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The Morning Star.

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THE MORNING STAR, BOSTON AND CHICAGO, SEPTEMBER 6, 1876.

NO. 36.

THE MORNING STAR.

A WEEKLY RELIGIOUS NEWSPAPER.

Free Will Baptist Printing Establishment.

Rev. L. D. STEWART, Publisher.

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The Morning Star.

WEDNESDAY, SEPTEMBER 6, 1876.

GOD'S ETERNAL GOODNESS.

I dimly guess from blessings known
Of greater out of sight,
And with the chastened Psalmist, own
His judgments, too, are right.

I long for household voices gone,
For vanished smiles I long,
But God has led my dear ones on,
And he can do no wrong.

I know not what the future hath,
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift,
Their fringed palms in air;
I only know I can not drift
Beyond His love and care.

—Whittier.

STANLEY IN AFRICA.

IX.

We gave some information respecting Mr. Stanley in the *Star* of Dec. 22, and 29, 1875, and Feb. 9, 1876; but the latest intelligence received from him was given in the *Star* of Nov. 17, 1875, in which was an abstract of his letter dated May 15th. We have now in the London *Telegraph*, several other letters from him, the first being dated July 29th, 1875, and the last, April 24th, 1876. Thus these letters, which have been written and probably despatched at different times and now come nearly together, give us information for nearly a year, during which time the intrepid traveler has been exposed to great dangers, and has had some very narrow escapes. We devote this paper to the first letter. The last information we had was that Mtesa, King of Uganda, had agreed to let Mr. Stanley have thirty canoes to convey the expedition to a point he wished to reach.

Continuing his narrative, he says, "We had two canoes belonging to Mtesa, accompanying our boat as escort, until the dilatory Grand Admiral Magassa should overtake us with his fleet of thirty more." The first night they rested at a point called Kaga, where the natives were friendly and hospitable, and Mr. Stanley thought that the prospects were good for his exploration of the south-west portion of Lake Victoria Nyanza. The next afternoon they camped at Makongo, and received an apparent welcome; but Mr. Stanley noticed that the people were drinking, and that the chief appeared to be drunk, and at 10 o'clock, P. M., they were awakened from sleep by a furious drumming, accompanied by shrill yells. Mr. Stanley ordered his men to load their guns, and to be on the watch, and at day-break, they found five hundred warriors gathered near their camp, and armed with bows, shields, and spears; and he found there was no escape except by water. They were now quiet, and wore a stern and determined aspect. Mr. S. knew not what to think; nor what to do; but waited to see what would turn up. After a little time, the chief came forward and ordered Mr. Stanley to go with his men to Musira Island, about four miles distant. This they were glad to do, and the chief followed them there, and learning their object and desires, gave them three bunches of bananas, and left them. In the afternoon, Mr. Stanley saw the admiral and his canoes in the distance, and started for Alice Island, a distance of thirty-five miles, and arrived there about midnight, the two canoes however having stopped on the way on account of the weather. Here they found it desirable to pay double price for a quantity of fish sufficient for one day. The next morning, Mr. Stanley found the natives peacefully inclined, but so exorbitant in their demands that he set sail at noon for Bambirch, an island twenty-five miles distant; and after passing through a severe thunderstorm, in which they were exposed to much danger, they reached there next day. Here they expected a good supply of provisions, but instead, they heard large numbers of people shouting their war cry. As they approached nearer, the manner of the natives changed, and, after friendly greetings, they invited them to come ashore. But no sooner had the keel grounded, than the natives in a body seized the boat, and drew it up out of the water, although its entire weight was about 4,000 lbs. Here was a perilous position. The natives increased in numbers. They used angry words, held their spears as if about to throw them, and

fixed their arrows and drew them back ready to shoot. Mr. Stanley says, "Throughout all the scenes of civilized and wild life which I have witnessed, I never saw mad rage or cruel fury painted so truly before on human features." Mr. Stanley sat in the boat, waiting patiently for his opportunity, his people behaved admirably in the circumstances, and his interpreters explained the objects and purposes of the expedition. At length, Shekka, the chief, demanded four cloths and ten necklaces of large beads as the condition of allowing them to leave. These were given to him, but as soon as he had received them, he ordered his people to seize the oars of the boat, which they did before Mr. Stanley knew of their intention, and Shekka, supposing that it was now impossible for the party to leave, went with his people to their village. A messenger was sent to the chief, and he was assured that their intentions were friendly; but Mr. Stanley thought it prudent to continue in the boat and to keep his people near him. About 3 o'clock, P. M., the natives began to assemble again, and in a short time, 500 warriors were gathered around their chief, about a hundred yards from the boat. About fifty of them rushed down and took Mr. Stanley's drum, and returned to the chief. Mr. S. now saw that something must be done, and called to his eleven men to push the boat into the water. They made a desperate effort, and accomplished their purpose, being carried by the impetus into deep water. The natives uttered a howl of disappointment, and began to get into their canoes to follow. Mr. Stanley discharged two balls from his rifle among them, then assisted one of his men into the boat, told him to assist the others, and then discharged his double-barreled gun, loaded with buck shot, at his assailants. This made them fall back; and the men in the boat fore up the seats and used them as paddles, Mr. Stanley continuing to fire at the enemy. On getting out of the cove, they saw two canoes loaded with men coming from another inlet, and when they came near, Mr. Stanley fired upon them. They called out as they did so, "Go, and die in the Nyanza." Mr. Stanley says fourteen were killed and wounded.

They continued paddling all night, making slow progress, and also the next day, when a breeze sprang up. But about 8 o'clock, P. M., there came a fierce gale, and having no oars, they were entirely at its mercy. This was a night of terrible danger, from the gale, from unknown islands and rocks, and from their proximity to a savage people, and yet they were so weary from hunger, fatigue, anxiety, that they all fell asleep except the watchman, who, from time to time, awakened them because it was necessary to bale the water out of the boat. At day-break, the tempest and high waves subsided. They had nothing on the boat but a little ground coffee, and had tasted nothing else for forty-eight hours, but the crew continued to work with energy and cheerfulness. By two o'clock they came to a small island, which they called Refuge Island, which had been formerly inhabited and cultivated, and here they found an abundance of green bananas and other fruit. Mr. Stanley also shot here a brace of large and fat ducks, and they rested here a whole day, thanking God for their deliverance and for the provision they found.

At Ito Island, near Singo, they were again met by natives who repelled them from landing, throwing stones at them from slings. The cartridges being spoiled by the rains, they hoisted sail and left. Reaching a bay in the Wiro peninsula, two days afterwards, they were able to purchase meat, potatoes, milk, honey, bananas, eggs, and poultry, and again enjoyed a bountiful meal. At midnight, they took advantage of a favorable breeze, and set sail for Usukuma, where his men were encamped, but again they met first with a calm, and then with a storm, and they were obliged to let the boat drift. In the morning they discovered that they were about twenty miles from their encampment. They renewed their efforts, and the wind becoming favorable to them, they at last came within sight of their companions, who while they were yet miles away, greeted them with shouts, and as they drew nearer welcomed them with volleys of musketry. As the keel grounded, fifty men rushed to the boat, caught Mr. Stanley, and carried him around the camp on their shoulders. Mr. Stanley had been away fifty-seven days, and his people had heard rumors of his death, and they now gladly received him, and gathered around in a circle to hear of what he had passed through.

W. H.

Says Dr. Bellows of Ralph Waldo Emerson: "Certainly no living American is known in so many countries as Mr. Emerson. Scattered in his constituency, it is everywhere of the best and world-sown. For he has voiced most beautifully, with originality of style, exquisite finish of sentences, absolute sincerity, and profound inwardness of sight, the wisdom of spirit, of which man and Na-

ture are overflows, tending always to harden into forms which, like the old lava, must be revived with molten metal from the central fire, or, like the ugly beach, be daily beautiful with fresh tides. To his extraordinary persistency of spiritual elevation and life, Mr. Emerson has added the equally extraordinary gift of a genius for minute observation, for facts small and great; an immense patience; and a mild that has no excess except in its depths and heights, no prurience, no redundancy, no bad taste, no fondness for astonishing, no self-seeking, no worldliness, no weakness. The purity of a woman clothes the sanctity of a sage." This is a graceful compliment.

VILLAGE IMPROVEMENT SOCIETIES.

In an article on the above subject in *Scribner* for September, Dr. Holland says:

There are just about four months in the year in which an ordinary country village is a pleasant place to dwell in, viz.: from May to September. The muddy streets and side-walks of autumn and spring, and the icy and snowy ways of winter, render it uncomfortable for walking or driving. The foliage and herbage of summer cover up the ugly spots, and the greenery of the growing months transforms the homeliest details into the pleasant and picturesque. The moment the greenery disappears, dilapidated fences, broken-down sheds, unkempt corners, neglected trees, and all the tolerated ugliness of the village assert themselves. The village is beautiful no longer. There are thousands of villages scattered over the country in which there has never been a public spirited attempt made to reduce their disorder to order, their ugliness to beauty, their discomforts to comfort. Every man takes care, or does not take care, of his own. There is no organic or sympathetic unity, and the villages, instead of being beautiful wholes, are inharmonious aggregations. Some point and some do not paint. Some keep their grounds well, and others do not keep their grounds at all. Unsightly wrecks of vehicles, offensive piles of rubbish, are exposed here and there, and every man apparently feels at liberty to make his belongings as unpleasant to his neighbor as it pleases him. No public sentiment of order is developed; no local pride is fostered; there is apparently no desire for beauty or convenience that goes one step beyond one's home in any case.

It is, therefore, with great gratification that we notice here and there the organization of Village Improvement Societies, and the beautiful work which they are accomplishing. Wherever they have been in existence long enough to accomplish anything, shade trees are planted by the side of the highways; old, neglected commons are fenced in, graded and planted; sidewalks are laid in all the streets, and a public interest in order and beauty is developed, which makes every man more careful of his own. Two villages, of which we happened to know, have been quite transformed within two or three years by the operations of these organizations; and their beneficent and beautiful work, already done, will insure to their localities a certain amount of beauty and convenience for the next hundred years. They have not been met by the public apathy that they anticipated, and they have been enabled by subscriptions, fairs and festivals, to raise sufficient money for the work they have instituted, while individual citizens have co-operated with them in their schemes.

There is no good reason why every considerable village of the country should not be made convenient, healthful, and beautiful, by the operations of such societies as these. There is no good reason why a public feeling of pride should not be engendered by them, and an earnest purpose developed to make each village more attractive than its neighbor. Selfish interest is all on the side of the societies; for improvement in beauty and comfort means improvement in value. Emulation between neighbors and between villages is excited, and niggardly property-holders are ashamed into efforts to contribute to the popular desire for harmony. This is not a theory; it is experience; for, wherever they have been tried, these societies have done the work and exercised the influence we have stated.

Again, these societies are agencies of culture. Developing a public spirit and a feeling of local pride, they can not fail to bear fruit in other and higher directions. Public and domestic architecture will be the first to feel the effect of the new sentiment. Men will build pretty things, in tone with the new order of things. New ambition will be developed with relation to public buildings, and their surroundings. The new town-hall will be better than the old. The new church will be an ornament and a glory, which the old one was not. Lyceums, reading clubs, and libraries, are just as natural an outgrowth of a public spirit engendered by these societies, and a public culture nourished by them, as they are, themselves, the outgrowth of a public necessity.

EXCHANGE NOTES AND QUOTES.

Appos of Tilden's financial notion the *Lowell Courier* thinks that the reason why he never married was because "he was opposed to setting the day, for fear it would be a hindrance to his wedding."

"Hard times" opinions are new quite plenty, and for the most part hopeful. The *Boston Globe* thinks that "the increasing demand for money at the banks of Boston is an encouraging indication that business prospects for the fall are hopeful. Since January 1st, the exports out of Boston have been \$6,000,000 in excess of last year, for the same time. Intelligent economy, perseverance and confidence will soon bring us out of the present depression."

Speaking of the campaign in view of its probable effects on the business of the country, the *Golden Rule* proposes these three questions for consideration: "Which party, judged by its record, is likely to do most to bring about a fixed and sound currency? Which party has done, and is likely to do, most to protect the public credit? And, finally, which is most likely to bring peace and tranquillity to the country by a rigid enforcement of the laws, and the protection of every citizen in the enjoyment and exercise of every civil and political right?"

We do not advocate a namby-pamby, milk-and-water policy with reference to the Sioux; but we do advocate decent regard for the fact that we profess to be a Christian nation. There are Turks in attendance on our Centennial Exposition. Let us beware that our indignant protest against the outrages committed by the Bashl-Bazouks of Bulgaria be not weakened by our own conduct in the far West. —*Examiner & Chronicle*.

Among the various silly things which are being attempted in the name of Christian usefulness, none can be more wretched or offensive than the effort of certain misguided parties to unite some element of amusement with worship. Caricature a religion, and its influence will decline; and it is equally certain if you mingle in its incense the aroma of folly, gradually the worshiper will become intoxicated with its poison, and sneering at the frivolity of such a service, will reel into infidelity. —*Watchman*.

It is well to have confidence in your pastor within due bounds. You ought to believe that he can do his work well, and that he is doing it faithfully. But it is not well for you to trust him to discharge your responsibilities. God will hold your pastor accountable for his work, and will hold you accountable for your work. Beware lest you think too much of your pastor, and too little of your duty as his sympathizing co-worker. —*S. S. Times*.

EVENTS OF THE WEEK.

THE GREAT COAL SALE.

No event for some time has attracted as much attention in New York city as the great coal sale on Wednesday. Upward of 500,000 tons were sold by auction at a decline on combination prices of from \$1 to \$2 per ton.

THE INTERNATIONAL REGATTA.

The International Rowing Regatta was opened on the Schuylkill, in the vicinity of Philadelphia by the four-bared shell races on Monday. The rowing was good, especially that of the London crew. The Eureka were winners of the first heat, the Yales of the second, the Columbus of the third, the Beaverwicks the fourth, the Watkins club the fifth, the Londoners the sixth, and the First Trinity of Cambridge the seventh. On Tuesday, McCartney of the Friendship club won the first heat in the single-souls races, Mills of the Atlantas the second, and Gormley of the Quaker City the third. The Beaverwicks secured the first heat in the four-bared contest, the Watkins crew the second, and the Londoners the third, beating the Yales by only one second.

SPAIN.

The official gazette of Madrid publishes the convention concluded by the government with Spanish capitalists for an advance of from 15,000,000 to 25,000,000 piastres for the expenses of the war in Cuba. The bonds are redeemable in ten years, guaranteed by the customs of Cuba, bear interest of ten per cent., and two per cent. for expenses. The capitalists are pledged to advance 300,000 piastres in August and 450,000 in September.

CENTRAL AMERICA.

The government of Costa Rica has been overthrown and a provisional president put in place of President Esquivel. General Thomas Guardia, ex-president, was expected from a tour in Guatemala and Salvador to resume the presidency.

THE TURKISH WAR.

The majority of the reports from the Turco-Servian conflict in front of Abmatz agree that the Turks have been completely victorious in the recent battles, the Servian loss being placed at 10,000 men.

A council of ministers and great dignitaries of the empire have proclaimed Abdul Hamid Sultan, vice Murad deposed. —It seems in the peace negotiations in progress that Prince Nicholas of Montenegro is as anxious to treat as Prince Milan, for on Tuesday he again urged the subject, expressing apprehension that Derwish Pasha was about to invade Montenegro, and an anxiety to have this prevented by the influence of the powers, as after the failure of the Servians further operations would only lead to useless bloodshed and devastation. These considerations seem also to have induced him to order his commands in Herzegovina to act strictly on the defensive.

MINOR EVENTS.

The Republicans of Colorado have nominated John L. Routt for governor and Lafayette Head for lieutenant-governor. —The State tax collector of Louisiana has been arrested on a charge of a \$40,000 defalcation. —The boiler of a threshing machine exploded near St. Louis on Wednesday, killing five men.

—The Secretary of the Treasury has decided that the 4-1/2 per cent. bonds may be deposited as security by the national banks. —A postal treaty has been made with the Island of Bermuda.

A fire in South and Front streets, New York, on Sunday week, destroyed over \$400,000 worth of property. —A fire in San Francisco on Monday night destroyed \$500,000 worth of property and the homes of 200 families.

Asbestos in large quantities has been found in the Nevada mountains. —Atlanta's annual interest item is a \$228,900, while the entire annual income is only \$364,840.

The rebellion in New Granada continues, several fights having occurred recently. Two States are in open revolt.

—The chief of the Italian Internationalists has been arrested. —A banquet has been given in Paris to the independent delegates representing the workingmen, who have just returned from the Philadelphia Exhibition. M. Desmoulin described the visit, and others made speeches.

Letters from Victor Hugo and Louis Blanc were read. A resolution was adopted of thank to their friends in America for the cordial reception given the delegates. —More troops have been sent from Spain to Cuba. —The expense of producing Wagner's opera at Bayreuth was about \$225,000 including the festivities connected with it. —Soundings for the Channel Tunnel to connect England and France are nearly finished. The engineers report the results very satisfactory.

—A Yokohama despatch states that a daughter of United States Minister Bingham was married July 27 to James R. Wasson, employed in the Japanese department of education. —The wealthy widow of Jules Janin, who has just died, left the city of Evieux, where she is buried, 300,000 francs.

THE CENTENNIAL.

PHILADELPHIA, Aug. 31, 1876.

The tide of visitors to the Exhibition has again set in, and there is now scarcely a day that is not marked by some incident peculiarly interesting. Since the influx from the State of New Jersey, last Thursday, the aggregate admissions do not fall far short of three hundred and fifty thousand; and it is the general opinion that the increase of the number in attendance will now continue steadily for some weeks to come. Delaware, it is reported, will come en masse as soon as the peach crop is over. The most of Maryland will also be likely to be on hand shortly, as the people from that State can come, see, and return home within twenty-four hours. Connecticut, at present, is busy arranging for visitation on an extensive scale. The West and North-west, the Pacific slope, and the South are preparing to come; and some of the States, such as are nearest, West Virginia, Ohio, Indiana, Illinois, Michigan, and even Kentucky, Tennessee, and Missouri, it is believed will get up excursions. During the latter part of last week, the appearance of the streets recalled the scenes of the first week in July, with the hot weather left out. Music, minor parades of militia, and strangers, carpet-bag in hand, made affairs lively in general. As was not the case in the early months of the Exhibition, the strangers who are now arriving, independent of the excursions, are, as a rule, engaging lodgings for periods of two or three weeks.

