

Bates College

**SCARAB**

---

The Morning Star

Muskie Archives and Special Collections Library

---

10-4-1876

## **The Morning Star - volume 51 number 40 - October 4, 1876**

Freewill Baptist printers

Follow this and additional works at: [https://scarab.bates.edu/morning\\_star](https://scarab.bates.edu/morning_star)

---



# The Morning Star.

VOL. LI.

THE MORNING STAR, BOSTON AND CHICAGO, OCTOBER 4, 1876.

NO. 40.

## THE MORNING STAR.

A WEEKLY RELIGIOUS NEWSPAPER.

ISSUED BY THE

Free Will Baptist Printing Establishment.

Rev. I. D. STEWART, Publisher.

To whom all letters on business, remittances of money, &c., should be addressed, at Dover, N. H.

All communications designed for publication should be addressed to the Editor.

Western Department. Rev. A. H. HOLMES, Manager, 56 Madison St., Chicago, Ill.

Terms: \$2.00 per year; if paid strictly in advance \$2.50. See the 5th page of this paper.

## The Morning Star.

WEDNESDAY, OCTOBER 4, 1876.

### THE DIFFERENCE.

On old Euphrates, where Assyria swayed,  
And Babylon in splendor sat a queen,  
God's people in strange sadness humbly  
prayed,  
And of Jerusalem beloved did dream,  
Its happy streets, its groves, and gardens  
sweet,  
Its sacrificial prayers and mercy-seat.

Far, far from Zion, they were dumb with  
grief,  
Their singing maidens knew no stranger  
note,  
Nor harp nor tabour spoke for their relief.

Nor psalm of David any comfort brought.  
They would not sing—this weary exile band—  
Jehovah's songs in a strange heathen land.

Thrice happy Christian! singing, singing  
still  
The songs of heaven whither he may roam;  
Finding sweet melodies in God's good-will;  
In every land—a country, and a home.

A happy pilgrim in the storm or calm,  
Making his life a sweet exulting psalm.

### THE RHINE AND SWITZERLAND.

CHILWELL COLLEGE, ENG.,

Aug. 31, 1876.

The pleasure and surprise of a first  
visit to the Rhine and Switzerland it is  
probably impossible to experience a second  
time. But an enthusiastic love of  
nature and a judicious varying of the route  
will make a second tour equal to a first  
in real interest and substantial enjoyment.  
The freshness and charm of youth are  
ours only once in life; but maturity and  
age may have pleasures of a higher degree  
if without the brilliant fascination of  
earlier years. So when river, lake, Alp,  
glacier and foreign city are objects familiar  
to the sight and have become photog-  
raphed forever in the mind, to visit  
them again may possibly afford higher  
and rarer enjoyment if the first impres-  
sion be not exactly renewed.

Thus has it been with us in our recent  
seven weeks on the continent. It was  
with no sense of disappointment and with  
no diminished, though perhaps with  
different, feelings of interest that we  
traveled during the last days of glorious summer  
weather through some of the same  
scenes that we attempted briefly to sketch  
two years ago. The remembrance of  
those scenes had not faded from our mind,  
as it may have faded from the mind of the  
reader; but to avoid all possible risk of  
vain repetition I would now add only a  
supplement to those short sketches, and  
speak chiefly of other places and other  
scenes; yet I crave the kind indulgence  
of your readers if the supplement should  
extend to as many letters as the original  
series, and if, at any time, I seem to tell  
a twice-told tale.

London, Dover, the foggy channel passed,  
we are in a blaze of sunshine and  
under a clear, blue sky. This time Ostend  
and Bruges delay us not, but Ghent  
and Antwerp tempt us to linger awhile  
amid their spacious modern avenues,  
their quaint old streets and grand his-  
toric memories. Who that has read  
Motley can fail to be delighted with a  
glimpse, brief though it be, of the place  
where dwelt the fighting men of Ghent,  
and of the city on the banks of the Scheldt  
once the commercial capital of the world?  
The public buildings and moats, the Span-  
ish-built private houses of Ghent, and the  
cathedral and fortifications at Antwerp  
most pleased us. From the top of the  
cathedral among the chimneys and the birds  
we had a fine view of the city, forts,  
docks, river and country round, and talked  
with our guide of the famous conflicts  
Antwerp had seen. Within the cathedral  
we scanned closely the great mas-  
ter-piece of Rubens, the "Descent from  
the Cross," as well as its companion pic-  
ture, the "Elevation of the Cross," and  
some others. The calmness and repose  
of the first picture, the air of sadness and  
resignation that marked it, and the ani-  
mation and passion and even coarseness  
of the second, were very noticeable.  
What set us thinking, however, was the  
portrait of the artist in the first painting,  
and the portraits of his first and second  
wives. Not only were all the men and  
women European and Flemish, but the  
artist's own self and domestic life were  
worked into his picture. So difficult is  
it in anything, even our loftiest ideals,  
to separate ourselves from ourselves and  
our immediate surroundings. Genius is said  
to be so, but the individuality is lost  
only by its transfiguration.

At Aix-la-chapelle we enter the old  
gloomy cathedral where is the tomb of  
Charlemagne, and again admire the build  
and air of the Prussian soldiers; and soon  
leave for Cologne and Bonn. Bonn anew  
interests us because of our visit to the  
University Library with its 150,000 vol-  
umes, our attendance at a German ser-  
vice in a Lutheran church, and our hear-  
ing of two lectures by a German profes-  
sor, Dr. Timrock. The Lutheran pastor  
spoke much of *glauben* and *vertrauen*, and  
his sermon was very evangelical; the  
German professor discoursed on the Ni-  
belungenlied and came very little within  
the horizon of our comprehension. We  
saw Dr. Christlieb, but were not fortu-  
nate enough to hear him lecture. Stay-  
ing awhile at Coblenz, we cross the Mo-  
selle by the old bridge, we wander about  
the gardens on the banks of the Rhine,  
and we have fine views of the fortress op-  
posite us. Resuming our course up the  
Rhine in a slow steamer, we loiter amid  
the best part of the Rhine scenery, walk-  
ing from St. Goar to Oberwesel, and see-  
ing what we had longed to see, the flush  
and glow of sunset, the glimmer of moon-  
light, and the splendor of morning on the  
mountains, and vineyards, and on the  
rippling waters of this famous stream.

Neither Worms nor the Falls of the  
Rhine do we miss this time. What Protes-  
tant would pass the city of Worms  
without a visit if he could help it? Yet  
the hall in which the celebrated Diet was  
held is not standing; a new building oc-  
cupies the sacred site. We were content,  
however, to gaze in the cathedral on win-  
dows and frescoes and tomb, that Luther  
must have looked at, to mark the tiles on  
the roofs of which he spoke, to walk the  
streets where he must have been, and to  
examine the magnificent monument reared  
to his memory close by the shady,  
bowery avenues and gardens with which  
modern Germans know so well how to  
beautify their cities. The monument is  
a group of statues, Luther in the center,  
Savonarola, Huss, Wickliffe under him,  
and away in the outer square Melan-  
thon, Rencelin and others. Before we  
left we held our "Diet at Worms," but  
it did not disagree with us; it was—beef-  
steak and potatoes. The Falls of the  
Rhine we reached by the new railway  
through the Black Forest, which twists  
and turns, and doubles about wonderfully  
at a great altitude among mountains and  
valleys and trees, and affords many grand  
picturesque views. The Falls are a tum-  
bling and foaming and rushing of bright  
blue waters, pleasant and beautiful to  
see. But I have never cared for "Falls"  
since I saw Niagara.

THOMAS GOADBY.

### STANLEY IN AFRICA.

XII.

We have two other letters from Stanley.  
The first of these is dated March 26th,  
1876, from Kafurro, "near Rumanika's  
Capital, Karagwe." Mr. Stanley sent a  
message to Mtesa with reference to Gen.  
Samboozi refusing to build a fenced camp  
near Lake Albert, and also that he had  
stolen from him three porters' loads of  
beads. The result was that the king  
seized all the property and the family of  
Samboozi, and had him seized, bound,  
and carried home in chains. Mtesa also  
sent messages to Stanley, asking him to  
return to him, and he would give him an  
escort of two generals and ninety thou-  
sand men, who should defend the camp  
while he explored the lake. But Mr. S.  
concluded that, all things considered,  
it was not wise for him to go back again,  
and therefore pursued his journey to Kar-  
agwe. On arriving there, he found  
Rumanika, the king, very friendly and  
obliging, but learned that the tribes be-  
tween there and the lake were so hostile  
that there was no hope of his reaching it  
from there. To test the friendship of  
this king, Mr. S. asked him to allow him  
to explore the frontier of Karagwe from  
Mpororo to Ugufu, a distance of eighty  
geographical miles, and to lend him  
guides and a native escort. The king  
readily acceded to his request, and offered  
him canoes, and also subsistence for  
himself and his people gratis as long as  
he was engaged in this exploration.

Gladly accepting this offer, Mr. S. had  
his boat conveyed to the lake which Speke  
called Windermere, and having the sec-  
tions screwed together, he the next day  
set out for another trip, conveyed by six  
canoes belonging to Rumanika, manned  
by natives of Karagwe. After circum-  
navigating this lake, Mr. S. entered the  
Kagera river, which, as we understand it,  
runs through this lake and afterwards in-  
to the Victoria Nyanza; and then it  
came into his mind that he had probably  
made another discovery, and this river  
was probably the true source of the  
Victoria Nile; as he found the river fifty  
yards wide, and fifty-two feet deep;  
and he resolved to ascend it. He  
went on three days, and then came  
to another lake, about nine miles  
long, and one mile wide. Landing on  
an island, and ascending its highest point,  
Mr. S. discovered that what is called the  
river was only a current flowing through  
a lake from five to fourteen miles wide,  
and about eighty geographical miles  
long, but that the most of this lake  
side the current was covered with pap-

yr; and for her explorations led him to  
the conclusion that about here there seem  
to be seventeen different lakes, Lake  
Windermere being one of them; but that  
in reality, under the fields of papyrus, they  
are all connected, and form one large  
body of water. At the point where An-  
kori faces Karagwe, the lake contracts,  
becomes a tumultuous, noisy river, which  
dashes madly till it rolls over a wall of  
rock ten or twelve feet deep. The na-  
tives call this Morongo, or the Noisy  
Falls.

On returning to Rumanika, Mr. Stanley  
requested guides overland to the hot  
springs of Mlagata; and two days severe  
marching brought them to the gorge in  
which they are situated. These springs  
are reputed to have curative properties,  
and Mr. S. found numbers of diseased  
persons, males and females, lying in the  
hot pools half asleep. The hottest waters,  
in which the mercury rose to 129 degrees,  
issued in streams from the base of a rocky  
hill. Others, which had a temperature of  
110 degrees, bubbled out a dark muddy  
sediment. Mr. S. remained here three  
days, drank about a gallon of water, and  
took away a bottle of it to be analyzed  
when the opportunity should occur. He  
returned to Kafurro on March 25th, the  
day before he wrote his letter.

The next letter was written April 24th,  
1876, at Ubagwe, Western Unyamwezi.  
He states that he left the capital of Kar-  
agwe well pleased with what he had ac-  
complished since he went there; and de-  
termined to ascertain, if possible, some-  
thing more about this lake or river. Tak-  
ing ten days' provisions of grain, they  
started on March 27th, and followed the  
shores of the lake, and on the sixth day  
they came to the frontier of Karagwe.  
Here he discovered another lake-like river  
called the Akanyaru, which flowed into  
the Kagera. The natives told him that  
this flowed out of the Kagera, and emptied  
into the Albert Nyanza; but exploration  
showed that it flowed from above into  
the Kagera. He could not go up this  
river, as the natives are very wild and  
unfriendly, and are said to have a great  
aversion to strangers, who they fear will  
bring evil to their cattle. But Mr. S.  
hopes to be able to explore this region  
more thoroughly from another quarter.

When Mr. Stanley wrote his letter, he  
was about fifteen days journey from  
Ujiji. His intention was to reach that  
place as soon as possible, and explore the  
Tanganyika in his boat, and then  
strike north from Ujiji to the Albert,  
and if that road was not open, travel  
north to effect the exploration of the Al-  
bert. But if he should learn that Col.  
Gordon had explored the Albert Nyanza,  
(which we believe he has done), then he  
intended to strike out for other regions,  
and continue his explorations as long as  
his means would allow.

This is all we know of Mr. Stanley at  
present. We have, however, four letters  
from Francis J. Pocock to his parents,  
which give some interesting items which  
will occupy a short paper. We think it  
probable that a letter may soon arrive  
from Mr. Stanley from Ujiji, where he  
would learn the latest particulars respect-  
ing Gordon's and Cameron's explora-  
tions; and we shall probably know, when  
this letter arrives, which course he in-  
tended to pursue after obtaining this in-  
formation. We are glad that during the  
time covered by these last two letters,  
Mr. S. had no conflict with the natives,  
though he was without any force other  
than his own, and we hope that in future  
we shall find him able to pursue his ex-  
plorations in the same way. W. H.

### OUR BENEVOLENT SOCIETIES.

BY REV. A. H. CHASE.

To be successful in our works of  
benevolence we want more stability. We  
are pleased with new plans. It is not  
that the numerous systems that we have  
tried for raising funds are necessarily un-  
wise, but because we have failed to give  
any one of them a fair trial, that they  
have not better succeeded. How many  
of our churches continue year after year  
to collect funds, in some systematic way?  
We try missionary boxes for a few  
months, we try the card system, and just  
as the churches are becoming used to  
them they are given up; we try local  
and state societies and succeed no better  
than before; our General Conference  
gives us some new system every three  
years, but it is changed two or three times  
before the next session. The last Con-  
ference recognized State societies, and that  
twenty-five per cent. of the funds collect-  
ed for Home Missions should go to the  
Parent Society, and the balance be used  
for local purposes. How many of the State  
societies have complied with such recom-  
mendation, and how many of the men  
that so warmly advocated it have given  
their influence to have it carried out?  
[We should say a fair majority at least.  
—Ed.] Why not try some plan long  
enough to know whether it is a good  
one? A poor plan faithfully adhered to  
is better than a wise one which is suffer-  
ed to die by default.

We are of the opinion that it would be  
a disastrous experiment to unite our be-  
nevolent societies into one. We are so

constituted that we are more interested  
in some special cause than in one that is  
general. Some will give for For-  
eign work who will do nothing for  
Home, and others will give for the freed-  
men who feel no interest in the heathen.  
One Society would receive but a trifle  
more than each now receives.

But it is said, "We must save expen-  
ses." Very true. If the salaries are too  
high, they ought to be cut down, or if  
there are needless expenses, they should  
be stopped. All of our benevolent so-  
cieties should be managed upon the prin-  
ciple of the strictest economy. But in  
being economical it is not necessary to be  
"penny wise and pound foolish." It is a  
mistaken idea that the whole work of the  
Cor. Sec. or agent, is to collect funds.  
That is only a small part of his duties.  
He is a missionary. He is to look after the  
weak churches, preach for them, and en-  
courage them in every possible way. In  
our weak Q. M.'s he will sometimes be  
the only minister present. His presence  
encourages the brethren and interests  
them in the good cause as no circulars  
or newspaper articles can. His work as a  
missionary is of great importance to our  
denomination. And the correspon-  
dence is no little labor and of no small  
importance. I refer more espe-  
cially to the secretary of the Home Mis-  
sion Society, because I know more about  
his work. There are the churches that  
are aided by the society, that must be  
constantly looked after; there are also  
weak pioneer churches scattered through-  
out the West and South, that are to be en-  
couraged often quite as much by a kind,  
fraternal letter as by money. Brethren  
in almost every Southern state write for  
advice in organizing churches, inquiring  
as to our doctrines, &c. The work, the  
burden, the real good done by the secre-  
tary is unseen by the public, but the work  
of collecting funds is apparent.

"But can't we get along without so much  
expense?" is the great cry. Most cer-  
tainly. Can not our churches save ex-  
pense by dismissing their pastors and  
depend upon supplies, or reading of a  
sermon, or a good social meeting? Can  
not our churches save expense by having  
one man preach for two or three church-  
es, that really demand the labor of two  
or three efficient workers? And then,  
would not our schools flourish without  
agents, or could not one agent answer  
for both Bates and Hillsdale, and thus  
save expense? The question of expense  
is one of importance, but it is always  
to be considered with the prospective gain.  
In other words, will it pay? Is it not  
true in all of the departments of Chris-  
tian work that "if we sow sparingly we  
shall reap sparingly"? We fear that by-  
and-by the same arguments that are now  
used to reduce the amount of labor for  
the benevolent societies will be used logi-  
cally to apply to the churches and  
schools. The idea of doing less for mis-  
sions, for Christ, is one that we never  
ought to entertain for a moment.

One thing more; would it not be well  
at our annual gatherings to try to perfect  
our system rather than to develop new  
ones? If we would give to the several  
officers of the benevolent societies our  
sympathy and words of cheer to encour-  
age them in their work, faithfully co-  
operate with them in executing the will  
of the denomination, and be less fond of  
trying experiments, we should be quite  
as likely to succeed in our efforts.

### VISITORS AT THE EXHIBITION.

At the time of closing the gates of the  
Centennial Exhibition on Saturday even-  
ing, Sept. 23, four million and seventy-one  
thousand three hundred and thirteen pay-  
ing visitors had passed through the turn-  
stiles in the one hundred and fifteen days  
the Exhibition had been open since the  
tenth of May. We believe, although all  
the details are not at hand to enable us  
to make precise comparisons, that the  
foregoing number of paying visitors is  
larger than ever have passed through the  
gates of any international exhibition in  
the same number of days. The Vienna  
exhibition was open one hundred and  
eighty-six days, and the total number of  
paying visitors there was 3,492,622. The  
Centennial Exhibition already, at the  
close of its one hundred and fifteenth day,  
is more than half a million ahead of that  
in numbers of paying visitors; and nearly  
a million dollars beyond it already in  
the cash proceeds from visitors. The Vi-  
enna proceeds at the gates were \$994,-  
025.25. The Philadelphia proceeds at  
the gates to Saturday night were \$1,-  
884,534.

At London, in 1851, they had 6,039,195  
visitors of all kinds in 141 days, while we  
have had 5,955,233 of all kinds in 115  
days,—our proportion being much greater  
for the same number of days. At  
London, in 1862, they had 6,211,103 vi-  
sitors of all kinds in 171 days. Of course  
our proportion is still greater than this.  
At Paris, in 1867, they had 8,805,969 vi-  
sitors of all kinds in 217 days. Our pro-  
portion for 115 days is again obviously  
greater than this. The amount of the  
money receipts during the 217 days of  
the Paris Exhibition was \$2,203,875.  
Our Exhibition is limited to 166 exhibi-  
tion days (excluding Sundays) and al-

ready the cash proceeds approximate the  
Paris figures, and must largely surpass  
them before the Exhibition shall be over.  
So that, tested by these comparisons, the  
American International Exhibition is the  
most successful of any ever held.—  
Phila. Ledger.

### MOODY AND SANKEY IN CHICAGO.

The meetings to be conducted by  
Messrs. Moody and Sankey, in Chicago,  
are now in progress in the new building  
on Monroe Street, between Market and  
Franklin. The dimensions of the building  
are a hundred and ninety feet front, from  
East to West, on Monroe street, by one  
hundred and sixty feet in depth. The  
walls are of brick; the fronts are  
of iron; and it would seem to be  
impossible to construct a great audi-  
torium, in which convenience and  
security should be more perfectly at-  
tained. The hall is lighted by two rows  
of windows along the whole length of  
the north and south sides, and at night  
it will be well lighted with gas. The  
whole building will be heated by steam.

The cost of the building is about twenty-  
one thousand dollars. Quite a large  
additional sum will be required to de-  
fray the expenses of the meetings for  
three months, which sum it is hoped will  
be voluntarily given by those in sym-  
pathy with the work.

In connection with these meetings of  
Messrs. Moody and Sankey, and in view  
of the special religious interest now man-  
ifest in all parts of the country, it is pro-  
posed at the same time, in conjunction  
with local ministers and laymen, to carry  
on a series of meetings in the West and  
North-west, on a large scale. Among those  
who will take part in the organized effort  
is Mr. D. W. Whittle, well known as a  
Sunday-school worker and lay preacher,  
but more recently as an evangelist. He  
will be assisted by Mr. P. P. Bliss,  
the singer and song-writer, who has written  
many of the most popular hymns and  
songs now in use.

