light of God, but who wants to see should feel, should do. (4.) He cried, and continued to cry, though many of his cries seemed to have no effect. In fact Jesus heard his first exclamation, but for the good of himself and of others paid no regard. Let the soul whose cries have not yet been heard consider well the point. (5.) In spite of opposition he continued to call on Jesus for aid. The multitude bade him hold his peace. Those who passed by, hearing him so loudly crying unto Jesus for mercy, seeing that he was a filthy beggar, bade him be silent. They thought he had no right to make such an ado. But they had eyes. They could see. They had nothing at stake. He had much, and was not to be silenced. He met their attempts most wisely, by louder, more earnest cries. This incident is still true to what is met, when we seek to have Jesus restore us to sight. Opposition frowns on such a purpose. Prayer is met by a temptation of Satan to be quiet. One cry is enough, he urges. You are not heard, why pray more, he repeats? It is vain for so vile a sinner to expect the Lord of glory to hear you, he says. But then, so much the more, like Bartimeus, should pray to Jesus ascend. (6.) This as his prayer, happiest of all to be perpetuated as a model for the unsaved soul seeking salvation of the Lord. "Jesus, son of David, have mercy on me." By "mercy," however, Bartimeus did not mean forgiveness of sins, the washing away of guilt, but the healing of his eyes. Perhaps he had some spiritual hunger for Jesus to supply, but it is doubtful. See verse 51. It was as if he had said, "Pity a poor, blind beggar, and give him of your bounty." When Bartimeus heard a traveler on the

road, he cried to him for charity, in very similar language. His plea was, "Have mercy on me." The singer should use the words, "Have mercy on me," but in a higher, more spiritual sense. Mercy in the sense of pardon is what he needs.

THE BEGGAR COMES TO JESUS.

49, 50. He had indeed called on a sympathizing and compassionate Friend. His confidence, based on what he had learned of Jesus, was not misplaced. (1.) Jesus was arrested by the earnest cry. He stopped and commanded Bartimeus to be called. He recognized the language of prayer, and of faith. He was constrained to yield to it. (2.) The persons who had bid Bartimeus "hold his peace," now say to him, "Be of good comfort; that is, 'Take heart and hope; expect to be cured.'" So the resolute seeker of Jesus always seeks obstacles melt away, and hindrances often, as here, change to allies. (3.) Bartimeus casts away his own hindrances, his outer garment. He seems to have been sitting with it off. He could not, hearing the call of Jesus, stop for dress. He cast it away. He felt that this was his hour, and that nothing should take precedence of or delay his obedience to the call of Jesus. He rose and came to Jesus. There is still instruction here for the one who is seeking the Lord. Is it not often necessary to cast away fetters that the soul may fly to Jesus? When, in response to prayers, the command of the Master is heard calling the soul nearer to him, every hindrance that would impede the feet, or cause delay in obeying, must, like the outer garment, be thrown away. Prompt obedience is the only obedience then. (4.) He came to Jesus eagerly, but yet as a beggar. He came expecting, but only because he was very poor and miserable, and Jesus very merciful and benevolent. In his hands he brought no fees. In his heart was no thought of claiming healing as a reward of righteousness. He trusted altogether to the goodness of our Lord. Let no sinner, beggared of holiness, fail to imitate Bartimeus in this way of approach.

HIS EYES ARE OPENED.

51, 52. (1.) Jesus first asked him the nature of his wants. "Is it money, or is it something else you would have me do for you?" he asked. Jesus, knowing all that was in the beggar's heart, knew what he desired, but this question was asked to call forth a public statement of his faith. (2.) The reply of Bartimeus was one that denoted his faith in Christ. "Lord, that I might receive my sight." Jesus desired to have the simple confidence of this poor man exhibited in just this way. The faith was unquestioning, was childlike. (3.) His wish was granted. "Go thy way; thy faith has made thee whole." (4.) The blind man sees. "Immediately he received his sight." The voice of Him who said, "Let there be light, and there was light," spoke to Bartimeus, saying, "Thy faith hath made thee whole," and immediately his sight was restored. He was healed by the power of God, on the exercise of faith. So the sinner is saved by "the power of God, through faith." (5.) Bartimeus was perfectly cured. He had the immediate use of his sight. The miracle seems to have covered his want of experience, so that he had no difficulty in judging of distances, sizes, and the character of things, or else he walked after Jesus, under the instruction of others. (6.) His grateful heart prompted him to follow Jesus now. In the crowd his presence would have the influence to awaken belief in others. He was a witness of the power of Jesus. He showed the blessed results of faith. No doubt his heart received of the spirit of Jesus. His faith made him "whole," not merely in body but also in soul. It opened eyes within him. He was now a disciple of the Lord, led out of darkness into "the marvelous light" of the Son of God. So he followed Jesus in the way, the most grateful, happy, new-born man in all the multitude. After our eyes are opened to see Jesus as he is, the next duty is to "follow him in the way," to follow him with vocal praise, and spontaneous declarations of love, and hearts glowing with gratitude. He whose eyes have been opened, who, once blind, has been made to see, will gladly do this.

Communications.

Thought and Faith.

Christianity has gained much from scientific research. By the pushing back of the celestial horizon into infinite space the heavens have become even more than ever significant of the glory of God. Geology instead of robbing the divine architect of his glory, bids us bow in deeper reverence in view of the unfolding of a plan so far beyond our best conceptions.

It may be that Religion has more than anticipated the payment of her debt, by having made true science possible. Still, she is content, nay, even proud to walk hand in hand with her younger sister, while the ground is firm beneath them, and her light neither faint nor glimmering.

But, when, by a torch ignis-fatuus like inconstancy, she would lead her into a realm undefined and nebulous as the impalpable star-dust of her dreams, she can but question the authority of her pretended guide.

Such are the relative positions of the scientific and religious world to-day. In his late address Mr. Tyndall has defined clearly enough the subordination in which "faith must be content to be held to thought." Hereafter there is to be no walking hand in hand, for Science acknowledges no equal. It is true, as he admits, that "it is vain to oppose this force with a view to its extirpation;" but since it can not be got rid of it must be ruled; as it can not be slain it must be enslaved.

To which of the savage nations is the learned scientist indebted for his mode of warfare? How ennobling to man to feel that he holds his highest hopes at the mercy of the scientific sword. How fortunate that our faith is founded upon an "elemental bias" of our nature, so deeply seated that even the scientific probe can not reach it, and yet how unreasonable in Nature, that "universal mother," to cast in the pathway of her children an "elemental bias" so fatal to the proper conception of truth.

Here is the weak point in the system. It would be useless to ask Mr. Tyndall whence came this "bias," for we would get only the same unsatisfactory and unintelligible answer that refers everything of "promise and potency" to matter; and which practically is no answer at all. A logical absurdity is no detriment to a system whose ultimate principle is that unreasoning Nature by the evolution of atoms can produce a reason. If his system will not stand the logic of this age it is doubtless because it is produced too late, and Mr. Tyndall can carry it "backward and forward across the boundary" which marks the period of the first evolution of reason, which of course it will stand unchallenged and unmolested. Such a system is admirably adapted in case of retreat, for such a Nature might evolve even an untrustworthy reason. Who can tell?

But we did not enter upon this discussion for the purpose of criticising the new creed, but in order to enter a protest against the undue subordination of faith to thought. We ought, doubtless, to deem ourselves happy to be permitted to retain anything but "knowledge;" we sincerely thank Mr. Tyndall that he has condescended to acknowledge that while the advance of "man's understanding in knowledge" is "inexorable," the claims of his emotional nature are equally "unquenchable." He has even given, and we think willingly, places of equal honor to the lords of the quill and of the quadrant, to a Shakespeare and a Beethoven, with a Newton and a Kant. Then if he had given a place of equal honor to the exponents of religious faith no one would have felt the correlation unjust, with the exception probably of the few who have "escaped into the high and dry light of the understanding."

This he does not do. He admits that the human mind may be still unsatisfied, yearning like a pilgrim for his distant home; that he may wish to "give unity to thought and faith,"—and imagines him trying to fashion the mystery from which he has emerged in order to accomplish it. This is a strange faith that grasps only the past; an unaccountable intelligence that yearns for the days when it was not; but meager as it is, since it bears the name of faith, it must be allowed to exercise itself only on conditions. Not only must it not be intolerant or bigoted virtues,—which could scarcely be avoided with the example of its superiors in view,—but it must remember that this privilege is granted only for its amusement in order that it may have "reasonable satisfaction;" that though its castles be never so beautiful it must be recognized that they are but airy; and that "fixity of conception is unattainable."

Surely Mr. Tyndall did not intend to ridicule his own system; yet he could not have been ignorant that scientific faith is the only faith that considers the origin of the human mind a mystery, the only faith that finds content in the solution of that mystery, the only one that delights to fashion the past rather than the future, the only one whose tenets are new in each succeeding age. It would require marvelous ingenuity to adapt his description to any religious faith that ever did or probably ever will exist, but since he gives Newton, and justly, perhaps, the credit of having become incapacitated to deal with theological questions, through having devoted his life to a different class of ideas, we will give Mr. Tyndall a similar excuse, and assume that by the "creative faculty" he does not mean that power which forms such hypotheses as that of evolution, but that which forms religious systems.

Practically, then, this is Mr. Tyndall's position: We may have a religion, if it is any satisfaction to us, if we will only bear in mind that it is the phantom conjured up by our own weakness; we may believe in a God, provided we will remember that there is no God; we may enjoy the hope of immortality, first, however, recognizing the fact that it is a false hope. Could anything be a deeper insult to human nature than this? What a consolation to fling into the face of those who hang upon the last whispers of the dying; unless, indeed, sensation also is a product of the "creative faculty."

Compare the words of Mr. Tyndall with the words of a greater than he. Let Paul, the keen, incisive reasoner, more powerfully logical than Aristotle, more philosophical than Plato, speak. "I have kept the faith." What! Paul, the production of your own fancy? "I know in whom I have believed." There is thought and faith reduced to a unity. "The time of my departure is at hand." What! Paul to melt like a streak of morning cloud, into the infinite azure of the past? To depart and be with Christ which is far better. "Henceforth there is laid up for me a crown." And when Mr. Tyndall's prophetic shall have been accomplished upon himself, faith and hope will have solved the mystery of our destiny.

WARREN, III.

A strong mind always hopes, because it knows the mutability of human affairs, and how light a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; it is not confined to particular objects, and if, at last all should be lost, it has saved itself its own integrity and worth.

Moderate Drinking.

In war, while the ball, the sword, and disease, thin the ranks of the several armies, new recruits are constantly sent forward to fill up the vacancies. So while thousands are year by year swept away from the army of drunkards, the deficiencies are being continually supplied by moderate drinkers.