THE CHINESE VISITORS.

A prominent feature of last week was the visit of one hundred and twenty-five Chinese youths, who are receiving an American education in Connecticut, under the auspices and at the expense of the Chinese government. They are a bright, cheerful, quick-witted set of boys, belonging to the ranks of the cultivated classes of the Chinese, and, of course, widely different from the general run of the Chinaman, imported by way of San Francisco for the laundries and the railroads. Their appearance was exceedingly neat in their blue flannel blouses and trousers, and no one could fail to note their quick faculty of observation as they moved about the buildings and grounds. The sight was quite likely also, to suggest to those of a reflective turn, that a great moral, educational, and even political revolution of Flowery Kingdom is involved in this American education of these young Chinese. The boys were entertained at the American Restaurant, Thursday morning, in company with their Chinese teachers, the Chinese Commissioners, and friends, while the dragon flag floated from the staff overhead. Later in the day they were formally received and addressed by the Centennial authorities, and afterwards paid a ceremonial visit to President Grant. They certainly deserve the highest commendation for their

unexceptional deportment during their visit, and all who are acquainted with them in their Connecticut homes bear high testimony to their rapid progress in education, their gentle, pleasant manners, and their general good behavior.

HALF-PRICE ADMISSION DAYS.

The experiment of cutting down the admission fee on Saturdays to twenty-five cents, was tried for the second time last Saturday. The number of paying visitors in attendance is the largest yet recorded, it being 65,573. Besides these there were 9,000 admitted by free passes. (These figures are included, and they are the ones that helped to swell the aggregate of the past week given above.) At several of the gates, the keepers reported that at one time in the day the entries were as many as forty minutes, no delay having occurred except where persons entering had not the requisite change. A noticeable peculiarity of the day was the number of children present, these amounting, probably to one-third of the whole attendance; and this fact is likely to demonstrate the real state of the case which has been raised, namely, whether there are a great many who forego the Exhibition on account of the present fifty-cent admission fee. There are a large number of working men in the numerous shops and factories of Philadelphia who, undoubtedly, stay away themselves because they can not afford to take their families with them. On Saturday the crowd was made up from this class of people, and it was pleasant occupation, certainly, to watch the various groups of threes and fours and larger numbers come flocking into the fragrant grounds for a breath of fresh air and an untroubled holiday. As stated, these half-price admission days are only allowed, so far, as an experiment financially, and the authorities have not yet made any determination beyond the Saturdays of Sept. 2 and 9.

THE REGATTAS.

The series of boat races, for which there has been much preparation by the several rowing associations of the country, amateur and professional, began on Thursday and continued up to yesterday. Though there has been considerable interest manifested, it has been chiefly confined to aquatic college men and the younger class of the community. The weather has been fine throughout, and the Schuylkill has looked its loveliest. Windling as it does through the very midst of Fairmount Park, it makes a charming course for a regatta. The banks have been lined every afternoon with crowds of people, while the river itself has been fairly alive with gay boats and innumerable colors. There have been so many races between what are known as the "coasted shells," single sculls, etc., that I will not attempt to name all the victors, as my catalogue might resemble that one Thackeray made of the Irish school in which it was clear every scholar had taken a prize. Let me state, however, that in the international contest the Londoners led the van and that the Yale College crew was second best.

UNION MATTERS.

Among other events of interest, during the last eight days, was a meeting held on Monday, by the Swiss-Americans, a demonstration intended to celebrate the centennial of their adopted country's independence. There were present about six hundred, several of whom were delivered, and appropriate national anthems sang. On the same day, a grand Knights Templar excursion arrived from Canada. The party number seventeen hundred, and the majority intend to remain a week or more. The Patrons of Husbandry, at their encampment, three miles from the Exhibition grounds, have been holding meetings for the discussion of subjects directly affecting the interests of the country. At one of these meetings the subject "How shall farming be made to pay?" was considered, and elicited some interesting and instructive debate. A farmer from Indiana opened the discussion, explaining that farming to be made profitable must not only support the family, but must produce enough to overbalance the interest and all incidental expenses of operation. He recommended those who own large farms, in speaking of the beneficial effects of the granger movement, said that it was the distribution of profits along the list of operators working between the producer and the consumer that keeps farmers poor. Many of the farmers in Georgia, recited some facts about Southern farming, adding that, in his opinion, the government should be willing to loan money directly to farmers, holding as security their land. A farmer from New Jersey, in speaking of the beneficial effects of the granger movement, said that it was the distribution of profits along the list of operators working between the producer and the consumer that keeps farmers poor. Many of the farmers in Georgia, recited some facts about Southern farming, adding that, in his opinion, the government should be willing to loan money directly to farmers, holding as security their land.

The hand and brazier of the enormous statue of Liberty, presented to the Union, explaining the centennial memento, by citizens of Paris, and intended to be erected in New York harbor, arrived at the Exhibition grounds, Monday. French artisans are busily engaged in constructing the different parts of the statue, and preparing to mount the whole upon a temporary pedestal near Machinery Hall. The statue will be 120 feet in height, the largest figure of the kind in the world, and will overlook the harbor of New York from a solid granite pedestal 80 feet high.

To-morrow the great stock yards, covering an area of more than twenty acres, will be opened for the display of selected animals, horses, cattle and dogs. The grounds have been arranged with every means for the ease and display of the stock and the comfort and convenience of the public. The entries show that Canada has sent over the corner blood and choicest animals, and that the American section will include 120 head. On September 21, the exhibition of neat cattle will commence and continue several days. There have been 700 entries to this show, and a very fine display is anticipated. F. B. S.

PERSONAL.

CARDINAL ANTONELLI is said to be hopelessly ill.

QUEEN VICTORIA weighs over one hundred and eighty pounds.

The last survivor of the veterans who had charge of Napoleon I. at St. Helena, JOSEPH PUTNAM, died recently at Kemerton, England, at the age of 92.

An old colored servant of James K. Polk, living at Columbia, Tenn., has given five dollars for a memorial window in memory of the former President.

REV. GREEN CLAY SMITH, prohibition candidate for President, is a Baptist minister of Kentucky. He read law in the office of Chief Justice Marshall.

A brother of Mr. CHARLES BRADLAUGH has been converted from Atheism, and is now holding open-air meetings in London.

Efforts are making by the faculty of Middlebury (Vt.) College, to induce the Rev. GEORGE N. WEBSTER, D. D., of Troy, N. Y., who for seven years filled the chair of Philosophy in that institution, to return to his old position.

REV. BROOKS HERFORD, the new Unitarian minister in Hartford, recently said that, after being in this country a fortnight, he began to realize what a small place England is, and could understand the feelings of the American who said that he was afraid to go out on dark nights in England, for fear he should fall over the side.

Mr. ROSS has spent \$80,000 in hunting for his Charley, and does not give him up yet. Only last week he was in consultation with the New York police over the case.

S. S. Department.

Sabbath School Lesson.—Sept. 17.

QUESTIONS AND NOTES BY PROF. J. A. BOWE.
(For Questions See Lesson Papers.)

A GODLY LIFE.

Ecclesiastes 12:1-14.

GOLDEN TEXT: "Godliness is profitable unto all things." 1 Tim 4:8.

Notes and Hints.

Ecclesiastes is the Greek translation of *Kohelath*, the Hebrew title of this book, and means, "The Preacher." The Hebrew word denotes both the one who composes and addresses an assembly. It is supposed that Solomon, the author of the book, assembled those who wished to hear his discourse, and delivered unto them the maxims and reflections of this book. See verse 10.

1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." (1) The kind of remembrance recommended is that which honors and obeys the Creator. The word is often used in this sense in the Scriptures, for example: "Remember the Sabbath day to keep it holy;" or, "We will remember the name of the Lord;" or, as Isaiah says, "Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in their ways." We speak of the sinner as forgetting God, when we mean he does not so remember the will of God as to do it. The young, then, are here counseled to honor God. (2) The motive to remember God is suggested by the word "Creator," "thy Creator." For the same reason that the child loves its parent, it should love its Creator. Our being, our rank as the highest of earthly creatures, and our inheritance as the sons of God call on us to reverence our Maker. (3) The time to begin the service of God is "in the days of thy youth." Seven verses are devoted to show that God should be remembered in youth. (4) "While the evil days come not," should be read, to catch the meaning, "that the evil days come not." The effect of serving God in youth, according to all biblical teaching, appears in a hale and fruitful old age. Taylor Lewis says, "The picture here given is the old age of the sensualist," which, of course, would, by remembering God in youth, be escaped. (5) The "evil days" in which men "have no pleasure" are those of premature decay occasioned by early and continued sin. The preacher exhorts the young to look ahead and see the consequences of vice, and therefore to be warned not to forget God.

2. This and the succeeding verses to the eighth contain an allegory descriptive of old age, the old age of the man who has not remembered his Creator. (1) The days of youth are those of sunshine, light, joyousness, and delight. In contrast are the days of old age. Then "the sun and the light, the moon and the stars are darkened, and the clouds return after the rain." (2) In Palestine, the summer season, except for occasional showers, continues rainless and cloudless. In the winter the reverse is true. The clouds then return and rains fall freely. The whole verse may be paraphrased, "While the winter of old age comes not." (3) Some make the luminaries named refer to the mental faculties of the aged which are darkened by weakness and debility.

3. In this verse the decay of the aged is illustrated under the figure of a man-siege kept and defended by watchmen and soldiers. The "house" represents the body of the aged. The "keepers" are the arms which are to the body what keepers are to an estate. The arms in age grow tremulous. "The strong men" are the lower limbs which age weakens and crouches. Some have thought the spine to be meant. "The grinders" that "cease because they are few" most writers think to denote the teeth. In the original the reference is not to the teeth but to those who grind the corn at the mill. The Hebrews did not, as we do, call certain of the teeth "grinders," but they probably understood this reference to be to the teeth. "Those that look out of the window" are the eyes, which age so often dims.

4. "And the doors shall be shut in the streets, when the sound of grinding is low." (1) The doors that open into the streets may mean the lips, but it is difficult, on that supposition, to apply the rest of the verse. Defective hearing is, in the verse described, and consequently, the ears that hear not would most likely be meant. "When the sound of the grinding is low" it is because the ears are dull of hearing. (2) Those who ground at the mill sang as they worked, and made, together with the sound of the revolving stone, considerable noise; but to him whose doors of hearing are shut, "the sound of the grinding is low." (3) He shall rise up at the voice of the bird, can not mean "rise at the sound of the cocks." The aged are not as class early risers. It can not mean that "so small a thing as the twittering of a bird causes them to start as from sleep," for it is not true in fact. Stuart translates the sentence thus: "It rises to the voice of the sparrow, &c., attains unto the voice of a sparrow." This view of the passage confirms the idea that the verse alludes to defective hearing, by reason of which "it" that is the noise of the mill, has no more volume of sound in the ear of the old man than the low note of the sparrow. (4) "And all the daughters of music shall be brought low." Barzilai, in his

answer to David, says, "Can I hear any more the voice of singing men and singing women?" The passage may denote, then, that the music of those who sing is low and faint to the old, whose ears are closed against sounds.

5. "Also when they shall be afraid of that which is high." (1) The aged are reluctant to climb any steep places. "Fears shall be in the way," that is, when they think of going abroad they fear lest they meet with some mishap. (2) "And the almond tree shall flourish." "The almond tree blossoms in winter, and on a naked stem." The flower is, at the first, flesh-colored, but, as it fades, scatters its white leaves on the ground. Thus in age the head is whitened. This is the usual view of this figure. Stuart, however, reads the sentence thus: "the almond disfigures;"—disfigures the taste for want of power to masticate it, or because appetite is gone. If the sense of sight is described in the third, and hearing in the fourth verse, it would be natural to find mention of the sense of taste. (3) "The grasshopper shall be a burden," or burdensome to the appetite of the aged. In the East it is used for food, and is considered a delicacy. Some make the reference to be to the weight of the insect which age is too feeble to bear. (4) "Desire shall fail," that is, appetite of every kind. "Because man goeth to his long home, and mourners go about the streets." Hired mourners waited at funerals as they went to the grave.

6. "Or ever the silver cord be loosed, or the golden bowl be broken." The "bowl" was a lamp hung by a cord of silk which when loosed let fall the lamp. A pitcher was sometimes lowered into the well by a rope wound round a wheel. These various terms are by some writers applied to the spinal cord, the skull, heart, and its arteries, lungs, circulation, of the blood, &c. Carried to this extent, however, the comparison is stripped of its beauty and force. Every allegory has incidental or general matter which can not be minutely translated into plain speech. The meaning of these figures, viewed as a whole, is to describe the scene of death.

7. At death "dust returns to dust, the spirit to God who gave it." Immortality was known to Solomon and taught to be the destiny of man. The spirit is the man, as the spirit of God is God, and death does not destroy, but returns man to God.

8-12. "Vanity of vanities," the note at the beginning and the note at the close of this book. (1) There is no satisfactory happiness in anything reduced at last to the weakness here described. The life that forgets God is not satisfying. (2) The preacher, the author of the book, did not, however, cease to search for edifying and profitable discourse. Taylor Lewis thinks that the ninth and tenth verses were inserted by some one else than the author. The "acceptable words" means words agreeable and pleasing to the hearer. (3) "The words of the wise are as goods" because they incite men to right action; they prick the slow understanding; and spur the mind to attend to duty. (4) They are "as nails driven in by those who make collections which are communicated by one shepherd," says Stuart. The "masters of assemblies" means those who collected and set in order proverbs like these in this book. The "assemblies" of proverbs not of men are meant. Those who speak wise words stimulate their hearers; but those who collect proverbs fasten the truth like nails set home, driven to the heart. (5) "Given from one shepherd" are these words of the wise, and these collections of proverbs. "Shepherd" here means "teacher." The "teacher who sought out, sifted and restated 'acceptable words' was the one shepherd. Solomon claims for himself, in view of the book he has written, this designation.

(6) "By these," that is, by the words of the wise, be admonished. The sentiment of the twelfth verse declares that he might continue to multiply, indefinitely, chapters and books of acceptable words. But enough has been said. Too much study is wearisome. Hear the conclusion of the whole matter.

13, 14. The most important thing to do, after all has been said, is to fear God, &c. "This is the whole man," reads the Greek and Latin Old Testament, that is, his wholeness is thus secured. To what a wise conclusion the preacher was brought. God, in view of the judgment, is to be feared. God, the Judge, "will try every man's work," with every secret thing. If God is feared, old age will be a season of serene delight, and the judgment an announcement of "well done."

Communications.

THE MYSTERY OF GODLINESS.

BY D. D. TAPPAN.

Since the entire scheme of grace, with the amazing truths it involves, is a stupendous mystery, why should we expect, in this infancy of our being, if ever, fully to comprehend it; and why should we be perplexed, or dismayed, when we find the vast reasons of God's methods high above our reach? If all else in this wonderful universe, or even upon the earth we inhabit, were level to our capacity, we might perceive that it were fit for the Great Ruler to keep back some of the secrets of his government;—for, this wise human rulers do, in relation to their subjects, and without number, on every side, within and without, is it not as well

for us to accept the facts, and decide that we are creatures of yesterday, and knowing nothing except as the great Teacher deigns to instruct us? The absurd pride of man were ludicrous, were it not sad. To sit in judgment upon God's dispensations in relation to moral and immortal beings, to cavil with his inscrutable disposal of men, when we can not unravel the mysteries connected with the commonest and tiniest things, how stupidly presumptuous! Yet, such presumption pertains to you, and me, fellow-sinner, and, who can estimate its folly, or its culpability? For, are we not divinely admonished that "the secret things belong unto the Lord our God;" and urgently exhorted, in many forms, to attend to the things that are nigh us?

A disposition to dip into every plausible scheme of religion, to read every pretentious publication, to run after every lecturer whom his vagaries have made popular with the Athenian-like lovers of new things, even though countenanced by some who know better, is neither wise, nor safe, nor right. People may talk about "hearing both sides," but do we not know, little as we know, that in relation to some great truths of revelation, and these of prime importance, we are not naturally impartial, but have already taken sides, as fully committed partisans, ready, were it possible, to put God in the wrong? If we know, or do not know this, it is, nevertheless, safe to keep as far as may be out of harm's way. He that has a hankering for intoxicating drinks, should beware of the first glass.

To be ourselves safe, we must not be too lenient toward any belief that conflicts with a plain statement of God's word. If, out of partiality to some old friend, members of a church connive at his lax beliefs, and admit him to their fellowship, they may thus not only experience prolonged trouble from that unsound member, but become somewhat warped themselves from the truth as it is in Jesus, and lay snares for their ministers, and their successors.

We do well, individually, to keep to the main things. If it be needful for some, who hold prominent and specially responsible positions, to examine, that they may aid others in refuting, many plausible errors of the day, it does not follow that it is prudent for every one to attempt like extended investigations. In fact, it would be out of the power of most to do more than make a very superficial business of it, which might do them no good, but much evil.

If Christians wish to escape skepticism, and all fault-finding with God's truth or dealings, let them accept, reverentially, all plain scripture statements, as demonstrations, as axioms. If God says a thing, let us not speculate doubtfully about its fitness, or indulge in curious questionings about its why and how. Dr. Payson once said that some people know what sort of a Bible God ought to have made. He meant to hold them up as conceited and presumptuous. And such are too many of us.

CALVINISM AND ARMINIANISM.

BY J. PHILLIPS.