Messrs. Whittle and Bliss have been  
engaged almost continually during the  
past two years in the West and South, and  
their evangelistic efforts have been espe-  
cially owned and blessed of God.

Mr. Geo. C. Needham, the Irish Evan-  
gelist and Bible-reader, will also attend  
the meetings.

It is proposed to hold evangelistic meet-  
ings in cities and larger towns in the  
West and North-west where the minis-  
ters will join in an invitation, and co-op-  
erate with the evangelists in special ef-  
fort.

Ministers or others wishing further in-  
formation in regard to the meetings, or  
the movements of the evangelists con-  
nected with them, can communicate with  
Mr. Thomas K. Cree at the Y. M. C. A.,  
Chicago.

### EVENTS OF THE WEEK.

AFTER THE ROGUES.

The internal revenue commissioner  
has instructed United States attorneys in  
different parts of the country to institute  
suits against all parties who are suppos-  
ed to have evaded the payment of their  
entire income tax, when that law was in  
existence. Now, Mr. Tilden, you look  
out!

INDIAN TREATY.

The Indian peace commissioners, after  
a prolonged council at the Spotted Tail  
agency, have succeeded in concluding a  
treaty with the Sioux there, similar in char-  
acter to the one formed at the Red Cloud  
agency,—the savages agreeing to aban-  
don the Black Hills country and make their  
home in the Indian Territory hereafter.  
We fear it will not prove to be very pro-  
fitable business making treaties with  
these fellows. At the same time they  
will be quite as likely to keep the peace  
as the whites will be to observe the con-  
ditions of it.

TWEED HOMEWARD BOUND.

The United States gun-boat Franklin  
sailed from Vigo, Spain, last Wednesday,  
direct for New York, with the great Tam-  
many rascal on board. He was not  
aware that he was really caught, and to  
be sent back to America, until just before  
the Franklin sailed. If you should hap-  
pen to see a bright light seaward, during  
the next few days, don't suppose it is a  
comet, for it may be Tweed's diamond  
just approaching this coast. It now re-  
mains to be seen what will be done with  
the old fellow when he is safely back.

"What are you going to do about it?"

THOROUGHLY DONE.

Subsequent examination shows that the  
great blast in Hellgate lodge broke the  
rock up completely,—and the Sabbath,  
likewise, although General Newton says  
that it had not been his "deliberate pur-  
pose" to fire the blast on that day. At  
any rate, after the broken rock is picked  
up it is believed that the results of the  
seven years' drilling will be as complete  
as could have been expected.

AWARDS ANNOUNCED.

The awards to the exhibitors at the  
Centennial were announced last week.  
There are so many of them, exceeding  
ten thousand in all, that we can not even  
summarize them. Suffice it to say that  
New England has by far the largest pro-  
portion of those awarded to the United  
States. But they have not settled the

war of competition. Already a dozen  
piano-forte and sewing-machine manu-  
facturers are each claiming that their  
make has the highest prize.

THE TRUCE AT AN END.

The Servians, tired of waiting longer  
for the Turks and the rest to agree upon  
terms of peace, broke the armistice,  
Wednesday, and went to fighting in earnest.  
They burned several bridges that the  
enemy had built, and committed other  
hostile acts. If they could only whip the  
Turks out of the habit of murdering  
Christians, we should not be sorry, for  
now we have reports of fresh barbarities  
on their part in that line.

MINOR EVENTS.

The New York greenbackers have nomi-  
nated Richard Montgomery Griffin, editor  
of the Albany Post, for governor, and  
Thomas Armstrong for lieutenant-govern-  
or.—Advices from Canca, South  
America, state that a battle has been  
fought between the government and con-  
servative troops, in which the latter lost  
2400 in killed, wounded and prisoners.

The statue of William H. Seward, in  
Madison square, N. Y., was formally dedi-  
cated Wednesday afternoon. Secretary  
Fish made the formal presentation to the  
city. Mayor Wickham responded, and  
William M. Everts delivered an address.

Reports have been received of the  
supposed foundering of the British ship  
Lammermuir, from Calcutta to Demerara,  
and the loss of over 300 lives; also of the  
Dardenoen, from Melbourne to Sydney,  
near Jarvis Bay, N. S. W., with sixty  
persons drowned.

### WOMEN'S MISSION WORK.

The wish has often been expressed that our  
missionary sisters in India would send us  
more details illustrative of their daily labors,  
and that we may the better understand their work,  
and more wisely render our aid. Hence the  
following brief report from Miss Crawford,  
of her labors for the months of April, May and  
June, will be read by her many friends with  
interest:

In April my health was not as good as  
usual, but my work was not neglected, al-  
though it was hard to attend to all that  
devolved on me on our own premises with sev-  
enty-six in the orphanage, and to examine  
twelve schools taught by the girls. During the  
month I have five prayer meetings to lead, and  
on Wednesday evening we have preaching. It  
is very nice to have pundits, like Nathan and  
Silas, who can walk up and take the  
preacher's place when he is absent.  
In May, my work was performed with ease  
and with much enjoyment. Walking to the  
Gope and back, and examining two schools was  
the hardest task. The farthest school must be  
all of four miles distant. The walking did not  
hurt me—but how the hot road burned my  
feet! The bit of patent leather over the toe of  
my boot felt like a blister plaster. Without  
joking, my feet were blistered,—but the schools  
are doing so well that I felt well paid for  
going. One averages over twenty, the other  
about eighteen. The children learn about the  
creation, the birth of Christ, the command-  
ments, &c., &c., and in some of the schools  
they learn to sing hymns, and say the Lord's  
prayer. Altogether we now have twelve  
schools, but some of them number only six or  
eight pupils.

In June, my visits to the schools gave me  
great satisfaction. The girls are really doing  
a good work. Their influence reaches beyond  
the little ones they teach. Radhi goes out now  
half a day to teach Bengali in Mamee's school,  
and Poma goes with Chundri for the same pur-  
pose. On Sundays, the girls go to five places  
and have a sort of meeting or Sunday school.  
They read the Bible, sing and pray, and give  
Christian instruction. Old Soondra Mesar's  
two sons and another Brahmin son came to  
my Sunday school. The last time I went to  
the Gope, the day was the most scalding one I  
ever knew. Water in the puddles by the  
roadside was fairly hot.

Two men and two women have recently  
broken caste in the vicinity of Bobadua.  
Silas (a native teacher) gives a good account  
of them. Another poor fellow told his friends  
that he must obey the Christian religion.  
If they would go with him, very good; if not,  
he must go without them. Just before Silas  
reached the place, he died. Poor fellow! we  
know not whether he died hoping in Jesus.  
Last cold season he came into the tent to at-  
tend worship, but was very shy, and looking  
they need a native preacher in Bobadua all  
the time, but whom have we to send? "Pray  
the Lord of the harvest to send forth labor-  
ers!"

The 5th of June, I let Nellie Cole (a native  
teacher) go home with Sawkhi's mother-in-  
law to experiment. The poor woman had  
just finished her house, and now she must have  
a teacher. Nellie has been in to report. She  
says the new house is a mere hut, but large  
enough to accommodate the children who  
come to learn. But the dear woman built as  
largely as her means would allow.

There is an old woman not far from here  
who seems to love the Lord. The last time  
I was at her house, she took my hand lovingly,  
and asked when I would come again. I re-  
plied, "Before long, if I live." She said, "Oh,  
He will not take you away yet." Her grand-  
daughter-in-law's father was present. Not  
having seen him before, I asked him what his  
hopes were. He said he "worshipped idols."  
Put all the bibles together and they would be  
God? His daughter dropped up, and looking  
him in the face, repeated the first and second  
commandments as recorded in the Decalogue.  
He looked astonished, and as though for the first  
time in his life, he now heard a syllable of  
God's word.

The report then gives an account of a Jug-  
germeh festival, which Miss Crawford attend-  
ed with a choir of girls, to worship and thus  
perchance rebuke the heathen ceremony.  
She continues:

I only took a chosen choir of eighteen  
girls and went to the bazar at half-past five.  
We took our stand on the south side of the  
road just ahead of the car containing the idols,  
and the girls commenced singing hymns in  
Oriya. Soon all faces were turned to us, and  
some looked thoughtful and sober. Only one  
gained no laurels. It took a long time to get  
the three (Juggernath, his wife and sister),  
"boosted" up into the "cupola," and then they  
had to be tied to their seats and fanned and  
brushed. When the car was ready to start,  
the girls sang with much earnestness. The car,  
instead of being decorated, had, on one side of  
the cupola, an old gray blanket, on another  
side, a piece of cloth, and on the third side,  
what looked like old sallow,—may as well  
report, "Old Juggernath in tatters." His  
splendors have departed never to return; no  
never.

This is, doubtless, the woman to whom  
Miss Crawford referred in her article in the  
Star, headed, "How she did beg." She had,  
under her own hands, laid up the mud walls of  
a house for a school and a place for the na-  
tive preachers to stop when they came to her  
village.



## S. S. Department.

## Sabbath School Lesson.—Oct. 15.

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

## STEPHEN'S MARTYRDOM.

Acts 7:51-60.

GOLDEN TEXT: "Christ shall be magnified in my body, whether it be by life or by death." Phil. 1:20.

## Notes and Hints.

## THE COUNCIL DENOUNCED.

51-53. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." (1) The first epithet occurs in the Old Testament to mark obstinacy in a wrong course. "The Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people." Isaiah says of the house of Jacob, "Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass." Stephen quotes his unwelcome words from inspired prophets. (2) The second epithet is also from the Old Testament. Lev. 26:41; Jer. 9:26. Paul declares that "circumcision is of the heart, in the spirit, and not in the letter." The meaning is they were not submissive to God in their hearts. They were obstinate and disobedient. The disposition to yield to God they did not have. (3) Resistance of the Holy Spirit was a charge of the Old Testament against the fathers of the nation. "But they rebelled, and vexed his Holy Spirit," says Isaiah, recounting his deeds of the Jews of early times. The council resisted the teachings of the Spirit of God about Jesus, resisted the manifestation of the Spirit in Jesus, resisted the influences on their minds of the Spirit which accompanied the proofs of Jesus' right to be their Saviour, and were now, by rejecting all evidences, and by hardening their hearts against the light and truth of God, resisting the Spirit. (4) Stephen now makes use of the history recited. It had shown wickedness of disposition in the early Jews, and Stephen now says, "It is a trait of the rulers of Israel to-day, it is a characteristic of you who compose this council." (5) His charges are direct, vehement and severe: "Which of the prophets have not your fathers persecuted? They were his fathers and their fathers, but as he repudiated their ways and the council adhered to them, he says, "Your fathers." He means to say that this was the common practice of their fathers, not that there were no exceptions. The fathers slew those who foretold Christ, the sons killed Christ himself. "Betrayers and murderers of the Just One," Stephen calls them, giving to Jesus a title which no one of them could deny to belong to him. (6) He sharpens his accusations still more. A sweeping denunciation follows: "Who have received the law by the disposition of angels, and have not kept it." Instead of, "by the disposition," Hackett reads, "as the ordinances." The Old Testament does not mention the presence of angels on Sinai, but the Jews believed in their presence there. God always works through instruments, and the angels are his ministers to do his will. In the New Testament in Josephus, also in the Septuagint, or translation of the Old Testament into Greek, the ministry of angels on Sinai is declared. Gal. 3:19; Heb. 2:2. See also Deut. 33:2; Josephus Ant. 15, 5, 3. Paul brings the same complaint against the Jews. Rom. 2:23. (7) This direct attack on the council shows the bold and rash temper of Stephen. This course was sure toadden his judges and could possibly do nothing to help his cause. The sin of slaying Jesus had been, with far more discretion, by Peter and John, charged on them. Stephen, recounting the history of the rebellions of the nation, grew amazed at the record, grew indignant, and like the prophets of old hurled fiery denunciations in the faces of the council. (8) Hence we read that, "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." The bitterness and the malignity of their rage could not be better described. "Cut to the heart," as with a saw, well describes the irritation of the council. The "gnashing of teeth" is an Oriental term for fierce madness. The words of Stephen could have had no effect to induce penitence or secure acquittal, could only exasperate, and bring things to a crisis.

## THE VISION OF STEPHEN.

55, 56. "But he, being full of the Holy Ghost, looked steadfastly into heaven." (1) The storm of passion Stephen had excited, together with the influence of the Spirit of God on his mind, caused him to look to heaven for aid. "To be full of the Holy Ghost," is to be fully under its conscious influences, enlightenment and power. One effect of the Spirit's influence on the mind is to draw its thoughts, aspirations and communings heavenward. Stephen, in the midst of the storm, was calm and at peace. The love of God was given him; was made his support and cheer. (2) "Looked up steadfastly into heaven." Looked intently on heaven, or continued with fixed gaze to look. He already saw the end. The judges made visible enough their verdict on their countenances. Hence Stephen turned to the source of safety. If we would have to our hearts the heavens opened, we must do as Stephen did. He was meeting a condition to heavenly revelations. The mind intently fixed on

heaven may expect to see there what others can not discern. Would we see the glories of the heavenly world, we must give it our thought and prolonged attention. (3) "And saw the glory of God, and Jesus standing on the right hand of God." By the glory of God is here meant some manifestation of splendor. God "dwells in light which no man can approach unto." Celestial brightness envelops his throne and conceals his being. The vision of Stephen included more. He saw "Jesus standing on the right hand of God." Usually, the Saviour is represented at that position of honor, as sitting. Some writer suggests that the position of Jesus, "standing at the right hand," is "as if the glorified Redeemer had risen from his seat in sign of his readiness to aid his servant." But the idea is fanciful. The words evidently only aim to set forth the exaltation of Jesus to the right hand of God. (4) The natural eye did not see, the mental eye saw, this sight. By special revelation this sight of the glory of God was given to Stephen. The revelation was not made to the eye, but to the soul. While in rapt elevation of feeling he gazed into the heavens, his mind, illumined by the Holy Spirit and fixed on his Saviour, burst into the spiritual world and saw its glories. So, often now to the dying saint, Jesus draws near, and is in his beauty revealed. (5) "And said, behold, I see the heavens opened, and the Son of man standing on the right hand of God." The opening of the heavens denotes the celestial abode of God made visible. Stephen looked through the lower heavens into the third heaven, which was thought to be the seat and home of God in his full fulgence. (6) Stephen calls Jesus "Son of man," a name that Jesus often applied to himself, and known to the council as belonging to him.

## THE DEATH OF STEPHEN.

57-60. "Then they cried out, with a loud voice, and stopped their ears, and ran upon him with one accord." (1) In horror, and to choke off Stephen, they cried. His words seemed blasphemous, and they, in their reverence for God, could not hear them. Hence the cry and the stopping of their ears, and their rush to seize and hurry him away to execution. (2) They were eager to still Stephen, and to stop the progress of the new sect. The law of Rome forbade them to put any citizen to death, but if the act was done by a popular uprising, by a mob, no one person, nor the council would be held accountable. Hence the Jews rush upon Stephen and hurry him away. (3) "And cast him out of the city, and stoned him." A better translation is, "having cast him out of the city, they stoned him." Jesus suffered without the gate; the Book of Hebrews, therefore, urges us to go forth to him without the camp, bearing his reproach. Stephen involuntarily followed his Master. The object of having executions outside of the walls was to avoid defiling with blood so holy a place as Jerusalem. This way of executing a blasphemer was prescribed by the law. Lev. 24:16. (4) "And the witnesses laid down their clothes at a young man's feet whose name was Saul." They took off their garments that they might hurl the stones with more freedom and effect. The witnesses were required to take the responsibility of initiating the execution with their own hands. They were to throw the first stones at him whom their testimony had caused to receive sentence of death. The effect of such a requirement was to deter from false accusations, and also to keep men of delicate sensibility away from the witness stand. (5) It has been said that the criminal, on his way to death, was preceded by a crier announcing his name, crime and the witnesses; that he was taken to a cliff or tower and by the witnesses pushed off to the ground below, and then heavy stones were thrown by them down upon him. It is evident that this was not the manner of Stephen's execution. He was hurried away to death by a lawless act. The Romans would have had time to stop any formal proceedings. Stephen "kneeling down" to receive the wrathful stones. This, if they were rolled down from a height upon him, he would not naturally have done. Mobs slay their victims regardless of order. (6) He died calling on Jesus. How many since, with that blessed name on their lips, have entered the celestial courts. Stephen was the first known person who died in this faith. The word "God," in the 59th verse, is not in the original text. The verse should read, "Calling upon and saying, Lord Jesus, receive my spirit." The pathetic features of this disciple's death are many; but the testimony of his lips in death is of inestimable value. He hopes immediately to be with Jesus, believes that, at death, Jesus takes his saints to himself, that they may behold his glory. Stephen was "full of the Holy Ghost," and had just seen heaven opened; and now, he looks to Jesus to take him, not after ages of sleep, but at once to himself. The reward of the righteous, right after death, here is taught, and taught to cheer those whose loved ones, like Stephen, have died "calling on Jesus." (7) While they stoned him he knelt and prayed, like his Master, "lay not this sin to their charge." Luke 23:34. Then "he fell asleep." Contrast his spirit in his death with that of his murderers. The word Stephen means crown, and crowned as the first martyr of the church he is, and now he wears a crown of victory. "Let no man take the crown." "Be thou faithful unto death, and I will give thee a crown of life."

## Communications.

HINTS TO YOUNG MINISTERS, NO. III.  
TOPICS FOR THE TIMES.

Certain truths and duties, the inculcation of which is, usually, more or less appropriate, may, for evident reasons, be judged especially suitable for this present time.

Doctrinal instruction, somewhat systematic, is one. Any hue and cry against due doctrinal teaching must result from ignorance of men's relations, obligations, and needs; or from misapprehension, or unworthy prejudice and dislike, or other unholy source, if such there be. There will be superficial instruction by whatever ministry the great doctrines of revelation are ignored. The preaching may be cold or obscure, or irksomely hortatory, and repulsive, but, in the things most essential, it may follow, but will not guide the people. Judicious, systematic, doctrinal teaching, adapted carefully to the peculiar state of a congregation, would well come in place just now. Not many congregations, of late years, have probably been so far from doctrinal preaching. To some it might be a novelty, and yet a certainly desirable. If you want stalwart Christians, rooted and grounded in the truth, established, settled, not carried about with every wind of belief, not ready to run after every new thing,—preach the doctrines.

Yet, preach them but reasonably often. Don't be all doctrine. Preach them practically, and they will be considered as practical as any sticklers for practical preaching can wish. They are not rightly exhibited, unless made to appear practical.

We need, at all times, and rather specially now, the direct and frequent pushing of the claims of duty into all the relations and conditions of men's lives. We should leave generalities, and descend to minute particulars; not deeming it undignified to show the wickedness of cheating in buying and selling, the importance of perfect honesty, whatever are the customs of an ungodly world. Suppose cases, and illustrate, touching the very things practiced, and shrink not from such details, even though some of your monied and even professedly Christian hearers, wince. Be men; and Christ will take care of you if you do it for his sake, and in his spirit. Ah, dear brethren, here we are apt to fail, when we get roused up to a spirit of boldness. It should never degenerate into anything like denunciation or defiance. The right spirit can not be learned from books, (one book excepted,) nor men, but only, even with the help of Holy Scripture, from Jesus himself. We can say almost anything to our people, in this spirit, which it is ever proper to say.

But, there are several other things to which the attention of many is, doubtless, already turned, and in some instances, has long been turned, which imperiously demand general attention.

The scripture teaching, including especially our Saviour's instruction, concerning divorce is one of these. It is surely the province of the minister of Christ to explain and enforce the teaching of Scripture respecting this, and all other matters which are vital to the welfare of mankind. If the pulpit had sufficiently early taken the alarm, when the present deterioration began, and had sounded the trumpet loud, and long; universally, or even generally, as we trust many did, should we have probably reached the present state of astounding depravity? If our legislators fail to read their Bible, or reading, misunderstand or disregard it, who should teach them if not their spiritual guides? Some of them are Christians, and believe in and look up to the ministry, which their Saviour has set up, and have a degree of Christian docility. Let us be faithful, brethren, to all who do come under our influence, and instruct Christian legislators, showing them that all statutes that contravene Christ's teachings are wrong. If any count this preaching politics, and something which we have no right to meddle with, let us meekly tell them that we have a right to insist upon all that is covered by the Moral Law and the gospel; and let them prove the contrary, or keep still. But let our practice go hand in hand with our preaching, nor let us defer to any laws opposed to Christ's laws, nor recognize any divorce as valid except as sustained by Scripture.