Many moderate drinkers become drunkards. Some are disposed to deny this; but it is true. From what other source are drunkards supplied? Did you ever know a man or woman deliberately resolve to be a drunkard? Did you ever know a drunkard who was not first a moderate drinker? In every case there is the first glass, and in some cases, the first cup. In every case, fashion, temptation, or a depraved appetite, have led to moderate drinking, and then, step by step the habit has been confirmed. Ask that poor wretched being, who is forsaken of friends, and despised by all, why he does not give up the intoxicating cup, and he will perhaps tell you with tears that he can not. Ask him if he was always the despised sot that he is now, and he will say, "No! I was once respectable as others. I thought I knew when and how to stop. I used to scorn the drunkard, and to wonder at his folly in being so intemperate." The moderate drinker is in danger and does not know how far he may go. When a railway carriage begins to run down an inclined plane, a very little effort will stop it. Perhaps a child might place an obstruction which would prevent its going further. But as it proceeds, its speed increases, and more power is necessary to stop it, and soon the motion becomes so rapid, that destruction seems inevitable. So with the moderate drinker. The exercise of a little self denial would enable him to banish the cup from his lips. By and by it becomes more difficult, and at last, in many cases, ruin, absolute ruin, follows.

Moderate drinkers are also filling the ranks of drunkards by encouraging others to drink. There are many persons who have sufficient self-command to be quite safe themselves. Suppose you are sure that this is the case with you. But others will be influenced by your example, of whom you are not sure. If you drink a little, your children will see or know it. You may warn them against the evils of intemperance; but you can not persuade them to abstain entirely, because your example says, "A little taken in moderation is right." Do you know that you are not thus encouraging them to commence a course which will end in their ruin and your deep and poignant anguish? And there are others around you who have not the self-command which you think you have, who will think it is quite right and safe to follow your example.

Moderate drinkers encourage drunkards to continue in their course. Does any one deny this, and say that he only drinks enough, while they drink immoderately? Just think a little. What is enough? And who knows when he has reached that point? Is it not a well known fact that persons differ as to how much they can drink with impunity? What one drinks without manifest injury, would detract the reason of another, and lead him to be a buffoon, to injure others, or to commit suicide. Thus the strong mislead the weak, and do them serious injury. You think they should be careful, and take a little. Many of them intend to be careful. But not only are they uncertain as to how far they can go with safety, the natural result of what they drink is an increasing desire for more. Mrs. Hannah More once said to Dr. Johnson, "Doctor, take a little wine." The great man replied, "I can't take a little." And there are many who are in the same condition. When they begin to drink, they have an insatiable thirst for more.

And the example of those who drink moderately encourages the drunkard to continue drinking, or it may be, to return to his cups. There was once a Temperance Meeting in the city of New York. After an advocate of total abstinence had spoken, a minister arose, who said that he was in favor of temperance, but that he objected to total abstinence as unnecessary, for he thought there was no harm in drinking a little wine. After he sat down, another person arose, and said that he wished to narrate an incident. He said that he knew a young man who had been trained in the paths of virtue and sobriety, who had unfortunately contracted the habit of drinking to excess. His friends were alarmed, and at length succeeded in inducing him to take the pledge of total abstinence from all intoxicating drinks. Thus he became a man again. Some time after this, he was invited to a party, at which wine was produced. While he was hesitating what course he should pursue, when it should be offered to him, he saw it handed to a clergyman, who took it, and made some remarks about the harmlessness of a little wine. This decided him. If a minister drank wine, surely he might do so. He took the glass when it was offered to him, and from that night, he became a confirmed drunkard; and notwithstanding the efforts of his friends, he was in a few months in a drunkard's grave. The speaker paused, and then added, "That young man was my son; and the clergyman whose example led him astray, was the one who just now addressed you."

Moderate drinkers! you have been careful as to the amount you have drunk. You have perhaps honestly thought that you needed all that you have taken. You may be able to assert with entire truthfulness, "No one ever saw me intoxicated, or at all the worse for what I have drunk." But will you run the risk of exerting such an influence as this? You know not who is looking at you, or who may be influenced by your example. Surely you wish to

avoid being the means of leading any one into wrong doing; and you would not willingly encourage them in that which does them so serious an injury. Then ask yourself in the fear of God, "Should I not cease to be a moderate drinker?" The closing article will be on "The cure for Intemperance." W. H.

"In The Wrong Pew."

Under the above heading, in the *Star* of Sept. 23, I notice a brief reply to J. M. Kayser, signed, "Liberal." In this article the writer takes ground that Free Baptists believe in "mixed membership," and that this liberalism is quite prevalent in the denomination, and "rapidly gaining." In all probability this claim is founded in truth, but will "Liberal," or some one of the liberals, by way of instruction answer the following inquiries:

1st. Is an Open Communion Baptist denomination a needful organization, in order to sustain more perfectly the Divine teaching?

2d. Is a church composed of members representing the Baptist and the Pedobaptist faith, and modes of baptism, a Baptist church?

3d. Does this "mixed membership" hold to the same belief in regard to ministerial ministrations, and maintenance of missionary work?

4th. If "Querist" believes the person whom he sprinkles in sickness was thus baptized, is he a Baptist?

5th. Do not all Baptists believe, that in the commission of Jesus to teach and baptize, the administrators are required to immerse the candidates without exception?

6th. Do not all Baptists believe that the Apostles so understood the commission, and invariably immersed believers, making no change in the mode for invalids?

7th. If "Querist" could consistently sprinkle a person when sick had call it baptism, could he not consistently sprinkle a candidate in good health?

8th. Could "Querist," because he said to the sick person, "In the name of the Father, Son, and Holy Ghost, I baptize thee," consider the person baptized—or could he be truthful in using the formula, if he does not believe sprinkling is baptism? BAPTIST.

Newport, N. Y.

Interest in Missions.

The extent of our sympathy is apt to be modified by our remoteness from its object. A trivial circumstance or accident, happening near is apt to stir us more than the news of a great accident in some far-off locality in which hundreds have become maimed or lost their lives. If a poor man's house should become burned in Ohio or Georgia, and a man should come along soliciting aid from us to enable him to build again, we should be very backward in contributing, and perhaps refuse altogether. But if the house of one of our neighbors should become burned, we should scarcely wait to be asked to contribute to his aid, but would do so spontaneously. But the poor man's need in Ohio is just as great as that of our neighbor, and why should we be more backward in withholding our sympathy and our help? It might be argued that it is the duty of the Ohio man's neighbors to help him; and there is much force of truth in the suggestion, but the cause of missions is something that is equally binding upon and should equally interest all parts of the civilized world. But this phantom of distance is apt to come up so sternly and coldly as to deaden our sympathy and blunt our appreciations of the real wants of the case; and so the cause of missions sometimes has to go begging.

Let us imagine, for the sake of illustration, the town adjoining ours to be as completely heathen as any in far off lands; and pecuniary aid was requested of us to carry the gospel among them.—How our souls would become stirred at the contemplation. For it is something happening at our very doors; we feel interested; and when the contribution box came round we should not stop to throw in pieces of scrip, but would cast in our dollars. And why should we feel less interested for the cause in far off lands than at our very doors? Is not the soul of a heathen in India just as precious as one in the next town? May not the capabilities of his soul be possibly just as great—would not heaven be just as desirable to him? would not hell be just as terrible? Christian reader, are we not apt to be too backward, too thoughtless on this subject, do we not allow the cause of missions to hold too small a place in our consideration? Can we say this is not a Christian duty—can we turn aside and say the cause is such an indifferent one, that we shall be equally blest whether we give or refrain? No, you will not, can not say that. It is a duty just as much as the performance of anything in the line of Christian conduct.

Let us endeavor to bring the cause of missions nearer home to our thoughts and sympathies; let us try and do away with this terrible phantom of distance; let us view all mankind, even the heathen, as brothers, that we are all living in our father's house, that different countries are but different rooms of this house.

I was engaged awhile ago in my place of secret prayer in praying for the cause of missions, for our cause in India, praying for Bro. Phillips and his co-workers;—praying that their hearts might be comforted and their hands strengthened,—and all at once they seemed—Oh, so near. It seemed as if I had only to reach out my hand and I could clasp theirs; it seemed as if I could see those heathen coming in from the jungle begging that God's word might be preached to them; and I arose from my

knees with an intense sympathy and more active purpose than ever to work zealously for the cause. GEO. E. PLACE.

Danville, N. H.

Autumn.

BY SELAH HUBBARD BARRETT.

It is autumn. For a practical demonstration of this fact, we need not search into the mysteries of astronomy, nor turn to the calendar's page, nor solve a problem in mathematics. Nature, true to her purpose, presents indications, from which are realized corresponding results. The maturity and perfection of the earth's products, gathered in store by the husbandman, show that the harvest is past, and the summer ended. The northern gale, as it sweeps in symphonious notes, teaches that the genial warmth of summer's sun is receding. The faded, withered leaves, ruthlessly torn from their parent stems by the bold breezes and hoary frosts, impart many practical lessons of instruction. The retreat of the eagle from a northern to a southern latitude, beautifully illustrates another law of nature, incidental to the change of the seasons.

Autumn, compared with other seasons of the year, presents a melancholy spectacle. Nature seems to be dressed in mourning. Objects that, a few months previous, dazzled the eye and excited admiration, are now disrobed of their beauty and grandeur. The whole scenery of nature is changed, and so great is the transition from the one extreme to the other, that we gaze with astonishment. How can it be otherwise, when the earth is dressed in different attire, exhibiting little that is attractive to the eye, or gratifying to the senses?

If a visible agent was producing these changes, would we not quail under such stupendous power? But there is a being, an agent, though unseen, constantly at work, carrying to perfection the unbounded schemes of his benevolence. He it is who created the universe, causing all those changes in the material world of which we take cognizance. The exhibition of such unparalleled power, as seen in the works of nature, gives just and exalted views of the character of God. It also shows the weakness of human nature, and the inability and helplessness of men.

Such is autumn in its various aspects, that it affords a fruitful theme for conversation and reflection to a great variety of mind. The poet may give full scope to his descriptive powers, the philosopher to speculative theories, and the Christian to holy contemplations. But whatever view we take of scenes connected with this season of the year, we should improve the state of our hearts, and ever bear in mind that autumn is a true emblem of human life, and that, as it passes away, we too are passing away.

Rutland, Ohio.

Milton's Prayer for Revival.

"Come, Thou that hast the seven stars in Thy right hand; appoint Thy chosen priests to minister before Thee. Thou hast sent out the spirit of prayer into all the earth, and stirred up their vows, as the sound of many waters about the throne. Surely, every one can say that Thou hast visited this land. Oh, perfect and accomplish Thy glorious work! Men may leave their work unfinished, but Thou art a God, thy nature is perfection. The times and the seasons pass along under Thy feet; they come and go at Thy bidding. And since Thou didst dignify our fathers' days with many revelations above all the preceding age, so Thou canst vouchsafe to us a larger portion of Thy Spirit, as Thou pleasest. For who shall prejudice Thy all-governing will? And since the power of Thy grace is not passed away, as fond and faithful men imagine, but Thy kingdom is now at hand, and Thou standing at the door, come forth out of Thy royal chambers, then, Prince of all the kings of the earth! Put on the visible robes of Thy Imperial Majesty! Take up that unlimited scepter which Thy Almighty Father has bequeathed Thee, for the voice of the Bride calls Thee, and all nature sighs to be renewed."

Honeycombed.

We sailed up the East River the other day, and noticed at Hell Gate a huge rock lifting its brown back up from the boiling waters. It had been there from the time the earth was taken up, and looked as if it would remain until the elements should melt with fervent heat. But it was only a mock stability, for the engineers have been for years down in the depths cutting tunnels in the foundation of this rock, and extending their galleries this way and that, until it has been completely honeycombed.