For a long time we have been thoroughly convinced that the above terms, practically, pertain far more to the past than to the present, and that they need be and really should be, no barrier to the free and full co-operation of believers in all kinds of Christian work. The hearts of true Christians are a safer and better guide, and more to be trusted than any human creed. In theory, the best of men differ, have more or less always differed, and may continue to do so to the end of time, while in heart they are one. Illustrations of this are of daily occurrence, too numerous to need citation. In the various benevolent enterprises of the day, and especially in missionary work, we see Calvinists and anti-Calvinists, hand in hand, in happy co-operation. The one preaches the Gospel to the heathen and to all men, because Christ commands him to do so, and he is encouraged in his work by the belief that God has a chosen people, whose salvation he will ensure by means of special grace, while the remainder of mankind will be condemned for refusing to follow the light given them. The other preaches the very same Gospel, by command of the same great Master, to all men, knowing that, "Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man," and further, that, "whoever will may come to Christ and take the water of life freely. Now, shall I knock out my brother's eyes, because he can not see through my spectacles? He is manifestly just as sincere in his views as I am in mine. He loves and trusts and obeys the same blessed Saviour that I do. And what is more to the point, God makes use of his preaching to convert sinners and gather them into the fold of the good Shepherd; no less than he does of mine, and those who agree with me. Who, then, am I, that I should refuse co-operation and fellowship with the honored servants of my blessed Master? For nearly two months past, we have been living with a highly esteemed missionary brother who is a life-long, staunch Calvinist, and whose meat and drink is to discuss our points of difference," endeavoring, of course, to set us right. While we have been compelled to differ with him in his theory and in his interpretation of certain passages of Scripture, we can not gainsay his assertion, that persons holding his views have been just as zealous and ready to engage in missionary opera-

tions as their opponents, if not even more so. No one familiar with the history of modern Missions will, we think, attempt to deny it.

As a striking illustration of the common remark that now-a-days there is no telling who are Calvinists and who are Arminians by their preaching, take the following: Recently, my friend and I attended divine service together, in "Zion Chapel," and listened to a sermon from a legitimate disciple of John Wesley. The text, 2 Cor. 5:17, "Therefore if any man be in Christ he is a new creature, old things are passed away, behold all things are become new," led the preacher to speak of the new birth and show in what regeneration consists, and also what are the points. His points were well made, clear and distinct, and established by Scripture proof. On leaving the chapel, a friend took me by the hand and said, "Did you like the sermon?" I replied, "Yes, it was a feast of fat things." I was, however, a little curious to learn what my Calvinistic brother thought of the entertainment that had gratified my appetite so completely. Judge then of my surprise when, on inquiry, he said, "I liked it much. It was a genuine Calvinistic sermon."

We have been led to make these remarks by the perusal of an article in the *Morning Star* of March 29, 1876, headed "Baptists and Free Baptists." In said article, occurs the following passage which we heartily endorse, corresponding as it does with the prayer of our Lord, viz: "That they all may be one. . . that the world may believe that thou hast sent me," the writer says:

"The doctrinal differences of the Particular and General Baptists of England are similar to those which separate the so-called Regular Baptists and the Free Baptists in this country, and yet they unite in a Baptist Union, fraternize at their annual associations, and even at the Centennial Association of the General Baptists, when, if ever, we should expect the denominational spirit to assert itself, members of the two bodies mingled and talked freely of the 'invisible line.'"

"Permit me, in conclusion, to suggest a question for the candid consideration of my brethren: Does the holding of opinions on the doctrine of election that are theoretically unsound, interfere with the closest association and co-operation of those who agree in presenting a full and free salvation to all mankind? May the dear Lord, who prayed for the manifest unity of his disciples, give us grace and wisdom."

If, then, the conversion of the world (as would appear from the prayer of Christ) is depending on the union of his followers, is it not the bounden duty of all true disciples of Christ, to cease magnifying the grounds of their differences whilst they dwell more on the points of agreement? When shall the stinging reproach now cast upon Protestants by both Papists and Pagans be rolled away? viz., "First be agreed amongst yourselves, and then come and teach us."

Surely, not while each one is resolved to be satisfied with nothing short of having everybody else pronounce his *Shibboleth*.

Ootacamund, India.

A BIT OF EXPERIENCE.

More than sixty-five years ago, when but a child, much through the influence of parental instruction, thoughts of heaven and of God, induced me to prayer and penitence. I could not go to sleep without tears for childish follies and filial ingratitude. At this time but little was said by the churches to children on the subject of religion. But the reading of the Bible by some member of the family, the exercises of the conference meeting, parental advice and sympathy, sickness and death of neighbors, together with Dr. Watts's Hymns, all deeply impressed me. Once, at school, when about eleven years of age, I read Matt. 11: 28-30, and my mind was powerfully but sweetly drawn to Christ, and an earnest desire to become a true Christian was inspired, and that others of all classes might be converted.

At the age of fifteen a revival of religion was experienced in the churches of our attendance, which sensibly interested and cheered me, but in which my timid spirit failed publicly to engage. But the conversion of sinners and their testimony for Jesus thrilled my spirit with solicitude and joy. Oh, that this reformation might never cease to be my prayer. I made secret efforts to be of them and failed. I thought how much time I am losing when I ought to be inviting sinners to Christ. And these words were thundering in my ears: "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." At the age of nineteen, with many misgivings, temptations and difficulties, arising from long neglect of duty, by the grace of God, I took up the cross, struggled and prayed (ill through faith I felt that though "God was angry with me, his anger was turned away and he comforted me.")

Now I saw the need of a full salvation which Christ, through faith, was able and willing to give me, and which I trust my poor heart experienced. But through the neglect of some duties and delay of a public ministry, I lost much of its power and glory. Now, at the age of three-score and eleven years, and a ministry of 48 years, although it seems I have done nothing truly for God, I rejoice in the way he has led me, of the acquaintance formed with his people, of the purpose of obedience, and the hope of being "made meet to be a partaker of the inheritance of the saints in light." M. W. B.

Prayers are but the body of the bird; desires are its angel wings.—Jerome Taylor.

WRITE THE MISSIONARIES.

Our esteemed missionaries, Rev. and Mrs. Jeremiah Phillips, were just returning from their rest in the hill country to their accustomed labor, and were at Madras, July 3, at which date Bro. Phillips sent a long account of his pleasant and profitable vacation, of the friends he met, and of the many blessings that came to him. We regret that we can not find room for the narrative, but a variety of other matter presses our columns. We can not refrain, however, from extracting what he says on the subject of letter writing, and urging our readers to give it due attention. He says: "Aside from the correspondence of our personal and family friends, our home letters have long been very much like angels' visits! What has become of all those warm-hearted brethren and sisters who, when we were leaving home to return to India, assured us of their continued co-operation and sympathy, prayers and support? They may be doing all they are able to for the maintenance of the great work in which we are spending our lives. Still, it would add greatly to our strength and comfort to hear from them occasionally, at least. 'Secret love,' like money on deposit, is no doubt an excellent thing, but the money that 'makes the mare go,' must be the circulating coin. The familiar handwriting of brethren beloved in the Lord, who, years ago, used to send in their cordial greetings, has long since ceased to bless our eyes, unless it be when we ruminate over files of old correspondence! Letters written on moderately thin paper, and sent to the office in Dover, will now reach us at about three cents per sheet of commercial note. Who will help on our work by writing to and cheering the hearts of their missionaries?"

THE PASTOR'S ASSISTANT.

(Continued.)

BAPTISM.

Believers in Christ are the proper subjects of baptism, and immersion is the only proper mode. Every church should have a committee on baptism consisting of two or three men and as many women, who should assist in the necessary preparations; and when a baptism is not used, all who can attend should stand with the candidate at the water side. The person to be baptized should understand that the ordinance is most beautifully performed when the subject is passive in the hands of the administrator, with the feet steadily pressing the ground; and the pastor should see that all other desirable instruction is given.

The service should commence with singing, followed by prayer, after which the pastor should first go into the water (staff in hand if he chooses), and know the ground. Placing a handkerchief in the pocket of his robe, or where it can be easily reached with his left hand, and taking the left hand of the person in his left hand, with his right hand steadily holding the arm above the elbow, they should slowly advance into a good depth of water, nearly to the waist, and, facing down the stream or from the shore, he should take the hands of the person, as they are laid one over the other on the breast, firmly in his left hand, and place his right hand upon the upper part of the shoulders near the neck (some grasp the clothing), and, being sure of a firm footing about one step to the rear of the candidate, he may say, "My brother, (or sister,) I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost." Then, by the continued pressure of the left hand upon the chest, aided by the other, he should deliberately lower the person below the water, and as it covers the face, raise the person quickly from the water and close the formula by saying, "Amen."

Wipe the face gently, put the handkerchief into the hand of the person, and slowly leave the water, assisting the feeble as may be necessary. The singing of a verse while going into or coming out of the water, usually gives additional interest and pleasure to the occasion. Dismiss with the benediction.

One of the following formulas may be used, if preferred, or one different from either here given:

"Believing that God for Christ's sake has forgiven thy sins, I baptize thee, &c."

Or,

"In obedience to the apostolic commission, I baptize, &c." Or,

"Upon the profession of your faith in the Lord Jesus Christ, and by virtue of the great commission, I baptize, &c."

NOTES WITH SUGGESTIONS.

Samuel Stillman, D. D., pastor of the first Baptist church in Boston, from 1765 to 1807, used to relate that on one occasion he was preaching on grace, and in the midst of his discourse, a man in the gallery arose, threw out his arms and cried aloud, "Free grace! free grace!" and sat down. The man after meeting thought he must explain, if not apologize, and told the minister that the glory of grace so shone in his soul that he could not refrain from giving expression to his feelings as he did.

It is said by physiologists that one should not eat to the full, but leave off with a good appetite. Probably about correct, especially with persons of sedentary habits. Apply it to preaching. There is sometimes complaint that sermons are too long. Sometimes the complaint is well founded. It is better to leave the people at the close of a sermon longing rather than loathing.

Different denominations have union meetings sometimes. And again and

again, persons here and there find it necessary to attend on instruction and worship with a church of another than their own. In these cases, if there is union, the result is excellent. But the union is not much only as hearts are filled with the Spirit. Sectarian bigotry divides, but love unites. Those who love Christ are those saved by him. They love all the followers of the Lord, of whatever name, with pure hearts fervently.

The improvement in church architecture and in all that relates to the convenience of those who attend service, has been what could reasonably be expected within the last fifty years. But still some more can be done. Pews should be arranged so that the congregations should not face the doors of entrance. The place for the minister should be a platform moderately elevated, with a small desk for the Bible, &c. And the seats for the singers should be on the same floor as the main audience. A few are over the entryways. These are too far from the assembly to be of the full desired benefit.

While writing, news comes of the great affliction of a family in a town not far away in the loss of their son by drowning. We know that their grief must be excessive. May they, and all in tribulation, put their hands in the hand of the Infinite One. Thus they will feel that they are upheld.

A brother in a church was rather low as to religious enjoyment. He did not forsake the meetings, unless he did the social ones. God caused him to be awakened and zealously he went to work. One of his special efforts was to visit and talk with those living in negligence as he had lived. He took others with him and together they prayed. The result was good. Some of those visited had neglected meetings, but now they attended. This helped the church in courage and renewed activity. This work, if continued, will be likely to help to a good revival interest.

One of Bunyan's characters, Mr. Pliable, at the first serious difficulty after starting on a pilgrimage, left his companion and went back. He was heard of afterward. Some of the mind he got in the "Slough of Despond" stuck to him ever after. By this is meant that he suffered reproach for desertion. So it will ever be. Let all who have started in the good cause, or who may start, never desert and go back to sin.

The weevil in wheat, rot in potatoes, bugs on potato vines, canker worms on apple trees, grasshoppers in swarms, great freshets and great fires, have proved destructive, all showing the people the uncertainty of things below, and checking worldliness. Men are chastened for their profit. If always prosperous, they might become giddy, if not insolent.

Not many of the early ministers of the Free Baptists were learned as to a knowledge of the sciences, but they studied the Bible and proclaimed it in preaching. They were deep in Christian experience, studied the mazes of the human heart and preached much experience. Those of this age, with better education, might do well to have more Bible doctrine and rich Christian experience in their discourses. They might thus meet many cases that need special help. F.

REV. STEPHEN J. PITMAN.

Rev. Stephen J. Pitman died in Concord, N. H., July 31st, aged 68 years. The deceased was born in Meredith, where the greater part of his life was spent in the work of the Christian ministry, to which work he was called and ordained at the early age of 23. Directly after his ordination as a preacher of the Free Will Baptist denomination, feeling that his divine Master had work for him in the West, he started on horseback for Ohio, where he labored with acceptance and success, traveling from place to place and gathering into the fold such as should be saved, for about one year, at the end of which time he returned to his old home and friends in New Hampshire, among whom he labored as a faithful minister of the gospel as long as health and strength permitted.

About ten years ago, the deceased moved with his family to Concord, where he has ever since lived a quiet, unobtrusive, Christian life, only occasionally preaching. For the last five years, Elder Pitman has been a great sufferer, the result of an injury which disabled him from all physical labor, and finally ended his life. Though little known to the citizens of Concord, he was widely known in the denomination of which he was a worthy member and minister, and many are the eyes to which the tidings of his passing away will bring tears. But they mourn not as those without hope. He was a good man, who, at the Master's bidding, has gone up higher.

The deceased leaves a wife and four sons, three of whom reside in this city and one in Iowa.

The funeral took place at his late residence, Aug. 3, where a short address was made by the writer from Acts 11: 24, "He was a good man," followed by appropriate remarks by Rev. S. Curtis.

Bro. Pitman was born May 10, 1807, indulged a hope in Christ on Fast day, April, 1824, and was baptized by Rev. D. Moody in June following, being the first person Bro. Moody baptized. He was ordained May 25, 1830, united in marriage with Miss Olive B. French, Nov., 1833, and with his wife, in company with Revs. Dudley Pettengill and Gordon F. Smith, made another tour to Ohio and Indiana. After an absence of nearly two years, he returned to his native town, taught several terms of school, was town clerk for twenty years, nineteen of which were consecutive. He was a good scholar, sound in theology, a sympathetic and winning preacher, a most affectionate husband and father. He led hundreds to the Saviour, many of whom are already in heaven, and others are on their way to meet him above. He was a modest, unassuming, meek, devoted servant of our Lord. His life was one of uprightness and purity. He rests from his labors and his works will follow him. Sister Pitman and their sons, who did all in their power to comfort him and lessen his sorrows in his long illness, share the sympathy and prayers of his and their friends. May they all meet him at last in heaven. N. BROOK.

WEDNESDAY, SEPTEMBER 6, 1876.

G. F. MOSHER, Editor.
A. H. Haling, Western Editor.

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

One of our exchanges calls attention to the fact that costly churches or leaped sermons are not necessary to Christian worship. It was three hundred years after Christ before the first meeting house was erected. And during those years the gospel was powerfully preached, "in the streets and fields, under the trees, by the sea-shore, on the mountains, and in the caves of the earth." Religion was taught "conversationally, this way and that, to rich and poor alike." We are not called upon nowadays to give up written sermons or church edifices, but we do need to practice more of the spirit of the Christians of those days.

Worse than not fulfilling an engagement at all is a habit of fulfilling it slowly. Have you never experienced the exasperating delays and backwardness of persons who have engaged to do you some service, and in whom you confidently relied? May you never, if you have not. Plans disarranged, yourself and others disappointed, and you personally obliged to do at the last minute work that others had fairly engaged to do for you,—those are only the minor items of such experience. If there could be a new dispensation of power, that would seize these slow consciences and arouse them to some sense of the hatefulness and sin of being habitually behindhand, this poor world would be a great gainer.

Churches, like individuals, sometimes economize to their cost. This is emphatically the case when they refuse their pastor a vacation, on the ground that they have hired him for a year and they must get their money's worth. But even if it is simply a question of getting their money's worth, the churches would much better give their pastors a reasonable time to rest. They are getting their money's worth only when the church is growing in grace, and certainly so far as the pastor is instrumental in promoting that growth he is worth much more when his energies are kept fresh and his spirit buoyant by needed rest. Think of it, brethren, and see that you do not economize in the wrong way. "There is that withholdeth more than is meet, but it tendeth to poverty."

The smallest church in England, that in the parish of Wastdale, which is opened by the Rector himself each Sabbath morning, may serve as a model to many country organizations. The sermons are brief, pointed and practical; and the salary amounts to only three hundred dollars. There is no organ in the church, and the minister leads the singing, who also is willing to hold two services each Sunday. The difficulty with many of our country parishes is in their pride and ambition. They are not willing to work in the quiet but wise way which our English Rectors adopt. If they were, they would find their own spiritual life quickened, the church growing and prosperous, and the whole community more thrifty and enterprising, as is the case, we believe in the little Wastdale parish. In comparison with this, think of the Bishop just appointed to the new see of St. Albans, whose salary amounts to eighty thousand dollars.

1776-1876.

A hundred years with most nations is but a brief and unimportant period. The ancient dynasties were protracted for many centuries, and the great modern powers seem equally permanent. But here we have a nation literally born in a day. Here the common laws of growth and development are set at naught. We are scarcely three generations removed from the scenes of the revolution. Some of us have fathers, many grandfathers, who participated in them. The war for independence, the one for sailors' rights, and that for suppression of the rebellion were so nearly successive, as to constitute little more than acts of the great national drama. Yet the progress and results are wonderful, almost magical.

Go back a century, and you have a dozen colonies lining the Atlantic coast, a few small cities, a thinly populated country, with no army or navy, manufactures or commerce, wealth or position; struggling with a hard soil for subsistence, and scarcely able to cope with the wandering savage tribes. States we had none, nor system of government; only dependent colonies, driven by necessity to become in a measure confederated. Now, with the lapse of a hundred years, the number of colonies is more than trebled, and become strong, compact, well governed states; with area extending from ocean to ocean, a population multiplied from three to forty-five millions, rivaling in manufactures, commerce, art and science, the oldest and strongest nations of Europe and Asia, and recognized among the first class powers of the world. No longer colonies, no longer a confederacy, but a nation uniting every element of human strength and grandeur.

We look back to Lexington and Bunker Hill, to Faneuil Hall, Saratoga and York-

town, and wonder how, from such feebleness and destitution, and incongruity, strength, order, majesty could so soon be evoked. The men of that period contended with difficulties and dangers almost inconceivable now, but surmounted them because real manhood was in their nature, and right on their side. Among themselves were many elements of weakness—bad men, corruption, prejudice, bigotry; but there was virtue, honor, valor, patriotism and fortitude abounding sufficient to suppress the evils within and withstand all foreign pressure. So they passed through that ordeal of fire and blood, and established a nation and a name worthy of perpetual endurance.