It may surely be gathered from Scripture,—from the usage of holy men as there recorded, the statutes given to Israel, and the instruction of inspired Paul, as well as from the necessities of the world, and the very nature of the case, that systematic benevolence is well-pleasing to God. "Thy prayers and thine alms," said the angel to Cornelius, are come up for a memorial before God." If he was so systematic as to the one, it does not seem probable that he was spasmodic as to the other.

But, if systematic pecuniary and other offerings would be most acceptable to Christ, and are indispensable to the speedy propagation of his glorious gospel through the world, the church is not awake to the importance of this. Who shall instruct its members into their duty if not those who are chosen of God to be their spiritual instructors? It may not prove the most pleasing of duties. The very mention of it might cast a pall over many a bright and jubilant prayer-meeting. Some, who may sing, "Oh, how I love Jesus," might shrink back, appalled, from the thought of devoting a twentieth part

of their income to spread his gospel. Is this a hard saying? Inquire, and judge. But, brethren, we must be very patient. The love of money is a disease difficult of cure. It has to be wrenched out, sometimes. All do not baptize their pocket-books, when they profess to consecrate themselves. Yet, the truth, kindly and persistently held forth, will, at last, avail with some. And, by and by, Christians will wake up, and wonder how they could so long have been neglectful. Earnest presentations of the duty of liberality, and reiterated enforcements of it, even at the risk of losing your popularity, and even of alienating dear friends, may yet be a service, my young brethren, which the Lord Jesus expects of you. Doubtless, not all of your predecessors have neglected it. Take it up where they have left it, and perform it more wisely and earnestly, and, therefore, more successfully than they.

The right use of the suffrage is a service to which the attention of the people, and of Christians in particular, greatly needs to be directed. In this nation, unfettered by any precedents or rules of hereditary succession, we make our own rulers. Consequently, we are eminently responsible for their character, certainly at the time of their election, and, in a great degree, through their entire administration.

The people should be taught their supreme and individual accountability to God for their use of the suffrage. They should be taught that no man has a right to enslave himself to any party, nor ever to obey the bidding of a party, when such obedience would be disobedience to God. They should be taught that religion has a perfect right to enter, and preside over the domain of politics, and all the concerns of men; and that its ministers have a full right to preach men's duties in all their relations.

We may not take it for granted that even all real Christians will clearly perceive this, and act aright; for Christians are but sinful men. We must, therefore, give to saint and sinner, line upon line, precept upon precept, till, being well used to it, they learn to bear it; and then will they still need to have their pure and instructed minds stirred up by way of remembrance.

Such fidelity may jeopard our acceptableness with men, and even compel us, sometimes, to go out, like Abraham, not knowing whither we go; but God will be with us whether we stay or go.

But, then, dear brethren, this duty must be performed in a truly Christian spirit, so that all may see that regard to truth and duty, and love to God and man have ruled our speech.

Yours truly, DAVID D. TAPPAN.

## THE LIBRARY.

BY GEO. E. PLANCH.

A library. What a host of associations come trooping in upon the mind at the mention of that word. A library is an intellectual treasure; the art rooms where the precious gems from the mines of thought are collected for exhibition. And at what cost have some of these goods been fashioned! While some rich pearls have been gathered on the seashore and near the surface of the mountain mine, while others have been brought from perilous sea-depths and deep mountain shafts, at expense of painful weariness and peril to life and limb, some of the richest gems of thought have been produced with but little effort from minds whom God has seen fit to crown with the gift of transcendent genius; who wrote sparkling thoughts with a spontaneity they could not help, no more than the leaping mountain stream can help sparkling when the sun shines upon it, while in other minds the gem-like thoughts lie rich, but require slow and almost painful elaboration to give them attractive shape.

Let us view the library in another form; let us give it a personification. And what a wonderfully learned creature we have before us; how amiable, how accommodating, always ready to appear at your bidding, and retire at the moment of your wish; he doesn't button-hole and bore you with dry disquisitions and half monologues a half hour beyond your wish, but retires at the moment of your bidding. And how admirably can he accommodate himself to your every mood. Are you sad, does the world look dark? He is ready, with just the words to comfort, and show you the bright side of things. Have hopes been disappointed, ambitions crushed, friendship severed, either by falseness or death, and does life seem a burden? He is ready to lift the veil and let in the sunlight of the eternal land upon your darkened mind, and cheer your despairing heart with the promise of satiety in the presence of Him in whose presence there is fullness of joy, and at whose right hand there are pleasures forevermore. Do you desire any literary information, any historical or scientific facts? Out of his wonderful erudition he can supply the requisite information.

He binds the record of the nations through multiplied centuries in an unbroken chain, transparent with the sunlight of positive truth; he does not leave us to the mystical and unsatisfactory legends of uncivilized nations, but we can take as positive a cognizance of an epoch in the history of a nation centuries ago, as an event of yesterday.

There is a good deal of truth in what some one has observed,—"Show me a man's library, and I will show you his character." That may be true generally, but not always. If it had been,—Show me what a man reads,—his character might be more easily predicated; for there are some men whose supreme ob-

ject in accumulating a library is for display, and who, perhaps, could not tell you the title of a dozen books on their shelves. But it may be safely presumed, I think, that most men who collect libraries do so out of sincere love for literature; and every additional book is a solid and component part of their intellectual structure; and came only as the progress of the structure required its particular fitting in. A reverend brother, who possessed a library of many hundred volumes, once told me he could go into his library in the dark and select any book he desired, so familiar was he with the contents of its shelves. Such a fact betrays a literary acquirement that is well worth being proud of. And what a magnet a library is to draw around it minds that are inclined to literature. And what an inciter of thought it is, too, thoughts that are solid, that have food in them, for small talk seems strangely out of place in a library. For thoughts there do not all lie between the covers of the books, but there are thoughts which are born there, coined from the living brain; not alone from authors who notably choose the library as a place for composition, but also from friends who sometimes gather around you there in social intercourse; thoughts which are original, interesting, unique, and sometimes of a startling boldness in their speculative grasp and sweep.

## A LEWISTON PULPIT ILLUSTRATES.

A few Sabbaths ago, the Main St. F. Baptist pulpit presented two very beautiful and significant illustrations. It was discoursing on one of those texts in which God is represented as the sun of the moral world. It was said that the sun, by the force of its rays, lifts from noisome bog and stagnant pool the vapor, and sets it, a bright and pure rainbow, leaning against the evening cloud. So God, by the influence of his providence, word and Spirit, raises the souls of men out of the pollutions of this world, and sets them in heaven, without "spot or blemish, or any such thing,"—that is God's part, he raises them. But then is man's part.

The sun shines always all the same, and yet our earth has its January of frost and snow, of barrenness and desolation, as well as its June of verdure, and mellow sky, and balmy breeze. The difference is due to the fact that at one time it turns itself to the sun, and at another from it. So God is always full of blessing, largely dispensed, but men turn from him or to him, and hence the January and June of the soul.

J. F.

## HOME AGAIN.—APPEARANCES.

We left Madras on the morning of the 7th ult., and after a pleasant passage of several days landed in Calcutta on the evening of the 13th. A strong south wind and floods was the occasion of our having a long tedious journey from Calcutta. Our welcome home has been pleasant, and it is truly enjoyable to look again on familiar places and smiling faces, and feel oneself to be really at home again, after months of wandering, pleasant although the latter has been. But oh, the weather! It is very seasonable and excellent for the rice crops, but such a steam bath as one gets, free gratis, is rather too much of a good thing, and carries with it a decidedly dissolving influence. So gradual and insidious is the approach of the overcast one suffers in this tropical climate, that we are quite unconscious of the extent of our loss until we retire, for a season, to a more bracing clime, and witness its effects on the system. It really must be regarded as a small sacrifice to exchange a temperate for a torrid zone as a place of residence. Still, as vast multitudes are continually doing this very thing for the sake of paltry gain, "filthy lucre," it would be a burning shame for Christians to shrink from this or any other sacrifice that may be necessary, to carry out the last great commission of our blessed Lord and Master.

We really find much for which to be grateful, in the general appearance of things on our return. As a whole, our native friends have done remarkably well, fully answering our expectations. Private matters, as cows, ponies, &c., &c., have received due attention. School work has been regularly prosecuted. Teachers all found at their posts, a few have been marked "tardy" quite too often, and a few Santal lads, as is their wont, becoming tired of school-life, have run off.

The regular meetings of the church, both on the Sabbath and week-days, have been sustained, and from present appearances, I judge, to good effect. Hiram W. Curtis, Second Teacher, is the school preacher pro tem and Sabbath school superintendent, a general accountant, has acquitted himself well, and satisfactorily accounted to me for over Rs. 1,000 (\$500) which had passed through his hands during our absence, and I have got to hear the first complaint against his administration of the funds entrusted to him! This is all the more remarkable as Oriyas are not usually slow to speak of their trials! I see Brundaban, who is village collector, has also acquitted himself well, having attended to all the annual repairs, and looked after the orphans and secular matters of the station generally. Two such men are a treasure anywhere, and especially so here, where they may well be pronounced "faithful amongst many who are faithless."

Nor has the outside or aggressive part of our work been allowed to be at a stand still. On the other hand, real progress appears to have been made. Bro. Silas Curtis, in addition to attending the

monthly meetings both here and at Jellapore, has found time and means for making repeated excursions abroad. Usually taking a lay brother with him, he has displayed a commendable zeal in publishing the good news. At our conference of the preaching brethren, yesterday, it was cheering to hear him and others speak of their labor and the reception they had met with abroad. Silas, accompanied by one and another, has been repeatedly to visit our friends at Balaigad, and gives an encouraging account of the prospect in that neighborhood, where much good seed has been sown. Three new families are reported to have broken caste, and joined the little band of Christians in that locality, since we were there in January last, while others are spoken of as awakened. I am anxious to visit them soon, but just now, the fields (Balaigad is in the midst of rice fields,) are so under water, that any but bare-footed pedestrians find great difficulty in moving about. Bro. Silas and Harida, however, start for another visit there Monday next.

Our two sisters, Piri and Lea, who visit from house to house, in the surrounding villages, give a very encouraging report of their work the past five months, although they are unable to point to any actual conversions. Wherever they go, and they appear to have a good deal enlarged their circuit, they meet a very friendly reception, and are urged to come again. People listen and make inquiries and concessions, but shrink from an open rupture. There is no longer any objection to their sitting on the best mat, or fear of any article about the house being polluted by their touch. They are, in short, received and welcomed as friends. Such are some of the present appearances, and for the encouragement afforded, we will and do thank God and take courage. Will home friends join us? J. PHILLIPS.

Santipore, Aug. 4, 1876.

## APHORISMS.

Faith ventures all and receives all. "Faith endures as seeing Him who is invisible." Faith's eye sees the invisible "little cloud" of mercy. Faith's ear hears the noiseless sound of an abundance of rain.

Some, too many, have strong faith. Only it works the wrong way. They believe firmly that nothing be done. Talk about a revival of religion, and they believe there will be none.

A man who was wrecked at sea grasped the edge of a plank, and held on till blowing winds wafted him to the shore, but he had held on so long that when he would let go, muscles having contracted, he could not. So faith gets hold of Christ with one hand and the sinner with the other, and holds on; can not let go till the sinner is drawn to Christ.

Death being only a physical change does not modify a single moral quality of the soul; therefore the soul is in the same moral state a moment after as a moment before death.

Wherever there is sin, there is hell. The wicked, therefore, are in hell, an embryo hell, here. As death produces no moral change, it follows they must be hereafter: in a perfected hell.

Heaven and hell are both states, but not arbitrary states. Do the good and bad, after death, go to the state and place where their affinities are? Vice fills the "bottomless pit." Virtue peoples heaven.

God is just; therefore will not permit any sinner to be punished more than he deserves. Heaven would be severer punishment than he merits; therefore the mercy of God, to say nothing about his justice, shuts the door of heaven against the ungodly.

So far from the punishment of the wicked being vindictive, God has exhausted all the resources of his love, even "spared not his own Son," to keep men out of hell.

To get a man out of sin is to get him out of hell, for sin is hell, and hell is sin.

Christ says, "Destroy this temple, and in three days I will raise it again." Many modern skeptics and all Unitarians believe Christ was truthful; did what he said he would. M. H. ABBEY.

## ADVICE TO MARRIED PEOPLE.

Now, all men who are married, all husbands, come at one time, sooner or later, to a point in their lives where they have to decide whether amenities and courtesies, and sweetness which characterized the early days of their affection shall be continued, or whether it shall be given up and harsh sentiment, and speech, and thought, and feeling shall pervade the life. To some of us, perhaps, this time has come, and we have not decided rightly, and harshness has crept into that which had been perfect melody, and there has been chronic discord in our family circles. The time comes now to us again, right here, now, at the suggestion of your pastor, to recall those sweet days and reform your conduct, your habits, if you have lapsed from that sweet era. Forbearance is the key-note of married life. There can be no great discord, there can be no large divergences from uniformity so long as the husband forbears and the wife forbears. Now, this can not be attained without some labor. Results are approached gradually in character, as they are in making a sand hill. It is grain upon grain, shovelful upon shovelful, and load upon load, that makes the mound to rise. So results of character come gradually. An act at this time, a deed yesterday, a word this morning, a word to-morrow morning, a cross answer to-day, repeated a month hence, and so on, till at last you find there is a ridge between you and your wife's or husband's affection.—Rev. W. H. H. MURRAY.



## Selections.

## SAINTS.

I see them with their heavenly eyes,  
Men who in Christ abide;  
The long train comes not to rise  
Through time's unceasing tide;  
And a grave across each pathway lies,  
But the path swerves not aside.

Like a chorus which no discord mar,  
Solemn and clear and grand,  
Like a scroll unrolling to a star,  
Caught by an angel's hand,  
Like a wind beginning from afar,  
And covering all the land.

They sound, they pass; each man beholds  
The Master's risen face;  
Each arm some near beloved enfolds,  
Yet keeps its forward pace;  
The weak one leans, the strong upholds,  
But all are in the race.

Up, through the darkness and the pain!  
Up, through the day and night!  
Earth's myriad hands are raised in vain  
To baffle or to fight;  
Life shows them nothing to detain,  
Death nothing to fright.

By all things fair their course is traced,  
By all things bitter healed;  
Gathering like servants sent in haste  
Who, being challenged, yield,  
And, through the garden or the waste,  
Guide to God's happy field.

To them each human loss is gain,  
Withdrawn or sacrificed;  
Nothing but sin was in their pain,  
And that, which long enticed,  
Falls from each soul and leaves no stain  
At the first smile of Christ.

The flock of God goes up and on,  
And if, as it departs,  
Some faces from the throng are gone,  
Leaving some broken hearts,  
God, full of pity for his own,  
Dries every tear that starts.

The flock of God is strong and swift,  
And it devours the way;  
Longing to see the curtain lift  
From the everlasting day;  
How slight the toil, how vast the gift,  
How weary the delay!

Lord, gather us beneath their feet  
As thy good will shall be;  
The service of thy saints is sweet  
When they are serving thee;  
Souls for inheritance unmet  
May serve eternally.

—Good Words.

## REST.

It matters not what circumstances men  
are in, whether high or low, never shall  
the rest of Christ be found in ease and self-  
gratification; never, throughout eternity,  
will there be rest found in a life of free-  
dom from duty; the paradise of the slug-  
gard, where there is no exertion, the  
heaven of the coward, where there is no  
difficulty to be opposed, is not the rest of  
Christ. "Take my yoke upon you,"  
Nay, more; if God could give us a heav-  
en like that, it would be but misery;  
there can be no joy in indolent inaction.  
The curse on this world is labor; but to  
him who labors earnestly and truly it  
turns to blessedness. It is a curse only to  
him who tries to escape from the work  
allotted to him, who endeavors to make  
a compromise with duty. To him who  
takes Christ's yoke not in a spirit of selfish  
ease and acquiescence in evil, but in strife  
and stern battle with it, the rest of Christ  
streams in upon his soul.

Many of us are drifting away from our  
moorings; we are quitting the old forms  
of thought and faith and life, and are  
seeking for something other than what  
satisfied the last generation, and this in a  
vain search for rest.

Many are the different systems of re-  
pose offered to us, and foremost is that  
proposed by the Church of Rome. Let us  
do her the justice, at all events, to al-  
low that she follows the Redeemer in this,  
—it is not happiness she promises,  
she promises rest. The great strength of  
Romanism lies in this, that she professes  
to answer and satisfy the deep want of  
human nature for rest. She speaks of an  
infallibility on which she would persuade  
men, weary of the strain of doubt, to  
rest. It is not to the tales of miracles,  
and of the personal interference of God  
himself, but to the promise of an impos-  
sibility of error to those within her pale,  
that she owes her influence. And we say,  
Better far to face doubt and perplexity  
manfully, to bear any yoke of Christ,  
than to be content with the rest of a church  
infallibility. There is another error  
among many Dissenters: in a different  
form we find the same promise held out.  
One says that if we will but rely on God's  
promise of election, our souls must find  
rest. Another system tells us that the  
penalty has fallen upon Christ, and that,  
if we believe, we shall no longer suffer.  
Narrowing their doctrines into one, as if  
all the want of the soul was to escape  
from punishment, they place before us  
this doctrine, and say, Believe that, and  
your soul shall find repose.

We have seen earnest men anxiously  
turning from view to view, and yet find-  
ing their souls as far from rest as ever.  
They remind us of the struggles of a man  
in fever, finding no rest, tossing from side  
to side, in vain seeking a cool spot on his  
pillow, and forgetting that the fever is  
within himself. And so it is with us;  
the unrest is within us. We foolishly ex-  
pect to find that tranquillity in outward  
doctrine which alone can come from the  
calmness of the soul.

We will not deny that there is a kind of  
rest to be found in doctrine for a time;  
for instance, when a man, whose only  
idea of evil is its penalty, has received the  
consoling doctrine that there is no suf-  
fering for him to bear; but the unrest  
comes again. Doubtless the Pharisees,  
and Sadducees, when they went to the  
baptism of John, found something of re-  
pose there; but think you that they went  
back to their daily life with the rest of  
Christ? We expect some outward  
change will do that which nothing but  
the inward life can do. It is the life of  
Christ within the soul which alone can  
give repose. There have been men in  
the church of Rome and in the ranks of  
Dissent who have indeed erred grievously,  
but yet have lived a life of godliness.  
There have been men in the true church—  
as Judas, who was a member of the true  
church—who yet, step by step, have  
formed in themselves the devil's nature.  
The rest of Christ pertains not to any one  
outward communion.

Before we go further, let us understand  
what is meant by this rest; let us look to  
those symbols about us in the world of  
nature by which it is suggested. It is not  
the lake locked in ice that suggests re-  
pose, but the river moving on calmly and  
rapidly, in silent majesty and strength.  
It is not the cattle lying in the sun, but  
the eagle cleaving the air with fixed pin-  
ions, that gives you the idea of repose  
combined with strength and motion. In  
creation, the rest of God is exhibited as a

sense of power which nothing wears  
When chaos burst into harmony, so to  
speak, God had rest.

There are two deep principles in nature  
in apparent contradiction: one the  
aspiration after perfection, the other the  
longing after repose. In the harmony of  
these lies the rest of the soul of man.  
There have been times when we have ex-  
perienced this. Then the winds have been  
hushed, and the throb and the tumult of  
the passions have been blotted out of  
our bosoms. That was a moment  
when we were in harmony with all  
around, reconciled to ourselves and to our  
God; when we sympathized with all that  
was pure, all that was beautiful, all that  
was lovely.

This was not stagnation, it was fullness  
of life; life in its most expanded form,  
such as Nature witnessed in her first hour.  
This is life in that form of benevolence  
which expands into the mind of Christ.  
And when this is working in the soul, it  
is marvelous how it distills into a man's  
words and countenance. Strange and  
magical is the power of that collect where-  
in we pray to God, "who alone can order  
the unruly wills and affections of sinful  
men, to grant unto his people that they  
may love the thing which he commands,  
and desire that which he promises; that  
so, among the endless and manifold  
changes of the world, our hearts may  
surely there be fixed where true joys are  
to be found." There is a wondrous melody  
in that rhythm; the words are the  
echoes of the thought. The mind of the  
man who wrote them was in repose; all  
is ringing of rest. We do not wonder,  
when Moses came down from the mount  
on which he had been bowing in adora-  
tion before the harmony of God, that his  
face was shining with a brightness too  
dazzling to look upon.