And some day they will fill these tunnels with nitro glycerine, and then stand back! What an explosion! and after that the steamers will plow their way right over the spot, for no rock will ever be seen there again.

And then we thought of some characters which have stood long and firm in the very center of worldly strife, in the busiest channels of human intercourse; how solid they appear! But underneath, sin has been busy at work eating away their strength; nothing left but a shell; and some day, a fall! Men will say how surprising, what an unexpected catastrophe! But if we could watch the silent, continuous progress of secret transgression, and see how rotten and hollow the interior has become, we would not wonder at all.

If another has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world hath lost all its poetry and beauty; 'tis not so; and even if it be so, make thine own poetry and beauty, by a brave, a true, and above all, a religious life.

Selections.

Teach Me to Live.

Teach me to live!—This easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy eye,
To waken in the realms of glorious day.

Teach me that painful lesson—how to live,
To serve thee in the darkest paths of life;
Arm me for conflict, and fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live for self and sin no more;
But use the time remaining to me yet,
Not mine own pleasure seeking, as before,
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,
But in thy service hand and heart employ;
Prepared to do thy bidding cheerily,
Be this my highest and my holiest joy.

Teach me to live!—my daily cross to bear;
Nor murmur though I bend beneath its load.
Only be with me. Let me feel thee near—
Thy smile sheds gladness on the darkest road.

Teach me to live!—and find my life in thee—
Looking from earth and earthly things away;
Let me not falter, but unflinchingly
Press on; and gain new strength and power each day.

Teach me to live!—with kindly words for all—
Wearing no cold, repulsive brow of gloom;
Waiting, with cheerful patience, thy call
Summons me to my heavenly rest and home.

—Selected.

Principles of the Harvest.

The principle is this: "God is not mocked; for whatsoever a man soweth, that shall he reap." There are two kinds of good possible to men—one enjoyed by our animal being, the other felt and appreciated by our spirits. Every man understands, more or less, the difference between these two; between prosperity and well-doing; between indulgence and nobleness; between comfort and inward peace; between pleasure and striving after perfection; between happiness and blessedness. There are two kinds of harvest, and the labor necessary for them respectively is of very different kinds. The labor which procures the harvest of the one has no tendency to secure the other.

Everything in this world has its price; and the price buys that, not something else. Every harvest demands its own preparation and that which will produce another sort of a harvest. Thus, for example, you can not have at once the soldier's renown and the quiet of a recluse's life. The soldier pays his price for his glory—sweat and tears. His price is risk of life and limb, nights spent on the hard ground, a weather-beaten constitution. If you will not pay that price you can not have what he has—military reputation. You can not enjoy the statesman's influence together with freedom from public notoriety. If you sensually shrink from that, you must give up influence, or else pay his price, the price of a thorny path, unrest, the chance of being to-day a nation's idol, to-morrow the people's execration. You can not have the store of information possessed by the student, and enjoy robust health. Pay his price, and you have his reward. His price is an emaciated frame, a debilitated constitution, a transparent hand, and the rose taken out of the sunken cheek. To have these opposite things—a soldier's glory and quiet, a statesman's renown and peace, the student's prize and rude health—would be to mock God, to reap what has not been sown.

Now the mistakes men make, and the extravagant expectation in which they indulge, are these: they sow for earth, and expect to win spiritual blessings; or they sow to the Spirit and then wonder that they have not a harvest of the good things of earth. In each case they complain. What have I done to be treated so? The unreasonableness of all this appears the moment we have understood the conditions contained in this principle. "Whoever sows a man sows, that shall he also reap." It is common to hear sentimental wonderings about the unfairness of the distribution of things here. The unprincipled get on in life; the saints are kept back. The rich and rewards of life fall to the undeserving. The rich man has his good things, and Lazarus his evil things. Whereupon it is taken for granted that there must be a future life to make this fair; that if there were none, the constitution of this world would be unjust. That is, that because a man who has sown to the Spirit does not reap to the flesh here, he will hereafter; that the seed of well-doing must be, somewhere in the universe, the same kind of recompense which the rewards of the unprincipled were here—comfort, abundance, physical enjoyment,—or else all is wrong.

But if you look into it, the balance is perfectly adjusted. Even here God has made his world much better than you or I could have made it. Everything reaps its own harvest, every act its own reward, and before you covet the enjoyment which another possesses, you must first calculate the cost at which it was procured.

For instance, the religious tradesman complains that his honesty is a hindrance to his success; that the tide of custom pours into the doors of his less scrupulous neighbors in the same street, while he himself waits for hours idle. My brother! do you think that God is going to reward honor, integrity, high-mindedness, with this world's coin? Do you fancy that he will pay spiritual excellence with plenty of custom? Now consider the price that man has paid for his success. Perhaps mental degradation and inward dishonor. His advertisements are all deceptive; his treatment of his workmen tyrannical; his cheap prices made possible by inferior articles. Sow that man's seed, and you will reap that man's harvest. Cheat, lie, advertise, be unscrupulous in your assertions,—custom will come to you. But if the price is too dear, let him have his harvest, and take yours. Yours is a clear conscience, a pure mind, rectitude within and without. Will you part with that for his? Then why do you complain? He has paid his price, you do not choose to pay it.

Again, it is not an uncommon thing to see a man rise from insignificance to sudden wealth by speculation. In this case, as in spiritual things, the law seems to hold: "He that sows to him shall be given." Tens of thousands soon increase and multiply to hundreds of thousands. His dogs are besieged by the rich and great. Royal banquets at his table, and nobles court his alliance. Whereupon some simple Christian is inclined to complain: "How strange that so much prosperity should be the lot of mere cleverness!" Well, are these really God's chief blessings? Is it for such as these you serve him? And would these indeed satisfy your soul? Would you have God reward his saintliness with these gauds and gewgaws,—all this trash, rank and wealth, and equipments, and plate and courtship from the needy great?

Call you that the heaven of the holy? Compute, now, what was paid for that. The price that merchant prince paid, perhaps with the blood of his own soul, was shame and guilt. The price he was paying now is perpetual dread of detection; or, worse still, the hardness of heart which, at detection, or one deep lower yet, the low and groveling soul which can be satisfied with these things as a Paradise, and ask no higher. He has reaped enjoyment,—yes, and he has sown, too, the seed of infamy. It is all fair. Count the cost: "He that saveth his life shall lose it." Save your life, if you like; but do not complain if you lose your nobler life—yourself. "Win the whole world; but remember you will be losing your own soul. Every sin must be paid for, every sensual indulgence is a harvest, the price for which is so much ruin for the soul." "God is not mocked."

Once more: religious men and every profession are surprised to find that many of its avenues are closed to them. The conscientious churchman complains that his delicate scruples, or his bold truthfulness, stand in the way of his preferment; while another man, who conquers his scruples, or softens the eyes of truth, rises and sits down a mitred peer in Parliament. The honorable lawyer feels that his practice is limited, while the unprincipled practitioner receives all he loses; and the Christian physician feels sore and sad at perceiving that charlatanism succeeds in winning employment; or, if not charlatanism, at least that affability and courtly manners take the place that is due to superior knowledge. Let such men take comfort, and judge fairly. Popularity is one of the things of an earthly harvest, for which quite earthly qualifications are required. I say not always dishonorable qualifications; but a certain flexibility of disposition,—a certain courtly willingness to sink obnoxious truths, and adapt ourselves to the prejudices of the minds of others,—a certain adroitness at catching the tone of those with whom we are. Without some of these things no man can be popular in any profession. But you have resolved to be a liver, a doer, a champion for the truth. Your ambition is to be pure in the last recesses of the mind. You have your reward—a soul upright and manly; a fearless bearing, that dreads to look no man in the face; a willingness to let men search you through and through, and defy them to see any difference between what you seem and what you are. Now your price—your price is dislike. The price of being true is the cross. The warrior of the truth must not expect success. What have you to do with popularity? Sow for it and you will have it. But if you wish for it, or wish for peace, you have mistaken your calling; you must not be a teacher of the truth; you must not cut prejudice against the grain; you must leave medical, legal, theological truth to harder and nobler men who are willing to take the martyr's cross and win the martyr's crown. This is the mistake men make. They expect both harvests, paying only one price. They would be blessed with goodness and prosperity at once. They would have that on which they bestowed no labor. They take sinful pleasure, and think it very hard that they must pay for it in agony, and worse than agony, souls deteriorated. They would monopolize heaven in their souls, and the world's prize at the same time. This is to expect to come back, like Joseph's brethren from the land of plenty, with corn in their sacks, and the money returned to them in their mouths. No, no; it will not do. "Be not deceived; God is not mocked." Reap what you have sown. If you sow the wind, do not complain if your harvest is the whirlwind. If you sow to the Spirit, be content with a spiritual reward—invisible—within—more life and higher life.—F. W. Robertson.

How God Taught Him.

I always had a strong desire to be rich. Not at all for the sake of riches, but to command those beautiful things which it takes money to buy; and after I was married the longing grew upon me, for the sake of surrounding my wife and children with luxuries. I thought I was a Christian; and I determined to give God a reasonable share—one-sixth of all that I made in a year. I gave it most cheerfully, without a grudging thought; and considered that it was liberal in me; and that all the rest was mine, to do with as I pleased.

My success was remarkable, and I was just on the edge of realizing my wishes, building an elegant residence and furnishing it suitably, when a distant relative was suddenly left a widow with several little children, and without means of bringing them up. She applied to me to set her up in business; not because I was any wealthier, or nearer of kin, than some others of the family, but because I was a Christian, she said, and she thought I should look at it in a different light from the others.

Now here was a question posed upon me, which I thought she proposed it to me, never imagining that it was God. Some misgivings, however, haunted me as I answered, declining. Nevertheless, I reasoned in this way: God has just given me I have been asking for, for so many years, the means of making my family happy (notice, I had never asked him to give me what was best for them to have); and of course I am to use it for that purpose. It can't be my duty to take care of John's widow and children. There are others whom she can call on, who are more under obligation to. Besides, I already spend one-sixth of my income for such uses. So I refused; thinking I had only refused her. It proved to be God who had sent the request.

Some way I soon began to be financially embarrassed, through a singular complication of affairs, and instead of building on the foundation I was so sure of, I made a most disastrous failure, which put me back to my starting-place. But being still a young man I set out anew, with the same end in view. That was my chief ambition, and I could not see that was selfish and not for myself, nor for show, nor for influence, but to make those precious to me happy minister to their taste for the beautiful and refined. I could see no reason why it was not proper and right; nor why, if I sacredly set apart one-sixth, as before, I should not keep up my purpose.

In time came another trial, similar enough to the first to startle a man. An old friend, poor and in feeble health, while traveling across the country to his relatives, stopped at my house, grew worse, and died there, leaving on my hands a beautiful little girl, his only and now orphaned child. After a few weeks the not very willing relatives came for her, but she clung to us, and begged to live with us. Do I seem a monster, in saying that I felt that my own children ought to have all that their father had, with such difficulty, acquired, instead of sharing with a stranger who had no claim? Both they and my wife pleaded for her, but I resisted and she went away. I have to add that this orphan, as well as John's widow and children, prospered, and

they had apparently suffered nothing from my refusal. It was I that suffered. I had refused one of those little ones whom, if I were a true Christian, I should have received and reared. I had been asked by him to do something; but thinking it would retard my own purpose, I disregarded him.