Now, as orators and historians in every city, town and hamlet are assuring the people, in all the qualities and requirements of the age we stand unrivaled. Yet we have not passed beyond probation. Other nations have risen and fallen, so may we. Sad experience has taught us that although we no longer fear outside interference, we have internal evils that should excite our deepest solicitude. There is reason to hope that we have escaped our most fearful perils—those attending the origin of the government, slavery and rebellion. In doing this the people have shown so much nobleness of character, so much of the true spirit of devotion and philanthropy, as to encourage the best hopes for future stability and renown.

But now, as ever, the universal law applies to us. In all nature there is either progress or decay. Wherever and whenever the first ceases the latter begins. Hitherto our history has been one of progress, and we all know that there is room for progress still without limit. Failing at any point we recede and perish. The lesson, then, for us to learn and practice earnestly and vigilantly, relates to the way and means of its accomplishment. The qualities which preserved us in the past can alone save us in the future. With them we shall survive and flourish as years and ages roll on.

PROFESSOR HUXLEY'S IMPRESSIONS.

It is worth while to observe what so distinguished a scientist as Professor Huxley thinks of America and its people. He gave some of his impressions at the meeting of the Society for the Advancement of Science in Buffalo last week. That we are a curious people, was one of his first discoveries, for he was waited upon as soon as he landed by representatives of the press, who asked him questions that he said "would require a treatise in reply."

Another thing that he noticed was the identicalness of the basis of character on both sides of the Atlantic. He could hardly tell that he was abroad, except by the activity of the population and the enormous distances which separate the great centers. "The great features of your country," he said, "are all such as I am familiar with in parts of England and Scotland. Your beautiful Hudson reminds me of a Scotch lake. The marks of glaciation in your hills remind me of those in the Scotch highlands."

He also finds us possessed of "that virtue most noticeable among savages, that of hospitality." "You take us to a bountiful dinner," he said, "and are not quite satisfied unless we take away with us the plates and spoons."

Our educational institutions greatly interested him. The English Universities are the product of government; ours, of private munificence. And he finds among them "men as well known in the old world as in the new." Herein appears one of the prime differences between England and America. The general notion of an Englishman when he gets rich is to found an estate and benefit his family. The general notion of an American when fortunate is to do something for the good of the people, and from which benefits shall continue to flow. Every right thinking person will agree that the latter is the nobler ambition.

Prof. Huxley had heard that we had no antiquities in America. "And if you talk about the trumperies of three or four years of history," he added, "it is true." But he believes that in the large sense, as referring to times before man made his "momentary appearance," America is the place to study the antiquities of the globe. He had studied the collection gathered by Professor Marsh, of New Haven, and believed that there is none like it in Europe, not only in extent of time covered, but by reason of its bearing on the problem of evolution. "Whereas, before this collection was made," said he, "evolution was a matter of speculative reasoning; it is now a matter of fact and history as much as the monuments of Egypt."

It is natural that this discovery should have especially interested this apostle of evolution. He owes the most of his honorable fame to the study and development of that theory. It is quite likely that he will give more exact expression to his theories before his return to England, in which case we shall be better able to decide whether he has been misrepresented or misapprehended or not.

THE FOREIGN MISSION REPORT. The report of the Free Will Baptist Foreign Mission in lower Bengal, for the year ended March 31, 1876, is at hand. Its record is one to inspire hope and confidence, provided the home churches are willing to contribute to its financial needs. The Zenana work, under the charge of Mrs. Bachelor since Miss

Chiley's return to this country, is in a good condition, but greatly needs the help of additional workers. The report was made out at the time Rev. J. Phillips and wife were recruiting in the Nilgiri hills, a respite that they greatly needed; and while the working force was further reduced by the three missionaries now in this country, but it states that "no department of labor has been abandoned." The workers are patiently waiting for recruits. Let us give the mission a warm place in our hearts, and try by all our prayers and means and whole influence to sustain and promote it. We are glad to add that the home climate has operated favorably upon the missionaries who returned ill in the spring.

CASTE.

The freedman, the Indian and the Chinaman present three cases of immediate interest. The spirit of caste is rampant in all three, the outcroppings of which can not but be seen, and this is but the slightest manifestations of its pervading influence.

When Charles Sumner lectured on caste, he touched the bottom of the troubles of reconstruction and the future peace and prosperity of the South. Hereditary distinctions are not abolished by proclamation, are not extinguished, if sometimes suppressed, by martial law. The hope of the South, we are told, lies in this, that and the other, but the real hope underlying all true prosperity is in the heaven of Christian workers, not missionaries alone, but among the people themselves, whose homes are there, and who are a part of the native population. One earnest Christian worker and liver in a community will be instrumental of untold good. Undoubtedly, he will be called upon to suffer, to bear many persecutions for righteousness' sake. His name will probably be unheeded and his death obscure, but his life will be literally spent for his fellow-men, and the love which prompted him so to spend and be spent, will do that which the most sagacious statesman can not accomplish. The same cross which has done so much towards breaking the iron bands of caste, in India, welded by tens of centuries of habit, can surely bring the consummation of good to the South, in which the former master and slave will clasp hands as brothers. Can not the gospel of Christ do this? Let us beware lest we grow faithless.

Perhaps caste is not so marked in our treatment of the Indian, yet a closer view will show another phase of the same spirit. We certainly have not regarded him as a brother, and this is the only real test of a non-caste spirit.

The spirit in which the Chinaman has been received on our shores has been notoriously a caste spirit.

To the Jew, the Gentile was an object of pity and derision. The Greek so regarded the barbarian. In every age and among all peoples, the caste spirit has been the one which has hindered progress by promoting selfishness and unbrotherly feelings between classes. Culture and refinement can not eradicate it. It is only the precept laid down for all time, the two-fold law, love to God and love to our fellow man, that can outroot it. To this source we must look for deliverance from caste distinctions, which are of the world widely.

EDUCATIONAL INTERESTS AT LEWISTON.

The Fall terms of Bates College and Nichols Latin School opened on Tuesday, August 22.

Forty-one have already entered the Freshman class of the college, three of whom are ladies. Two have been added to the sophomore class. The college now numbers over one hundred students. The present graduating class contains twenty, and in this are two ladies. The college is full of activity, and all its departments are indicative of growth and give promise of yet better things. The standard of entrance is high. The tendency is to be even more strict in examinations, and as a consequence of this purpose, the present Freshman class is better fitted than any of its predecessors.

President Cheney seeks a rest of a few months in Europe. During his absence, the trustees have elected Prof. Hayes president. Professors Hayes, Stanton, Stanley, Angell, Chase and Rand are all on duty. Mr. Wendell has been compelled to withdraw from active service on account of poor health. It is sincerely hoped that at no late day he may resume his labors, which, during the year past, have been efficient and were an earnest of eminent success. Mr. Rand, the recently elected Professor of Mathematics, is a valuable addition to the faculty. A graduate of the class of 1868, the first class which the college graduated, he has since been especially esteemed as a successful instructor in the New Hampton Institution.

To the reading room have been added several publications, and it is now a well furnished source of home and foreign current literature. The Reading Room Association was organized not many years ago, by the students. Each member is taxed one dollar a year. Secular and religious papers, as well as the magazines, reviews, illustrated papers (including the London Illustrated News) are accessible. A pleasant, well kept room is open day and evening. Once a year, the publications are sold at auction, each publication going to the buyer when the next number is received. From this

source not a little of the means for sustaining the reading room is derived.

The literary societies are prosperous, and the zeal with which they seek members from the entering class is sure to create a lively interest in their affairs, especially on the part of new comers. The interest in them is well sustained throughout the year, and this is partly accounted for from the fact that there are no secret societies to draw off the attention of students to social festivities rather than to the development of their forensic and literary abilities. The faculty have given no encouragement to the formation of secret societies, as they are confident that they would ruin the usefulness of those now in operation, without bringing anything into college life to compensate for their loss.

The college has a Cabinet of Birds, which includes an extraordinarily fine collection of Maine birds. Professor Stanton has been chiefly instrumental in their collection, and to his kindness we are indebted for the following facts: The cabinet consists of between five and six hundred specimens of stuffed birds. The Maine birds, in all, number something more than three hundred, about two hundred and seventy-five of which are in the cabinet. It contains a large share of the rare birds of Maine as well as the more common ones. What renders the collection of Maine birds very valuable is the fact that they were nearly all killed within the limits of the State. There are two fine specimens of the golden eagle, both killed within the State; the duck hawk, killed at Wilson's Pond in Auburn; the turkey buzzard, killed in Standish (in recent years this bird has been seen but a few times in the State); the great gray owl and the raven from Arrostook; Richardson's sparrow owl, killed in Auburn; the barn owl, very rare in the State of Maine, killed in Falmouth; the gyrfalcon, killed at Newport, R.I., supposed to have followed the ducks down from Labrador; the great egret from South America, killed in Portland; an albino of the common crow; all the hawks in the State; among the ducks, the beautiful wood duck, the harlequin and a magnificent pair of elder ducks; all the gulls in Maine, including the great black-backed; the pomerine skua; all the wood-warblers of the State; among foreign birds, fifty humming birds; quite a collection of English birds; a collection of bird's eggs—more than four hundred; and two beautiful humming birds' nests. The Maine birds are all beautifully mounted.

Among the college regulations is one which states that "All forms of ill-treatment of fellow students, commonly known as 'hazing,' will be treated as offenses of the gravest character." Another in relation to graduating exercises denotes a change in some respects over that of former years. "Appointments to take part in public speaking on Commencement Day shall be esteemed honors and shall be assigned by the Faculty as follows: The valedictory oration, to the student of highest rank in the class; salutatory oration to the student of next rank; the others, to students, not exceeding two in each department, who shall excel in Classics, Metaphysics, the Sciences, Modern Languages, Rhetoric and Oratory, and Mathematics."

The present number in the Theological School is an increase over that of last year, and of equal ability. The promise of increased efficiency in the departments of instruction is good, as the instructors are in earnest and feel the responsibility resting upon them. More attention is to be paid to debates, and rhetorical studies in general.

Nichols Latin School graduated its first class in 1858. Up to the present year it has graduated 242 young men. It is located near the College and Theological School, and thus the advantages to be derived from association with students of more advanced scholarship are not to be undervalued.

Between twenty and thirty have entered the Junior class, and together with the additions to the higher classes the school now numbers between forty and fifty. Of this number eight are ladies, four of whom are taking a regular preparatory college course. The class graduated this year numbered twelve.

The school is in a healthy condition. The literary societies are in good working order. The school year consists of thirty-nine weeks, divided into three terms of thirteen weeks each. Mr. Baldwin, the principal, meets with marked success in infusing his own enthusiasm and love of high scholarship into the minds of his pupils, and the standard of scholarship was never higher than it is at present. He has the aid of five assistants. The special need of the Latin School is another building, for the accommodations are not sufficient for the demands of the institution, or the deservedly high rank which it occupies. Those interested in Bates College can not consistently forget the Latin School, whose chief purpose is to thoroughly fit young men and women for the college.—E. A. S.

How is this? A correspondent of the Congregationalist describes a Sunday that he recently spent in Boston, being a stranger in the city, where he attended two religious services: in the morning at a Baptist church, where he was forbidden to partake of communion, because the church was "closed," and in the afternoon at an open air meeting, where he learned that one of the good, and apparently sincere old preachers had just previously been arrested, on a Sunday, and confined in jail several days, on a complaint that his preaching disturbed the peace.

CURRENT TOPICS.

SUPPRESSING HISTORICAL FACTS. A person who attempts to write history has no valid excuse for giving only a part of the known facts. This is especially the case when his narrative is written with the purpose of gathering important historical facts, and preserving them for future use. In Dr. Quint's centennial fourth of July oration before the citizens of Dover, N.H., just published in pamphlet form, he dwells with an apparently gleeful satisfaction upon that famous item of Dover history, the massacre, by the Indians, of the Waldron garrison. He tells us how the Indians treacherously gained entrance to the garrison; how "the brave old Major" awoke, and with his sword, single-handed, drove them from room to room, till one came behind him and stunned him with a hatchet." He then describes the Major's cruel death, and adds, "Such was Indian honor and humanity." Well, perhaps it was. We have nothing to say against that. But why should Dr. Quint utterly ignore the fact that, thirteen years previous, when the relations between the whites and the Indians were unusually peaceful, a party of four hundred friendly Indians, visiting and being entertained by the Major, were basely betrayed by him, captured, sent to Boston, several of them executed on the Common, and the remainder sold into slavery in the West Indies? It was to avenge this treachery that the garrison was massacred. If it was worth his while as a historian to state one side of the case, shouldn't fairness have required him to state the other, also? Certainly, one was quite as thrilling an episode of Dover history as the other. We offer no apologies for the Indians. But wasn't treachery in a white man at that time quite as bad as treachery in an Indian? And when the "future historian" consults this narrative for facts, what will he think of this method of treating the case, especially when he compares it with the narrative by Belknap and the other New Hampshire historians, who generally give all the facts in the case? Mr. Sanborn, in his recent history of the State, justly palliates Waldron's act, but even he must admit that the Indians were "seduced contrary to treaty stipulations," and can hardly separate it from treachery. Calling it "strategic" is only saying that it was of a piece with the most of our Indian policy.

Let us add, though it may not be pertinent here, that it was this same "brave old Major," who issued and caused to be executed the barbarous order to tie three defenseless Quaker women "to the cart's tail," and thus "whip them upon their naked backs" while they were drawn through the eleven towns from Dover to Dedham. Well might Madame Roland exclaim, "O Liberty, what crimes are committed in thy name."

THE EASTERN WAR. There are almost no official messages from the Montenegrin war, and the rumors are very conflicting. As nearly as can be judged, the Servians had suffered the most severely up to August 28, at which date they claim to have repulsed a Turkish attack with heavy loss to the enemy. Meanwhile, mediation is proposed on the part of some of the great powers, to the end that peace be established, and the balance of power remain undisturbed. Telegrams are constantly passing between the leading governments over this question, but no agreement has yet been reached. But it is claimed that diplomatic agents have already been appointed, who are about to use measures to stop hostilities, acting under instruction of their respective governments. It is also affirmed that the present Sultan is deposed. Close attention is directed to England, and to the action of her ambassador in the premises. Even the London Times affirms that the Servian government wishes for peace; that Montenegro consents to peace; that the Czar, as always, desires peace; and that it rests with the representatives of England to speak the words that shall be decisive for peace or war.

DR. WINES AND PRISON REFORM. No person has done more in the last score of years for reform in prison life and discipline than Dr. E. C. Wines, of New York. In appreciation of his services he has lately received a diploma endowing him with the medal of professor and correspondent of the academy of Jurisprudence and Legislation of Madrid. The academy has appointed a commission of nine members to prepare a report on the present condition of penitentiaries in Spain, and submit it to the next session of the international prison Congress, which will be held in Stockholm, Sweden, next year, by invitation of the Government.

THE WASHINGTON MONUMENT. There is a bundle of red tape in the way of completing the Washington monument. The Secretary of the monument Society has received a communication from the Secretary of State, transmitting the opinion of the Attorney-General on the act making an appropriation for the completion of the monument. The Attorney-General states that the first step to be taken is to transfer a conveyance of the monument and grounds by the Society to the United States. When this is done, the Commission is authorized to expend such a sum as is necessary to test the strength of the foundation of the monument. If found insufficient, nothing else can be done until further action is taken by Congress, but if it shall be found sufficient, the Commission will proceed at once with the completion of the monument, making no deviation whatever from the present plan. Our next centennial, at least, will probably witness the completion of the work.

THE GREAT BRIDGE. One of the centennial enterprises promises to be the completion of the great suspension bridge between New York and Brooklyn. It is a stupendous piece of workmanship, being about one and one eighth miles in length, and two hundred and seventy feet above high tide,—about fifty feet higher than Bunker Hill monument. The bridge is suspended by wire cables on granite towers, the cables being already partly in place, and rapidly approaching completion. No one who sees this bridge will doubt that American enterprise is equal to any possible achievement. It well represents the wonderful strides we have been making in the last century.

BRIEF NOTES.

Professor Huxley criticizes Hawthorne, and justly for using the word "beefy" in describing English women.

Mr. Beecher now weighs 205 pounds against 100 six years ago, and he attributes the change to spending his summers at the Twin Mountain House.

The bishops of Greece have requested that the Bible be excluded from the public schools, and their request is granted.

The marriage notice in the Star of Aug. 23, of parties in Meredith, N.H., proves to have been a forgery. The poor creature who has no higher idea of a joke than to suppose that an act of that kind may be one, deserves only pity and a common school education.

Rev. Dr. J. L. Burrows, a Baptist, has brought trouble on himself by communing with the Disciples of Christ, who are not recognized as orthodox Baptists. Dr. Burrows tells his critics that "he has no regrets for having communed with the Campbellites, but he is sorry that he has given pain and offense to his brethren."

Indian scholarship has suffered a great loss in the death of Professor Childers, who is spoken of as an accurate, indefatigable scholar and a most estimable gentleman. He was the author of a Fall dictionary lately published, and of a translation of the Jataka, with commentary, in two volumes, a work which describes the anterior births of Gotama Buddha. Nine years ago Professor Childers knew no Fall, and sixteen years ago none of the languages of India.

"It was first the removal of the Bible, and second—done last week—the reduction of teachers' salaries one-fourth, and all this by the Board of Education, in Chicago. There are just two more steps in this little work, the removal of the teachers, and then the removal of the schools. The work will then be done, and the managers can retire."

The Alliance makes the above pithy statement. We think we can assure our wide awake neighbor that several who are now members of the Chicago Board of Education will cease to be "managers" before the two steps named are taken. A good many honest men have got into the city council lately.

The most peremptory orders have at last been issued from Washington, forbidding the sale of arms or ammunition to either whites or Indians by any party licensed as an Indian trader. There is no doubt that the first step toward making an end to our Indian troubles consists in reforming the whole system of Indian traderships.