Our blessed Redeemer refers this rest  
to meekness and lowliness. There are  
three causes in men producing unrest: 1.  
Suspicion of God. 2. Inward discord.  
3. Dissatisfaction with outward circum-  
stances. For all these meekness is the  
cure. For the difficulty of understanding  
this world, the secret is in meekness.  
There is no mystery in God's dealings to  
the meek man, for "the secret of the  
Lord is with them that fear him, and he  
will show them his covenant." There is  
no dread of God's judgments when our  
souls are meek.

The second cause of unrest is inward  
discord. We are going on in our selfish-  
ness. We stand, as Balaam stood, against  
the angel of the Lord, pressing on whilst  
the angel of love stands against us. Just  
as the dove struggling against the storm,  
feeble and tired, is almost spent, until  
gradually, as if by inspiration, it has de-  
scended to the lower atmosphere, and so  
avoided the buffeting of the tempests  
above, and is then borne on by the wind  
of heaven in entire repose,—like that is  
the rest of the soul. While we are un-  
reconciled, the love of God stands against  
us, and, by his will, so long as man re-  
fuses to take up that yoke of his, he is full  
of discord; he is like the dove struggling  
with the elements aloft, as yet uncon-  
scious of the calm there is below. And  
you must make no compromise in taking  
up the burden of the Lord.

Lastly, unrest comes from dissatisfac-  
tion with outward circumstances. Part,  
perhaps the greater part, of our misery  
here comes from over-estimation of our-  
selves. We are slaves to vanity and  
pride. We think we are not in the right  
station; our genius has been misunder-  
stood; we have been slighted; we have  
been passed by; we have not been re-  
warded as we ought to have been. So  
long as we have this false opinion of our-  
selves it is impossible for us to realize  
true rest. Sinners in a world of love,  
encircling you round on every side, bless-  
ings infinite upon infinite, and that again  
multiplied by infinite, God loves you.  
God fills you with enjoyment. "Unjustly,  
unfairly treated in this world of love!  
Once let a man know for himself what  
God is, and then in that he will find  
peace. It will be the dawn of an ever-  
lasting day of calmness and serenity. I  
speak to some who have felt the darkness,  
the cloudiness and the dreariness of life;  
whose affections have been blighted; who  
feel discord and confusion in their being;  
to some to whom the world, lovely  
though it be, is such that they are obliged  
to say: "I see, I do not feel, how beau-  
tiful it is."

Brother men, there is rest in Christ, be-  
cause he is love; because his are the ever-  
lasting verities of humanity. God does  
not cease to be the God of love because  
men are low, sad and desponding. In  
the performance of duty, in meekness, in  
trust in God, is our rest, our only rest.  
It is not in understanding a set of doc-  
trines, not in an outward comprehension  
of the "scheme of salvation," that rest  
and peace are to be found, but in taking  
up in all lowliness and meekness the yoke  
of the Lord Jesus Christ.

"For thus saith the high and lofty One  
that inhabiteth eternity, whose name is  
Holy: 'I dwell in the high and holy  
place, with him also that is of a contrite  
and humble spirit, to revive the spirit of  
the humble, and to revive the heart of the  
contrite ones.'"—F. W. Robertson.

## MEASURING LIFE.

Had we not better live, friends, so that  
we are prepared to live upwardly and  
onwardly forever? Now, you are making  
plans for your mercantile life; but heaven  
has no commercial life in it such as  
you deal with, gentlemen. You are gov-  
erning your lives to meet financial neces-  
sity. Well and good, but heaven has no  
financial crisis in it so far as we know;  
you are gauging your lives to acquire  
such and such property—heaven gives no  
deeds, and has no mortgages, and does  
not count things by dollars as you count  
them. You came into the world naked,  
and you will go out of the world naked.  
You are planning to have so much pleas-  
ure and admiration, but I suspect the ad-  
miration of heaven will not be given to  
the beauty of the skin nor the symmetry  
of the bodily form, but rather to the  
beauty of the spirit, the symmetry of the  
immortal soul. Well, what shall we do?  
I feel like shaping my plans here, so as  
to have them run in parallel lines with  
the plans which I shall have to take up  
hereafter. I feel more and more like  
giving up some of my plans, simply be-  
cause I see that they can not run across  
the grave; I feel like dropping some in-  
tentions, simply because I see I can not  
bridge over time with them; I feel like  
shortening my ambitions, because life is too  
rapid, in silent majesty and strength.  
It is not the cattle lying in the sun, but  
the eagle cleaving the air with fixed pin-  
ions, that gives you the idea of repose  
combined with strength and motion. In  
creation, the rest of God is exhibited as a

but in a candid, earnest and reasonable  
way, like shaping my plans so that there  
will never come any interruption to  
them. I feel like shaping my design so  
that the last story I build on earth will  
just fit on to the first story which I shall  
build in heaven. I suspect that all other  
plans will fall into ruin at death. I sus-  
pect that all other designs will crumble in  
fragments and tumble into the grave, and  
lie there with my fleshly body forever.

I suspect that only the things which are  
pure enough to live with God will live  
forever. The things that are pure enough  
to be framed into pictures for heaven will  
be the things that are to be preserved,  
and stand the test of time. I think that  
one-half the wisdom that comes from liv-  
ing, is to know what to cut off from you.  
As it takes twenty years for the horti-  
culturist to know just how to prune  
young trees, so it takes a man about  
twenty years to know just where to prune  
his habits of living, his many ambitions,  
and to put a limit, so to speak, on his  
plan of life. Now, friends, how many of you  
are ready to contract your lives? You are  
all ready to enlarge them, to push them  
out; you are all willing to make great  
men and women of yourselves; how  
many of you are willing to lower your-  
selves, to bring yourselves nearer to the  
center of humanity, the center of lowli-  
ness, the center of contentment in hum-  
ble things? How many of you men are  
willing to be lowered in the scale of  
earthly reputation? I trust none of you  
are willing to be lowered in the scale of  
spiritual expansion; but how many of you  
have so much of the God in you—or  
rather so much of the God in you—that  
what man judges you by has very little  
to do with you, and that by cutting off  
from you those things you will become a  
more strong and splendidly-balanced man  
than you are to-day?—Golden Rule.

## ARE VILLAINS CHRISTIANS?

In visiting the penitentiary the other  
day, we saw in a cell a fierce, savage-  
looking man, and on inquiry, we were  
told that he was sentenced for highway  
robbery. We asked the warden if he  
claimed to be a Christian. He was very  
much astonished at our question, but re-  
plied: "Such men never claim to be  
Christians; they invariably declare that  
Christianity is mere priestcraft, Christians  
hypocrites, and the so-called doctrines of  
grace fit only to amuse women and chil-  
dren, and they repudiate any sympathy  
with the concern." To this we replied,  
That is precisely our experience. Wicked  
men are fully qualified to be infidels  
and atheists, but not to be Christians.  
So much is this felt to be the case, that  
they dare not make even a pretense of  
being Christians. They feel that even  
the most degraded would laugh at such  
a claim!

"Did you ever hear," said the late Dr.  
Mason to an infidel, "any great excite-  
ment over a professed infidel getting  
drunk, or breaking the seventh command-  
ment?" And we would further ask, is it  
usual to charge against atheists and in-  
fidels that they are hypocrites when they  
do such things, or that they violate any  
canon of their creed by such conduct?

Infidel papers are not slow to herald  
abroad the deceptions of professed Chris-  
tians, and to charge them with hypocrisy  
when they fall into crime. We are glad  
that it is so. It is a testimony to the hol-  
iness of our religion. If a professed  
Christian engages in such things, he vio-  
lates many precepts of his creed. No  
man is prepared for Christian work, in-  
deed, he is not a Christian at all until he  
is born of the Spirit—until his body is  
made a temple of the Holy Ghost—until  
his tastes are so changed that he hates sin  
and loves holiness. He must "walk not  
after the flesh, but after the Spirit;" for  
"if any man have not the Spirit of  
Christ, he is none of his." This is the  
claim which Christianity makes, while the  
very vilest man or woman—the drunkard,  
the swearer, the adulterer—is amply  
qualified, without any change, to be an  
atheist or an infidel. But how can this  
be possible, and Christianity not a divine  
religion? Would a deceiver, as the Sav-  
iour must have been on the supposition  
that Christianity is false, demand such  
qualifications of his followers; and imag-  
ine that they could be obtained or would  
be complied with? The supposition is im-  
possible, and it therefore follows that  
Christianity is of God.—Life and Light.

## RAINY SUNDAYS.

Don't make them an occasion of sin-  
ning by neglect of duty. Go to church  
at the time for the appointed services.  
Your pastor will be there, why not you?  
His personal comfort in reaching the  
place will be as much impaired as yours;  
he has no better overcoat, over-shoes, or  
umbrella than yourself. His health is as  
delicate as your own, and he is as likely  
to take cold from exposure to damp weather  
as you are. It is, too, exceedingly de-  
pressing to him to see a small audience.  
When the congregation dwindles to small  
dimensions for a trifling reason, he is  
forced to believe that either his ministra-  
tion of the gospel is unacceptable, or that  
the ordinances of the sanctuary them-  
selves are unattractive. Either inference  
is painful, and cripples his usefulness.

Then again, if you stay away from  
church, your absence will exert an un-  
favorable influence. Those persons who  
are present will come to the conclusion that  
they have good reason and as strong a  
reason to remain at home as you have.  
Your neighbors will call you, or regard  
you as a fair weather Christian. Persons in  
your talk about the importance of reli-  
gion, you are willing to make but little  
sacrifice for the cultivation and diffusion  
of it. If you were certain of finding a  
\$100 bill in your pew on a rainy Sunday,  
would you not be found in your place in  
it? It is far better to please God, and  
prepare for heaven, by obeying his com-  
mand, than it would be to come into pos-  
session weekly of any such amount.  
God is said to make the rain, hail and  
snow to praise him. But what kind of  
praising him is it, when men make these  
agencies an excuse for not assembling at  
the appointed place and time for his wor-  
ship? Go to church on the rainy Sabbath,  
and go with reverence, faith and hope,  
for it may be your last Lord's Day on  
earth.—Presbyterian Journal.

## I MUST TALK TO YOU ABOUT JESUS.

A little girl, thirteen years old, belong-  
ing to a missionary school in Ceylon, was  
converted. After a time she wished to go  
to see her mother, who was a heathen,  
for the purpose of talking to her about  
her soul's concern. On reaching home  
her mother expressed much pleasure at  
seeing her, and spread a mat for her to sit

down upon; and as the first act of the  
mother on such occasions is to provide  
something for her children to eat, told her  
that she would go and cook some rice for  
her.

The girl replied that she was not hun-  
gry, and did not wish to eat, but wanted  
to talk with her. The mother replied that  
she would talk with her after she had  
prepared her rice. The little girl persist-  
ed in her wishes, telling her that as she  
worshipped idols, and might lose her soul,  
she had a desire to speak to her about  
Jesus Christ. The mother expressed her  
dislike at what she had said; and as the  
child still continued to say that she wished  
to talk with her, she threatened to pun-  
ish her. The little girl said in reply,  
"Mother, though you do whip me, I must  
talk with you about Jesus Christ," and be-  
gan to weep.

The mother's heart was touched; she  
sat down and her little daughter talked  
with her and prayed with her. The  
child's interest in her behalf was so great,  
that she was heard praying for her mother  
during all parts of the night. The result  
was that the mother forsook her idols and  
became a Christian, and her conversion  
was followed by the conversion of one or  
two others.—Missionary Advocate.

## IMPOSTORS.

It is not a pleasant thing to keep up a  
cry of warning against men claiming to  
be ministers, but who can furnish no  
proper credentials. Yet facts continue to  
come out showing that if a man has a  
good address, and is a fluent speaker, it  
is easy for him to find some church that  
will take him as its religious guide, with  
little or no inquiry as to his character or  
record. No long since, there was in this  
city a man who had been excluded from  
the Presbyterian ministry, but who had  
readily found a Congregationalist pul-  
pit, for a time, in an adjoining state.  
For want of proper credentials, he failed  
of finding any church in this vicinity, but  
two weeks since he was ordained as a  
Baptist minister in another State. And  
we learn of another case, of a man now  
preaching to a Congregational church in  
Massachusetts, who lost his standing  
among the Methodists, and whose licen-  
sure was withdrawn by one of our local  
associations when the facts in the case  
came out. Yet one of our country parish-  
es persists in employing him. Verily is  
character of no account if a man be only  
"smart" and can talk glibly. We de-  
sire to record our most earnest and em-  
phatic protest against such irregularities.  
In tolerating such persons, any church is  
doing sister churches and the cause of  
Christ a grievous wrong, and in the end  
is likely to reap the whirlwind itself; as  
several of our churches have recently  
found to their sorrow.—Cong.

## INDISPUTABLE EVIDENCE.

ST. ELMO, ILL., July 8, 1874.  
R. V. Pierce, M. D., Buffalo, N. Y.:  
—I wish to add my testimony to the won-  
derful curative properties of your Alt.  
Ext., or Golden Medical Discovery. I  
have taken great interest in this medicine  
since I first used it. I was badly afflicted  
with dyspepsia, liver derangement and an al-  
most perfect prostration of the nervous  
system. So rapid and complete did the  
Discovery effect a perfect cure that it  
seemed more like magic and a perfect  
wonder to myself, and since that time we  
have never been without a bottle of the  
Discovery and Purgative Pellets in the  
house. They are a solid, sound family  
physician in the house and ready at all  
times to fly to the relief of sickness,—  
without charge. We have never had a  
doctor in the house since we first began  
the use of your Pellets and Discovery. I  
have recommended the use of these medi-  
cines in several of the most severe and com-  
plicated cases arising from, as I thought, an im-  
pure state of the blood, and in no one  
case have they failed to more than ac-  
complish all they are claimed to do. I  
will only mention one as remarkable,  
(though I could give you dozens). Henry  
Koster, furniture dealer of this place,  
who was one of the most pitiful objects  
ever seen, his face swollen out of shape,  
scales and eruptions without end, extend-  
ing to his body, which was completely  
covered with blotches and scales. Not-  
thing that he took seemed to effect it a par-  
ticle. I finally induced him to try a few  
bottles of the Golden Medical Discovery,  
with daily use of the Pellets, assuring  
him it would surely cure him. He com-  
menced its use some six weeks since, tak-  
ing two Pellets each night for a week,  
then one each night, and the Discovery  
as directed. The result is, to-day his skin  
is perfectly smooth, and the scaly eruptions  
are gone. He has taken some seven  
or eight bottles in all, and considers him-  
self cured. This case had baffled the skill  
of our best physicians. Messrs. Duns-  
ford & Co., druggists of this place, are  
selling largely of your medicines and the  
demand steadily increases, and they give  
perfect satisfaction in every case.  
Respectfully, W. H. CHAMPLIN,  
Agt. Am. Exp. Co.

## The Morning Star.

After fifty years of efficient service, the  
Morning Star now enters upon its second  
Half Century with an experience full of  
promise, and a purpose full of hope.

The WESTERN DEPARTMENT will be  
continued in charge of Rev. A. H. HUL-  
LING, not so much under a separate head  
as heretofore, but as a part of the whole  
paper. The paper will have more unity,  
but every locality, East, West and South,  
will be fully represented.

Editorial assistance is now engaged,  
ample and competent.

## Liberal Offers.

We offer the following inducements to  
our patrons:  
Any subscriber to the Morning Star,  
who will furnish the name of a NEW ONE,  
can have the two copies of the paper for  
one year, at \$4.50, strictly in advance.

Clubs of six or more, ONE-THIRD BEING  
NEW SUBSCRIBERS, can have the Star at  
\$2.00 each, strictly in advance.

We will furnish the Star, with other  
periodicals, at the following rates:

STAR and "Wide Awake" (the  
popular new juvenile maga-  
zine),..... \$4.00  
"and Harper's Magazine,  
Bazar or 'Weekly'.... 5.75  
"and 'Arthur's Home Mag-  
azine'..... 4.50  
"and 'Scribner's Monthly' 5.70  
"and 'New England Far-  
mer'..... 4.75  
"and 'Smith's Bible Dic-  
tionary'..... 4.60  
"and 'Life and Epistle of  
Paul'..... 4.60

Will not pastors, and all interested in  
Christian work, exert themselves in ex-  
tending the circulation of the Morning  
Star? It is a helper that can not well be  
dispensed with, and we appeal to you, ser-  
vants of the Master, to introduce the pa-  
per wherever it is not taken.

Let us all make one grand rally at the  
opening of the semi-centennial volume,  
and induce every Freewill Baptist to take  
the Star. In doing so, we shall benefit  
the subscriber more than any other per-  
son. And we may commend it with con-  
fidence to all, as a paper that is liberal  
and progressive, alive to every good  
work.

We shall aim to have correspondence  
fresh and timely. This will include let-  
ters from the principal centers in this  
country, and from foreign lands. We  
shall have a special correspondent in  
Washington during the session of Con-  
gress, and in Philadelphia next summer  
to picture the great Centennial Exhi-  
bition.

As the denominational organ, the Star  
will aim to be the fair and impartial cham-  
pion of all our interests, to uphold our  
faith without being dogmatic, to give the  
latest news from all the churches, and  
also to include whatever may be of cur-  
rent interest among all denominations.

Said a pastor to his congregation, on  
the first Sabbath in January: "In pro-  
viding yourselves and your families with  
reading matter for the year, let me ad-  
vise you to take the Morning Star." And  
we rejoice to know that many pastors are  
successfully urging the Star upon the at-  
tention of their people.

## SUNDAY SCHOOL LIBRARIES.

The Printing Establishment has published quite  
a number of Sabbath School Books, and by ex-  
changes with other publishers can furnish schools  
with the best of Libraries at wholesale prices,  
quite as low as can be purchased anywhere.  
Among our own books are,

Prize Series,  
Rainy Day Series,  
Mrs. Child's Series,  
Bright Day Series,  
Starlight Series,  
Miscellaneous.

I. D. STEWART,  
Dover, N. H.

## SUI GENERIS.

TRADE MARKS REGISTERED

MASON & HAMLIN

CABINET ORGANS.

UNEQUALLED in quality, UNAPPROACHED in capacity and excellence by any other. Awarded THREE HIGHEST MEDALS

AND DIPLOMA OF HONOR AT VIENNA, 1873; PARIS, 1867.

ONLY in Europe, or which present such un-  
rivalled excellence as to command a wide sale there. ( )  
ALWAYS awarded highest premiums at Indus-  
trial Expositions, in America as well as  
abroad. Our organs have been preferred  
in all where any organs have been preferred.

BEST Declared by Eminent Musicians, in both  
hemispheres, to be UNRIVALLED. See  
PATENTED CIRCULAR, with quotations of more  
than One Thousand (sent free).

INSIST on having a Mason & Hamlin. Do not  
take any other. Dealers get LAMSON con-  
missions for selling inferior organs, and for this  
reason often try very hard to sell something else.

NEW STYLES with most important improve-  
ments ever made. New  
Solo and Combination Stops. Superior  
Etiquette and other Cases of new designs.  
PIANO-HARP CABINET ORGAN. An ex-  
quisite combination of these instruments.

EASY PAYMENTS. Organs sold for cash; or  
on time, for monthly or quarterly  
payments; or rented until rent pays for the organ.

CATALOGUES and Circulars, with full particu-  
lars, sent free. Address: MASON &  
HAMLIN ORGAN CO., 154 Tremont Street, BOSTON;  
25 Union Square, NEW YORK; or 80 & 82  
Adams St., CHICAGO.

THIS PAPER IS KEPT ON FILE AT THE OFFICE OF

W. H. YER & SON

ADVERTISING AGENTS, 733 SANSON ST. PHILADELPHIA, PA.

Get an Estimate from us before making any Advertising Contracts.

## Freewill Baptist PUBLICATIONS.

The Morning Star. Is a large religious paper of eight pages, in its fifty-first volume. It is able, literary and progressive. The publication office are Boston and Chicago, but all communications, save for the Western Department, should be addressed to Dover, N. H.

Terms per year - \$3.00 in advance, 2.50 Special offers, strictly in advance, with no commission paid. One old and one new subscriber. \$4.50 Clubs of six or more, one-third new subscribers, each \$2.00 Postage is paid by the publisher.

The Little Star and Myrtle are Sabbath School papers, printed alternately weeks, on superior paper, beautifully illustrated. Both papers are of the same size, but the LITTLE STAR is for an older class of readers than the MYRTLE.