We are slow in learning that God rules, I lost my property the second time; and, in this instance, in a very simple way—through the failure of others with whom I was concerned. And gradually the truth began to dawn upon me; and at last, in its awful light I stood revealed, as I was, a shame-faced, baffled penitent. God had tried me in the one way which most nearly interested me. He had defeated the plan of my life, my plan, once, twice. He had convicted me of my sin of righteousness, and of judgment. Though I had paid tithes, and cultivated the Christian graces, and tried to live a consistent life, had twice miserably denied him when he came asking me to do a thing against my wishes. If I had obeyed, and left the result with him, what sweet peace should I have had, and the approval: "Inasmuch as ye did it unto one of the least of these my disciples, ye did it unto me!" Failing to do it, I failed of all.

Religion of the Laplanders.

The church was full of Lapps, and although I saw here and there a young fellow as I would wish to meet, the majority of them were little, brown, weather-beaten figures, standing about five feet nothing, all clad in real Lapp costume. Has it ever been the reader's luck to attend a benefit at a low fighting house in London, and to take a note of the countenances of the smaller class of fighting men who form the principal actors in the scene? If so, he can form a very good idea of the general character of Lapp physiognomy. One and all seem to have been cast in the same pugilistic mold,—broad heads, high cheekbones, low foreheads, bright, sunken eyes, and flattened noses. In fact, if they had only been cropped close, and dressed in tight trousers and Newmarket coats, I would have challenged all London to pick out a bunch of more thorough-paced little blackguards than I could have collected from this congregation. The women were ranged in pews on one side, the men on the other (and this is the fashion in all Swedish churches), and, except that the former kept their high-peaked sugar-loaf caps on during the service, you could see little difference between the two. None of these ladies could boast of much personal attraction, their countenances being exactly like those of the men, and quite as brown and knobby. But there was one face which peeped down from the gallery, from which I could hardly take my eyes, and which even haunts me to this day. It was that of a young, flaxen-haired, Lapp girl, about seven years old; and a sweeter or more cherub-like face I never set my eyes on; and the little blue-peaked cap, braided with silver, perched jauntily on her head, gave a lively kind of expression to her face, and sweetened her face I ever saw in my life. I never yet saw a child so beautiful as this wild Lapp, and a painter might have made his fortune if he could only have transferred the expression of that countenance to his canvas. Certainly there can be no truth in breeding if such a little angel came from the rough stock that fill the body of this church. The services passed off quietly enough; the communion began, and a curious sight it was to see these vagabonds run along the tops of the pews, like so many rats on a plank, in hot haste to reach the altar; and now commenced a scene such as I never witnessed in the house of God, and trust I shall never witness again. It seems that within the last few years a kind of fanaticism has crept in among these Lapps, and the Word of God, instead of "pouring oil upon a bruised spirit," as every one is taught to believe who will read the Scriptures aright, only fills them with imaginary terrors; and far different from the creed of the real Christian they seem to think the best moment when they can make their rats lie on outward show. I have seen a little of this kind of humbug in other churches in Sweden, where at certain parts of the service the women all commence groaning and sobbing so loud that you can scarcely hear the clergyman. This, however, soon passes off, and is scarcely worth notice. These Lapps, however, must have been far more susceptible, or far more wicked, for all at once, when the communion service began, two or three women sprang up in different parts of the church, and commenced fanatically jumping, howling, shrieking, and clapping their hands. I observed one middle-aged female particularly energetic, and who sank down in a kind of fit after about five minutes exertion. The infection soon spread, and, in a few minutes, two-thirds of the congregation joined in the cry, and all order was at an end. Five or six would cluster round one individual, hugging, kissing, weeping and shrieking, till I really thought that some one would get smothered. One old patriarch in particular who sat close behind me, seemed an object of peculiar veneration, and the Lapps crowded from all parts of the church to hug him. How he stood it, I can not imagine; but he sat meekly enough, and at one time I counted no less than seven "miserable sinners" hanging about the old man, all shrieking and weeping. The religious orgies of the wild aborigines in Australia round their camp-fire, are not half so frightful as this scene, for they at least do not desecrate a place of worship with their mad carousals.—Shilling Magazine.

Liberal Offers.

The Board of Corporators, at its late meeting, went as far in the liberality of its offers to the patrons of our publications as it could go in wisdom or safety. And we have reason to believe that these offers will be met in the same spirit of liberality and enterprise in which they are made, and this will a greatly increased patronage be secured. The price of our books has been twenty per cent. lower than similar books can be purchased elsewhere, but some of our books are now to be put at a still lower figure.

The postage on papers must be paid by the publisher after Jan. 1. This payment the Establishment assumes without

any extra charge, and thus twenty cents will be saved to every subscriber to the Star. In addition to this, if old subscribers will pay their arrears where any thing is due, and exert themselves a little in getting new subscribers, they will receive their own paper at a discount, and do good by extending the circulation of the Morning Star. The two following propositions are submitted to the choice of the reader:

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No commission can be allowed on either of the above offers, and every subscriber will see the desirableness of obtaining a new one, or of looking after the formation of a club in every place where copies of the Star are now taken. The pastor and friends will choose their own way of getting up the clubs, and so make the generous offer available.

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[Continued from first page.]

er enough among the temperance people of America to wipe it out, if we were united and persistent, and if every man and woman would discharge the duty God imposes upon them. But we seem almost powerless, occasionally making prohibitory laws, it is true, but how seldom enforcing them. It is necessary, that the moral sense of the people be elevated in this respect. There is something for Christians to do in this matter of temperance, and there is an important work to be accomplished among ministers upon this point. There are a great many ministers that take their wine, and are ready to excuse moderate drinking. I am ashamed of them and hope they may be brought to repentance. The devil has been let loose in the world, ever since the discovery of distillation. There are now four hundred thousand home missionaries of the devil in the rum shops of the country to-day, offering every allurement to young men, that they may drink and be enlisted in the army of drunkards. God help us to meet our duty and to fight with a degree of earnestness commensurate with the danger that we are to meet.

At the close of Dr. Ball's remarks, Rev. A. P. Tracy offered the following resolution:

Resolved, In view of this overshadowing evil, intemperance, that we will abstain from the use of any beverage of intoxicating drinks; that we will not manufacture or traffic in them for such use; that we will discountenance such manufacture, traffic and use altogether; that we will make direct efforts to spread the blessings of total abstinence, and that we will vote for no man for office who is not a decided prohibitionist.

Rev. W. F. Davis, of Olneyville, stated that he had prepared some resolutions embodying about the same sentiment, and read the following:

Resolved, 1. That the history of the temperance reformation, both in Europe and in this country, plainly proves that the banner which alone can lead to final victory over intemperance, must be inscribed with this motto: "Fidelity for the tempted—Prisons for the tempter!"

2. That the acknowledged work of Free Baptists, as a body of Christians pledged to total abstinence from intoxicating beverages, was never more needed nor attended with more gratifying results than to-day.

3. That by her recent enactment and present enforcement of the prohibitory and constabulary laws, Rhode Island has placed herself in the vanguard of Christian governments, now marshaled in the noble temperance army.

4. That we recognize the principle of legal prohibition of the sale of intoxicating beverages as the only sound policy of any State, and fervently hope that her present statutes or their virtual equivalent will uniformly continue to express the settled policy of this State, and ere long become the unchangeable law of general government.

Pending adoption of the resolutions, a spirited and spicy discussion arose.

Rev. Mr. Dick, of Buffalo, said he could not vote for the resolution first read. He was not prepared to pledge himself to vote for prohibitionists in New York State. Gov. Dix is to be voted for again, and there will be men set up against Gov. Dix who may have been in sympathy with the rebels. First, human rights are to be voted for, and then temperance. The Republican party must hold power one year more. He regarded with horror the scene of human rights trampled upon as they are being in the South to-day. We can't forget the blood through which we have waded, he said, to free the slaves, and shall we vote for a prohibitionist merely because he is a prohibitionist, before we have gained the victory over the rebels absolutely? He was as much a temperance man as anybody, but human rights and human liberty are to be first considered.

Rev. Mr. Davis stated that the Y. M. of Massachusetts and Rhode Island requested the Legislature of the State to pass a prohibitory law, and that by the persistence of a committee appointed to lay the matter before the General Assembly together with brethren of other churches, the bill was passed; and it has thus far proved the very best temperance address that had ever been delivered in this State; while the seven or eight men that have had the execution of this law have been the most efficient temperance workers we have ever had; therefore he thought these things should be recognized by this Society.

Rev. T. Stevens, of Maine, said he would be ashamed to have the Free Will Baptist Temperance Union dodge voting upon a temperance question.

After further discussion a motion to refer the resolutions to the Temperance Committee of the General Conference was voted down. On motion, the resolution of Mr. Tracy was amended by striking out the clause "and that we will vote for no man for office who is not a decided prohibitionist." The resolution was then adopted as amended.

The resolutions offered by Rev. Mr. Davis were then adopted.

Rev. Mr. Folsom requested that when the Secretary sent him a copy of Mr. Tracy's resolution, he insert the rejected clause.

Mr. S. P. Morrill, of Maine, made a very spirited address in favor of prohibition, and the support of prohibition candidates for all public offices. He was frequently interrupted by applause.

The meeting then adjourned.

FRIDAY, OCT. 20.

A meeting of trustees and friends of Bates College was held in the vestry, at 8 A. M., when Pres. Cheney made a statement respecting the financial condition and prospects of the College so far as relates to the effort to secure additional endowment, and specially referring to the recent pledges of Messrs. Bates and Wood of Boston, and the bequest of Joshua Benson, of Boston Highlands, lately deceased. The subject was referred to a Com., consisting of Messrs. Day, Page, Mariner, Waterman and Jones, who were requested to report at an adjourned meeting.

An informal meeting of the New England Convention was held at 8 1/2 o'clock,

when Rev. A. L. Gerrish, for the Com. previously appointed, offered for consideration the following resolution:

Resolved, That for the purposes of church extension in New England, for exercising a fostering care over our New England College, and for aiding such other religious and benevolent enterprises as may, from time to time, claim our attention, we approve the forming of a "New England Free Baptist Association."

After remarks by Dr. Cheney, bearing upon his work in behalf of Bates College, his desire to have the benefit of such a supervision over it as a N. E. Asso. could properly exercise, of the ways in which this supervision might be made serviceable, and in explanation of his course which had been subjected to criticism, and additional remarks on the same subject by Messrs. Jones and Waterman, the resolution was approved, and the meeting dissolved.

The usual prayer meeting was held in the main audience room from 8 to 9 o'clock, and was very full of interest.

The Conference reassembled at 9 o'clock, and proceeded to business. Rev. Messrs. W. T. Moore and W. A. Belden, members of the Christian denomination, and the former, from Cincinnati, a duly accredited delegate from the General Missionary Convention, were introduced to the Conference.

Rev. A. H. Chase presented letters from the Free Will Baptist Association, of Tennessee, and the Tow River Association, of North Carolina, which were read and received. Neither of the delegates from these associations was present.

A letter from the "American Association of Free Will Baptists in North Carolina" was also read and received, and Rev. Mr. Andrews, alternate delegate, was introduced and addressed the Conference. He said there were nearly twenty-five hundred Free Baptists in North Carolina and East Tennessee, among whom he had been laboring for eighteen months past, and found them a pious, warm-hearted and loyal people, who had suffered greatly during the civil war, and were deserving of the support and Christian sympathies of the Conference.