Denominational News.

Church Notes.

Bro. James Libby has served the 1st church at West Poland a half century, and served with fidelity and vigor hardly equalled in the state. Though eighty years of age, his physical force, mental acumen, and moral power, are but little less than twenty years ago.

The church collection was \$15.20, mostly given by Bro. Luther Perkins and family, who, by the way, has been for years a pillar of strength to the church, possessed of means, and with a large liberality and sympathy towards the colored people and church progress everywhere.

Bro. John Pinkham is now supplying the 2d church on White Oak Hill. In presenting the same cause, Sabbath afternoon, we had a good attendance and attention. Their church building is nearly new, and very pleasant. The members of the church are substantial and devoted. Bro. P. has, under God, raised this church into being, and serves them very faithfully in the name of the Lord. The brethren were moved by a generous spirit towards the once oppressed and still ignorant freedmen of the South, and contributed in cash \$8.00 and pledge of \$25.00 in time to come.

The church at Kennebunk and Kennebunkport, is not large in numbers, but is really large in what is infinitely better, —well united, thoroughly taught in the scriptures, well to do farmers, and doing well in benevolence and labors. Here we found some of the first and oldest abolitionists in Maine; and, as might be expected, alive to the wants and condition of the colored people at Harper's Ferry.

Bro. Theo. Stevens is now the acceptable pastor of the church, vigorously working in his usual able and pungent assaults on all sin, commending in warmth of soul, and almost boundless enthusiasm, the love of Jesus to a lost race. Thirty years ago, Bro. Theo. Stevens, with his brother John, and a few others, carried, by their indomitable pluck and faith and Divine help, a large majority of this whole country into the arms of freedom, justice and truth. No wonder the people now honor him, and others like him, when the last link of oppression, which for centuries bound millions, is now broken forever.

We confess to having felt much at home in the pulpit of such a man, and surrounded by life-long defenders of the abolition faith unto righteousness in Christ.

At the close of the services, cash and pledges for Harper's Ferry aggregated \$81.00, with good prospects of considerable more to come. Brethren, the people of color all through the South greatly need our help. Our missionaries must have aid, or abandon their work. We must not allow our brethren to be overpowered by the enemy, and discourage-

ment. Please send your money, soon as possible, to Rev. Silas Curtis, Concord, N. H., or to J. S. Burgess, Cor. Sec.

Penobscot Yearly Meeting.

The forty-fifth session of the Penobscot Yearly Meeting was held with the church at North Montville, Aug. 15-17. Conference was called to order by Rev. N. F. Weymouth, and Rev. J. Boyd was chosen temporary chairman, and after the usual devotional exercises, the permanent organization was effected by choosing Rev. J. Small, President; Rev. J. Boyd, Vice-President; E. Prescott, Clerk and Treasurer, and Rev. L. Hutchins, Assistant Clerk.

The Q. M.'s were all reported by letter and represented by delegates. Seven of the Q. M.'s reported revivals and additions. Several of the Q. M. reports were lacking in statistics, consequently we can not say what our statistical standing is. We hope that no clerk will in the future fail to give statistics in full.

Our corresponding messengers to other religious bodies gave favorable reports; and messengers from other bodies bore fraternal greetings, and assured us of hearty co-operation in every Christian enterprise.

The following delegates were chosen to represent the Y. M. To New Hampshire Y. M., Rev. O. Pitts; Maine Western Y. M., Rev. W. H. Yeoman; Maine Central Y. M., Rev. E. Harding; New Brunswick Free Christian Baptist Conference, Rev. J. W. Carr; Methodist East Maine Conference, Rev. O. Bartlett; Baptist State Convention, Rev. N. F. Weymouth.

The committee on the state of religion reported the following resolutions which were adopted:

Resolved, That we will consecrate ourselves anew to the work of God. That we will seek to utilize all the forces we have; that we will try to encourage any brother whose hands may hang down, and seek to help him on in his labors; that we will try to encourage our lay membership to become more active as exhorters and co-laborers with their pastors in special efforts for revivals, not only in their own churches, but to go out with them into the regions beyond as they shall find opportunity.

2. That we deem it of high importance that all our churches hold a series of meetings the coming fall or winter, seeking such ministerial aid as they shall be able.

MISSIONS.

Resolved, That the Penobscot Y. M. shall be considered a Missionary organization.

2. That the Penobscot Y. M. recommend to the Q. M.'s and churches within its limits the following plan for raising Mission funds: 1. That the churches raise their Mission funds in quarterly installments. 2. That the amount raised by each church for the previous quarter be reported to each Q. M. conference and paid over to the Q. M. treasurer, and by him forwarded to the Treasurer of the Society specified by the church. 3. That the Q. M.'s report to the Y. M. the amount raised by the separate churches.

3. That the Penobscot Y. M. most earnestly request ministers and pastors within its limits to see that the work of raising funds for our Home and Foreign Mission, and Educational societies be faithfully presented to and presented in their separate churches.

Resolutions were passed in favor of Maine Central Institute, and retrenchment in the manner of collecting Mission funds.

The preaching by Rev. E. N. Fernald, J. Mariner, J. N. Rich, L. H. Witham and J. S. Burgess was alike interesting and in harmony with the spirit of the gospel.

A vote of thanks was tendered to the church and society for the very generous hospitality with which they entertained the Yearly Meeting. Also to the Maine Central Railroad Company for reduction of fare.

Next session will be held with the church at Burnham Village.

E. PRESCOTT, Clerk.

A correspondent at this Yearly Meeting session adds the following: This Y. M. is more deeply concerned in the State Home Mission Societies from its extensive field, and numerous small and destitute churches, than any other portion of Maine. We presented the cause of the State Society, by engagement, and found many warm hearts ready to respond with such means as they possessed. The people in Eastern Maine are very warm-hearted, frank and generous, alive to every good work; but in consequence of little money, and very heavy burdens for Pittsfield School, the amount we raised was far inadequate for pressing and essential wants. These wants are seen and deeply realized by many ministers in the Y. M. Now, if the laity of the Y. M. will but earnestly join with these excellent ministers of Christ, the cause we so much love will most gloriously succeed.

Some \$100.00 in cash and pledges was the full sum obtained, both at the Y. M. and on the Sabbath following, at North and South Montville.

Considering how much many of the churches are suffering for aid, we hope public collections will be immediately taken by the churches, or money raised in some way in the State, for the Eastern portion of the state, and forwarded to Rufus Deering Esq., Portland, Me.

Montville, especially South Montville, is permanently endeared to many of our hearts, from the Christian life and labors of one never to be forgotten. As we occupied the pulpit Sabbath afternoon, so long and most ably occupied by our la-

mented brother Knowlton, we felt the inspiration of his sainted spirit, and most faithful utterances of gospel truth, still lingering in gracious impressions upon all minds. The church and whole community, sits as a widow in grief and mourning; almost refusing to be comforted, though nearly two years have passed since the "golden bowl was broken," and the happy spirit went home. They greatly need a true minister of Jesus to take the place and wear the mantle of the departed Elijah.

Woman's Mission Work.

The following is from Mrs. Bachelor to Mrs. M. H. Hills under date of Minneapolis, India, June 6, 1876.

"I wish it was in my power to tell just what this work in the Zenana is, and all about it, so that the sisters could see and understand it. How can we refuse to go and teach in those houses, which none by one are being opened for the first time—where inmates are bright, eager, and appreciative—who are now for the first time tasting the sweets of knowledge—who never see the outside world around them, never look on the green fields, trees, or flowers, what the poorest may reveal in? They drink in what we teach them as the thirsty man drinks water. One of our new houses, is the house of a native king's son, lately moved here from Calcutta. He has a very sweet, ladylike little body for a wife. She and a little daughter about seven years old, are learning, and are anxious that the teacher should come every day. It is one of Mary's houses, and she has, besides, eight other high caste houses, who all big her to come every day. But she and the native teacher who goes with her, can not properly, do even four houses in one day. The other eight teachers are all overworked in the same manner, but they all love the work so much that they say 'Don't say no,' to those who ask. To-day, two new high caste houses were to have been opened. I suppose one of them was, but just as Mary and I were in the midst of our work, we saw signs of rain and started for home. It began to pour, with a high wind, so we had to throw back the top of the carriage (an old fashioned chaise). It was a great pour, the water flowed everywhere. We were both soaked, and we had plenty of time to realize it, before getting home, which was a slow process, as poor Charley had to fight his way, a mile and a half right in the teeth of the storm. Our shoes were filled with water, and when at last home was reached, we were shivering. Mary had a wetting a few days previously, and has since been a little inclined to feverishness. I have told you this little adventure as a preface to something else. The rains have set in, and to-day's experience may be repeated any day, so right in the face and eyes of a \$600 debt increasing each month, we have to-night bought a second hand palanquin carriage and got it home. To-morrow it goes into the carpenter's hands, and we hope it will be available by the day after. . . . We are all happy in being allowed the privilege of working here."

Mrs. Bachelor says they need another palanquin and horse for their zenana work at Midnapore, and more teachers.

Since the date of this letter, the F. B. Woman's Miss. Board, made an appropriation of \$10 per month, for the Midnapore zenana work.

Ministers and Churches.

Rev. F. H. LYFORD is about closing his labors at Haverhill, Mass.

ASHLAND, N. H. On Sunday, August 20, before the morning service, eight persons were baptized, all of whom united with our church. The hand of fellowship was given at the communion service in the afternoon. The occasion was one of encouragement to all Christian hearts.

FAIRFIELD, ME. Our cause in this place is doing fairly well. For a number of years there has been a number of brethren and sisters residing in F. that were F. Baptists, and could not be at home anywhere else, and were praying that God would visit them in mercy. The Lord heard and came, and quite a number found the Saviour precious. One year and a half ago a church numbering nine was organized. It now numbers forty, and the brethren and sisters are well united, laboring to build up Zion. Some three weeks ago they resolved to build a house for God. Bro. Wm. Cilley gave the lot, worth \$200, the house is now up, 37 x 50 feet, the outside covered and painted. The inside is being finished in a neat manner. It will be ready to convene the Waterville Quarterly Meeting, which will be held in Sept., commencing the 3d Friday, at 1 o'clock. It will be dedicated free from debt. Friends outside of the church have shown themselves very friendly by aiding our cause at Fairfield.

WESTERN.

Rev. H. E. CROSS, of Cherry Valley, Ill., has enjoyed a vacation through the kindness of his people. He has spent some time in Northern Iowa, and writes somewhat at length from Mitchell, in that State. As we can not publish the entire letter, for want of space, we append the following, which will be of more than local interest.

"We find here as elsewhere in the West, a great destitution in Zion. The religious interest is rather low and some churches that would live and let 'their light shine' upon the people are dying for the want of a shepherd to lead them on and break to them the 'bread of life.' Bro. Pierce is here in the field preaching from two to three times each Sabbath, and riding a great distance.

The Orchard and Burr Oak churches are supplied with preaching once in two weeks, also the Marble Rock church.

The F. B. church, at the village of Mitchell, has become entirely extinct, only two or three members now living there. There is a good brick edifice in Mitchell, and it is really an inviting field for any one who is willing to work and sacrifice for a few months until an interest is gathered, then a good support can be had. The writer has preached there twice to a good and attentive audience. The few remaining are willing to do all they can, and are mourning over the condition of Christ's cause among them. Bro. Pierce is laboring as best he can under the discouraging circumstances to hold the field, but seems willing to give it up as soon as a suitable man, who is willing to take the field, can be found. We sincerely wish a man of this stamp could be obtained. Did we feel that we had the strength of body to endure the toll, we should certainly feel called upon to enter this field, and trust in God for success. Let us pray the Lord of the harvest that he may send forth more laborers.

Quarterly Meetings.

HANCOCK and QUAKERTOWN. Held its last session with the Union Baptist church, at Richmond, with a large congregation and profitable exercises. The pastor, Rev. J. S. LESTER, Clerk.

EXETER. Held its June session with the Union Baptist church, under rather unfavorable circumstances. But the Master was with his people, and they realized the fulfillment of his promise, 'I am with you always.'

NEXT. Session at Aquantum, Sept. 30-Oct. 1. Commencing Friday preceding, at 2 o'clock.

Religious Miscellany.

Union, between the northern and southern Methodists has been effected.

There are three Presbyterian churches in the State of Illinois, whose pastors have not been changed during the last twenty years.

According to the accounts of correspondents of Catholic journals, a Catholic society has been formed in Rome, with its headquarters in Transvere, under the very shadow of the Vatican, for the purpose of securing for the people the right to elect the Pope and bishop. It is said the society is becoming numerous.

Bishop Wiley, of the Methodist Episcopal Church, finds the climate of New England, his episcopal district, injurious to his health, and has arranged to exchange districts with Bishop Foster, of Cincinnati.

The Roman Catholics claim that the following members of their hierarchy of the United States are converts from Protestantism: Archbishop Bayley, of Baltimore; Archbishop Wood, of Philadelphia; and Bishop Doyle, of Hartford, Becker, of Wilmington, Gilmour, of Cleveland, Rosecrans, of Columbus, and Wadhams, of Ogdensburg.

It will be a surprise to many to learn that the Mohammedans outnumber the Christians in British India fifty to one. There are less than 900,000 Christians, while the number of Mohammedans is estimated to reach quite 50,000,000. In some districts they form 80 per cent. of the population.

The Evangelical Messenger notes the triumph of the gospel in the Fiji Islands as follows: "Only forty years ago the Fiji Islanders feasted on human flesh, and drank warm blood from human skulls. Their brutal licentiousness and degradation were almost beyond belief. Now, no less than 43,000 children attend Sunday-school, and thousands of the people are earnest, consistent Christians. . . . What a marvelous triumph of the gospel of Christ."

The religious showing for the last hundred years in the United States is remarkable. Statistics go to show that in 1779 there were 1,943 Protestant churches and 1,443 ministers; now there are 91,760 churches and 58,000 ministers. Then our population was less than four millions.

The Kreuz Zeitung states that eighty theological students recently met at Berlin to consider the question of altering the ordination vow. A majority favored the position that no candidate for ordination should be required to subscribe to any confession of faith.

The next session of the congress of the Old Catholics will be held in Breslau, beginning on Friday, September 22.

George Muller, the celebrated author of "Life of Trust," is on an evangelistic tour through the north of Scotland, following up Moody's great work. He recently made the statement, "That he believed that during the last eighteen years there had been more converts than during any of the other periods of the Church's history, the apostolic age included."

Two Indians, who were recently admitted by Bishop Whipple to the order of Deacons in the Protestant Episcopal Church, surprised all who were present at their examination by the extent of their Scriptural and doctrinal knowledge. They have been in training for the ministry over two years.

There are three Baptist Associations in the Indian Territory, over eighty churches, with between five thousand and six thousand members, and nearly fifty Sunday schools connected with them.

The Congregational Association of Oregon, probably understanding the whole matter as well as anybody, have resolved substantially that the true solution of the Chinese question is, not to oppose the coming of Chinese to our shores, nor to seek any modification in the treaty, but to break down by legal restraints and penalties the present contract system of the "Chinese companies," and to destroy their power to keep those brought here in a state of virtual slavery.

In the latter part of the last century, in England, one person in every 130 professed to be a Quaker. Now, but one in every 1,200 belongs to that society. At this rate of decrease the society will not long exist. Its decrease in this country is not so rapid.

The Religious Book Society of London has sold 2,000,000 copies of Bunyan's Pilgrim's Progress within a few years.

The Rev. Henry Morgan has offered \$10,000 to the Methodists if they will build a Tabernacle in Boston to accommodate the masses, and several parties have each subscribed \$1,000.

The Baptists are going to try the one secretary plan in their Board of missions for the present year, in consequence of the Gardner difficulty, and then report upon the experiment.

Dr. Fallows, the new Reformed Episcopal Church Bishop, has had letters from fifteen to twenty towns in Illinois, Michigan, Wisconsin, Iowa and Missouri, all pleading for the establishment of the Reformed Episcopal Church in their limits.

Another outrage on a Protestant missionary in Mexico is reported by the Independent, the victim being the Rev. Mr. Phillips of the Presbyterian mission, who on proposing to preach in Queretaro was struck down by a mob. He was pursued into the church, where he had taken refuge after being attacked, and there he received twenty wounds, from the effects of which it is doubtful whether he can recover.

Business Notices.

Asthma and Catarrh.—See Dr. Langell's advertisement.

The new Town Hall at Ayer. This elegant structure is now complete. In beauty of design it surpasses anything of its kind in the state. Constructed of brick and dark marble it is as permanent as it is charming. The English architects have adorned it in subdued colors, which please without tiring the eye. Dr. J. G. Ayer built and gave it to the town in acknowledgment of the distinction they conferred upon him in taking his name. Although it is a generous gift, still the hearty good wishes of a whole people of great value, and the generous donor has doubtless secured them.—Groton (Mass.) Journal.

"VEGETINE" says a Boston physician, "has no equal as a blood purifier. Hearing of its many cures, after all other remedies had failed, I visited the laboratory and viewed myself its genuine merit. It is prepared from herbs, roots and berries, each of which is highly effective, and they are combined in such a manner as to produce astonishing results."

Printing Establishment.

The Corporation of the Free Will Baptist Printing Establishment are hereby notified that the annual meeting of the corporation for the choice of officers and the transaction of other business will be held at their office in Dover, N. H., on Wednesday, Sept. 20, at 10 o'clock.

Notices and Appointments.

BELKNAP Q. M. will hold its next session with the Gifford Village church, commencing Tuesday, Sept. 5, at 1 P. M., instead of Sept. 12, the usual time. This change of time is made in order to accommodate those who wish to attend the New Hampshire State Reform Temperance meeting, commencing Sept. 10. Opening session Tuesday evening, at 7-12 o'clock, by Rev. J. W. Scribner.

ELLISWORTH Q. M. will be held with the Great Pond church, Sept. 15-17.

OTTISFIELD Q. M. will be held with the church at West Paris, Sept. 6 and 7. Q. M. Conference on Wednesday, at 8 A. M. Prayer meeting at 8 A. M. Also on Tuesday evening at 7 P. M.