Terms: single copy, each, 30 cents. Packages of ten or more to one address, each, 25 cents. Payment always in advance, and no commission allowed on money sent. Sample copies sent free.

Lesson Papers of the International Series, for both adults and children, are printed monthly, at the rate of 100 copies to one address for \$7.50. If the order is for less than four months at a time, the charge will be at the rate of \$6.00 per hundred. Payment in advance. Sample copies sent free.

The Register contains, in addition to the usual Calendar the names of all Freewill Baptist churches, arranged in their appropriate Quarterly and Yearly meetings, with their statistics; the names of all ministers and their post-office addresses, officers of our benevolent societies, an account of our literary institutions, obituaries of deceased ministers, &c. Price, 10 cents a copy; 50 dozen; \$4.00. Postage, 2 cents per copy.

The Psalms is the denominational Hymn Book, extensively used, printed on both white and tinted paper. Largebook, in Sheep, \$1.00; Morocco, \$1.10; Morocco gilt, 1.50; Turkey Gilt, 2.00. Postage, 9 cents each. Small, Morocco, 85 cents; postage, 4 cents.

The Sacred Melody is a small book of 225 hymns and several tunes selected especially for prayer meetings. 35 cents; postage, 2 cents.

The Chorale is a larger book of hymns and tunes than the Sacred Melody. 50 cents; postage, 6 cents.

The Book of Worship only a few copies left. All gilt edge; \$1.00 Postage, 10 cents.

The Tribute of Praise is a Hymn and Tune book, prepared for no one denomination, and is well adapted to social worship or congregational singing. Price \$1.00 per copy; and 75 cents each when fifty or more are taken. Postage, 8 cents.

Butler's Theology discusses briefly, but clearly, all the questions of doctrinal theology, and the author's views are those generally accepted by the denomination. \$1.00 postage, 12 cents.

Butler's Commentary by the same author,—Prof. J. J. Butler, contains two volumes, one on the Gospels, and the other on Acts, Romans and Corinthians. It is an excellent help for Sabbath schools and family reading. \$1.00; postage, 12 cents.



## The Morning Star

WEDNESDAY, OCTOBER 4, 1876.

G. F. MOSHER, Editor.

A. H. Huling, 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, DORCHESTER.

It doesn't require a remarkable gift of prophecy to foretell that the idle, lazy boy will make a poor and thriftless man. It is no more certain that a tree without blossoms in the spring will find itself without fruit in the autumn than that these youthful loafers will be public burdens in advanced life. It is useless to point to now and then a distinguished person, who is represented to have been an idle boy, in contradiction of this. For it will invariably be found that their idleness was exceptional, and that in the occupation in which they afterwards excelled they were always more or less industrious. If parents would remember this, and if the young people themselves would remember it, then we should find fewer loafers in the midst of all the work to be done, fewer idlers with so many and so excellent schools on every hand, and last of all fewer criminals and paupers in our workhouses and jails. If you can not give the children an education, give them a trade. And if you can not give them either, at all events teach them to be industrious, and that will admirably serve them in place of both an education and a trade.

## MISSION WORK IN THE CHURCHES.

When missions are mentioned we are apt to think of labors in behalf of the far off heathen nations, or of the extremely destitute portions of our own land. Much has been done within the last century to carry the gospel into those regions of moral darkness. It is the glory of the present age, and strikingly illustrates the power of the gospel not only over the individual life, but also its power over whole communities and nations. This work is rapidly increasing, and must prevail until the vast hordes of Asia and of savage Africa shall hear the joyful sound, and become obedient to Christ.

But this is not the whole work of missions. Christendom itself is only partially christianized. The gospel leaven has indeed entered the mass, and begun its enlivening influence, but as yet is far from having pervaded the whole. What is the truth with regard to the most favored localities among us? Take New England, dotted all over with churches, where from the beginning the pure word has been preached, and all the means of grace richly enjoyed. Even here but a portion of the people habitually attend church. In the cities much the larger part of the population rarely visit the sanctuary or in any way subject themselves to direct gospel influences. In the country a few families in some neighborhoods attend church, while the rest are absent; in others whole districts are thus negligent, while Sabbath violation in one form or another is almost universal.

We may well ask in view of such circumstances, are the churches fulfilling their high mission? Is it enough to have a meeting house, a congregation, and weekly service for the few, while the masses are not reached? The great commission is, Go ye into all the world, and preach the gospel to every creature. It is just as much our privilege and duty to bear the gracious message to those sitting beneath the shadow of our church spires, who are neglecting the great salvation, as to carry it to the distant nations. The spirit of true religion is the same everywhere, to search out the wanderers, and bring them to the Saviour.

This subject, we are glad to say, is attracting general interest. Some churches are alive to their privileges and obligations, recognizing the truth that when we have attended upon the usual means of grace for ourselves, we have but made a beginning. What has so blessed us must be conveyed to others, and we must bear it to them. How can we enjoy the blessings of the sanctuary and of our Christian homes, yet do little or nothing to extend the same to our fellow immortals who are without God and hope?

The great cause why many churches are languishing, with little more than the form of life, is that they do not breathe this missionary spirit, are not actively engaged in the work of winning men to Christ. No true Christian can be selfish, no true church of Christ can confine its sympathies and activities to its own members. Without the exercise of benevolence, without laboring for the good of others, we become dwarfed and withered in our own souls. If a church would prosper, let the members go forth as missionaries to those among and around them who are unconverted.

There is enough for all to do, to increase the Sabbath school and the Bible class, the prayer and conference meetings, and the Sabbath congregation. Not only so, but to labor in every fit way to win those who as yet will not put themselves in the use of gospel means. Each church should be a nucleus for gospel effort, a fountain of gracious influences to bless all within its reach.

Does each pastor know how nearly the families in his congregation are supplied with religious reading? This is a favorable time to put the Morning Star into many of these families.

## THE ANNIVERSARIES.

The Committee of Arrangements invite special attention to the programme presented in the Star. A large number of speakers have been appointed and have accepted their appointment. The time each speaker is expected to occupy has been designated in the invitation to speak—thirty minutes to the first, and fifteen minutes to each of the others on the various subjects—and the Committee will hold themselves responsible for the execution of the programme on this basis. It is, therefore, a thing devoutly to be wished, by the Committee, at least, that all exordiums be short, and all perorations shorter. If the imagination of the hearers be left to supply both, so much the better. The topics to be discussed are so important, the time for their discussion so limited, that there is need that every minute of each speaker's time be filled full of the gist of the matter.

It will be seen that the exercises begin half a day earlier than heretofore. This change is made according to a suggestion of last year's Anniversary Convention. It will also be observed that the "Discussion on Retrenchment" in raising the funds of our Benevolent Societies is assigned for Tuesday, at 2 P. M. The importance of the interests involved in this discussion calls for the fullest possible attendance of the members and friends of the Benevolent Societies at that hour.

Earliest, but unsuccessful, efforts have been made to secure women as speakers before the Woman's Mission Society. Probably very few of the sisters aspire to positions on the public platform. But it does not follow that some of them have not a cross to bear even there. No one can doubt the good results would more of them consent to speak for the cause for which they work so well.

The hour of opening each session has been assigned with reference to affording those on Committees opportunity to attend the devotional meetings and the speaking without neglecting the business of their Committees; and it is earnestly desired that all Committees hold their meetings, as far as practicable, at 8 A. M., and at 1 and 6 P. M., so that no Committee may be in session while a devotional meeting or a public business or speaking session of the Anniversaries is in progress. In this way only can the speaking reach and benefit the largest number. The continuous sessions of two or three large Committees during the regular exercises have sometimes had the practical effect of procuring an Anniversary failure—a thing we can ill afford.

Special prominence has been given on the programme to meetings for Prayer and Praise. The Committee earnestly hope that this arrangement will be welcomed by all, and that every one attending the Anniversaries will make a covenant with God in his closet at home to attend faithfully these devotional meetings and to pray and work in them.

In this way they may be made occasions of spiritual quickening and power. Let us all begin to pray at once, and come to the Anniversaries praying that the Holy Ghost be present at this annual gathering with power, and that a revival of spiritual religion commence then and there that shall extend to all our churches, and give new life and greater efficiency to all our benevolent operations. Might we not confidently expect such a revival to mark a new epoch in our denominational life?

## A STATEMENT OF FACTS.

The recent action of the North Baptist Association of Boston, in appointing a committee to investigate the reported essential departure of the Warren-avenue Baptist church of that city (of which the Rev. George F. Pentecost is pastor) from the faith and practice of the denomination, has called out a full statement of facts from a member of that church, from which it appears, as most people knew before, that the action of Mr. Pentecost, and of the Warren-avenue church, has been only honorable and Christian throughout.

The author of the statement to which we refer, speaking of the church which Mr. Pentecost left in Brooklyn before coming to Boston, says:

His church in Brooklyn administered the Lord's Supper as an exclusive privilege of the Baptist sect, while he regarded it as the equal privilege of all sects in the church of Christ. His church declared baptism, i. e., immersion, and membership in a Baptist church, to be essential qualifying conditions to participation in the Lord's Supper, while he declared his conviction that a regenerated character and a godly life were the only qualifying conditions known to be the only conditions imposed upon communicants by the Baptists or any other Christian sect, celebrating the Supper. Rather than make an issue in a church where his relations had been peculiarly happy, and his ministry peculiarly blessed, Mr. Pentecost resigned his pastorate, much to the regret of his people.

Upon his resignation in Brooklyn the Warren-avenue church immediately called him—for the third time—to its pastorate. Before accepting the call Mr. Pentecost stated his convictions upon the communion question, and his objection to the clause in their then articles of faith, that made immersion a prerequisite condition to the Supper, and urged the church to consider well before pressing the call. This he did in a protracted interview with a large number of the church, and in a letter to the committee of the church and society, which afterwards became the basis of his settlement.

The statement then proceeds to sketch

the subsequent history of the case, up to the appointment of the committee referred to, and adds that when the matter comes up for discussion in the Association "the real question will not be as to open or close communion, per se, but 'Is close communion so essentially a feature of the Baptist faith and practice that the rejection of that dogma and the discarding of that practice deprive a church of her status in the denomination?'—which the friends of the liberal movement claim should be answered in the negative."

It is worthy of note that the only basis on which the Warren-avenue church rests is claimed to be a New Testament and a denominational one, and that therefore the church is not out of, but in, the denomination. Whatever difference of opinion there may be as to that, it is agreed on nearly all hands that this liberal movement is one of conscience, and that the brethren representing it are worthy of all Christian love and fellowship. At any rate we do not see how our brethren of the straighter Baptist sort can object to it, for it is in perfect accord with the principle laid down by the Examiner & Chronicle, which we quoted last week, that "tranquillity gained at the cost of principle is always short-lived," and that "no one" should "be induced to enter into any compromise with evil, or to consent to any tolerance of it through dread of making discord." That, as we understand it, is exactly the position of the liberal brethren, for while they value peace and concord at their proper worth, they value an allegiance to conscientious convictions still higher.

## THE CAMPAIGN AND ITS ISSUES.

The end of our quadrennial campaign approaches. In a little more than a month, the millions of voters in our country will have deposited their ballots, and thereby expressed their views of the policy which should govern in the future. This contest, occurring on the centennial year of the republic, was naturally looked forward to with more than ordinary interest. Its actual character, as it is now manifest, affords sufficient proof that the anticipations indulged in are realized. The strife is hot and bitter; important issues are involved, and the result is uncertain.

These features would seem to render the campaign one of the most important for years, though nearness of the point of observation is not always favorable to clear and impartial vision. The hour is one of great responsibility. It is needful that we as American citizens, as well as Christians, understand the nature of this responsibility and be prepared to meet it. The two great political parties, the one of which is seeking to retain the control of the government, and the other to obtain it, have each a history. The general character of these respective histories, especially during the twenty years' existence of the party in power, is well known. There are things recorded against each of them which their most devoted adherents would gladly blot out. But it can not be denied that the party in power, in spite of all its blemishes, has been pre-eminently the party of liberty, justice and progress. Does not its record in the past entitle it to be trusted in the future? Is not this record far more valuable than mere promises without such a record?

The candidates of the opposing parties are, perhaps, all things considered, the strongest that could be presented. The elements which must enter into the formation of an estimate of their respective merits are personal character, ability and past private and public acts. It is not an enviable task with good that everything pertaining to a candidate for the highest office within the gift of the American people is subjected to the closest scrutiny. The results of present developments would seem to indicate that the party in power is, in its candidates, especially fortunate, while the opposing party is in some respects, at least, unfortunate.

The position of the opposing parties, respectively, upon the question of currency, civil service and the policy to be pursued towards the people of the states recently in rebellion, can not be overlooked. The position of the party in power, as a whole, is unmistakably in favor of a currency on a specie and sound basis, affording protection and encouragement to the industries of the country. The position of the opposing party, as a whole, can not be regarded otherwise than in favor of an inflated currency, which, though it may afford immediate relief, is likely to be attended with results unreliable and unsatisfactory.

That the civil service needs to be reformed is unquestionable. The record of neither party upon this subject is enviable. But are the needed improvements likely to be undertaken and accomplished by a party which originated the doctrine, "to the victors belong the spoils," and to which it has ever closely adhered in practice, whenever it has been in power, and whose members seem just now especially hungry for the feed afforded by the public crib? While also it is true that the rebellion at the South was long since subdued in name, are there not indications that its spirit still survives? Do not the colored people still need sympathy and protection? To our mind, to ask these questions is to answer them. To which of the great parties the welfare of the South can be most safely entrusted is obvious. The future can be read in the past.

The leading issues of the campaign

being such as we have enumerated, it is no wonder that the Christian patriot watches and studies every event which may be in the least ominous. The results of the pending election will affect our country for good or evil for years, it may be for centuries to come. How important, as subsequent events have proved, were the presidential elections of 1844, of 1860, and of 1864, respectively! It would seem that the one near at hand is scarcely less so. There is every indication that it will be close. All proper efforts to meet the duties of the hour should be made. And may God save our country!

THE SCOURGE OF SAVANNAH. The yellow fever is scourging Savannah with a relentless hand. A letter from a citizen in one of the Boston papers estimates that of the 30,000 inhabitants of the city about 9,000—all who had the means or the inclination,—have left the place until the fever abates, and that of the number left about 15,000 have to be fed by the hand of charity, and all the sick ones, say about 2000, nursed by the same hand. These statements picture the distressed condition of the city more clearly than any other statement could. The vast number to be fed and nursed of course consumed all the surplus food long ago, and now their main reliance is upon the contributions from other places. Boston, New York, Chicago, &c., are contributing freely both of money and provision, and volunteer nurses are offering themselves. Meanwhile the deaths run from fifteen to fifty per day. Half the population of Brunswick, Ga., are also prostrated by the disease; the supplies are exhausted, and unless relief is speedily afforded the sufferers, many will die of starvation. There is almost no hope of any general abatement of the disease, which is malarial in its nature, until the approach of biting frosts, which may a kind Providence hasten.

STRANGE ADVICE. A subscriber, who failed to sign his name to his letter, preferring to hide himself behind the signature "Anonymous," writes to advise the Star "to cease its contentions on the subject of baptism," and adds that "what has been said on that subject has hurt and hindered the Star more than anything else that ever was printed in it."

Dear friend, we have had no contention over the subject of baptism. It would have seemed less strange if you had complained that the Star had not said enough on that subject. And rest assured that until we are convinced that the Free Will Baptists have accomplished their mission, and that the world accepts and practices the true mode of baptism, the Star will not cease earnest work in that direction. At the same time it hopes always to be courteous in what it may say, and will try to rightly divide the word of truth.

## BRIEF NOTES.

It is a noteworthy fact that Queen Victoria has seen a change in the occupancy of every European throne since she became sovereign.

The Young Men's Christian Associations, in Maine, will hold their eleventh annual convention in Saco, Oct. 6, 7 and 8.

It was by means of one of N. S.'s caricatures that Tweed was recognized and so arrested in Spain.

Observe the description of a tour of Switzerland and the Rhine, which our English correspondent, the Rev. Dr. Goadby, begins in this issue.

Five students have withdrawn from Princeton College, rather than sit with a negro. That increases the negro's chances of finding gentlemen among those who remain.

A well-signed call is in circulation for a meeting of delegates from all evangelical churches, in Philadelphia, Franklin Institute Hall, Oct. 17, to consider what action the Christian church should take to prevent war.

Rev. Edward Abbott has in preparation a series of books for young folks. They will be warmly welcomed by all who are familiar with the peculiar gifts of his pen, and especially as a grateful change from the highly sensational literature on which the juvenile mind has been accustomed to feed. The books will combine practical instruction and entertainment, somewhat after the character of the famous "Rollo" and "Franklin" stories of his father. The first volume will soon appear.

On and after the third week in October the "STAR" will go to press about thirty hours later than it now does. This is to enable us to give our readers current religious and secular news to a later date. Denominational news sent promptly by Monday morning's mail can thus appear that same week.

## Denominational News.

Education Society.

AN APPEAL TO THE CHURCHES. Shall our young men in the schools who are preparing to enter our ministry receive the usual full term disbursement at the close of the present term? This is the question for the churches to answer in the next few weeks. We have occasion for thanksgiving that the hard times have not reduced the number of young men in our institutions who have this glorious work in view. But the hard times do increase their necessities for aid.

The last quarterly collections for this purpose were taken by our churches in June, and helped us safely out of a great extremity. Another collection is now due, and the need is very pressing. Without a general response from the churches, the next appropriation to our students can not be made. Failure to make it means disaster to our The-

ological school and discouragement to all our young men who are studying for the ministry. We can not afford this either denominationally or as churches.

Brethren in the ministry, will you not—every one who has not done so within three months—ask your churches and congregations for a collection for this cause on the third Sunday in October? Do not let the fact that your people can give but little deter you from asking for that little. They will give it cheerfully and thank you for giving them the privilege. Give them the facts in the case so that they can give intelligently. They will thank you for the information. Many of you can illustrate the subject very forcibly from your own experience.

Friends in the churches, come to our help. Give as God has prospered you to this good cause of his. Give as unto him, and let your prayers attend the gift that he will send his Spirit upon those you thus help and make them mighty messengers of his word.

Forward all money, as early as possible, to me at Lewiston, Maine.

E. N. FERNALD, Cor. Sec.

## Hillsdale College.

A correspondent writes favorably of the college. Work on Griffin Hall is progressing rapidly, and it is hoped that some of the rooms in it may be occupied during the latter part of the winter. Three of the new buildings are already occupied. Prof. Dunn is on duty in the theological department, and so are Prof's Butler and James. Every department of the college is prospering, and its friends are earnestly and faithfully seeking to promote its welfare.

## Notes from the Provinces.

On the train from Frederickton to St. John, I chanced to meet Bro. McLeod, the genial editor of the Religious Intelligencer, which is the organ of the liberal Baptists in this section. From him I learned some interesting facts regarding the cause of God in that province. Bro. McLeod was on his way to one of the district meetings of which their conference is composed. They have seven districts, about 140 churches, and have enjoyed more than usual prosperity this year. They think the returns next conference, held in October, will show nearly or quite 1000 baptisms.

The church at St. John, of which Bro. Parsons, formerly of Maine, is pastor, has shared largely in the favor of God, having received to its membership by baptism the past year more than 100. The brethren in that province are working with courage and hope in the cause. Spent the night at the Bangor House, kept by one of the members of Bro. Parsons' church, a house which I can commend to any of my friends who may have occasion to stop over at St. John for a night, or a month—took the steamer Empress for Annapolis, and tried that boisterous passage which so many of our brethren have tried before.

The next day a trip across the Bay of Fundy from Annapolis, and then a stage ride of 80 miles, brought us to the place of the Free Baptist Yearly Conference, at Port Medway. The royal mail coach makes the 70 miles across the province in about 12 hours driving time. The most of this journey is over the mountains and through the forests of such a character as to suggest Longfellow's opening sentence of Evangeline.

"This is the forest primeval."

On the way we saw a pair of oxen yoked by the horns instead of the neck. The loneliness of this road may be imagined by the fact that porcupines browse by its side comparatively undisturbed. We made the journey through the dust and fire. The fires were burning in the woods more or less of the way. The provinces have been suffering for the past two months with a severe drouth, now happily broken by a gracious rain.