After receiving and referring several items to the appropriate committees, and disposing of quite an amount of miscellaneous business, the Conference adjourned.

AFTERNOON.

Conference re-assembled at 2 o'clock.

The annual report of the Printing Establishment was presented by Rev. D. Waterman, in behalf of the Board, and read by the clerk. The report shows the Establishment to be in good condition, although the depression of business the past year had operated against it somewhat. The balance of its indebtedness has been paid, and the value of the Establishment is equal to what it was at the last report. The total receipts from all sources during the past three years were \$137,063.42, a yearly average of \$45,688.47. The total assets of the Establishment are \$74,032.72, and the liabilities \$3,489.26. The donations for the year were \$688.72 in cash, \$107.15 in books given away, mostly in the South, and \$2,183.14 in other ways, mainly in advertising denominational schools at fifty per cent. discount, making a total of \$2,979.01. The losses have been small aside from the depreciation in railroad stocks. The question of removing the Establishment from Dover to some larger city has been considered, and it has been decided that its removal to Boston will increase the moral influence of the *Morning Star*, and render more efficient service to the denomination; and the Board directed the removal of the editorial department to Boston this autumn, and of the mechanical department next spring. The report was referred to the Committee on Publications.

The committee on petitions and requests reported, recommending, first, that the requests of the various associations from Tennessee and North Carolina for admission to the Conference be granted. The report was laid on the table for the present. Second, that the request of the Genesee Yearly Meeting be granted, and that the next General Conference be held with the church in Fairport, N. Y. Adopted.

Rev. G. H. Ball presented the report of the Baptist Printing Union, giving a sketch of the standing, relation and scope of the Baptist Union newspaper, which report was referred to the Committee on Publications.

Rev. G. S. Bradley offered the following, which were referred to the Committee on Publications:

Whereas, The Baptist Printing Union, now publishing the *Baptist Union*, has complied with the conditions upon which \$10,000 was appropriated to aid in the support of a paper in New York, therefore,

Resolved, 1. That the Free Baptist Printing Establishment be instructed to pay over the said \$10,000, voted to said paper, to the trustees of the Baptist Printing Union.

2. That we recognize the Baptist Union as an organ of the Free Baptists.

Some statements were made touching the application of this money, &c., when the usual order of business was temporarily laid aside to allow the representatives of the Christian Missionary Convention a formal hearing. Rev. Mr. Moore's address was carefully prepared, clear in statement, emphatic in its exaltation of what evangelical Baptists hold as central and vital in the Christian system, abounding in expression of esteem and sympathy, somewhat instructive in its statement of what is peculiar to the body from which he came, and very cordial in the wish expressed that the two denominations might know each other better, and enter into consultation with a view of ascertaining whether there may not be a somewhat formal union affected on a basis satisfactory to both. The address was heard with peculiar interest and met with many warm expressions of approval. Rev. Mr. Belden followed in a brief, fraternal and happy address. Responses were made

to these addresses by the Moderator, &c., and the subject of Mr. Moore's paper was referred to the Committee on Correspondence. The Conference then adjourned, at 4 o'clock, to allow the Education Society to hold its annual meeting.

EDUCATION SOCIETY.

The annual meeting of the Education Society was held immediately upon the adjournment of the Conference, and was called to order by Rev. G. T. Day, President.

The annual report of the Treasurer, Rev. Silas Curtis, was presented and accepted. It shows that the receipts for the past year were \$7,703.02, and the expenditures \$6,752.29, leaving a balance in the treasury of \$950.33. The receipts to the Library Fund for the year were \$941, and the expenditures \$672, leaving a balance in the treasury of \$269. The Society has an invested fund of \$42,000, and the Library Fund has \$2,200 invested.

The Executive Committee reported that they had approved the division of the Library of the Theological Seminary, as done by the faculty of Bates and Hillsdale Colleges, which report was accepted.

Also, that the Committee had sought to devise means to raise funds in aid of students in the ministry, and reported the following resolutions, which had been adopted:

Whereas, There is a great and imperative demand felt in our denomination for an efficient and educated ministry for occupying the important fields now vacant, and are constantly opening to us, and

Whereas, We believe it would be difficult at the present time to raise the funds on the basis proposed last year, by which \$50,000 was to be raised for the purpose of theological instruction in Bates and Hillsdale Colleges; therefore,

Resolved, 1. That the resolution passed by the Society last year recommending the raising of \$50,000 for theological instruction in Bates and Hillsdale Colleges be so far changed as to make the object of raising this fund the assistance of young men who are preparing for the ministry, instead of "theological instruction."

2. That for the purpose of raising this fund this Society instruct the Executive Committee to employ an agent.

This report was also adopted and the resolution passed.

A Committee, consisting of Revs. G. H. Ball, E. N. Fernald, L. L. Harmon, C. S. Perkins, and J. Malvern, were appointed to nominate officers for the ensuing year.

E. W. Page, Esq., offered the following resolutions:

Whereas, The interests of Bates College imperatively demand that the income expected from the fulfillment of the conditions on which Mr. Benjamin E. Bates's pledge of an additional one hundred thousand dollars to the College, should be realized at the earliest possible moment, and

Whereas, On account of the late panic, and the hard times consequent thereon, there is some delay in raising the fifty thousand dollars expected from Boston; therefore,

Resolved, That this Society so far waive the conditions on which it voted to give its obligations to Bates and Hillsdale Colleges as to pay the interest to these institutions the present year, and the amount voted respectively thereto, commencing on the first of July.

This resolution called out considerable discussion, pending which the meeting adjourned till Saturday afternoon, at 4 o'clock.

EVENING.

The annual meeting of the Home Mission Society was held at 7 o'clock in the evening, Rev. Silas Curtis, President.

In the absence of the Secretary, Rev. J. S. Burgess was chosen Secretary *pro tem*. Messrs. G. R. Holt, Nahum Brooks, G. M. Park, E. W. Page, and N. C. Brackett were chosen a committee to nominate officers for the ensuing year.

Rev. Silas Curtis, Treasurer, presented his annual report, which was accepted. The receipts during the past year were \$9,151.61, and the expenditures \$8,289.81, leaving a balance on hand of \$861.80. Of the expenditures, \$4,739.94 was for mission work, \$1,900.18 being for work in Southern States, \$1,000 in payment of the debt the Society owed to the permanent fund, and \$125 in payment of another debt, the remainder being for the expenses of the Society. These figures represent only the amounts that have passed through the hands of the Society, and do not give any idea of the amounts that have been expended in Home Mission work by State and local societies. The permanent fund is \$4,594.97. The liabilities of the Society are \$7,336.30, of which \$1,836.30 is owed the permanent fund, and the assets \$6,261.80, leaving a balance against the Society of \$1,074.50.

The Society then adjourned to Saturday afternoon, at 5 o'clock.

At 7 1/2 o'clock the Conference re-assembled, and the anniversary exercises of the Home Mission Society were held. After singing and prayer, Rev. A. H. Chase, Cor. Sec., read his annual report. It was a most interesting and stirring document. We can give only a few extracts. He said:

For forty years the Home Mission Society has been doing its work, and every year has been a blessing to some church. During these years new churches have been organized and old ones aided and saved from extinction. Some of our strongest churches have received the fostering care of the Society when they had burdens heavy to bear, and when a few hundred dollars was a great encouragement to them. The Society promptly sent teachers and missionaries south to the poor freedmen, and the efforts for their welfare have been greatly blessed. The seven thousand communicants added to the denomination are only items of the great good accomplished. The number blessed by our schools, and the seed sown by our faithful missionaries to germinate in years to come can only be known to the Master who sent us to cultivate this field.

During the past three years, the Society has expended some \$25,000, besides removing an indebtedness of nearly \$5,000. More than fifty churches have been aided, and several missionaries and teachers sustained in the South. The past year has been one of encouragement to every friend of the cause. Churches have been aided in various sections of the denomination, some of them in important places, and the interest in the South has been greatly

strengthened. More than twenty-eight hundred members have been added to the denomination in the South the past year, and there are openings that will within three years bring thousands to unite with our Zion.

The report of our finances is encouraging. The Treasurer has received \$9,151.61 the past year, and paid out \$8,289.81. The amount collected by the State and Yearly Meeting Home Mission Associations was not able to state, but think the whole amount raised for Home Missions will exceed \$15,000.

The Board would urge upon the friends of the Society the importance of securing an endowment of \$50,000, the interest of which can only be used. One person has given the first thousand dollars toward this fund. With such a fund the Society could do much more to aid weak churches. We would recommend that some efficient means be used to raise this endowment.

During the past year twelve churches have been aided in New England, four in Maine, three in New Hampshire, one in Vermont, two in Massachusetts, and two in Rhode Island, and we feel assured that the money has been well expended. The churches have gained in numbers and strength, and some of them will be self-supporting the ensuing year. There are important fields to occupy, and some churches so that to all appearances will be unless aid is given them. It is important that much more be done to build up churches of our faith in New England than heretofore.

Nine churches have been aided in New York, Pennsylvania, New Jersey, Indiana, Ohio and Michigan. There have been several calls for aid that the Board has not been able to assist. Had we the funds it would have been both a pleasure and duty to have granted the requests. The church in Cleveland has continued to receive aid from the Society, and if ever established must be greatly helped.

The West is such a vast field that comparatively we are doing but a little to supply the great demand for missionary work. The money-panic caused the church in Chicago to come very near losing their property, and but for the prompt and energetic efforts of the Home Mission Society, in all probability we should have lost all that had been done for that interest. A temporary loan of \$8,300 to pay the mortgage debt was made by eight brethren, and thus was saved to the denomination property worth \$30,000.

The Cairo Mission, in which Rev. J. S. Manning is faithfully laboring, has seven quarterly meetings, sixty-six churches, sixty-five ministers, and three thousand and three members—a gain of three hundred and seventy-two the past year. The churches are becoming better established and the prospects for their future growth are encouraging.

Rev. A. H. Morrill has continued to labor as missionary for the Society at Harper's Ferry, and his labors have been blessed with success. The churches have been favored with prosperity, the most of them having enjoyed precious revivals. Five churches have hopes completed, and what is worthy of note, less than \$200 is owed on all of them. The Mission sent Rev. J. W. Dunjee to Richmond, Va., who is about erecting a house of worship with prospects of success. In this State we have two Quarterly Meetings, twelve churches, eight ministers and seven hundred and three members—an increase of seventy-six during the past year. Storrs College is the central source of power for educational and religious progress. Rev. N. C. Brackett continues principal, and commands the confidence and respect of the pupils and citizens. He is eminently fitted for the place.

Circumstances have prevented the Board from doing much in New Orleans. The brethren remain steadfast, but very much need help. The field is large and inviting. The Home Mission ought to do much more for this interest, and we trust it will have the means.

The report closed with an interesting account of the Free Will Baptist Associations in North Carolina and Tennessee, which have made application to be admitted to this Conference. They are composed of poor white men, who were Union men during the war, who are natural Free Will Baptists, and who are struggling nobly for the cause. They number twenty-three hundred and fifty.