DELEGATES and others desiring to attend the Y. M. will please notify the earliest convenient date and whether by rail or otherwise. Those coming north over the Cen. Vt. R. R. will leave the train at Royalton, where the stage will be waiting to take the delegates to West Randolph, where teams will be in readiness for their conveyance to aid place of meeting.

NORTHERN Y. M. will be held Sept. 22, with the church at West Lake, Noble, Vt.

FARMINGTON Q. M. Ministerial Association will be held at the church at Dan's Corner, Royalton, Vt., on Sept. 12, afternoon and evening. Essays will be read, and sketches of sermons by each member will be examined and discussed. Session in public in the evening.

SPRINGFIELD (Me) Q. M. will hold its next session with the church at Chester, the 2nd Sabbath after Sabbath in Oct.; conference, Friday preceding, at 1 P. M.

UNION (P. Q.) Q. M. will be held with the Bulwer church, commencing the last day of Sept. Conference at 10 A. M.

WITTENSTOWN Q. M. (N. Y.) will be held with the church at Unadilla Forks, Sept. 22, at 1 P. M.

Post Office Address.

Rev. J. S. Harrington, Hillsdale, Mich.
Rev. B. H. Murphy, West Campton, N. H.

Letters Received.

J. D. Clark—J. Clough—J. C. Caveno—J. C. Connor—J. E. Coon—J. Copeland—J. F. Fenner—D. S. Fuller—W. T. Greenleaf—H. S. Linscomb—J. Morse—J. F. Ward—J. W. Watson—J. W. Davis.

Books Forwarded.

By MAIL.
Rev. H. P. Lamprey, So. Parisfield, Me.

Foreign Mission.

Ladies' Miss Soc. Published by Rev. L. W. Anthony.
Adam Brown Esq. Hasp. N. H. for support of boys named by him in India. 15.00
Walnut Grove N. H. for J. H. Hester. 2.00
St Albans Ill. for J. Wilson. 9.25
Burlington Me. for J. Cook. 2.00
Female Mission Station Vt. 10.00 and 12.00 by Miss Young in Sutton to sustain a native teacher in service work. 22.20

MAINE. N. H. N. BROOKS, Treas.

CORRECTION. The amount of Education Society receipts in the Star of August 23, should have been \$117.02.

Advertisements.

Great SUMMER Medicine!

DR. SETH ARNOLD'S BALSAM!

IT WORKS WONDERFULLY.

A Bottle in Every House.

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\$12 A DAY at home. Agents wanted. Outfit and grand terms free. TRUE & CO. August 23, 1876.

ENGINEERS and Engine Owners should all understand the

Allen Governor. Illustrated circular sent free. S. B. ALLEN, Boston.

To the Working Class.—We can furnish you employment at which you may make \$10 a day, in your own locality, without being away from home over night. Agents wanted in every town and county to take subscribers for The Centennial Record, the largest publication in the United States—16 pages, 4 columns; Elegantly Illustrated; Terms only \$1 per year. \$100,000 in prizes devoted to whatever is of interest connected with the Centennial year. The Great Exhibition at Philadelphia is fully illustrated in detail. Every body wants it. The whole people feel great interest in their Country's Centennial Birthday, and want to know all about it. An elegant patriotic crayon drawing premium picture is presented free to each subscriber. It is entitled, "In remembrance of the One Hundredth Anniversary of the Independence of the United States." Size, 25 by 30 inches. Any one can be a successful agent, for by showing the paper and picture and hundreds of subscribers are easily obtained everywhere. There is no business that will pay like this at present. We have many agents who are making as high as \$20 per day and upwards. Now is the time to get ready. Remember it costs nothing to give the business a trial. Send for our circulars, terms, and sample copy of paper, which are sent free to all who apply to-day. Complete outfit, free to those who decide to engage. Farmers and mechanics, and their sons and daughters make the best agents.

THE CENTENNIAL RECORD, Portland, Maine.

50 Assorted Cards, with name for 10 cts. and stamp, best assortment of acquaintance and Rooster cards ever seen. Full pack for 10 cts. Agents wanted. Samples for stamp. W. DOWD & Co., Bristol, Conn.

10 for \$1. Magnificent Chromes, 2 1/2 by 4 in. each. "The Wise Virgin," "Beatrice," "Snow Storm," &c. Send \$1 for Sample, satisfaction guaranteed. Chromes of all kinds. New style, 2x11. Catalogue free. J. LATHAM & Co., Art Publishers, 419 Washington St., Boston, Mass.

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E. H. MERRELL, President, Ripon, Wis.

\$5 TO \$20 per day at home. Samples sent for \$1. Free. Simon & Co., Portland, Maine.

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No medicine ever offered to the public has given such universal satisfaction as Dr. Quain's Magic Condition Pills. Their praises are on every tongue where their merits are known. A single package of twenty-five Pills is enough to warrant their success in any neighborhood where used, as they strike at once at the seat of disease and show their healing power almost immediately. Thousands of voluntary testimonials of their merits have been received by the agent, from those who have been cured by them, of which the following are samples:

Marvellous Cures!

Dyspepsia Four Years, Constipation and Inflammation of the Bowels Three Years. Confined to My Room Two Years. Pain so I Could Not Get Up without Morphine. One Package of Dr. Quain's Condition Pills made me Eat Well, Sleep Well and Free from Pain, after being given up by Physicians.

WEST LEBANON, ME., Feb. 22, 1875.

MR. THOMAS W. LANE:—I have been sick for four years with Dyspepsia, and for the past three years with Constipation and Inflammation of the Bowels. I have suffered all the pain I could endure and live. I have been confined to my room for two years, and could not sleep nights without the use of Morphine. I have been given up by physicians as past cure. I have taken one package of Dr. Quain's CONDITION PILLS, and they have done more good than all the doctors I have had. I sleep well, I eat well, and have no pain. They are all they are recommended to be. Please send me three packages, as two of my neighbors wish to try them. I enclose \$1.50.

Yours truly, JOHN W. LORD.

Neuralgia and Rheumatism, Liver and Kidney Complaint for Twenty-Five Years Cured by Quain's Condition Pills.

MR. LANE:—Dear Sir:—For the last twenty-five years I have suffered terribly with Neuralgia, Rheumatism, also Liver and Kidney Complaints, causing severe pain in the back and hips, often unable for months to stop, to pick up my article from the floor. I have had several doctors, agents great deal for medicine, which did no good, and finally concluded to try one of the most of my life. I happened one day to see your advertisement in the Congregationalist. I thought the medicine just what I needed, and sent you last April for a package of Pills. Before I had taken eight I felt like a new person. Can sleep well nights, eat well, and have no Neuralgia pains, and as well as ever. My friends are astonished at the change in me, and think it will not last. My sister has suffered from Inflammation of the Bowels, and Constipation, and wishes to try them. I intend still to take them, and would not be without them if money would buy them. I think they must prove a blessing to thousands. Please send me two packages. Enclosed you will find \$1.00; please send two packages.

Yours respectfully, MISS B. T. LANE.

A package of Dr. Quain's Magic Condition Pills sent to any address on receipt of fifty cents by Thomas W. Lane, Agent, Manchester, N. H. For sale by leading druggists. Geo. C. Goodspeed & Co., 38 Hanover St., Boston Mass., General Agents.

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D. LANGELL'S ASTHMA AND CATARRH REMEDY.

Having struggled twenty years against Asthma and Catarrh, I have been cured by Dr. Langell's Remedy. I have used it for many years, and it has cured me of my Asthma and Catarrh, and I can now breathe freely and sleep soundly. The patient can sit down to sleep, and be free from all pain. Dr. Langell's Remedy is a great blessing to all who suffer from Asthma and Catarrh. For sale by druggists.

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50 Assorted Cards, with name for 10 cts. and stamp, best assortment of acquaintance and Rooster cards ever seen. Full pack for 10 cts. Agents wanted. Samples for stamp. W. DOWD & Co., Bristol, Conn.

10 for \$1. Magnificent Chromes, 2 1/2 by 4 in. each. "The Wise Virgin," "Beatrice," "Snow Storm," &c. Send \$1 for Sample, satisfaction guaranteed. Chromes of all kinds. New style, 2x11. Catalogue free. J. LATHAM & Co., Art Publishers, 419 Washington St., Boston, Mass.

RIPON COLLEGE

Poetry.

THE MIDNIGHT DREAM.

BY MARILLA.

Last night the moon looked sweetly down
On prairie, tree and lake,
And formed her castles weird and brown,
O'er rock and hill-side brake.

I slept, and dreamed of lonely hills
Where moonbeams never roam;
Where no bird's gladness trills,
Or finds a transient home.

The sky was dark with threatening clouds,
As night drew on apace,
And full lightnings rent the shrouds
Of midnight's storm-laden face.

The treetops bowed, and sadly moaned
As winds came rushing down;
And pent-up thunders crashed and groaned,
Then died in sullen frown.

And, through each flash of lurid light,
I saw a maiden's form;
A maid—alone—in that dread night,
Alone, said that storm!

Those mountain peaks were dark enough
With night and storm-cloud's frown;
And now, to brave that tempest rough,
And brave that night alone!

The lightning's flash hath brighter grown,
In prayer the maiden stands;
Her lips refuse to wake one tone,
And still she clasps her hands.

I read the look each flash reveals;
That brow, so pale with fear—
Those bloodless lips—her mute appeals—
That cheek unstained by tear.

But lo! A form is by her side,
Strong arms are round her thrown;
She was no maiden, but a bride,
And love has found its own.

The storms may howl, the hoarse winds sound,
She fears their voice no more;
Her throbbing heart hath anchor found,
Her bark finds sunlit shore.

And thus, methought, doth Jesus come;
Through tempest, storm and night,
He bears the bark still nearer home—
Still nearer heavenly light.

These storms can wreck the soul no more
When Christ our Lord is near.
Then, ye winds! ye tempests roar!
No trusting heart need fear.

Then waking from this dream so wild,
I sobbed a heart-full prayer,
That Christ would shield his weary child
With arms of tender care.

Family Circle.

(Copyright secured.)

FROM DAWN TO DAYLIGHT.

BY MRS. ADA KENNAN.

CHAPTER XIV.

"The Master hath need of the reapers,
And, worker, he calleth to thee;
Oh, what are thy dreams of ambition
To the joys that hereafter shall be?
There are tokens of storms that are coming,
And summer is fast on the wane;
Then alsa! for the hopes of the harvest,
And alsa! for the beautiful grain!"

"Bro. Moderator," said Mr. Wilson, a gray-haired veteran, who had hitherto maintained silence, "it is getting late, and I think this examination wholly unprofitable. We are not likely, at this rate, to convince our young brother of his error. I am exceedingly grieved to find that such a spirit of heresy is creeping into the church; and I think it ought to be 'nipped in the bud.' What will become of us, brethren, if we let these old landmarks go? Where shall we be as a denomination in the next fifty years? I have been much pained by the remarks made by Bro. Courtney. I fear he is drifting away into uncertain waters; but I have been more deeply pained by the spirit manifested by some of our brethren who seem inclined to encourage him in his error. We have surely heard enough to-day, as a church, from Bro. Courtney's own lips, to warrant us in withdrawing from him the hand of fellowship, if there had never been any public act of his so contrary to all our customs and creeds, as the one he admits he has been guilty of; and, Bro. Moderator, it pains me to do it, but I read, 'If thy right hand offend thee, cut it off.' Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us; and, therefore, I would present the following preamble and resolution, reading: 'Whereas we, as a church, are convinced that Bro. Albert Courtney holds, practices, and disseminates views entirely antagonistic to those maintained by us, thus bringing a stigma upon our good name, and a reproach upon the church of Christ; Resolved, that we hereby withdraw from him the fellowship of the 1st Baptist church of L., and that his name be stricken from our church records.'

"I move that the preamble and resolution be adopted as the sentiment of this church," said Mr. Follett, and a general assent was given. "I second the motion," said Miss Wilson.

Albert Courtney rose and took up his wrappings to retire.

"Wait a moment, Bro. Courtney," said Dr. Burns. "I have one or two questions I wish to ask you, under this head, so soon as things are in shape, and then, if you choose, you can withdraw before the vote is taken."

"You have heard the motion, brethren," said the Moderator, "are you ready for the question?"

"Bro. Moderator," said Dr. Burns, who was standing in readiness, "I would like to ask one or two more questions of Bro. Courtney, before he retires."

You are at liberty to do so, Bro. Burns."

you are in sympathy with us, as a denomination, on all other doctrinal points?" asked the Doctor.

"Yes," replied Albert, "my views are more nearly accord with those held by the Regular Baptists on all other doctrinal points, than with those held by any other body of Christians."

"You can say 'amen,' then, to all the other articles contained in our Declaration of Faith, except the thirteenth, can you?"

"I can," was the response, "though I will not have you understand that I am obliged by this admission to always do this. I may change my views on other doctrines if I live, but to-day our Declaration of Faith as a church is my declaration of faith as an individual, with the one exception I have mentioned."

"Drifting! drifting!" was the whispered comment of Bro. Wilson, with an ominous shake of his gray head.

"That's more than I can do," said John Burns. "I never did believe in the Final Perseverance of the Saints."

"Nor I in the fore-ordination or election doctrine," said Mr. Watrous.

"Is that all, Bro. Burns?" asked the Moderator.

"That is all," was the reply.

"You are at liberty, then, to retire if you choose, Bro. Courtney," said the Moderator.

As soon as he had withdrawn, John Burns arose and said, "Bro. Moderator and brethren, it seems to me rather uncharitable to expel a brother from our church because there is one clause in one article of our creed which he disbelieves, when I do not think one-half of the membership can honestly say, as in the presence of God, that they believe as much of that Declaration of Faith as he does."

"It is quite different regarding some other articles," said Deacon Myers, "as for instance 'Election' and 'Final Perseverance,' they are not peculiarities of our denomination, but when a brother avows publicly his disbelief in a distinctive feature of our denomination, it is time we expressed our disapproval of his conduct."

"Bro. Moderator," said Mr. Wilson, "if he only doubted this doctrine, or even if he merely disbelieved it, it would be quite a different thing; but when he goes to the Communion with those who hold this error, thus aiding in its propagation, it is certainly time something was done."

"But," said Dr. Burns, "he can not go to the Lord's table here, in our own church, among our own people, without uniting with those who hold open-communication sentiments."

"Do you mean to say, Bro. Burns," asked Mr. Wilson, "that there are other members of this church who believe as Albert Courtney does?"

"I do, Bro. Wilson. I am one of that number myself."

"And I,"—"And I,"—"And I," responded several voices.

"At this rate, Bro. Moderator," said Mr. Eastman, "we shall have to expel half the church."

"It is time somebody was made an example of," exclaimed Mr. Wilson.

"Order, brethren, order!" said Elder Foster, pale with suppressed feeling.

"I move, Bro. Moderator," said Mr. Pearson, "that we lay this resolution on the table for one month, or until our next regular business meeting."

"Second the motion," said John Burns.

The motion being put and carried, Elder Foster asked, "Is there any other business to come before us to-day?" There being no response, he said again, "The meeting will then stand adjourned after singing the Doxology. Let us arise and sing."

Two weeks passed rapidly away, and one evening while they were sitting about the fire in the family "sitting-room," Deacon Courtney said to Albert, who had just returned from a collecting tour, "I suppose I must release you, Albert. If you think of studying medicine, you ought to begin soon, in order to prepare yourself to pass the examinations, before attending a course of lectures another winter."

"I am in no hurry to commence, father," was Albert's reply. "If you have other business that you would like to have me attend to, I am quite willing to do it."

"It seems to me, Albert," returned his father, "that you are not so enthusiastic about your proposed plan as you were when you first came home! That is nearly six months ago, isn't it? How the time is sliding away!"

"Yes," thought Albert, "and I am accomplishing nothing;" but he said aloud in answer to his father's first comment, "No, father, I am not; I don't know but I shall have to 'give up' my 'pet project,' though I confess I am somewhat loth to do it."

"Why so, Albert? If you think of the extra cost, I can assure you that I can furnish you with sufficient means to complete a thorough medical education, and will be glad to aid you in your chosen work."

"No, father,—thank you for your kindness,—but that is not my reason. I am afraid," he hesitated.

"What, my son?" asked his father.

"That I shall have to preach, instead, father."

My prayers are being answered. For years I have prayed God that he would put you into this work, but when you said that you had chosen the profession of medicine, I yielded, and said, 'Not my will, Lord; but thine be done!' and now,—But, Albert," he continued, resuming his seat, "why do you say afraid?"

"Because, father," he replied, "I am not quite willing to give up all my life-plans for this."

"Can there be any nobler work than the work of winning souls into the kingdom?" asked his father.

"No, father, it is not that, but from my early childhood the dream of my life has been, the object I have had in view in all of my studies has been, to become a physician. And now, looking at life from this new standpoint, I confess things do not look so inviting as I could wish."

"But the 'reward beyond,' Bertie," said his mother, the 'reward beyond!' Surely it will pay you for all your sacrifice, and, if you are in the path of duty, you will be blessed in it in this life. I should not dare to turn a deaf ear to the call of the Master, or say to him, I will not obey."

"No, mother, I do not, but I am so utterly unworthy, that I sometimes think I must be mistaken; then again I am so convinced that I am not at liberty to do anything else, with a clear conscience, that I think I will gladly follow Christ in this because of his great love for me."

"I have my dream, too, mother," he continued after a thoughtful silence, "of a home and a wife, and if I enter the ministry, its fulfillment must necessarily be deferred longer than otherwise. Yet, after all, I am ashamed to shrink from the sacrifice, when I remember all that the Master has borne for me, and the perishing souls about me; and the great need of laborers in his vineyard."

"Under existing circumstances, I am not in a position to make known my convictions upon this subject. I can take no steps whatever until this church trial is over and settled, and, if they expel me, as they probably will, I shall no longer be a church member. No other Baptist church in this Association will receive me, and I shall be, an outcast without a place or a name."

"Well, my son," responded his father, "I think your best plan will be to leave all of the future with God. If he has called you into his work, he will surely 'open a door' for you. I should not hesitate to say that I was called to this work, either, if I were you. You can write to Ernest, asking him to advise you in regard to a course of reading to pursue, during the remainder of the winter, and then, when this church affair is settled, you can go to A—if you choose to, and prosecute your studies in company with him."