As the delegate of the Maine Central Yearly Meeting I met a cordial reception by the members of the conference. This conference is best described to N. H. people by saying that it thoroughly reminds one of former sessions of their Y. M., when all anniversaries were held in connection with it—with these changes, that it is not so large and holds longer. This begins Wednesday evening and closes say Monday noon. It has been a meeting of intense interest, fully up to that of any one previously held.

Father Brown, of R. I., now in his 72d year, has been spending three months most pleasantly in revisiting his former fields of labor. He came here more than twenty years ago, and has spent many pleasant years on and off in this province, having crossed, I think he told me, seven times from the states and back. He thinks now that this is his last visit. He opened the Y. M. by preaching a sermon on Wednesday evening. Bro. Minard, of South Boston, a native of this province, preached a most interesting sermon on Thursday evening from these words, "To every man his work." It was a good key to all that followed. Conference convened Thursday at 10 A. M., and there was no other preaching until Sabbath morning. Very interesting prayer meetings and business meetings, with the anniversaries, occupied all the time until 10 P. M., Saturday evening. The conference is composed of two Q. M.'s, and has 31 churches in all. The educational meeting on Saturday evening was one of the best and very interesting. Sunday A. M., was occupied by the corresponding delegate from New Brunswick. The after-

noon by Bro. and Sister Phillips, and the evening by the writer. Of this conference and its field and work, I may have something else to say at another time.

C. B. PECKHAM.

Port Mowton, N. S., Sept. 20, 1876.

## For Storers College.

What shall we do? Shall we close the only educational door open to young men or women of color, in this great district of country? If it is kept open much longer, we must have help. Our buildings and lot and farm, with some additional endowment, bearing a small and somewhat uncertain income, are all free. Our only debt is to teachers. We do not propose to endanger this property even if we have to let the work stop. God willing, so much shall be preserved to the denomination to which it is entrusted. It is worth in dollars and cents much more than all we have put into Storers College.

But we can not possibly carry on the school without at least \$1500 per year in addition to our present income. To do such a work as the Lord is calling us to do, we need \$3,000 per year.

We have the promise of additional endowment in the future, but that will not pay teachers or repair buildings, or pay insurance policies. Every one says the work must go on, but the churches are already overburdened.

If we look to the East we find in the large churches, at our Quarterly and annual gatherings, numerous interests, both needy and worthy, urgently presented. If we look toward the West, we are fearful of trespassing upon territory that belongs to others. How can we make brick without straw? This is God's cause. He has manifested his approval in a wonderful manner. He has given such evidences of his favor in the hundreds that have here found Christ, in the lives of almost a hundred Christian young men and women who have gone out to teach and preach the blessed gospel, in the stable, self-supporting churches that are growing up around us, that could not be, but for the teachers and preachers sent to them from the schools that we shall never doubt that, "Thus far the Lord has led us." I have never, for a moment, doubted that if the people could see and understand our work, see it just as it is, we should be able to go on and accomplish it. This is not a struggle for denominational extension simply. It is infinitely beyond that. It is an effort to give to tens of thousands of people, once slaves, now freemen, the means of holding and using that freedom. It is an effort to raise them by means of a Christian education to the position of good, intelligent and faithful citizens of this great republic.

N. C. BRACKETT.

Harper's Ferry, Sept. 20.

## A Profitable Season.

The minister's Institute at Hillsdale was a season long to be remembered by those who were present. No time was lost by mere forms, but the Institute proceeded at once to the practical work for which it had been called, and as the members had evidently come together for lasting good, questions of vital importance were not wanting. Among the subjects discussed was the change of the Sabbath from the seventh to the first day of the week, and it was so ably handled by Dr. Butler that by a unanimous vote he was requested to prepare a tract for publication on that subject.

Evidence of regeneration, mixed membership, and church discipline were also discussed.

The lectures were able and well adapted to the occasion. Professor Dunn opened to our understanding the book of nature and revealed its teachings of God and duty. He showed that the earth beneath as well as the heavens above declare that God rules and is worthy of praise.

Professor Butler, in a clear, concise way, pointed out some of the causes of failure in, and qualification for success in, the gospel ministry.

Dr. Bowen brought fresh from his experience in pastoral work the best ways of presenting the truth to produce conviction. The basis of the best preaching was to have the word of truth, like the Prophets, as fire shut up within.

Dr. Ball presented the distinctive peculiarities of F. Baptists, and showed that their mission was not accomplished.

Professor James lectured on the course of theological study and urged its importance.

Last but not least was an address by Miss Cilley on the mission cause in India. Many hearts were moved in sympathy and many eyes to tears as she set forth the great need of money and laborers to cultivate that foreign field.

We separated with the assurance that the time had been well spent, and as our own hearts had been watered we would in like manner water others. With interest we look forward to the next annual Institute, that we may again reap its benefits.

T. S. ROBERTS, Sec.

## Churches in Vermont.

Bro. Atwood, of Sutton, who has taken the pastorate of the departed Bro. Tarker, is busy and efficient in his work. His is the only church in town, and is well cared for. Its S. school numbers some 250 persons, embracing every district, and divided into five schools, taught each Sabbath, and furnished with workers from the church. It is called the largest and best managed school in the State, according to its size and territory. The church is well united, spiritual in worship, and generous in means. A collection of \$20.00 was taken on the Sabbath for Home Missions, and \$22.00



had just been collected by the ladies, for Foreign Missions. Following this offering to God in which Bro. Atwood was much engaged, Monday morning, a gift of a valuable sewing machine, from parishioners, was presented Mrs. Atwood, in appreciation of her work, which was a very welcome and grateful surprise. "Give and it shall be given you."

The church at Lyndon Center, with its Seminary, is prospering. The present school-term opened with nearly 100 pupils, and is under the able and popular instruction of Mr. Brown, formerly of Bates College. Bro. Noyes, the pastor of the church, is loved and prized by his people. The pastor has arranged to meet the Mission appointments soon, by monthly subscriptions and the aid of collectors.

We found at North Danville, our excellent Bro. Milliken, formerly of Auburn, Me., and more recently of Parker's Head, B. M.'s pastorate is indeed among the hills, as well as among good people. His place is commanding and desirable, especially for one who loves his work, as our brother does.

We felt thankful for the very kind welcome of Bro. M. and family, with the collection of some \$10.00 for Home Missions on the Sabbath.

St. Johnsbury church occupies one of the most inviting and promising fields in Vermont. The town itself is unsurpassed in beauty of location and scenery. Its business is permanent, active, and compensating, under the wise and enterprising Fairbanks. These gentlemen have really built the town, and a good town it is, in morals, churches, schools, and business, and have given it a very valuable public library building. Bro. Roys, the pastor of our church, is evidently doing a valuable work. Additions to the church are made almost monthly. Their house of worship is well located, finished and furnished in its basement, both pleasant and convenient. We were pleased in spending a part of the Sabbath with them, enjoying their kindness, witnessing their success, and receiving a collection of \$20.00 for Home Missions.

Our church at W. Derby is situated on the borders of a sheet of water, unsurpassed in beauty, and impressiveness of surrounding hills, where our great and dear Heavenly Father is lovingly seen and felt. Bro. Tozer is now the able and devoted minister of this people. This entire part of W. Derby depends upon Bro. T.'s ministry for moral and religious services, and is well supplied I doubt not.

The Wheelock Q. M. in session at East Charleston, was attended with unusual interest. Its numbers were not large, but its spirit of love and benevolence was blessed. Ours is the only church here, and is now supplied part of the day each Sabbath, by Bro. Nickerson, who also supplies the church at W. Charleston. Bro. N. is an excellent worker, not only in the church but S. school, and is doing valuable service for Christ in this section. The afternoon of the last day of the session, was devoted to the S. schools in the Q. M. The exercises by the children and others were of a high order, and very encouraging. The preaching and social meetings produced a good impression.

The Home Mission cause was cordially received, and generously endorsed in a collection of some \$50.00.

#### Ohio and Penn. Y. M.

The forty-third session of the Ohio and Penn. Y. M. was held with the F. Baptist church in New Lyme, O., commencing Sept. 1. Rev. T. H. Drake, pastor of the New Lyme church, was called upon to preside. The reports from some of the Q. M.'s indicated valuable accessions during the year. Many churches have been greatly blessed. The Crawford Q. M. was not reported. Those long acquainted with our field of labor regard the present outlook as hopeful. Our ministers are able and consecrated, and within the last two years have increased considerably in numerical force.

Prof. Dunn, of Hillsdale, Mich., Dr. Ball, of New York, and Rev. S. Aldrich, of Elmira, N. Y., were with us and preached with their usual vigor and effectiveness, and were warmly greeted by all, especially by the few surviving witnesses of their early ministerial efforts. Rev. A. H. Chase also came back to visit this old field, where he has spent many years of labor in other days. Prof. N. C. Brackett, of Storor College, was present, and made a very interesting statement of the condition of the Educational and Mission work among the Freedmen in the Shenandoah Valley, urging the claims of the school upon the friends of the Freedmen everywhere. A collection was taken to aid in his work.

Resolutions were passed reaffirming the advanced ground taken by the Y. M. upon the Educational, Moral and Religious questions of the day, emphasizing especially the importance of temperance, and the proper observance of the Christian Sabbath, and recognizing with gratitude the conscientious firmness of the managers of the International Exposition at Philadelphia, in refusing to open the exposition grounds on the Sabbath.

The devotional meetings were good. The social meeting, Saturday, P. M., was a glorious feast. The pastor of the church, together with his people and the citizens generally, greatly endeared themselves to their guests by their cordiality and generous hospitality. The place of holding the next session was left to the decision of a committee, and will be announced in due time. O. D. PATCH, Clerk.

#### Ministers and Churches.

We learn that the religious interest in our church in Portland, Me., is unusually good for the season of the year.

On the third of Sept., eight brethren and sisters received baptism and the hand of fellowship to the First F. B. church in Mt. Vernon, Me.

The Stephenstown & Nassau church continues to enjoy the blessings of heaven. Last Sabbath was a good day. We had the pleasure of baptizing five persons, one of whom was a man of gray hair, more than sixty-eight years of age, who addressed the listening multitude in an impressive exhortation, after coming out in the water. Four of the candidates had unfixed with the church previously.

I. B. COLEMAN.

**CHURCHES PLEASE COPY THE EXAMPLE.**  
—A large gathering of the members of the Franklin church, N. H., and of the public generally, tendered Rev. J. Willis, and his esteemed wife, a substantial token of their appreciation of his labors on the 21st ult. The gathering was a surprise, assembled at the church, and after an appropriate speech by a beloved brother, which was responded to by their late pastor, a donation of about \$300, nearly all in cash, was presented, as a parting token of Christian love and regard. Mrs. W. also received at the same time, a magnificent quilt, two comforters, two costly dresses, a web of cloth, and a variety of useful articles.

JOHN WILLIS.

The last Sabbath in September was a glorious day for the church at East Hebron, Me. Twenty-eight converts were baptized by Rev. D. Allen, twenty-six of whom united with the church. The good work of grace noticed in the Star a few weeks ago, is still progressing among us. A powerful meeting was enjoyed that evening at the church, and at the close fifteen came forward for prayers. A delegation from the Y. M. C. A. is still laboring with us. Pray that this good work may continue.

Z. J. WHEELER.

**QUARTER-CENTENNIAL OF PARK ST. CHURCH, PROVIDENCE, R. I.** We clip the following from the Providence Journal of Sept. 25:

Yesterday being the twenty-fifth anniversary of the organization of Park Street Free Baptist church, in the afternoon services were held appropriate to the occasion, when Rev. Mr. Brewster preached from Philippians II: 16; "Telling forth the word of life," the central thought being that the work of the church is the publishing of the gospel of Christ. After a clear exposition of this thought, the speaker gave a brief history of the church from its organization in 1851, until, with sixteen members, through its varied fortunes up to the present time, with a good congregation and a pleasant and cheery house of worship. He then read the records pertaining to its organization, commencing with a meeting of a dozen persons early in that September, twenty-five years ago. He also read a letter from Rev. S. Church, of Taunton, Mass., the second pastor of this church, concerning his pastorate in 1853, which was full of pleasant reminiscences of those times, and one from Rev. Charles S. Perkins, of Portland, Me., the long time pastor of the church, during whose pastorate the present church edifice was erected, which was full of Christian fellowship and the kindest wishes for the welfare of the church. These exercises were most interesting, and awakened many memories, pleasant and sad, among those present, especially the older ones. The services closed with the administration of the Lord's Supper.

#### Good Work.

The Wear Q. M. Mission Committee are trying to carry out the work of the Quarterly Conference, by looking after the delinquent churches in our borders. The writer, with another brother, visited, a few weeks since, the church at So. Wear, where once was a strong and vigorous church, but now its numbers are very much thinned out. But a few are remaining. Bro. Bailey, the deacon and clerk, holds his trust sacred and will to the end. God bless him in his declining years. It is important that each Q. M. be especially interested in all the churches. Frequently by a little encouragement the weak churches may become strong. We have an instance of that kind where a few months ago there was no regular preaching; now they have a settled pastor, and are flourishing. J. C. O.

#### Rev. G. P. Ramsey.

The Poland church, N. Y., wish to offer the following in memory of the late Rev. G. P. Ramsey:

Whereas, our dear brother has been called from his earthly employment, to the higher life, therefore

Resolved, That, in the intimate relation of member and former pastor of our church, we behold in him the true Christian, the able minister, and untiring worker in the Master's cause, and that we still strive to imitate his virtues.

By order of the Church.

#### WESTERN.

REV. O. S. HARDING has resigned the pastorate of the church at St. Joseph, Mo., and closes his labors in October. He returns to his old field in the Worth Co. Q. M. to labor with the Lot's Grove church.

Rev. F. B. MOULTON has closed his labors with the Raymond church, Wis., in order to devote his whole attention to the New Berlin church and one or two other points located near by.

#### Quarterly Meetings.

MIAMI Q. M.—Held its last session with the Maine church, September 2 and 3. Rev. A. M. Simington, of the Warren, Me. church, was the guest of the Rev. A. H. Whitacre, of the Richmond & Licking Q. M., were with us, and it seemed that all the brothers and sisters came together with the determination to make this one of the best Q. M. sessions, which by the Rev. A. H. Whitacre, on Saturday, at 11 o'clock, A. M., Rev. A. M. Simington preached; in the afternoon a business meeting was held and closed with a good social meeting; and in the evening Rev. A. H. Whitacre preached. On Sabbath morning we had a Sabbath school prayer meeting from 8:45 to 9 A. M.; from 9 to 10, Sabbath school; from 10 to 11, social meeting; at 11, preaching by Rev. A. H. Whitacre, after which was administered the Lord's Supper. At 3 P. M., Children's meeting; in evening, preaching by Rev. A. H. Whitacre. This was a change from our usual custom, and we think a good one.

Whereas, our beloved and esteemed brother, Rev. S. F. Tufts, who has so ardently and faithfully labored for the promotion of the Master's cause and the winning of souls to Christ, and the general interests of the Miami Q. M., and his sister Q. M., meetings, has gone to another field of labor, therefore

Resolved, That while we regret to lose his efficient labors among us, yet we pledge him our best wishes and prayers in his new field of labor, hoping that the Lord will crown his efforts with complete success.

T. E. WELLMAN, Clerk.

FOX RIVER Q. M.—Held its last session with the Ohio Grove church, Sept. 15-17. Business was all done in perfect harmony. The churches were all represented by letters and delegates. The session was one of more than usual interest. There seemed to be an increasing interest from the first meeting to the last, and all felt that it was good to be there. We were favored with the presence and labors of Rev. L. Sargent, from Yt., and Rev. D. G. Holmes, from Chicago, who added much to the interest of the meetings. By request of the Blackberry church, after a satisfactory session, Brother L. D. Boynton was ordained to the work of the Christian ministry in the following order: Sermon by Rev. D. G. Holmes; Reading of Select Scripture, by Rev. E. M. Baxter; Consecrating Prayer, by Rev. J. S. Baxter; Charge by Rev. L. E. Bixby; Hand of fellowship by J. S. Prickett; Benediction by the candidate.

Next session with the North Kingston church, Dec. 15-17. E. M. BAXTER, Clerk.

RENSSELAER Q. M.—Held its last session with the Poughkeepsie church. The clerk was not able to be present, but it was said to have been a good session. Preaching during the

session by Rev. Mr. Fuller, pastor of the Stephenstown church. The clerk was made a committee for locating next session.

I. B. COLEMAN, Clerk.

PLANT RIVER Q. M.—Held its full session with the Liberty church, commencing on Saturday before the second Sunday in Sept. The meeting was protracted one week. Preaching by the writer, assisted by two Methodist brethren. The meeting, with God's blessing, resulted in the hopeful conversion of twelve or thirteen souls. On Sunday, Sept. 11, the writer baptized six converts, and gave the hand of fellowship to seven. More are expected to follow soon. The church is much encouraged.

F. P. TAYLOR.

HUNTINGTON Q. M.—Held its last session with the church at Waterbury Center, Sept. 1-3. The churches were very well represented by delegates, and by nearly all of the ministry. The business of the conference was harmonious, and the occasion was one of much interest and spiritual refreshment. Next session with the church at Huntington.

C. W. REYNOLDS, Clerk.

ROCK & DAKE Q. M.—Held its Aug. session with the Oakland church. The attendance was not large, but the public social meetings were deeply interesting. The Oakland church reported that two had been added by baptism, and two by letter. Their new pastor, Rev. O. H. True, is well received, and is earnest and active in his new field. Missions and Sabbath schools were remembered, and a good common season was enjoyed.

Next session with the Rome church. Opening sermon, Friday evening, Nov. 10, by Rev. O. H. True.

L. HULSE, Clerk.

#### Business Notices.

**IMPURE BLOOD.** In morbid conditions of the blood are many diseases, such as skin eruptions, ring worm, boils, carbuncles, sores, ulcers, the pimples. In this condition of the blood try Vegetine, and cure these afflictions. As a blood purifier it has no equal. Its effects are wonderful.

**EBLANT HAIR** is woman's crowning beauty. When it fades, she fades as well. While it is kept bright, her personal attractions are still maintained. By preserving the hair fresh and vigorous a youthful appearance is continued through many years. Those who grieve should know that hair turning gray too early should know that Ayer's Hair Vigor prevents it, and restores gray or faded hair to its natural color. It is a clear and healthful preparation, containing neither oil, dye, or anything deleterious, and imparts to the scalp what is most needed—a sense of cleanliness and delightful freedom from scurf or dandruff.

—New Haven (N.C.) Times.

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

The Queen City Mezzograph Co., of Cincinnati, O., offer in another column of this paper a beautiful picture, produced by a new art, entitled, "The Cross of Roses." This new art is exciting great curiosity, and none are able to determine how the picture is made. The first edition of "The Cross of Roses" was picked up at once. The picture is pleasing to the eye, contains a lesson for every one, is a study, and a sermon with a good text. The Company are reliable, honest and prompt business men, and their statements may be relied upon. Send your 50 cents at once for an instruction, and you will get in return a beautiful picture, and you can tell how, that will excite wonder that it can be furnished so low.

#### Notices and Appointments.

**Wanted Immediately.**  
Reports from all the Secretaries of Home Mission Societies, in connection with our churches, Q. M.'s, Y. M.'s, and State Societies, East, West, North and South, and the undersigned may be sent to them in his report, at our next anniversary in Oct. at Saco, Me. Please address—Rev. A. S. BURGESS, Lewiston, Me.

**Freewill Baptist Anniversaries.**  
Storor Street church, Saco, Me., Oct. 10, 11 and 12.

**TUESDAY, OCT. 10.**  
2 P. M. Meeting for prayer—Rev. J. A. Lowell, leader.  
7 P. M. Discussion on Retrenchment.  
2 P. M. Meeting—Rev. E. W. Potter, leader.  
8 P. M. Anniversary Convention.

**WEDNESDAY, OCT. 11.**  
8 A. M. Meeting of executive committee of Home Miss. Soc.  
9 A. M. Service of prayer and praise—Rev. J. Marshall, leader.

**THURSDAY, OCT. 12.**  
9 A. M. Service of prayer and praise—Rev. I. D. 9 A. M. M. Recess.

**10.** "Annual meeting of the Sunday School Society."  
10 A. M. "Public services."  
Speakers, Rev. J. L. Phillips, J. M. Brewster, E. W. 10 P. M. Meeting for prayer—Rev. S. Curtis, leader.