Provision was made for printing 2000 copies of the report for general circulation, and the audience was addressed by Rev. G. R. Holt, of Mich. He spoke of the vast field of labor spread out before the Christian church, especially in the West and South, of the doors which Providence is throwing open to the church and all classes of Christian labor, of the foes appearing in the form of skepticism, worldliness, political corruption, false systems of religion, and general worldliness; and of the vast amount of good that may be accomplished if the Christian forces at the command of Christ's friends, of all denominations, are united and summoned into earnest and effective service.

Rev. A. H. Heath followed in a spicy and entertaining address. He pleaded for the spirit which animated the fathers of the denomination, as a most essential and promising force. He especially urged that we should concentrate our efforts in the leading towns and cities, where the elements of enterprise gather and organize themselves, where the young and energetic have their home and do their work, and from which Christian laborers may go out in all directions as from a common and vital center. A strong church, firmly established and put into thorough working order in a city like Boston, would in the end accomplish more than many times the same amount of money and effort expended at the less important points. He was sure that, with such a sound theology and such an admirable system of church polity as ours, that commanded themselves to the approval of almost everybody, there ought to be no failure, but a large and growing success.

Rev. W. F. Davis followed in a brief address, in which, while assenting to the idea, that the concentrated work in cities was full of importance and promise, it was not less essential that we enter into united and earnest effort to provide for the smaller towns and rural districts. Here are born and bred the men and women who are to go into the cities and give shape and character to their life. The meeting was then adjourned.

SATURDAY, OCT. 10.

The meeting of the New England Association took place at 8 o'clock, A. M. The Committee to draft a constitution, made a report, and a long discussion followed, in which these views were presented:—that the time has not yet come for such an association.

sociation, though it might be desirable in the future; that there is not now a sufficient understanding on the part of our brethren of the ends aimed at in its organization; that in order to secure unity of feeling and action in our churches it is necessary that there be the fullest understanding of plans proposed. The sentiment of the convention was so nearly equally divided that measures looking to further action were approved by a majority of a single vote.

The convention then adjourned, authorizing the committee on the Constitution to call another meeting at their discretion.

Conference met at 9 o'clock, and after half an hour spent in devotional exercises, and after the transaction of several items of business, the Rev. Silas Curtis reported for the Historical Committee, as follows:

The Historical Committee appointed at the last session of the General Conference consisted of the following persons: Rev. S. Curtis, Chairman; Eastern Branch, Rev. Messrs. H. Quincy, I. D. Stewart, O. B. Cheney, L. B. Tasker, and J. M. Brewster; Western Branch, Rev. Messrs. R. Dunn, G. H. Ball, R. Clark, and A. K. Moulton.

The Eastern Branch held a meeting at Haverhill, Mass., in October, 1872. At this meeting Rev. J. M. Brewster was chosen Secretary, Rev. I. D. Stewart, Librarian, G. F. Mosher, Assistant Librarian. The Librarian was instructed to purchase of Brother W. D. Foss books and documents and to provide for keeping them. The Printing Establishment was requested to make an additional appropriation to the fund of the Committee and to appoint one of its number to co-operate with the committee. This request was accepted, the sum of \$50 was appropriated, and Rev. G. T. Day was appointed to co-operate with the committee.

A second meeting has been held since the present session of the Conference commenced. At this meeting the Librarian presented the following report, which was accepted:

The object of the Historical Committee is to collect and preserve a copy of every book, pamphlet, tract, or publication, however small, published by a Free Will Baptist, or that has any connection with our denominational interests. The work is an important one, but no money has been raised for its execution, and none received, save fifty dollars appropriated by the Printing Establishment. A few persons have donated books or pamphlets, but what have been gathered have come mostly through the efforts of the present and former librarians. Small as the library still is, a good beginning has been made. Without counting duplicate copies, the present number of bound volumes is seventy-one, and they embrace every kind of book published by the denomination or individual enterprise. The whole number of different pamphlets is thirty-nine, tracts twenty-three, sermons twenty-one, and catalogues six. The reports of our officers, our Registers, Quarterly and many other publications. If the Committee could have a small amount of money annually for buying and binding all publications of a denominational bearing as they are issued, and for securing the few old ones now wanting, our Historical Library would soon be complete. The committee is invited to the importance of devising some plan for securing a small fund with which to accomplish the work contemplated by the committee.

If the Printing Establishment is removed to Boston, what will you do with the historical library? The report was referred to the committee on the State of the Denomination.

The Com. on Sabbath schools reported in part, dealing with the subject of Sunday school literature, and especially recommending a larger patronage of the *Myrtle* and *Little Star*. These resolutions called out a spicy debate in which publishers and their books received some sharp criticism, after which the resolutions were adopted. At eleven o'clock, Conference adjourned to afford the committees time for work. Immediately after the adjournment of Conference, a meeting of the Anniversary Convention was called. Rev. G. T. Day, from the committee appointed to draft resolutions in relation to the death of Rev. Ebenezer Knowlton, formerly President of the Convention, then offered the following, which were adopted:

Whereas, The F. Baptist denomination has been recently bereaved in the sudden death of Rev. E. Knowlton, therefore,

Resolved, 1. That in the death of our fellow laborer we recognize the departure of a brother eminently fitted by natural endowments and generous culture to serve the cause of Christ, and to be an inspiring helper of his people in their efforts to build his church into the strength of Christian principle and the sweetness of Christian love.

2. That we gratefully cherish the memory of one who was so loyal to his Master, so true to his own highest convictions, so affectionate towards his kindred and friends, so closely knit in sympathy with his Christian brethren, so wedded in heart and life to his own denomination, so generous towards all the great and good undertakings which we have especially at heart, so earnest in the work of the ministry, so humbly reverent before the Lord he had long since learned to love, so confident in the triumph of the truth of the gospel, and so trustfully calm in his hope of the perfect life towards which his aspiration and his prayers were continually rising.

3. That while we sorely miss his genial presence and his abundant labors among us, we bow humbly to the Providence which removed him, and thank our Heavenly Father for the blessing of his fellowship and service; we open our minds and hearts to the high lessons taught by his life and death, and will so seek to profit by the gain of the one and the loss of the other, as to find in both a stimulant for our hearts and a new power for our active service.

4. That we tender our Christian sympathy to his bereaved family, and will seek for them the help and healing which God gives to be comforted and fainting souls.

5. That a copy of these resolutions be forwarded to the family on whom this blow so heavily falls.

The Convention then adjourned to meet at the call of the President.

AFTERNOON.

Conference assembled at two o'clock. After the appointment of a committee to devise measures to aid the Boston church, Rev. J. W. Burgin reported in part for the committee on correspondence as follows:

Resolved, 1. That we gladly receive the fraternal greetings of the Christian Baptists of Michigan by their delegate, Rev. L. H. Tait, and heartily reduplicate the same by appointing Rev. C. B. Mills, of Michigan, delegate to their body.

2. That we hail with joy every omen of union of spirit, sentiment and work, and heartily welcome to the blessing of his fellowship and service, we open our minds and hearts to the high lessons taught by his life and death, and will so seek to profit by the gain of the one and the loss of the other, as to find in both a stimulant for our hearts and a new power for our active service.

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Poetry.

The Old Man's Dream.

Oh, for one hour of youthful joy!
Give back my twentieth spring;
I'd rather laugh a bright-haired boy
Than reign a bearded king.

One moment let my life-blood stream
From boyhood's fountain of flame!
Give me one giddy, restless dream
Of life, all love and fame!

My listening angel heard the prayer,
And calmly smiling, said:
"If I but touch thy silver'd hair
Thy hasty wish hath sped."

"But is there nothing in thy track,
To bid thee fondly stay,
While the swift seasons hurry back
To find the wish'd-for day?"

Ab, truest soul of woman-kind!
Without thee, what were life?
One bliss I can not leave behind;
I'll take—my precious—wife!

The angel took a sapphire pen
And wrote a rainbow dew,
"The man would be a boy again
And be a husband too!"

"And is there nothing yet unsaid
Before the change comes?
Remember, all their gifts have fled
With those dissolving years!"

Why yes, for memory would recall
My fond paternal joys,
I could not bear to leave them all,
I'll take—my girl—and—boys!

The smiling angel dropp'd his pen,
And he will never do;
The man would be a boy again,
And be a father, too!"

And so I laugh'd—my laughter woke
The household with its noise—
And wrote my dream when morning broke,
To please the gray hair'd boys.

Prayer.

Little children, "T'en the evening
Falleth with its quiet shade
Over tree-top, sky, and steeple,
Ere your little heads are laid
On your pillows for repose,
"Nestle the Father's mighty care,
Bow the head and bend the knee
Low to him in fervent prayer.

Little children, when the morning
Poureth o'er the eastern hills
Its bright flood of blessed sunshine,
Making glad the fields and rills—
Ere you leave your quiet chambers—
Pause and kneel, and humbly pray
To the God who has preserved you
To behold another day.

Little children, when temptation
Cometh with its giant power,
Pray to God, dear little children,
In that dark and bitter hour;
He will then disarm the tempter,
Turn from you his poisoned dart,
And with grace and strength triumphant
Make his home within your heart.

Little children, when stern sorrow
Lays on you its heavy hand,
Velling all the world in darkness,
Velling, too, the better land—
Go to Jesus, little children;
He will soothe and he will bless,
Will revive your drooping spirits,
Whisper peace and happiness.

Little children, when his summons
Calls you from these scenes away,
Ask him to receive your spirits;
Pray, dear little children, pray—
Pray that through the great Redeemer
You may rise to life and light,
And, glad hallelujahs singing,
Dwell forever in his sight.

The Family Circle.

The Pastoral Gimlet.

Once a city pastor was absent from home
For a week. During his absence the son
of a member who lived several miles out
of town died. He did not hear of the young
man's death until he returned. Then he
was taken sick, and it was a week or ten
days before he could safely drive out and
visit his afflicted parishioner. The first
words which greeted his ears were, "Well,
I thought you'd forgotten us;" and then
the good woman sat complacently down to
be consoled.

That is what I mean by the pastoral gimlet,
and it is astonishing how proficient cer-
tain church members become in its use.
The delicacy in insinuating, the deftness
and grace in twisting, can only have been
acquired by assiduous practice. They
know just where it will go in most easily;
just how many turns to give it before it
gets down to the quick.

There are various scientific twists of the
gimlet known to adepts and to victims.
There is the sarcastic twist—Hostess en-
ters the parlor, and greets pastor thus:
"Good afternoon, Dr. A.; really the sight
of you is refreshing. Have you found out
at last where we live?"

There is the business twist, "Do you
know that you haven't been inside our
house for six months?" Parsons, as well
as mathematicians, are painfully aware that
figures can't lie; so that this twist is a pecu-
liarly effective one, usually transfixing
the victim, and reducing him at once to a
condition of silent helplessness.

Then there is the reproachful twist, also
very effective; tremendously so if the twist-
er can manage to start a "silent tear."
"Really, we began to doubt whether we
had any pastor."

And once in a while we are treated to
the spiteful twist, in administering which
the operator, or more commonly the oper-
atrix, is at no pains to conceal her fell in-
tent, but drives the uncoiled gimlet in with
a steady hand; or, in other words, gives
the parson a sharp "setting down" on his
short-comings.