"Thank you, father," replied Albert, "I will write to Ernest to-morrow, telling him of my present position, prospects, and convictions."

(To be continued.)

STOP-AWHILE.

There is growing in Africa a thorn called, "Stop-awhile." If a person once gets caught in it, it is with difficulty he escapes with his clothes on his back, for every attempt to loosen one part of his dress only hooks more firmly another part. The man who gets caught by this thorn is in a pitiful plight ere he gets loose. You would not like, would you, boys, to be caught in this thorn? And yet, many, I fear, are being caught by a worse thorn than "Stop-awhile." Where do you spend your evenings? At home, I do hope, studying your lessons and attending to mother's words; for, if you have formed a habit of spending them on the streets with bad boys, you are caught in a thorn far worse than "Stop-awhile."

If you spend your evenings at home, do not allow any of your playmates to persuade you to go out and join them for one evening only, for if you do, the desire to go again will be strong; you will have laid the foundation of a bad habit, and you will have a harder struggle to escape with your life than if in the brambles of "Stop-awhile."

Boys and girls who disobey their parents, who loiter about on the Sabbath, instead of going to Sabbath-school, who take the name of the Lord in vain, are caught in the worst of thorns, from which it will be more difficult to extricate themselves than from the African thorn. For bad habits are strong, and constantly lure on their victims to pleasures which satisfy not.

The boy who roams the streets at night has fallen into one of the worst of habits. It soon teaches him to neglect his studies, to adopt evil practices, and to corrupt his heart. While he who improves his evenings at home escapes evil, and grows wiser, better and happier.—S. S. Gem.

DON'T THINK.

We often do and say unwise and sinful things through thoughtlessness. We do not mean to be wicked, but we are thoughtless. When expostulated with, or reproved, our apology is, "I didn't think." Little folks and big folks, men and women, young men and maidens, Christians and sinners, all excuse many faults and blunders by the plea of "I didn't think." And we seem to think our want of consideration is a sufficient excuse, and ought to be satisfactory as an apology. But, pray, what have our minds been given to us for, unless it be to think? And why have we been endowed with ability to think, unless it be that we should use the ability? It doesn't answer for us to say, "I didn't think." We were made to think. It is our business to think. Reader, just think of it.—Baptist Union.

LITERARY FACTS.

A Long Ride.

A Boston carman, James R. Gay, has made the trip from Boston to Detroit by way of the Atlantic ocean, the Gulf of St. Lawrence, the St. Lawrence river, Lake Ontario, Canadian Canal and the Detroit river, in one hundred and nine days, eleven days sooner than the fastest steamer.

The only events worth mentioning in the capsizing of his boat twice, once in the Atlantic and once in the Gulf of St. Lawrence, but he managed to right his boat both times and went on his way without any danger. Of course he was pretty well wet through, but that should not be meted by one who undertakes such a voyage.

His boat is described as a double ended, 15 feet long, and, with its equipments, weighing about 160 pounds. He says: "I began business with a coal-oil stove, frying-pan, four cans of meat, six of sardines, eight cans of fresh bread, four of condensed milk, two pounds of coffee, one of tea, five of sugar, four pounds of corn meal and four pounds of pork, besides oysters, lobsters, canned peaches, and other fruits; a sextant, a chronometer, spirit compass, anchor, besides a trunk with some clothes, &c." He replenished his stock of provisions quite a number of times. He wore out four pairs of oars on the trip.

Mr. Gay served in the Twenty-third Regiment of Massachusetts volunteers throughout the war, and lost two fingers from his right hand at Lookout Mountain. He is a musician by profession, and is a member of Bond's Band in Boston.

THE SWORD IN JAPAN. Mr. Edward King, writing from the Centennial Exhibition to the Boston Journal, thus alludes to the sword in Japan:

The sword has a great dignity in Japan. Until very recently the weapon has always been considered as the distinguishing mark of gentle birth, but now we are told that by a very recent decree no person is allowed to wear a sword. This is one more link in the long chain of evidence that the Japanese are making progress.

There is a curious legend preserved by the Japanese, which explains why, even to this day, hundreds of thousands of people in Japan believe that the sword is of divine origin. It seems that once upon a time Amaterasu-no-Kami, who was the divinity accredited to the present dynasty as its "heavenly ancestor," gave to one of her descendants three gifts—a mirror, a rounded stone and a sword. These were long preserved as the chief treasures of the Empire, being considered celestial symbols, and the priests recounted that the goddess had said, when delivering them, that the ruler who wished clearly to distinguish between the good and the bad should look in the mirror, that all should govern the country "with softness comparable to the soft rounding of the stone, and that when people disturbed the happiness of any ruler," subjects, he should chastise those people with the sword." Now the priests relate the legend no more; the sword has been degraded from its position of a heaven-appointed weapon to a prohibited article; and the Japanese are studying the arts of peace among the Western nations. A great deal of attention was paid under the old regime in Japan to the ornamentation of swords, and the specimens exhibited here show it. The scabbard was generally made of magnolia wood, to which had been applied the very finest quality of lacquer; the guard and the ornaments of the scabbard or hilt were frequently of rich repousse work of various alloys and inlaid with gold and silver. Sometimes the guard was of iron with gold ornaments and skillfully forged to produce relief figures on both sides. The hilt was sometimes sheathed with shagreen, and silk cords were bound crosswise around it.

FAST RUNNING ON RAILROADS. The train which went from New York to San Francisco in a little less than three and a half days, excited a good deal of attention. The Engineer tells of the speed at which trains have been run on English railroads. Brunel, with the Great Western of locomotive, ran 13 miles in 10 minutes, equal to 78 miles an hour. Mr. Patrick Stirling, of the Great Northern, took, two years ago, 16 carriages 15 miles in 12 minutes, equal to 75 miles an hour. The Great Britain, Lord of the Isles, and Iron Duke, broad-gauge engines on the Great Western Railway, have each run with four or five carriages from Paddington to Didcot in 47 1-2 minutes, equal to 66 miles an hour, or an extreme running speed of 72 miles an hour; the new Midland coupled express engines running in the usual course have been timed 68, 70, and 72 miles an hour. The ten A. M. express on the Great Northern, from Leeds, we ourselves timed, and found to be running mile after mile at the rate of a mile in 52 seconds, or at 69.2 miles an hour. The engines used are Mr. Stirling's outside cylinder bogie express engines, the load being 10 carriages.

LIEUT. CAMERON, in his recent travels in central Africa, came to a country where the iron trade was in a flourishing condition, there being many foundries, where they frequently got 150 pounds to 200 pounds of metal in a single smelting. Here he had seen pieces of iron worked simply by the hammer and molded into various shapes, including the human form, as completely finished as if manipulated by the most skillful English artisan.

At Warrington, England, rolled iron sheets 0.015 of an inch thick have lately been made. They bend almost as easily as paper, and yet can be torn only with difficulty.

M. MOUCHEZ, a professor at Alençon, has invented a machine for utilizing the heat of the sun.

Bible Questions.

(Answers in three weeks.)

82. Who carried a little coat to her son?

83. Who had a coat without a seam?

84. What was the dying gift to Elihu?

(Answers requested from younger readers.)

Answers.

82. 3 John 9: 10.

83. A coat of many colors. Gen. 37: 3.

84. One portion. Gen. 49: 22.

Literary Reviews.

FISKE ON THE UNSEEN WORLD.

BY R. F. HAYES.

THIRD PAPER.

Mr. Fiske has about such qualifications to teach about the Unseen World, as a man would have for a navigator, who should refuse to use a compass because he believed it need not differ from ordinary iron, and who, like an owl, is blind in the day time, and so can reckon and steer only by the stars. One finds in his speculations concerning the unseen world the implied admission that knowledge on the subject is desirable, were it possible, and that the theory of a future life held by modern protestants, is the most satisfactory, if one can believe it.

But he believes that evidence for any theory is, in the nature of the case, unattainable. Hence he has nothing to offer, beyond what was guessed by Plato, more than two thousand years ago, except the suspicion that some of Plato's guesses are less reliable than he supposed.

To understand his speculations one must set out with the postulate, now generally accepted, that there is an unseen world which may be called material.

The atmosphere which surrounds and penetrates us, does not, when motionless, make itself manifest to sight, nor touch, nor taste, nor smell, nor hearing. Yet when set in motion by heat, it may be felt and heard and seen. Scientists have come to take it as a thing equally as unquestionable as the existence of the air, that an ocean of subtle ethereal matter, "bathes the atoms of all visible and palpable bodies," and must fill all space as far as light or heat or creative energy has extended or can extend. The particles of this ether must be as much more minute and delicate than those of the air, as the atmospheric atoms are smaller than the leaves and limbs of the forest among which they move, or the birds whose pinions they sustain.

When, for example, motion or vibration is communicated to the ether which permeates a piece of iron, the metal shows the glow and expansion of heat. If the vibration is sufficiently increased, the particles of iron are separated entirely from each other, or it is dissolved in the ether, and we have molten iron. The vibrations of the ether within the glowing iron are imparted to the surrounding air, and to every substance which it touches. Just as that immense, molten, seething globe, our sun, sends through the universal ether the vibrations called heat and light. Mr. Fiske regards it probable that a portion of this invisible ether by reason of some kind of motion unaccountably imparted to its particles, furnishes the atomic materials for the visible world. These materials are first apparent as nebulous masses out of which systems of worlds are continually forming. But as the ether which holds every particle of matter, as much as every planet, as it were in solution, offers some resistance, however small, to motion, planetary and stellar motion must ultimately be brought to an end. Then suns and planets, falling together, must be crushed, melted, evaporated by the force of the concussion, and so become again "nebulous masses;" or else, for the peculiar motion which converts ethereal matter into visible matter, also encounters resistance from the ether surrounding each particle—the particles composing each system of worlds ultimately lose their peculiar motion, and sink again to the ethereal ocean. And thus where was or would have been a wreck of worlds, "motionless, dead, black and cold" there remains ether. "Simply this and nothing more."

The author passes, for the present, at least, the inquiry, How the force is imparted to ethereal atoms, which causes them to become the material of systems of worlds. He simply tells us we are entitled to believe that the process of reproducing "nebulous masses" for generating new systems of worlds can never come to an end and can never have had a beginning. And that the innumerable systems of worlds concentrated out of nebulous masses rush together and dissolve into similar masses, as bubbles unite and break up, now here, now there, in their play on the surface of a pool, and to this tremendous series of events we can assign neither a beginning nor an end. Thus, it appears, does he cut the knot of the old question, "Which was first?" There was never any first egg, nor any first pullet. The whole egg becomes pullet and the whole pullet returns into the egg, and this process "can never have had a beginning" and "can never come to an end."

Those who are looking for a theory that will leave God out of the universe by showing that there is no need of him in order to get the worlds made, and nothing for him to do, that they may continue, might conclude that Mr. Fiske is about to unite with them in the conclusion that nothing exists but matter, and that the seen and unseen worlds mutually generate each other. But he is very far from admitting that the real substance in existence is matter, or that there is no Infinite Sustainer of the universe. He has "found it impossible to explain mental phenomena as in any sense the product of material phenomena." He is convinced that the conscious soul can not be material. The Power, in co-operation with which our souls have those experiences which we call the perception of material qualities, must be similar to the mental part of ourselves, and can not be material. These two, then, God and the soul constitute the one possible substance. The only real existence is spiritual. What men call the world is only "an orderly phantasmagoria," a series of conscious states which God produces in the soul.

Thus he avoids the impossible absurdity of the materialist, that an infinite series of worlds could be beginning and ending without any Beginner; that creative force could be forever in the process of action in dead matter, without any source whence the formative force could originally come. Yet what a wretchedly inadequate substitute is his conception of God and the world, for the grand doctrine of revelation that all things were made by Him and exist through the energy of the eternal, intelligent, free Will. It indeed makes God, as every possible philosophy must, central in the universe, but it makes him a limited, a necessitated Being, without creative power in the true sense, because He can create nothing that is real. Indeed, nothing at all, since, everything is eternal. The mutual succession of nebulous masses, fit for the generation of systems of worlds, the reproduction of nebulous masses out of the catastrophe of worlds, or their subsidence into the ethereal ocean, had no beginning, because the Universal Spirit is necessarily eternally active in these phenomena.

THE UNSEEN WORLD, and other essays, by John Fiske, M. A., LL. B. Boston: J. R. Osgood & Co.

On the constitution of the real unseen, of future, world, Mr. Fiske is hardly more satisfactory than on the origin and nature of the world of matter.

His pantheistic philosophy contains, indeed, a greater mixture of truth and is less repulsive in its logical results than blank materialism. For if mere matter were all, and all spiritual phenomena, so called—all thought, all passion, fears, hopes and love, all the creations of imagination and reason—were from the material machine, then when the machine is taken to pieces consciousness must cease forever. If "the harp is destroyed there is no longer any music." But, if on the other hand, as Mr. Fiske holds, the music alone produces the harp or deludes us into the belief that there is a harp, then the music may keep on sounding forever even after the illusion is dispelled.

Yet after all, it is a miserably poor promise of a future world that Mr. Fiske's philosophy brings us. It is simply the assurance that personal existence independently of this phenomenal, material existence is not impossible and may continue after that ceases. Whether there will be an existence of conscious individuals or only an onward flow of vigorous vital activity, he does not know. Whether all things are working together for some good end his science can not say. Yet it has a glimmer of light in the fact that the mind of man naturally expects to find a reason for what is, but if man is not to exist hereafter, science can give no reason for his existing at all. The unquiet yearnings of soul to know that this present life is not all, that worlds develop with prodigious waste of energy into theaters of all that is grand and sacred in spiritual endeavor, and filled with intelligent actors, full of life, of love, of susceptibilities and aspirations are not brought forth only to be extinguished; the passionate feeling that all this unfulfilled capacity, all this blighting possibility must be the harbinger of something better beyond, demand some better explanation than the profoundest that science can now give. Therefore one may, if essential to his comfort, believe in a future spiritual life,—may believe also, if he can, that the ceaseless play of phenomena in the universe is all working toward some end which is wise and good. To most minds, he admits, this latter faith will be possible only when they anticipate a future existence of consciousness and sensibility. Yet he intimates that there may be, ought to be, in those who have no hope of personal immortality, the possibility of believing "by a simple act of trust" that the end will crown the work, and so be able to "exclaim in the supreme language of faith, 'Though He slay me yet will I trust in Him.'"

Mr. Fiske is, no doubt, glad the Scriptures have given him this lofty sentiment. Let the reader be thankful that he has in the same Scriptures a well-attested prophecy to answer the very questions which Mr. Fiske finds so interesting, but which he admits are too hard for his philosophy; a philosophy which goes far beyond Christianity in requiring faith in that which is undemonstrated and indemonstrable. Yet all the light or warmth it brings us from the unseen world, contrasted with that enjoyed by one who can say, not only in the language of faith, but in the assurance of conscious intercourse, "I know in whom I have believed," appears like the dreariness of finding one's way under the midnight stars over the trackless snows of a Lapland winter, compared with the cheerful confidence of him who in sunshine journeys homeward on the high road in the company of friends familiar with the way.

The Magazines.

Edward A. Freeman, the English historian, reviews Trevelyan's "Lord Beaconsfield's Life and Letters" in the September number of the *International Review*. (Thomas Brassey, M. P., the great radical leader in the British Parliament, son of the philanthropic Brassey, also contributes an article on the "English Labor Question." Every capitalist and mechanic will read with close attention the letters from leaders of Trades-unions, which Mr. Brassey here publishes for the first time. He has taken pains to prepare this article, especially to show Americans how the price of labor in England is affected at the present time. Another of Philip Gilbert Hamerton's interesting letters to Americans, describing art matters in Europe, also appears in this number. Just at this time when the farmers are harvesting, an article by Hon. Alexander Delmar, on the productive resources of Bavaria, will be welcomed by them. New York: A. S. Barnes & Co.

The September number of *Lippincott's* opens with the ninth article of the illustrated series entitled "The Century; its Fruits and its Festivals," treating of the exhibits in Machinery Hall. It will be found one of the most instructive and interesting of the series. In the illustrated sketch of "Lapland," the writer presents a realistic picture of the life of the Lapps, their industries and modes of trading, with some notes on the phenomena of the seasons in their wild region. "On a Hoppetop in Capri," by Robert McLeod, is a graphic description of the many picturesque and beautiful points of interest that can be seen in and from that romantic island. The third paper of Robert Wilson's "Eastern Shore of Maryland" is chiefly devoted to an account of the land industries of that peninsula. Poetry is well represented by "The Cricket's Mission," by Mary E. Dodge and "To—," with a Rose," a composition of some merit, by Sidney Lanier. The continuation, of Lady Barker's interesting Letters, and the concluding chapters on "George Sand," by R. Dyer, with the usual "Monthly Gossip," and "Literature of the Day," make up a very bright number. Philadelphia: J. B. Lippincott & Co.

The September number of *Scribner's* contains three complete old-fashioned stories, viz.: "The Ghostly Rental," by Henry James, Jr.; "The Voyage of the America," a dialect story of a shipwreck (with the doubtful foundation of being true), by Elizabeth Stuart Phelps; and "Princess Isle," a charming fairy story from the German, with dainty illustrations by Fredericks. Other illustrated papers are: the third installment of Col. Waring's account of his picturesque boat-ride down the Mosel, called the "Bride of the Rhine," and this month dealing with the vineyards and folk-life of this little-visited region; a paper on "Insanity," by Charles D. Robinson, with some curious illustrations of the brain during the progress of the malady; "Something about Birds" by Ernest Ingersoll; Donald G. Mitchell writes of the picturesque aspects of the Fair; and Mr. Blauvelt has a discussion of "Protestant, Vaticanism," in California Housekeepers and Chinese Servants gives the results of the experience of the author, Mrs. Sarah E. Henshaw and that of many others, in the employment of "China-boys."

Literary Miscellany.

THINGS TO REMEMBER.

The best laid schemes of mice and men
Gang all agley;
And leave us bough and grief and pain
For promised joys.