**11 P. M.** Annual meeting of the Foreign Mission Society.  
Speakers, Rev. N. Fernald, W. P. Perry, B. F. Hayes, D. D.

**12 P. M.** Public services.  
Speakers, Rev. J. L. Phillips, Rev. J. L. Harmon, leader.

**1 P. M.** Annual meeting of the Woman's Mission Soc.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 1 P. M. Public services.

**2 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 2 P. M. Public services.

**3 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 3 P. M. Public services.

**4 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 4 P. M. Public services.

**5 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 5 P. M. Public services.

**6 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 6 P. M. Public services.

**7 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 7 P. M. Public services.

**8 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 8 P. M. Public services.

**9 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 9 P. M. Public services.

**10 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 10 P. M. Public services.

**11 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 11 P. M. Public services.

**12 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 12 P. M. Public services.

**1 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 1 P. M. Public services.

**2 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 2 P. M. Public services.

**3 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 3 P. M. Public services.

**4 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 4 P. M. Public services.

**5 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 5 P. M. Public services.

**6 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 6 P. M. Public services.

**7 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 7 P. M. Public services.

**8 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 8 P. M. Public services.

**9 P. M.** Public services.  
Speakers, Revs. J. A. Phillips, G. C. Waterman and 9 P. M. Public services.

**Notice.**  
The annual meeting of the Mt. State Home Miss. Soc. will be held in the vestry of the Free Baptist church, Saco, Me., on Wednesday, Oct. 11, at 8 A. M. for the election of officers, and for such other business as may legally come before the meeting.

J. BURNHAM DAVIS, Sec.

**Foreign Mission.**  
The members of the F. B. Soc. are hereby notified that the meeting of the F. B. Soc. will be held on Thursday, Oct. 12, at 2 P. M. to act on the following resolutions: 1. To hear and act upon the report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

Report of Executive Committee. 2. To choose officers for the coming year. 3. To act upon any business that may legally come before the meeting.

**MEZZOGRAPH.**  
A NEW AND BEAUTIFUL ART.  
The finest combination of the Old and New World are now looking upon the MEZZOGRAPH ART with wonder and amazement. It is a new and beautiful art, and is now being developed by the GREAT ART, which brings before the admiring public a new science of producing a picture in the most perfect manner. It is a new and beautiful art, and is now being developed



## Poetry.

## HEAVY LADEN.

BY HOPE.

My grief is sore, but not for love of thine,  
My thirst is not to sip of earthly wine,  
Not to be fed with earthly food I pine;  
My hunger is for bread which Jesus breaks,  
My thirst is for that well which all thirst  
slakes.

I'm dying for that blood shed for our sakes  
On Calvary.

I faint, but not for want of thy strong arm,  
My aching heart thou couldst not soothe or  
charm,  
For wounds that sin hath made, there's but  
one balm.

While pardoning love I miss I dare not rest,  
Nor dare I hope that I may be so blest  
As to receive with joy Him as my guest  
Whom I have slain.

I call and knock, I knock and call again,  
And still my strained ear listens all in vain  
To hear the loving voice of Christ the slain.  
Tell me, my friend, if I, all steeped in sin,  
May yet be in his precious blood made clean.  
Will he bring forth a robe to clothe me in,  
And shoe my feet?

Or can it be that I have come too late,  
I could not murmur—mine is sin so great—  
If closed to me forever were the gate.  
O Christ! I can not, must not cease to pray,  
Help me to find Thee, true and living way,  
Forgive my sins. Oh! take my guilt away,  
Make clean my heart.

## ON THE SAND.

BY FLORA A. PAGE.

Do we see the lesson hidden  
In the action of our Lord;  
When the woman stood before him,  
Brought there by the Jewish horde?

Angry voices, her accusing,  
Rose around on every hand;  
But the Saviour, not condemning,  
Swooped and wrote upon the sand.

Moses in the law commanded  
Thee should stone all such as she;  
And the Jews, the Saviour tempting,  
Sought what his command would be.

"Who is without sin among you  
Let him at her cast a stone;"  
One by one—abashed—they left her  
Standing there with Christ alone.

"Woman, where are thine accusers?"  
And he rose and stood before;  
"Hath no man condemned thee?" "No, Lord!"  
"Nor do I, go, sin no more."

Do we read the lesson rightly  
In these sinful latter days,  
When temptations fast beset us  
And we sin in many ways?

When we see a fallen brother  
Do we lend a helping hand—  
Freeing him from all contumely  
Write our judgment on the sand?

On the sand where none will see it,  
Where the waves of love will roll,  
Sweeping it from thought and vision,  
And its memory from the soul.

Let us pray that God will help us  
This great lesson well to heed;  
Judge not of an erring brother,  
Help him in his sorest need.

Growing thus in love and mercy,  
Like the pattern we have known,  
Who bade us be slow in judgment;  
Wrote upon the sand his own.

May this lesson taught by Jesus  
Help us to reach forth our hand,  
Speaking naught but words of kindness  
While love's waves smooth out the sand.

## Family Circle.

[Copyright secured.]

## FROM DAWN TO DAYLIGHT.

BY MRS. ADA KENNAN.

## CHAPTER XVIII.

"Then," said the stranger, cheerily, "be it so."  
What hell may be I know not; this I know—  
I can not lose the presence of the Lord;  
One arm, humanity, takes hold upon  
His dear humanity; the other, Love,  
Clasps his Divinity. So, where I go  
He goes; and better fire-walled hell with him  
Than golden-gated Paradise without.

Having no valid reason to advance for  
remaining at home, Susie attended the  
evening service, but, if she had been  
unable to fasten her thoughts upon the  
sermons delivered during the day, the  
evening found her wholly absorbed in  
self-communings, considering the circum-  
stances in which she found herself, and  
the consequences of obedience. "And  
Harry!" she thought, "if I take this step,  
I can never again commune with him! I  
can not do it! I can not do it!"

But again these words—words of her  
own, repeated by the stranger, rang  
through her soul. "All for Christ," and  
she thought with intense self-reproach,  
"can it be I have come to love my hus-  
band better than my Saviour? O my  
Master, help me! Give me grace for this  
hour!"

At the close of the sermon, when the  
usual preparations were complete for the  
celebration of the Lord's Supper, the  
veteran servant of the Lord, who gave  
the invitation to partake, used these  
words, "We invite all present, who love  
the Lord Jesus Christ in sincerity and  
truth, to commemorate with us our  
Lord's sufferings and death. Those who  
can respond, let them examine them-  
selves, and so let them eat, discerning the  
Lord's body."

"That invitation includes me," thought  
Susie, as she sat with eyes shaded and  
downcast, "but I can not do it."

The "Comforter" brought these words  
to her "remembrance." "He that hath my  
commandments and keepeth them, he it  
is that loveth me." And there came into  
her soul an overwhelming consciousness  
of the guilt of disobedience, and she  
shuddered as she thought of losing her  
Saviour and her hope of Eternal Life.

The bread was passed, but she did not  
raise her head, as it was distributed to  
those occupying the same pew with her-  
self and Harry.

As the deacon passed farther along the  
aisle a fearful sense of loss and condemna-  
tion flooded her spiritual nature, and  
these letters seemed to her mind's eye il-  
luminated with living light. "Do this in  
remembrance of me." "Ah!" she  
thought, "not because I, or another, have  
been baptized, but in remembrance of  
me, the Lord Christ. And I have de-  
nied my Lord, I have denied my Saviour.  
Oh, this fearful weight of woe!"

The deacons returned to the table, and  
again the voice of the brother presiding  
fell upon her ear. "If there are any who  
have been overlooked," he was saying,  
"who wish to unite with us, let them  
manifest it by rising." "O my Lord, my  
Saviour," responded her heart, "another  
opportunity to confess thee!" but the  
temple whispered again, "your church,  
your friends, your husband!" and she  
shrank from the sacrifice demanded of her.

The second time the deacons returned  
with the bread, for several had arisen  
in response to this last invitation, and the  
dear Lord Christ, who was not yet ready  
to lose this child, put it into the heart of  
his servant to repeat the invitation.

"O Jesus, Master," was the cry of  
Susie's heart, "all for Thee! yes, all,  
Lord! help me! I will!" and just as the  
Elder turned to take up the wine, she  
arose and in a few, simple, trembling  
words, told them of the struggle she had  
undergone, ending by saying, "I can not  
give up my Lord, even though I must  
forsake all for him, and, if you will pass  
the bread to me again, brethren, I shall  
be glad to partake of it, even at this late  
hour."

Need I tell you, dear reader, that they  
gladly served her?

When she sat down she did not dare to  
look at Harry, yet the great weight of  
condemnation and woe was removed, and  
once more she felt herself safe in Christ.

When the wine was passed, Harry took  
the goblet from the hand of the Deacon  
and handed it to Susie, and how that  
simple act of Christian courtesy comforted  
her. For she knew by that simple  
token that if he could not approve, he  
did not condemn.

At the close of the service, Harry asked  
permission to "say a few words," and in  
a few well-chosen sentences, he told the  
congregation that he wished to assure  
them that his household would not be  
divided by the step his wife had taken  
that evening, for they (himself and wife)  
had long since agreed that in matters of  
conscience each was not only free to act  
without restraint from the other, but  
should also have all possible aid from the  
other, even though they did not see  
alike. "But," said he, "my mind has  
also been much exercised in regard to  
this communion question, for some time,  
though, thinking my wife firmly estab-  
lished in restricted communion, I have fore-  
borne mentioning it to her, yet I am  
not, and have not for some time, been  
satisfied with close communion; and I  
ask your prayers that I may be enabled to  
see the way of duty clearly, and seeing,  
may have grace to walk in it."

A hymn was sung, an invitation given  
for all that wished for salvation to come  
forward to the altar for prayer, and sev-  
eral responded, and then and there com-  
menced a revival such as R. had not  
witnessed in years.

A few days after this, visiting at the  
house of Elder G.,—the pastor of the  
Free Baptist church,—Susie asked him to  
loan her their "articles of faith," that  
she might compare them with those of the  
"Regular Baptists." Doing this she  
found there nothing to which she could  
not subscribe except the article relating  
to "Moral Agency" which rather clashed  
with her Calvinism.

When she returned the "Treatise,"  
Elder G. asked, "What conclusion have  
you arrived at, Sister Burns?"

She replied that she should not object  
to the greater portion of the "Treatise,"  
but she did not agree with those clauses  
relating to "Election," and "Perseverance  
of the Saints."

"So, you believe," said he, "that a  
person who has become a Christian can  
never backslide? What are you going to  
do, then, with the half-dead and half-alive  
Christians in your churches? I suppose  
you will admit there are such?"

"Yes, Bro. G.," she replied, "but  
they have never been truly converted, or  
if they have they will be reclaimed."

"You believe in the Final Perseverance  
of the Saints, then?" he asked again.

"I believe, Bro. G.," she replied,  
"that if a person has once been truly  
converted, God will not suffer that per-  
son to be lost, but will lengthen out his  
days if need be, that he may be again  
restored."

"Will you allow me to read to you,  
Sister Burns," asked Elder G., "a part  
of the thirty-third chapter of Ezekiel?"

"Yes, thank you," she replied.

Slowly and emphatically, the man of  
God read the first twenty verses of the  
chapter, and the words sank deep in  
Susie's heart, remaining there for many  
months.

clients of their church difficulty, and de-  
claring with no uncertain sound in favor  
of open communion.

"O Harry," exclaimed Susie, as she  
read the letter with tears of thankfulness,  
"I was so afraid that you and Charlie  
and Nell would be grieved and displeased  
by the step I took, that I came near losing  
my Saviour! How good he has been to  
me, to give you all to walk with me!"

"Yes, Susie darling," responded Harry,  
"you remember, doubtless, that 'Bun-  
yan's pilgrim found the dreaded lions  
chained and consequently harmless, when  
he reached them?"

"Yes, Henry?" she replied, "but isn't  
it strange? What an overturning there  
must have been in the old church within  
the past year!"

"But I think," he returned, "that the  
heaven was working in the measure of  
meal when we left them a year ago."

"You do, Harry?"

"Yes, do you remember the occurrence  
of our last Sabbath there?"

"Quite well, Harry!"

"That, I apprehend, had a powerful  
effect on the minds of those present, as  
did also Mrs. Miller's dying request and  
its refusal, by those who were witnesses  
of it."

"I suppose it did, Harry, but what hath  
God wrought!" exclaimed Susie.

"And the end is not yet!" he respon-  
ded.

[To be continued.]

## TO GIRLS ABOUT HOUSEKEEPING.

Begin with your own things and your  
own place. That is what your mother  
will tell you if you rush to her, enthusias-  
tic with great intentions, and offer to re-  
lieve her of half her housekeeping. Don't  
draw that little bucket of cold water to  
have it poured back upon your early zeal.  
Reform your upper bureau-drawer; relieve  
your closet-peg of their accumulation of  
garments out of use a month or two ago.  
Institute a clear and cheerful order, in the  
midst of which you can daily move, and  
learn to keep it. Use yourself to the  
beautiful—which is the right—disposing  
of things as you handle them; so that it  
will be a part of your toilet to dress your  
room and its arrangements while you  
dress yourself; leaving the draperies to  
take off as lightly and artistically hung,  
or as delicately folded and placed, as the  
skirts you loop carefully to wear, or the  
ribbon and lace you put with soft neatness  
about your throat. Cherish your instincts  
of taste and fitness in every little thing  
that you have about you. Let it grow  
impossible to you to put down so much as  
a pin-box where it will disturb the orderly  
and pleasant grouping upon your dress-  
table; or to stick your pins in your  
cushion, even at all sorts of tipsy and un-  
comfortable inclinations. This will not  
make you "fussy"—it is the other thing  
that does that; the not knowing, except  
by fidgety experiment, what is harmony  
and the intangible grace of relation. Once  
get your knowledge beyond study, and  
turn it into fact—which is literally having  
it at your fingers' ends, as I told you,  
and order will breathe about you, and  
grace evolve from commonest things, and  
uses and belongings, wherever you may  
be; and "putting things to rights" will  
not be separate task-work and trouble,  
any more than it is in the working of the  
solar system. It will go on all the time,  
and with a continual pleasure.

Take upon yourself gradually—for the  
sake of getting them in hand in like man-  
ner, if for no other need—all the cares  
that belong to your own small territory of  
home. Get together things for use in  
these cares. Have your little wash-cloths  
and your sponges for bits of cleaning;  
your furniture-brush and your feather  
duster, and your light little broom and  
your whisk and pan; your bottle of sweet  
oil and spirits of turpentine, and piece of  
flannel, to preserve the polish, or restore  
the gloss, where dark wood grows dim or  
gets spotted. Find out, by following your  
surely growing sense of thoroughness and  
niceness, the best and readiest ways of  
keeping all fresh about you. Invent your  
own processes; they will come to you. I  
shall not lay down rules or a system for  
you. When you have made yourself  
wholly mistress of what you can learn  
and do in your own apartment, so that it  
is easier and more natural for you to do it  
than to let it alone—so that you don't  
count the time it takes any more than that  
which you have to give to your own bath-  
ing and hair-dressing—then you have  
learned enough to keep a whole house, so  
far as its cleanly ordering is concerned.

Don't keep going to your mother. You  
have every one of you probably some little  
independence of money; or some possi-  
bility of economizing it. Buy your own  
utensils; set up your own establishment,  
if only by slow degrees. You will know  
the good of it then; and you will be set-  
ting up your character at the same time.  
There will be no sudden violent resolution  
and undertaking, which drafts aid and  
encouragement from everybody about you,  
getting up prospective virtue by subscrip-  
tion, and upsetting half the current  
order of the household for an uncertain  
experiment. Be in earnest enough to  
make your own way, and before you or  
anybody else thinks about it, you will have  
become a recognized force in the domes-  
tic community; you will have risen into  
your altitude without assumption, just as  
you are growing, by invisible hair-  
breadths, into your womanly stature.

Then, some day, you may say to your  
mother, "Let me have charge of the  
china-closet and pantry, please;" and you  
may enter upon a new realm, having fair-  
ly conquered your own queenhood. And  
I can tell you this new one will be a

pretty and a pleasant realm to queen in;  
an epitome of the whole housework prac-  
ticed in dainty, easy little ways. Shelves  
to be kept nice, wiped down with a soft  
wet cloth wrung from the suds that cups  
and silver have come out bright from;  
cups and silver, plates and dishes, to be  
ranged in the prettiest lines and piles and  
groups on the fresh shelves; cupboard to be  
regulated with light daily touches and  
replacements; yesterday's cake and cake-  
basket, fruit or jelly, custards or blanc-  
mange, to be over-looked and newly-  
dished for the next table-setting; the nice  
remnant of morning cream to be trans-  
ferred to a fresh jug, and put in a cool,  
clean corner; to-day's parcels, perhaps,  
to be bestowed; and the doors closed,  
with a feeling of plenty and comfort that  
only the thrifty, delicate housewife—who  
knows and utilizes the resources that are  
but uncomfortable odds and ends to the  
disorderly, heedless, procrastinating one—  
ever has the pleasure of. All this is,  
costly and in miniature to the larger care  
of kitchen and larder, what the little girl's  
baby-house has been (if she began, like a  
true woman-child, to "spin and weave" for  
her womanly vocation) to the "house  
of her own" that she—you—began to talk  
of then, and that you are earning a right  
to now. And pretty soon this daily care  
—this daily pleasure—will have become a  
familiar thing, a thing easily slipped into the  
day's programme, and never to be a  
mountain or a bugbear any more, either  
to do or to teach; because you "know  
every twist and turn of it," and it is not a  
process of conscious detail, but a "simple  
whole that you can dispose of with a sin-  
gle thought and its quick mechanical ex-  
ecution."

In like manner, again, you can take up  
cooking. You can learn to make bread,  
until the fifteen minutes' labor that it will  
be for you to toss up the dough for to-  
morrow's baking will not seem to you a  
terrible infliction, when it happens that  
you may have it to do, any more than the  
mending of a pair of gloves for to-mor-  
row's wearing; simply because it will be  
an old, accustomed thing that you know  
the beginning and the end of—not a  
vague, untold toil looming in indefinite  
proportions, that are always the awful  
ones.—A. D. T. Whitney, St. Nicholas,  
August.

John Bunyan being once asked a ques-  
tion concerning heaven which he could not  
answer, because the Bible had furnished  
no reply, very wisely advised the querist  
to follow Christ, and live a holy life, that  
he might by and by go to heaven and see  
for himself.

## FACTS.

BY A. S. A.

About Several Things.

While the paper upon which the War-  
rington (England) Guardian is published is  
0.004 inch in thickness, iron sheets  
have been sent to its office which are only  
0.0015 inch thick, or only three-thirtieths  
the thickness of the paper. These iron  
sheets are as flexible as ordinary printing  
paper, and at the same time are so tough  
as to be torn with difficulty. So says the  
Guardian.

Among the various objects which the  
steamer Challenger met with in her scien-  
tific cruise was a belt of gigantic sea-  
weed, near the Amsterdam Islands, in the  
South Indian Ocean, of which single  
plants, it is stated, grow to a length of a  
thousand feet, and as large around as a  
man's body.

Professor Chapman, of University Col-  
lege, Toronto, Canada, thinks that sea  
water is salt, in order to prevent its evap-  
oration as rapidly as it would were it  
fresh. Also to regulate the evaporation,  
as the more salt water contains the less it  
will evaporate. Thus when the water is low  
the conversion into vapor will be slower,  
while if more fresh water is added, the  
rapidity of evaporation increases.

Training horses by electricity has been  
frequently practiced of late in Yorkshire,  
England. Not long ago a farmer was  
convicted and fined for cruelty to a mare  
which he was taming by electricity at a  
public sporting ground.

In the line of woolen factories, Massa-  
chusetts leads all the States, with her 429  
mills. Pennsylvania stands second, New  
York third. In cotton, Massachusetts  
leads, with her 341 cotton establishments  
of all sorts. Rhode Island stands second.  
Nearly all our silk manufacturing is done  
in New York, New Jersey, Pennsylvania,  
Connecticut and Massachusetts. Massa-  
chusetts makes twenty-five per cent. of all  
the paper manufactured in the United  
States. Pennsylvania, Ohio and New  
York are the great iron States.

Only two States have a longer shore-  
line than California—Florida, with 1,144  
miles of gulf coast, and 363 miles of At-  
lantic coast, and Texas with 1,209 miles  
of shore-line. The whole shore of the  
Pacific coast is 3,374 miles, not including  
Alaska, which has, all told, 9,330 miles.  
The aggregate of shore-line of the Pacific  
coast belonging to the United States is  
set down at 11,840 miles, and for the Gulf  
States at 6,843 miles.