The men who wince under this instru-
ment are the conscientious pastors who

are forever haunted by the vague sense of
work in arrears, and constantly tormented
with self-reproach, because they do not
bring it up. The gimlet is a terrible thing
to such a one. He knows the gimlet-
houses as well as a doctor knows where
small pox is. He braces himself to visit
them once or twice a year. He says, je-
sously, to a friend at the gate: "I know
there is a rod in pickle for me here." He
sits down to his work very much as if he
were going to have a tooth filled, meets
the twist of the gimlet without betraying
his inward writhings, kneels down and
prays with the gimlet-twisters, and rises
from his knees to meet a parting thrust, as
thus: "Now that you've found the way
here, I hope we shall see you often." And,
as he goes down the steps, he looks into
his book, and seeing that the next place
on the list is also a gimlet-house, he says to
himself, "Not to-day; one day is all I
can stand." You cheerful, sunny, sym-
pathizing souls, God bless you; who perhaps
excite the jealousy of your neighbors be-
cause the minister "drops in" at your
houses so much oftener than theirs, does it
never occur to you that he comes almost as
much for his own sake as for yours, be-
cause he knows you always have oil and
wine in your casks for the wounds of the
gimlet?

Now, ye gimlet-twisters, ye pastor-per-
forators, lift up your voices and answer.
What do you want a pastoral visit for? Do
you want to talk with your pastor about
your temptations and trials? Do you want
instruction on some question of Christian
experience? Do you want to discuss some
scheme of Christian enterprise? Not you,
No lawyer is more adroit in turning the
conversation the moment it takes any such
direction. Let the pastor take up the gim-
let in his turn, and probe your heart, and
lay bare your poor, starved, stunted reli-
gious life; let him tax you rigorously with
your absence from prayer meetings or Sab-
bath worship, and you will not complain
of the scarcity of pastoral visits. The
truth is, you do not desire counsel, nor
comfort, nor Christian communion, but
attention. Your pastor's absence wounds
your pride. You care little about his doing
the work he was especially called to do for
you, but you are vexed because he does
not concede more to your importance.
You are not thirsting for living water, but
for the tacit flattery of attention, thus seek-
ing to convert the messenger whom Christ
sends with living bread to your home and
heart, into a minister to your vanity. The
people whose hands are idle, whose purses
are shut, whose voices are against every
enterprise which involves sacrifice and la-
bor, are the people who are masters of the
gimlet.—Dr. Vincent.

The Strange Prayer.

The worst man in the village was Jack
Ranney. He had a comfortable home, but
it was not a happy one. As soon as the
big gate opened, his two children, Milly
and Rob, ran into the house, exclaiming,
"Father is coming," and into a corner they
crouched, and there they stayed until they
were ordered to bed. There was no clipp-
ing of hands, no ruby lips turned up to
receive father's kiss, in Jack's house. No,
his children stood in terror of him; for
often, after a day's work was over, did he
go home drunk, and then he was cross, and
would strike the first one who came in his
way.

One day Jack was driving his cart, when
the harness broke, and the horses backed
until his new cart was pushed into a deep
gutter and broken. Jack sprang from his
seat and began to beat the horses most un-
mercifully with his whip-handle, while oath
after oath rolled from his tongue, calling
on God to "damn his soul."

A little boy had been rolling his hoop in
his hand and stopped. Stepping up to
Jack, while his beautiful eyes were full of
tears, he said in a trembling voice:

"Oh, sir, is that the way you pray?"
Jack turned in perfect astonishment, but
said nothing.

"Oh!" continued the little fellow, lower-
ing his voice to a whisper, "didn't you ask
God to damn your soul? Oh, sir, hadn't
you better take it back before God hears it?"

An impatient exclamation was the only
reply, and the little boy walked away.
There was a strange tenderness about
Jack's heart that he had scarcely ever felt
before, and as he looked down the street,
he saw that the little fellow walked slowly
along, forgetting to roll his hoop, and then
a strange mistiness crept over his eyes.

Ah! the few kind words of that little
boy set Jack to thinking, and made him
feel his sinfulness as he had never felt it be-
fore. They brought him to repentance,
and made him a changed man.

Ah! little reader, a bright star will shine
in that little boy's crown in the kingdom of
heaven, for his words were blessed to the
saving of the precious soul of the worst
man in the village.

The Dishonest Peasant.

In the year 1794 a poor Frenchman was
passing the winter in a village in Germany.
One cold morning he had occasion to buy
a load of wood. He found a peasant who
had one to sell, and asked him what the
price was. The peasant, who perceived by
his broken German that he was a foreigner,
and that his ignorance might be taken ad-
vantage of, answered that the price was
three louis d'ors. The Frenchman endeav-
ored to beat him down, but in vain. At
last he took it, and paid the money that
was asked.

The peasant, delighted to have made so
good a bargain, drove with his empty cart
to the village inn, which was not far dis-
tant, and ordered breakfast. While it was
getting ready he entertained the landlord

with an account of the way in which he had
cheated the Frenchman, and made him
pay three louis d'ors for a load of wood
which, at the utmost, was not worth more
than seven shillings and sixpence—talking
as if he had done a very clever thing.

The landlord was a good man, and told
him that he ought to be ashamed of himself
thus to have taken advantage of the igno-
rance of a poor foreigner.

"Well," said the peasant, with a scorn-
ful laugh, "the wood was mine; I had a
right to ask just what I pleased for it."
The landlord made no reply. When
breakfast was over, the peasant asked how
much was to pay. The landlord replied,
"Three louis d'ors."

"What!" said the peasant, "three louis
d'ors for a cup of coffee and a few slices of
bread and butter?"

"Yes," said the landlord, with the ut-
most composure; "the coffee and bread
and butter were mine; I have a right to
ask just what I please for them. My bill
is three louis d'ors; and I shall keep your
horse and cart until you pay me. If you
think I am charging you too much, you can
go before the judge."

The peasant, without saying anything
more, went to the judge's office and made
his complaint. The judge was surprised
and indignant at the landlord's extortion,
especially as he had always borne an ex-
cellent character.

He ordered him to be brought before
him, and his reception of him was some-
what stern. But the landlord told him the
whole story—how the peasant had taken
advantage of the poor emigrant's ignorance
to cheat him, what their conversation was,
and how his own conduct was simply visit-
ing upon the head of a dishonest man the
wrong he had done to another.

Under such circumstances the judge de-
cided that the landlord had done right, and
that the peasant should pay the three louis
d'ors. The peasant, with very ill grace,
drew out his purse and laid the money on
the table.

"I do not want this money," said the
landlord to the judge, "as your honor may
well suppose. Will you have the goodness
to change one of these louis d'ors, and give
the peasant seven shillings and sixpence
out of it—for that, as he confessed to me, is
all that his wood is worth—and return the
remainder to the poor Frenchman? For the
breakfast I want nothing."

The judge counted out the seven shillings
and sixpence to the peasant, and dismissed
him with a severe rebuke. The rest was
returned to the Frenchman, who, on hear-
ing the story, went to thank the kind in-
keeper, and with great difficulty persuaded
him to accept a small sum for the peasant's
breakfast.

"It served the fellow right," says Mr.
Short. "Cunning people are apt to over-
reach themselves in this way. They
boast of their knavery, and so let the cat
out of the bag. Yes, yes," continued the
little man, "the tongue is an unruly mem-
ber; it often gets its owner into trouble."
Methodist.

A Little Hero.

In the city of Hartford, Conn., lives the
hero of the true story I am about to relate
—but no longer "little," as the perilous ad-
venture which made him famous in his na-
tive town happened several years ago.

Our hero was then a bright active boy of
fourteen—the son of a mechanic. In the
severe winter of 1835, the father worked in
a factory, about a mile from his home, and
every day the boy carried him his dinner
across a piece of meadow land.

One keen frosty day he found the snow
on his meadow nearly two feet deep, and
no traces of the little footpath remaining.
Yet he ran on as fast as possible, plunging
through drifts, keeping himself warm by
vigorous exercise, and brave, cheerful
thoughts.

When in the midst of the meadow, fully
half a mile from the house, he suddenly fell
and himself going down, down!

He had fallen into a well. He sank down,
down into the dark, icy water, but rose im-
mediately to the surface. There he grasp-
ed hold of a plank which had fallen into the
well as he went down. One end of this
rested on the bottom of the well—the other
rose about four feet above the surface of the
water.

The poor lad shouted for help until he
was hoarse and almost speechless, but all in
vain, it was impossible to make himself
heard from such a depth, and at such a dis-
tance from any house. So at last he con-
cluded that if he was saved at all he must
save himself, and begin at once, as he was
getting extremely cold in the water. So he
went to work.

First he drew himself up the plank, and
braced himself against the top of it and the
wall of the well, which was of brick and
quite smooth. Then he pulled off his coat,
and taking out his pocket-knife he cut off
his boots that he might go to work to great-
er advantage. Then, with his feet against
one side of the well, and his shoulders
against the other, he worked his way up,
by the most fearful exertion, about half the
distance to the top. Here he was obliged
to pause, to take breath and gather up his
energies for the work yet before him. Far
harder was it than all he had gone through,
for the side being from that point covered
with ice, he must cut with his knife grasp-
ing places for his fingers, slowly and care-
fully all the way up.

It was almost a hopeless attempt, but it
was all that he could do. And here the lit-
tle hero lifted up his heart to God and pray-
ed fervently for help, fearing that he could
never get out alone.

Doubtless the Lord heard his voice, call-
ing from the deep, and pitied him. He
wrought no miracle, to save him, but he
breathed into his heart a yet larger mea-
sure of calmness and courage, strengthened
him to work out his own deliverance.

After this, the little hero cut his way up-
ward, inch by inch. His wet stockings
froze to the ice and kept his feet from slip-
ping, but his shirt was quite worn from his
shoulders ere he reached the top.

He did reach it at last—crawled out into
the snow, and laid down for a moment to
rest—panting out his breath in "little white
clouds on the clear frosty air."

He had been two hours and a half in the
well.

His clothes soon froze to his body, but
he no longer suffered with cold, as full of
joy and thankfulness, he ran to the factory,
where his father was waiting, and wonder-
ing.

The poor man had to go without his din-
ner that day, but you may be sure he cared
little about that, while listening with tears
in his eyes to the thrilling story his son had
to relate to him.

He must have been proud of the boy that
day, as he wrapped him in his own warm
overcoat and took him home to "mother."

And how that mother must have wept
and smiled over the lad, and kissed him
and thanked God for him.

I have not heard of the "hero" for two or
three years, but I trust he is growing up in-
to a brave, heroic man, and I hope he will
never forget the Heavenly Friend who did
not forget him in the hour of his great
need.

There is an old saying that truth lies at
the bottom of a well.

I trust that this brave boy found and
brought up from there this truth—God
helps those who help themselves.—Grace
Greenwood.

Courage and Cowardice.

George came into the house one day, all
dripping wet. His mother, as she saw him
exclaimed:

"Why George, my son, how came you so
wet?"

"Why, mother, one of the boys said I
daren't jump into the creek, and I tell you I
am not to be dared."

Now was it courage that led George to do
that? Some boys would say it was; and
that he was a brave and courageous boy.
But no, George was a coward; and that
was a very cowardly act. He well
knew that it was wrong for him to jump
into the creek with his clothes on, but he
was afraid the other boys would laugh at
him, if he should stand and be dared.