All philosophy lies in two words, "sustain"
and "abstain."—*Epictetus.*

No man can become thoroughly acquainted
with his family history without running for
office.

The just man would cease to be just if he
were not willing to perish for his kind.
—*George Bancroft.*

How can we measure the influence of the
first twenty years of life on the whole existence
of a soul?

That old Norse king hit the nail on the head
when he asked what his religion was, and
answered: "Ask my wife. Our women are
nearer to God than we are."

I have seen reason to change the greater
part of my opinions. Let me confess to you,
Quintus, we often say things because we
can say them well, than because they are
sound and reasonable.—*Cicero.*

Anger is like the waves of a troubled sea;
when it is corrected with a soft reply, as with
a little strand, it retreats and leaves nothing
behind but foam and shells,—no permanent
mischiefs.—*Jeremy Taylor.*

OUR PROGRESS FOR A CENTURY.

The first century of the United States
closed on the Fourth of July. It has been
a century of development without parallel
in history. The population has increased
from 2,550,000 to 44,775,000. The area
has been extended from 800,000 to 3,603,844
square miles. The development of
agriculture, under the pressure of
immigration and the stimulus of mechanical
invention, has been utterly without precedent.
The value of manufactures has
advanced from \$20,000,000 to \$4,200,000,000.
Foreign and domestic commerce
has taken gigantic strides. The
marvelous development of mineral
resources has not been the work of a century,
but of fifty years. There was not a
single bank in the colonies in 1776. There
are more than 6,000 now. Internal
improvements and the common school system
have kept pace with immigration.

At the outbreak of the revolution the
Continental Congress ascertained approximately
the population of thirteen colonies,
in order that the burdens of the war
might not fall too heavily upon any section.
The total population was estimated at
2,250,000 exclusive of 500,000 slaves
at the South. In 1870, the nation which
the representatives of these colonies
founded was the fifth of the great empires
of the world in respect to population, and
it is now undoubtedly the fourth. The
Chinese Empire in 1870 had 447,500,000
inhabitants; the British Empire, 174,200,000;
the Russian Empire, 76,500,000;
the German Empire, 40,200,000;
the United States, 38,568,371. The average
increase in the aggregate population
since 1870 in the fifteen states in which a
census has been taken is sixteen per
cent.; and at the same rate of increase
the total population in 1876 would be
44,775,000, while that of the German
Empire, according to the recent census,
is 42,757,812. During sixty years (1800
—60) the population of the United States
increased five hundred and ninety-three
per cent.; that of England and
Wales, one hundred and twenty-one
per cent.; and that of France thirty-seven
per cent. The great factor of the mar-
velous growth of our population has been
immigration. Annexation has contributed
very little. The purchase of Louisiana,
Florida, California and New Mexico
brought in fewer than 150,000 inhabitants,
and the acquisition of Texas and
Oregon merely restored to citizenship
those who had emigrated from the
United States.

The colonies were founded in a religious
age, under the best possible conditions
for ultimate self-government. Nearly
all the early settlers belonged to the
industrious middle classes of the Old
World. A substantial equality existed
among the Puritans in New England, the
Dutch in New York, the Quakers and
Germans in Pennsylvania, the Swedes in
New Jersey and Delaware, the English
Roman Catholics in Maryland, the English
Churchmen in Virginia, the Non-conformists
in North Carolina, and the Huguenots
in South Carolina. At the time of the English
Revolution of 1688 settlements had been made
in all the thirteen colonies except Georgia, and
the total population was about 200,000. Growth
was slow and unequal, and it was not until
1750 that the population exceeded
1,000,000. During the next twenty years
the population of the colonies was
doubled, and on the threshold of the Rev-
olution there swept a great current of im-
migration from Germany and Ireland
into Pennsylvania, New York, and the
Carolinas. The first census of the United
States was taken in 1790. The result
chilled the overwrought enthusiasm of
Mr. Jefferson, and he took pains to caution
his correspondents at foreign courts
against accepting the figures, inasmuch
as they fell short of what he thought was
the truth. The population was 3,929,214,
including 767,206 slaves. From 1790 to
1820 about 234,000 immigrants arrived.
A great wave of immigration then swept
across the Atlantic.

At the outset America was regarded as
a refuge for oppressed labor. The immi-
grants were accustomed to the simplest
forms of labor, and were ready to build
canals, and subsequently railroads. The
development of manufactures in New
England changed the aspect of immigration,
and foreigners came to regard the
United States as a market for skilled labor.
The cheap lands offered under the
homestead bill attracted an immense
number of industrious farmers. During
twenty years an area greater than that
of New England was occupied and tilled
by 275,000 families under the operation
of this act. Inter-state migration has been
from the first a popular instinct. There
was a constant movement from the half-
settled states to the unsettled territory,
and those who were left behind manu-
factured for those who were on the frontiers.
From 1845 to 1854 there was a great
exodus from Ireland and Germany.
After the famine of 1846, immigration
from Ireland more than doubled, reach-
ing its maximum in 1851. During this
period nearly 1,500,000 Irishmen landed
in Castle Garden. German immigration
reached its highest point in 1854. After
the years 1857, 1857 and 1873 there was a
most remarkable decline in immigration,
a commercial revolution acting as a wet
blanket. The total number of immigrants
from 1820 to 1875 was 8,808,141, of whom
2,907,565 were from Ireland, and 2,663,437
from Germany. About sixty per cent.
(after deducting women and children)
were in the prime of life, forty-six per

cent. were trained to various pursuits,
and ten per cent. were tradesmen.

Nearly 10,000,000 of our population are
foreigners or the descendants of foreigners.
It has been estimated that if the fu-
sion of elements were complete, of one
hundred drops American blood, twenty-five
would be Anglo-Saxon; twenty-seven,
German; two, Dutch or Scandinavian;
thirty and one-half, Celtic; two, Romanic;
and twelve and one-half, uncertain. The
white, red, black and yellow races are all
represented. In 1870, the ratio of the
colored to the whole population was four-
teen to one-half to one hundred. The
rate of increase of the colored race, dur-
ing the decade, was far behind that of
the whole population. From 1833 to 1874
a small percentage of immigration has
come from China. The total number of
Chinamen who arrived during that period
was 144,328. The total number of In-
dians in the United States in 1870, was
383,712 of whom 96,366 were on govern-
ment reservations. As regards sex, the
population of the United States is nearly
equally divided. The doctrine of the
comparative sterility of the native popu-
lation has been quite generally accepted
on both sides of the Atlantic; but Dr.
Edward Jarvis has recently demonstrated
that it is a fallacy, based on statistical
blunders.

In 1790, one thirtieth of the population
was in cities, and there were only six
towns whose population exceeded 8,000.
In 1870, one-fifth of the population was
municipal, and there were three hundred
and seventy-four incorporated cities. The
growth of some of these cities has been
marvelous. In ten years the population
of Jersey city increased one hundred sev-
enty-nine and seven-tenths per cent.; San
Francisco, one hundred sixty-three and
two-tenths; and of Chicago, one hundred
seventy-three and seven-tenths. During
the colonial period the principal occupa-
tions were husbandry, lumbering, trading,
and fishing. One-third of the labor of the
country was employed in timber cutting.
According to the last census, nearly
6,000,000 are engaged in agricultural
pursuits, 1,200,000 in trade and trans-
portation, 2,700,000 in manufacturing
and mining, and 2,600,000 in professional
life; and there are 43,000 clergymen,
40,000 lawyers, 62,000 physicians, 126,822
teachers, 2,000 actors, 5,200 journal-
ists, 1,000,000 laborers, and 975,000 do-
mestic servants. Alexander Hamilton's
dream of the university of human indus-
try in the New World has come to pass.
—*The Tribune.*

DUTCH CLEANLINESS.

One of the greatest peculiarities of the
Dutch is their cleanliness, or, rather, their
love for cleanliness. This has become
even a passion with them, and is carried
to the same extent as religious observances
are in some countries—as fasting in
Italy, or keeping the Sabbath in Scot-
land and New England. It is due, I
think, partially, to their great industry,
and particularly to their special love for
working in water. A Dutchman is al-
ways washing or scrubbing something.
They keep their houses so clean that you
will look in vain for a particle of dust of
any kind. The doors, sills, and other
wood-work are kept freshly painted, and
the walls are as white as new-fallen snow.
On entering a Dutch house, you see the
cleanliness before you see anything else.
In nearly every house there is one room,
a *sanctum sanctorum* of cleanliness, which
nobody is allowed to enter except the
woman of the house, who goes in once a
week to clean it; at which time she gives
every article of furniture a thorough over-
hauling, scrubs the floor, washes the win-
dows, polishes the door-panels, dusts the
cups, and then religiously shuts it up
till the next cleaning day. Every Satur-
day morning, the Dutch women wash
their houses on the outside, scrubbing
them from pavement to chimney. Any
point that is too high for broom or lad-
der they reach by a forcing pump. Out
of nearly every window may be seen a
woman, stretching herself half way out,
perhaps, with brush and cloth, reaching
after some fancied dirt spot, or dashing a
pail of water at it. It is understood at
this time that the town is given up to
cleaning, and the passers-by on the pave-
ment below have no right to complain if
they get a shower of water and suds over
their heads. The spiders have been driven
entirely out of Holland, or left in dis-
gust; and I do not think I ever saw a fly
anywhere in the country. No swallows
are allowed to dirty up their houses or
stables, and, strange to say, one sees no
birds about whatever, except the omni-
present storks, which are allowed, by
special favor, to build their nests in the
chimney-tops, owing to a particular veneration
which the Dutch have for this bird,
likely because it is a water fowl, or, like
the Dutch themselves, an amphibious
animal. As you go through a
Dutch town, the most common sight is
the women washing in the canals. On
both sides, from one end of the street to
the other, they may be seen, at all times
of the day, washing every thing, from
baby's stockings to a table-cloth; and
when they have nothing else to wash,
they wash out their brooms and brushes
and tubs and themselves. Sometimes the
whole canal has the appearance of flow-
ing with soap-suds. The Dutch have
learned the art of washing, and everything
connected with it, so well, that other
countries often send their linens there to
be washed and bleached, especially the
large manufactories. The meadows outside
of a Dutch town are fairly white with
washed articles stretched over them.

ADVANCED THINKING AND MAR-
riage.

We hear now and then of a man and
woman who, discovering, as they sup-
pose, that marriage is a purely personal
matter, and one that they can arrange
between themselves, and meaning, prob-
ably, to gain a little notoriety, undertake
to be married in other than due form
of law, and by a form, if any, of their own
devising. Now there is nothing new or
rare in the idea that marriage is primarily
a personal engagement, and is of the na-
ture of a contract between the man and
woman to be married. So far, too, as the
form of this contract is concerned, as be-
tween these two persons only, it is of lit-
tle account what it is. And if nobody
else were involved, this would be the end
of the matter. But others are involved.
The thing is far from being purely per-
sonal and private. Children may spring
from this marriage union. Important ques-
tions of care and maintenance, and in-
struction, and of inheritance also, may
then arise. Other persons besides the two
that are married, will come thus into re-
lations with those two by reason of their

marriage. Money may have to be paid,
and responsibilities will certainly have to
be assumed, by these other persons.
They, therefore, that is, the society or
State which they constitute, have an in-
terest in many ways in this household
established in marriage, or springing from
it. The interests of the State require that
there should be an ascertained and re-
sponsible parentage. The State may se-
cure its own interests by providing for
publicity of marriage, and for the record-
ing of certain particulars in connection
with it. This is just what it does.

The public has an interest also in the
term of continuance of the marriage re-
lation, as well as in the manner of entering
upon it. It has a right to require perma-
nence, as well as publicity, in the mar-
riage relation; and hence it may prescribe
that the marriage engagement should be
for life. All this is wholly apart from any
questions of merely personal morality;
and yet the essential immorality, and the
harmfulness to society of transient or tem-
porary marriages concerns the State; and
on this ground, also, permanence may be
required.

The State is not then meddling with
any one's private affairs in its marriage
laws. It is simply taking care of a busi-
ness of its own. Whoever can not see
this ground in reason for what it does,
whether "advanced" or not as a thinker,
is no very bright man or woman.—
Conc.

TENEMENT-HOUSE POPULATION OF
NEW YORK.

On Park street, from 31 to 39, immense
houses are packed with these people, of
whom nine-tenths sleep on the roofs. In
the most comfortable tenement houses
ventilation is impossible. In better times,
when single families occupied an entire
floor, it was very nice. Now, in every
room is a full-fledged family—old, young,
sick, well, two beds, the stove, wash-tub,
and cradle. Of course, Shadrack, Mes-
lack, and Abednego had a pretty hot,
close time of it in their little furnace; but
what would they have done if there had
been half a dozen children, a sick woman,
and a week's washing hanging on the
ropes besides? Pen would fail to picture the
distress discovered in a few hours' tramp.
The lack of good clothing is lamentable.
The consequent demoralization is ter-
rible. The lack of bread is almost
universal. The consequent disas-
tration is worth watching. Feeble
women do not enjoy sleeping on the
roofs, on account of the occasional varia-
tion in temperature during the night, and
especially about three in the morning.
But to men and little children the change
from the intolerable heat and closeness of
the room below is delightful. At least
50,000 people sleep on the roofs last
night; and of that 50,000 at least 20,000
had no idea where their breakfast was to
come from.—*The Sun.*

A SLEEPY COMMODE.

When Bainbridge sat to Jarvis, the old
water-beaten seaman invariably fell
asleep. This annoyed Jarvis, and for the
first time in his life he found that his wit
and humor were of no avail in rousing
his sinner to a proper wakefulness. Where-
upon, when Jarvis reached that point in
the execution of his painting that the ex-
pression was to be caught, he commenced
a tirade against the navy, questioned the
heroism of its officers and men, and kept
up his banter until the old commodore
started from his chair, and approaching
Jarvis shook his fist in his face, and thun-
dered out he would not allow a
face-maker to speak against his profes-
sion. Another instant and a personal
assault might have ensued, when Jarvis
sprang aside, burst into a hearty laugh,
and told the commodore he had to wait
him up somehow, else the picture would
have no more expression than a gunner's
swab. His head of Bainbridge is one of
the best pictures Jarvis ever painted.

"I fear," said a country minister to his
flock, "when I explained to you in my
last charity sermon that philanthropy was
the love of our species, you must have
misunderstood me to say specie, which may
account for the smallness of the col-
lection. You will prove, I hope, by your
present contribution, that you are no
longer laboring under the same mistake."

This is the kind of a story they tell up
in Canada: A man named Langley re-
cently went to St. Mary's bay moose-hunt-
ing. Seeing a moose on the opposite
shore, he fired, and at the same time a
porpoise leaped from the water, and the
bullet killed both it and the moose. The
porpoise floated to the shore, and the
hunter used it as a raft to paddle across
to the moose. There he found that the
bullet, after killing the moose, had gone
into a hollow tree, in which was a store
of honey, which was flowing through the
hole made by the bullet. Reaching for
what he thought was a stick to plug up
the hole, he caught a rabbit by the leg.
Rather startled, he threw it violently
from him, and struck a covey of eighteen
partridges, killing them all.

One of the greatest and most intolerable
nuisances which those who travel by
rail have to encounter is the circulation of
cinders, which not only soils the clothing
but endangers the eyesight. A new and
improved smoke-stack has been on trial
on the Eastern road within the last few
days, which, it is claimed, will remove
this great obstacle to the comfort of rail-
road travel. It is calculated to destroy
the cinders and thus prevent fires, as well
as to save the eyes of the passengers. It
has been adopted by the Concord road.
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A blacksmith was summoned to a coun-
try court as a witness in a dispute be-
tween two of his workmen. The judge,
after hearing the testimony, asked him
why he did not advise them to settle, as
the costs had already amounted to three
times the disputed sum. He replied: "I
told the fools to settle; for I said the
clerk would take their costs, the lawyers
their shirts, and if they got into your
honorable court you'd skin 'em."

He was only a four-year-old who pulled
a door-bell on State St. last Saturday
and remarked, "Please, Ma'am, but I com-
ed to tell you some fellows are stealing your
lilies." The lady straightway surprised
these felonious florists, and sent them
over the fence, while, in token of her
thankfulness to the juvenile who had in-
formed, a large bunch of the purple
plumes was presented. That boy, on

joining his increased companions, merely
remarked, "If it was too little to plumb,
I wasn't too little to tell on you."

Obituaries.

PARTICULAR NOTICE: Persons wishing
obituaries published in the *Morning Star*,
who do not patronize it, must accompany
them with cash equal to ten cents a line, to
insure an insertion. Brevity is specially
important. Not more than a single obituary
can well be afforded to any single obituary.
Verses are inadmissible.

Mrs. S. D. Cass, wife of Daniel Cass, died
at her residence in the town of Bristol, N. H.,
on the 26th inst., aged 53 years and 4 days.
She was a devoted wife and mother, and
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family and among her friends, and a firm, es-
tablished Christian, always giving her place
in the house of God when her health would
permit. In the social meeting, she was ever
ready to stand up for Jesus, and to recom-
mend that religion to others which she em-
braced in early youth. She has left a husband,
one daughter and her companion, two grand-
children, brothers and sisters who deeply feel
her loss. Her death to them was very unex-
pected, but as she was faithful until death,
they have not the least doubt but that she was
prepared to enter upon that rest which re-
mains for the people of God.

CYRENIA STEVENS died in Charleston, Me.,
July 10, aged 24 years and 7 months. She em-
braced the religion of Jesus some four years
ago, and united with the F. B. church, in
Charleston. She was one of those consistent
Christians who live their religion at home.
She was a sweet and amiable disposition, and
able to impart the truth. She was loved by
the affections of all who knew her. She was
always in her place at the prayer and confer-
ence meetings, ready to cheer her brethren
and sisters while in health. She was patient
in her sickness, and met the king of terror
with a smile, made all the arrangements for
her funeral with composure, requested Rev. J.
Burgess, Baptist, and Father Hathaway to be
present, with the writer. She has gone to be
with her dear mother and sisters. While father
and brother and sister mourn their loss here,
she is waiting to welcome them on the other
shore.

Mrs. SARAH CARVER died in