Edward came strutting along up to
James, and putting his fist in his face, said:
"Strike that if you dare!" just to see if he
could not get up a quarrel. Now, which
would show the most real courage, for
James to give him a hit and have a brutal
fight, and both get wounded, or to say as
he did: "Edward, if you want a quarrel
you have come to the wrong boy. I never
fight, because it is wrong. You may call
me a coward, if you will, but I will show
you that I have courage enough not to be
tempted by your ridicule, to do what I
know is wrong." That was brave and
courageous.

Well, a great man, Mr. A., a member of
Congress, said something that offended Mr.
B., another great man. Mr. B. sent him a
note and dared him to fight; that is, he
challenged him to fight a duel. Mr. A. ac-
cepted the challenge, and they met with
deadly weapons and sought to take each
other's life. Now, some said Mr. A. was a
man of courage, because, like the foolish
boy who jumped into the creek, he wouldn't
be dared. But Mr. A. accepted that chal-
lenge, probably, through cowardice. He
knew it was breaking a positive command
of God to attempt to kill the man who dared
him, but he had not courage enough to
bear the tauntings of those who would say
he was afraid to fight. He was a coward.

A good definition of courage is, "not to
be afraid to do what is right, and to be
afraid to do what is wrong." The stories
of Daniel and his three friends, and of
Joseph, give us fine examples of those who
possessed true courage; who were not
afraid to do what was right, and who were
afraid to do what was wrong.—Congregationalist.

Mr. Twosticks and his Children.

How naturally children find out who are
their friends and who are not.

Old Mr. Twosticks has no children. He
is a worrisome sort of soul, not very happy
himself, and not well versed in the art and
science of making other people happy.

The other day somebody remarked to lit-
tle Rosie, who was complaining about how
cross old Mr. Twosticks was, that the old
gentleman had no children to make him
happy.

"Poor gentleman!" said Rosie. "Got no
children to make him happy?" Then, stop-
ping a moment to think, she added: "But
I guess it's just as well, for he couldn't
make them happy. I'd pity the poor chil-
dren if they were his. He don't know any-
thing about children anyhow."

A love for children is a certificate of good
character, and children know whom it ought
to be given. No child loves the selfish per-
son who says: "There, now, run a way,
children, and don't bother me so." No
child wants to be with the snarling person
who is all the time looking as if he were
just going to say something snappish.
Christian at Work.

What the world needs more than any-
thing—more than gifts of money, rules,
speeches, theories, organizations—is the re-
vival of personal agency, the touch of a
hand, the glance of an eye, the tone of a
voice, the sympathy of warm, loving hearts,
charged with all healing influences, to sow
the desolate wilderness thickly with the
good seed of the Kingdom.

Literary Review.

Among the things we would like to know just
now is whether the Harpers' presses keep Sun-
day or not. And if they do, whether they rest
on the ordinary hour's nooning or not. For
there is no end to the new books which they
are almost constantly sending out, and one can hardly
help wondering if they have not a sort of per-
petual-motion Sabbath-breaking machine in their
press-room.

Among the new books just received from there
is Mr. Charlton T. Lewis's HISTORY OF GER-
MANY, and Mr. J. A. MacGahan's CAMPAIGN-
ING ON THE OXUS, AND THE FALL OF KIL-
VA.

The history of Germany supplies a real want
among American students. It is founded on the
excellent work of Dr. David Muller, whose
"History of the German People" has almost no
equal. It is written in a fresh, concise style,
is well adapted to the class of readers into whose
hands it is meant to go, and is really a valuable
contribution to historical literature. It is an oc-
tavo volume of 800 pages, printed on fine paper,
with maps and illustrations, contains a valuable
index, and is furnished at a reasonable price.

The volume on the Khivan war is a modestly
written account of the adventures of the author
while following the Russian army as a war-cor-
respondent in its late crusade into Central Asia.
He therefore writes of a strange country, and
his descriptions of the manners and customs of
its people have almost the interest of a romance.
It is not a story told purely for effect. Or, if it
is, the effect is a wholesome one, for it enables
one to think more intelligently of the country
along the Oxus, and of the home and habits of
the Khivans, than one otherwise could have
done. The mechanical qualities of the book are
excellent, and maps and illustrations enable one
to study the text with added interest. The ac-
counts of the personal adventures of the author,
and of the varied experience of Gen. Kaufmann's
army in finally overcoming its treacherous foe,
besides the descriptions of the physical features,
social life and political condition of that remote
country, make a highly interesting volume.

Julian Hawthorne seems to have inherited
something of his father's genius. He had al-
ready given evidence of it in several short tales
and sketches, but in his latest novel, entitled
IDOLATRY, and published by J. R. Osgood &
Co., Boston, he has fairly established his claim
to pure literary taste and real genius. Like his
father, he succeeds best in dealing with the
weird, the mysterious, and the ghostly, and this
subject has given him an admirable opportunity
to display his powers in this domain. There are,
indeed, several intellectual expressions, and
faint attempts at description, and abortive ef-
fects to be amusing in the book, but that should
be expected from a comparatively young liter-
ary artist. He bids fair to be a leader in the
department of literature which he has chosen.
This book certainly points in that direction. It
is one of the most intensely interesting and
strangely fascinating stories that we have lately
seen. We do not know how it can fail to be
widely read, and to be recommended by every
reader.

The same publishers send Dr. Clarke's second
contribution to the literature which deals with
the relative qualities of the masculine and fe-
minine brain. It is entitled THE BUILDING OF A
BRAIN, and is the completed substance of an ad-
dress which he delivered last summer before
the National Education Association in Detroit.
He was invited to prepare a paper on the "Ed-
ucation of Girls," and this address may be legiti-
mately regarded as giving his opinions upon the
much-discussed question of the relative strength
of the female intellect. He holds substantially
that the ladies have not the mental strength that
men have, that their duties are domestic and
maternal rather than public and literary, and
that to attempt to educate themselves they
not only endanger their own health but weaken
their offspring. Some of his arguments are
strong and sensible, others are weak and silly.
It is a book that will be likely to get quite as un-
sparing criticism from the ladies and their
friends as did his "Sex in Education," while
it will also be likely to draw out replies that
will substantiate the faith of that large class who
do not yet believe that an educated mind, wheth-
er in man or woman, is necessarily a source of
physical weakness and mental degeneracy.

The second volume of LITTLE CLASSICS, of
which Osgood & Co. have undertaken the pub-
lication, sustains the promise made by the first.
Its general subject is "Intellect," and its con-
tents are made up of such choice selections as
Bulwer Lytton's "The House and the Brain,"
Harriet Prescott Spofford's "D'Outre-Mort,"
Poe's "The Fall of the House of Usher," Dic-
kens's "Chops the Dwarf," Hawthorne's "Wake-
field," De Quincey's "Murder, Considered as
one of the Fine Arts," and Rebecca Harding
Davis's "The Captain's Story." The dainty
style of the volumes and their choice contents
will commend them to a wide and appreciative
circle of readers.

Mrs. A. M. Diaz has again overhauled the
Schoolmaster's Trunk, and has produced a se-
ries of papers which the above named publishers
have put into an illustrated 2mo. volume of 118
pages. The topics discussed are mainly of a do-
mestic nature, and the literary world would
probably have been just as well without them.
Nevertheless, they make pleasant read-
ing, and a good many persons who did not origi-
nally see them in *Heath & Home* will be glad
to get them here. The book is entitled, THE
SCHOOLMASTER'S TRUNK.

Henry Ward Beecher's LECTURES ON
PREACHING are now as regularly looked for as
the return of the laden and golden autumn,
and are withal quite as suggestive. The third
series is at hand, from the publishing house of
J. B. Ford & Co., and it fully sustains the popu-
lar reputation of its predecessors. Its range of
topics is wide, their treatment is deep, sincere
and practical, and the book, as well as the whole
series, is one that every young preacher should
have not only in his library but practically in his
heart and brain. His exhibitions of deep piety,
sound sense, pleasant wit, and fervid interest
in the great subject with which the speaker deals,
are rare and striking.

Accompanying this volume is Mr. Beecher's
famous novel, *Nowwood*; OR, *VILLAGE LIFE*
IN NEW ENGLAND. We will not undertake to
say what has induced the publishers to put forth
another edition at just this time. Neither need
we attempt any formal review or analysis of its
well-known character. As a story of the late
war and a picture of the habits of life in many
New England villages, it holds a fairly high rank.
We always thought, however, that there was
quite too much of it, and have found that opinion
constantly strengthening as we have undertaken
to refresh our knowledge of its contents.

As it is enabled to contrast the effects of
the war upon life and customs in the North and
South, Mr. Beecher's "Nowwood" is accom-
panied by *TOINETTE*, a novel by Henry Chuteau,
which traces the fortunes and destinies of a
Carolina family from before the war till after its
close, and also presents the general effects of the
war upon southern institutions and life. The
title of the book is also the name of a beautiful

young slave in the family of Manuel Hunter,
whose career gives to the volume its main in-
terest and most striking incidents. It is an inter-
esting story of southern life, and the publishers,
J. B. Ford & Co., will be likely to get a good
many orders for it.

Lee & Shepard (Boston) have published a se-
ries of sacred dramas by Rev. J. Boxer, of Sing-
sing Village, N. Y. There are three dramas in
the series, the subjects being "Naaman the Sy-
rian," "The Finding of Moses," and "Jephtha's
Daughter." The design of the author was to
present more vividly the beauty of sentiment
and the workings of human nature contained in
single texts of Scripture, as well as to give ani-
mation and energy to these actors in old scenes.
He has succeeded reasonably well. The propri-
ety of thus dramatizing sacred scenes may
properly be questioned, but that need not detract
from the literary value of the production itself.
To be sure, we should feel obliged to rank the
literary value of this volume below number one,
but it nevertheless has its merits, and if select
or village audiences wish to present scenes of
the character here illustrated they will find the
book well suited to their purpose. Of the au-
thor's estimation of the dramas, if we judge from
the dedication, there can be no question. But
he expresses the sincere desire that they may
accomplish only good, in which we cordially
join him.

THE LILY AND THE CROSS (Lee & Shep-
ard) is the title of an interesting story by Prof.
James de Mille, the scene being laid chiefly in
Acadia, that land whose history is so full of
themes of story, poetry and song. The book
opens with the account of the rescue of the re-
maining passengers and crew of a wrecked
French frigate in the fog off the Nova Scotian
coast by a Yankee schooner, and the career of
several of the parties thus brought together, in
their imprisonment, escape and general connec-
tion with the history of the struggle for the land
of Acadia between the French and English, makes
a highly interesting story. The fortunes of
Claude, who rescued Mimi from the wreck and
subsequently married her, and of Pere Michel,
another of the rescued party who turned out to
be Claude's father, and of the friends to which
they were all subjected by count or priest, but
over whom they signally triumphed, unite to
form a most interesting story. The pathetic, un-
certain, and always absorbing history of the
romantic land of Acadia is sufficient to clothe
with interest almost any story that may be con-
nected with it. Both for this reason, and for its
own intrinsic merits, this one before us is worthy
of high commendation.

The same publishers send George M. Baker's
story for juveniles, entitled RUNNING TO WEST;
OR, THE STORY OF A TOMBOY. Mr. Baker is
not a stranger in literature, but so far as we
know this is the first story, at least of this size
and quality, that he has published. That being
the case, we hope he may now keep his hand in,
for he