A sea turtle weighing 760 pounds,  
seven feet and a half long and six and a  
half wide, the largest ever seen on the  
northern coast, has been caught in Vine-  
yard Sound, near Wood's Hole, Mass. It  
is to be placed in the Cambridge Museum.

## Bible Questions.

[Answers in three weeks.]

95. What is the first account of a company  
of goldsmiths?

96. What other companies are mentioned  
in connection?

97. What does Isaiah say of the goldsmith?  
[Answers requested from younger readers.]

Answers.

95. 1 Kings 19: 4-5.

96. Gen. 18: 19; Luke 1: 13; Gen. 8: 10;  
Judges 13: 3.

## Literary Review.

EVERY-DAY TOPICS. A Book of Briefs. By  
J. G. Holland. New York: Scribner, Ar-  
strong & Co. 12mo. pp. 391. (\$1.75)

This book says a great deal. And it sug-  
gests a great deal more than it says. And  
nearly all, both of what it says and what it  
suggests, is good and sensible. Almost every  
social topic is treated in it. Here are terse, brief  
utterances on culture, literature and literary  
men, criticism, the popular lecture, personal  
dangers, personal development, preachers and  
preaching, Christianity and science, revivals  
and reforms, Christian practice, the future  
church, the common moralities, the woman  
question, amusements, the temperance ques-  
tion, social intercourse, politics, social life and  
American life and manners. Of course most  
people know that the book is made up of ed-  
itorial and other briefs of the kind that Dr.  
Holland has contributed to Scribner's Month-  
ly. And they will know, too, that therefore  
they are not exhaustive treatments of any sub-  
ject dealt with. But they are so much like  
better for that. They are full of suggestions.  
They set people to thinking. And their value  
depends, in a general way, almost as much on  
this feature as on any other. Whatever a per-  
son wishes to write about or think about, he  
could come to this book, and somewhere be-  
tween the covers find some utterance to set  
his wits to work. Dr. Holland is not a male  
writer. He is fresh and original. He picks  
his subjects out of the current of daily life.  
Hence they treat of to-day and not of yester-  
day, albeit they are enriched by the experience  
both of yesterday and of the day before.  
Hardly any will agree with all he says,  
but he says it all well, and we commend the  
volume to the attention of all who can get at  
it. It deserves a place with his other popu-  
lar books.

A SONG OF AMERICA, and other Lyrics. By  
V. Volpe. New York: Hancorn & Co.  
10mo. pp. 206.

As we opened this book the eye fell upon  
this line:

"Thou hast a sure Redeemer—it is he!"

—and that in spite of Murray's general order  
not to let an objective case come after the verb  
Be. But the writer's object seems to have  
been to make a rhyme for minister, and "it is  
he" would not have answered at all. There  
is, indeed, some poetry in the volume, but it  
is mainly of the rapturous, untrammelled kind.  
The "Song of America" is emphatically so.  
It sounds in metaphors, in wild imaginings,  
and in unaccountable and inexplicable uses  
of rhetoric. But it is patriotic, we should say  
more patriotic than poetic. Several of the  
lyrics have considerable merit. The author  
is doubtless a person of romantic tempera-  
ment, and finds relief as well as delight in  
this mode of expression.

NINETEEN BEAUTIFUL YEARS; or, Sketches  
of a Girl's Life. Written by R. S. Foster.  
With an Introduction by Rev. R. S. Foster.  
D. D. New York: Harper & Brothers.  
10mo. pp. 241.

"Tell everybody to be good." That was  
one of the dying expressions of the young  
girl whose beautiful life this book chronicles.  
It is full of tender, touching, loving passages,  
and made more beautiful because they  
were originally penned for only the writer's  
eye. We can do no better than to make this  
extract from the Introduction, which is de-  
served both by the book itself and by the sis-  
terly affection that has given it to the public.  
Dr. Foster says:

The book is the joint production of two  
minds, consisting mainly of excerpts from  
the private journal of the gifted girl, who was  
unconsciously penning her own biography,  
and collected with great good taste and  
care by her sister, with added reflections and re-  
miniscences of her own. There is everywhere a  
freshness and sparkle which rarely adorn the  
pages of the best writers. While the story  
presents an exquisite and rare truth, it is  
exquisite and rare throughout, undoubt-  
edly the extracts from the private journal lead  
the chief charm to the volume. . . . We are  
all the time startled at finding a child reciting  
to us the profoundest philosophy—transmuting  
the commonest things into sermons of the  
deepest wisdom—eliciting a poem from the  
pebble, the snow-flake, the falling acorn. . . .  
We know of no such collection of gems from a  
single source in the same space. As a whole,  
it is the secret history, naively recited to itself,  
of a wonderful soul, struggling up through the  
weaknesses and bewilderments that compass  
this earthly life, to the pure, calm and un-  
clouded brightness of eternal day. We are  
let in to its doubts and fears, its questionings  
and disquietudes, its longings and hopes, until  
it emerges into the repose of faith and the bliss  
of pardon—the sunlight of infinite love. In a  
word, it is the most entrancing of all histories  
—the history of an inner life—the genesis and  
growth of a redeemed soul. To the cultivated  
and appreciative reader of every age, sex and  
sect, there is spread out here a rare and rich  
feast, from the enjoyment of which he must  
arise a purer, stronger, and better nature.

A MANUAL OF GEOMETRY completes the  
list of Professor Peck's condensed course of  
Mathematics, and is in several respects a val-  
uable addition to the series. Everything essen-  
tial has been expunged, and we have left a  
concise, clear and intelligible text-book of ge-  
ometry. It has been the author's aim to em-  
brace in this series every mathematical prin-  
ciple necessary to the fullest academic or tech-  
nical education, and we think he has reason-  
ably succeeded. New York: A. S. Barnes &  
Co.

Numbers 25-23 of ZILB'S POPULAR ENCY-  
CLOPEDIA and Universal Dictionary are at  
hand. The revision is making a better thing  
of what was already first class in most re-  
spects. The person is doing himself a favor  
who, if he needs a book of this kind, gets this  
particular one. Philadelphia: Baker, Davis  
& Co.—Agent for New England, Horace King,  
Thompsonville, Ct.

## Musical.

We have a miscellaneous list of musical pub-  
lications, all of which are more or less meri-  
torious. Ditson and Co., Boston and New York,  
as usual take the lead, a batch from them con-  
taining several pieces of excellent sheet music  
and a couple of volumes of notes and songs for  
old and young. Of the sheet music, the cam-  
paign song, "Hayes and Wheeler are our  
Choice," by S. N. Mitchell; the "Grand Ova-  
tion March," by H. D. Jones; "Pearly  
Streams," (waltz) by Louis A. Case; and  
"The Belle of Orangedale," (Song and cho-  
rus) by J. A. Bartley and H. P. Danks, are  
worthy of mention.—THE ENCORE, by L. O.  
Emerson, a collection of secular and sacred  
music; and WHIPPOORWILL, by W. O. Per-  
kins, containing a complete elementary course  
for public schools and juvenile classes, are  
above the ordinary range of that kind of mu-  
sical production.

Next we have OUR FAVORITE, a school  
singing-book, by H. P. Danks, and published  
by G. D. Russell & Co., Boston. It is our  
favorite, too. It is a collection of copy-right  
songs, duets, trios and sacred pieces, compos-

ed and arranged expressly for the public  
school, seminaries and the home circle. The  
fact that it is copy-righted is commendation  
in itself, for the publishers would not take that  
pains with worthless matter. The volume  
will win its way by real merit, with a fair  
chance.

THE CROWN OF GLORY, published by Jan-  
sen, McClurg & Co., Chicago, is in a different  
line from the above, having been prepared  
for the Sunday school, and religious social  
meetings. It also contains a responsive serv-  
ice for each month of the year. S. W. Straub,  
a musical author with a good record, prepared  
the volume, which will be likely to serve use-  
ful ends.

## The Magazines.

The contents of the October Atlantic in-  
clude an account of The Battles about Atlanta,  
by Gen. O. O. Howard; a description of the  
Neighborhoods of Jerusalem, by Charles Dud-  
ley Warner; an unusually attractive chapter  
of Gossip, by Mrs. Kemble; a paper on  
George Sand, by T. S. Perry; a capital short  
story entitled The Thorndale Telegraphs, by  
an anonymous writer; a sketch of A Librarian's  
Work, by John Fluke; a critical essay on  
the Songs of the Troubadours, by Miss Pres-  
ton; two more chapters of The American, by  
Henry James, Jr.; a paper on Dickens's Oliver  
Twist, by E. P. Whipple; and Poems, by T.  
B. Aldrich, H. H., and G. P. Lathrop. The  
editorial departments of Recent Literature and  
Education complete a very strong number.  
Boston: H. O. Houghton & Co.

The Sanitarian for October deals with  
such subjects as Deformities and their Relation  
to Hygiene, Air, Lepers of Jerusalem, Sun-  
shine, Brooklyn School-houses, Medico-Legal  
Science—Proceedings Medico-Legal Society,  
Good Humor, Sanitary Appliances at the Cen-  
tennial, State Medicine in Massachusetts, Yel-  
low-Covered Hams, Impurities of Drinking  
Water, Public Health, Berlin Board of Health,  
and American Public Health Association Pro-  
gramme. New York: P. O. Box 1966.

The Record of the Year, for October, is at  
hand. Its object is "to preserve, in chronologi-  
cal order



## Literary Miscellany.

## THINGS TO REMEMBER.

All that is false in this world below  
Betrays itself in a love of show;  
Indignant Nature bids her lash  
In the purple-black of a dyed mustache;  
The shallowest of will trip in French,  
The would-be critic will misquote French;  
In short, you're always sure to find  
A sham in the things folks most prize;  
Beau-pouls are noisier when they dry,  
And you always walk with your weakest  
eye.

Never turn a blessing around to see whether  
it has a dark side to it.

No scanty is our present allowance of hap-  
piness that in many situations life could scarcely  
be supported if hope were not allowed to  
relieve the present from the pleasures borrowed  
from the future. — Johnson.

It were well if there were fewer heroes; for  
I scarcely ever heard of any, except Hercules,  
but did more mischief than good. These over-  
grown mortals use their will with their  
right hand and their reason with their left. —  
Jeremy Collier.

God chooses that men should be tried, but  
let a man beware of tempting his neighbor.  
God knows how and how much, and where  
and when. Man is his brother's keeper, and  
must keep him according to his knowledge. —  
George MacDonald.

## CATACOMBS OF ROME.

The new Italian people, the new civiliza-  
tion, the new Italian art, the new Italian  
literature, begin in the catacombs of  
Rome. There is the origin of all that  
afterward became great. It is there that  
the new people, the poor, the weak, the  
children and women, the aged and the suffer-  
ing, all whom the Roman patrician and  
the ancient historians despised in their  
pride as "vulgus" and "plebs," are as-  
sembled. It is there that the stranger,  
the oppressed, the persecuted, the con-  
verts, the threatened victims of the circus,  
or the tortured of the Emperors, found a  
shelter and a home. There is a whole  
cycle of art and poetry in these cata-  
combs. It is not poetry as yet, perfect in  
form, precise in language, elegant in  
style; but there is in everything an effort  
to convey a sentiment under an image,  
to show the ideal in the reality, to give a  
symbol to architecture, to painting, to  
sculpture, and to the inscriptions. The  
way in which these innumerable galleries  
have been cut under the old "campagna  
Romana," these intricate and confusing  
passages, diverging in every direction—  
the work of terror and necessity, and yet  
eloquent in their mysterious teachings,  
enjoining separation from the world, and  
the world's pleasure, speaking of hope in  
an immortal life, which alone could make  
such an abode endurable. From this  
mystery, from this ideal, arose the archi-  
tecture of the new religion. The  
paintings which cover these walls often  
show the inexperience of the artist and the  
ignorance of the people; sometimes the  
traditions of antiquity reveal themselves  
in the images; yet through that ignorance,  
through those traditions you perceive the  
new idea, the new faith, destined to ani-  
mate and transform all things in the  
face, in the look, in the attitude of those  
figures, which, with eyes upturned and  
hands pointing to heaven, are types of  
new Christians, and no other than the  
Christians. You recognize the novelty of  
the Christian painting at every step by  
the intensity of feeling, by the inspiration  
which animates these rude figures, and  
which determines their arrangement, and  
suggests their forms. No picture of dis-  
tress, despair or desolation is there, where  
desolation must have assumed its most  
fearful aspects. In those dark vaults you  
may see now the Good Shepherd gently  
bearing the young lamb in his arms,  
showing his protection to the weak and  
innocent; now four compartments in  
which are drawn subjects from the Old  
and New Testaments, surrounded by garlands  
of flowers and fruit; now in the ark, or  
Job on the dung-hill, or the miracle of  
Cana, the multiplication of loaves, or  
Lazarus rising from the tomb. More fre-  
quently it is Daniel in the lions' den, a  
symbol of martyrdom by wild beasts; or  
Jonas ejected by the whale, a symbol of  
martyrdom by water; or the three chil-  
dren in the furnace, a symbol of martyr-  
dom by fire. These scenes of triumphant  
martyrdom were evidently painted to  
give courage and consolation. But no  
traces of contemporary persecutions, no  
representations of Christian slaughters do  
we find; nor scenes of bloodshed to awake  
hatred and revenge, while images of par-  
don, love, and hope are predominant.  
This is Christian painting in the cata-  
combs. This is Christian symbolism.

We pass to sculpture. The resting-place  
of their dead ones would not be left with-  
out a trace of affection and of regret.  
Sculpture begins with hieroglyphics,  
with figures void of proportion or grace,  
of no importance except from the idea  
they represent. Thus a leaf expressed  
the fragility of life; a boat with a sail the  
rapidity of life; the dove bearing a  
branch the approach of a better life. Here  
the eagle, unable to represent the secret  
idea of the artist, called in the assistance  
of language. Every word in the inscrip-  
tions betrays want of knowledge; every-  
thing proves that it was the poor, the ig-  
norant classes of the people, which the  
new religion was about to regenerate.  
Latin inscriptions in Greek letters, faults  
of language, errors of construction, in-  
correct orthography all reveal the in-  
correctness of the artist, actively cutting the  
expressions of their grief and of their hopes  
in the stone, before which they fall on  
their knees and weep and groan. "Here  
is Florentinus, happy little lamb of God,"  
says one. "You fell too early, Con-  
stantine, miracle of beauty and goodness,"  
said another, and so on. This was early  
Christian art and poetry. But from those  
miserable dens, which the persecutors  
perhaps heard of with contempt, a new  
civilization was about to arise. Rome  
was mined by a subterranean city, and  
that city had mined the foundation of the  
Roman power. — Macmillan's Maga-  
zine.

## TWO FAMOUS PULPITS.

The following is taken from the *Ad-  
vance*, and is from the pen of Mr. J. B.  
T. Marsh:

The whimsical devices on their old  
signboards used to give odd names to  
English inns, sometimes, "The Bad  
Beggar," "The Bag of Nails," "The  
Cret Cat," "The King's Arms," "The  
Bear and Billet," "The Angel," "The  
Elephant and Castle" still offer beer,  
beef and beds—these articles being thus  
enumerated according to the English inn-  
keeper's conception of their relative im-  
portance. "The Elephant and Castle"

stands at the focus of six great converg-  
ing roads that lead Surreyward from as  
many London bridges over the Thames.  
It was a famous hostelry and starting-  
point for stages, generations ago. The  
railway station at its side has taken its  
name. And the stranger in London,  
seeking out Mr. Spurgeon of a Sunday  
morning, is told to take omnibus or train  
"to the Elephant and Castle," since his  
Tabernacle stands hard by this noisy and  
historic corner.

There is a slight metallic flavor to the  
services at the Tabernacle. You go  
early; and find the front doors closed.  
There is a waiting crowd in the street be-  
fore the open gates. They know the  
ropes. You probably don't. But the  
tourist principle is to go ahead until some  
one stops you, and you push in. Two or  
three gentlemen step up and inform you  
that the doors will not be open for ten  
minutes. But one of them kindly offers  
you a ticket which will admit you by the  
side entrance at once. A little carnal  
complacency over your own energy in  
pushing forward, mingles, perhaps, with  
your grateful appreciation of this kind-  
ness to a stranger. This abates some-  
what when you discover that this bit of  
paper is a small envelope bearing on its  
face a printed request for a contribution.  
Other attentive gentlemen step up, as you  
move along toward the side entrance, and  
show you where to deposit your "ticket"—  
in a box on the passage wall. Your  
complacency quite evaporates when you  
get within that privileged door and are  
requested by the bustling old lady who  
acts as usher to remain in the wall aisle  
until the pew-holders have taken their  
seats. Thereupon you cultivate the devo-  
tional mood by studying the bulletin  
board—just through the open door, in the  
vestibule—while recites, in poster type,  
the names and prices of that they can be  
purchased—on Sunday. I suppose—in a  
rear room of the Tabernacle, and by  
recounting the placards on the wall of the  
audience room which state the amount of  
the contribution last Sunday for the pas-  
tor's college—as the theological seminary  
is called—and the sum that is needed to-  
day to meet the week's expenses. Giv-  
ing certainly ought to be a part of week-  
ly worship. But, in the lack of placards  
and gate-keepers to urge people to pray  
and sing, it did seem to me that the Ta-  
bernacle idea exaggerated its relative im-  
portance.

The house is full, to the wall seats and  
standing room in the third gallery—as it  
is every Sunday the year round. There  
are many strangers, but the congrega-  
tion is chiefly composed of the shop-keep-  
ing and artisan classes. On the average,  
it is a logy one intellectually. These are  
people who drop their hats—something that  
the well-born and well-bred Englishman  
is unlikely to do as the educated Ameri-  
can is to use "git" for get. Women here  
and there are nursing their babies.  
The deacons, who sit in a semi-circle  
on the platform behind the preacher—are  
honest, thick-necked, sluggish-faced  
Englishmen, human equivalents of much  
dunce the preacher does not aim high.  
But he shoots straight at the mark. The  
sermon is of the fashion of his published  
discourses—an off-hand, fluent, energetic,  
somewhat common-place talk, enlivened  
by witty turns and home thrusts. His  
great power as the chaplain of the com-  
mon people lies briefly in his fresh and  
vigorous way of putting the good, old, fami-  
liar truths.

This sermon gave evidence of a hasty  
preparation, as if his college and paper had  
crowded it into a corner of Saturday  
night or Sunday morning. He is over-  
worked, and has had to spend too much  
time of late years in enforced idleness.  
His health would probably be better if he  
did not smoke quite so many cigars "to  
the glory of God"—to quote his own flip-  
pant words when defending this self-in-  
dulgence from his pulpit. He has one of  
the homeliest faces in the kingdom. Such  
a coarse mouth never belonged to a na-  
ture of really fine fiber. He is thorough-  
ly evangelical. His fame as a preacher  
depends in no sort on sermons spiced  
with semi-heterodoxy. He lends in-  
fluence to Mr. Moody's work, and occa-  
sionally spoke in his meetings. But he  
rarely engages in any outside labor that  
does not promise a return of some sort  
for his church or college. If any one  
coaxes him into the provinces for an an-  
niversary address, it is a graduate of his  
theological school or a church that is  
zealous in its support. His alumni are  
loyal to it and strongly marked with  
his characteristics—Spurgeonese, if not Spur-  
geons, as some one has wittily said.

About half a mile from the Elephant  
and Castle, on Blackfriars Road, one  
finds another famous place of worship—  
Surrey Chapel. Built for Rowland Hill  
nearly a hundred years ago, it has been  
the scene of Newman Hall's labors since  
he came to London from his provincial  
parish in 1854. It is a plain, circular  
structure, and it would not be easy to  
fashion more uncomfortable seats than its  
narrow, square-backed pews. The lease  
of the ground on which it stands expires  
soon, when it will be torn down, and its  
place taken, doubtless, by a beer cellar or  
butcher shop. Their new church on  
Westminster Bridge Road, not far away,  
is a fine Gothic edifice, the entire prop-  
erty, including school rooms, &c., costing  
about \$200,000, where mortar and mortar-  
laying skills are much cheaper than in the  
States. The "Lincoln Tower," of which  
Americans have heard before—and half  
of which they paid for—is 220 feet high.  
It contains two class rooms named for  
Washington and Wilberforce. Whether,  
as an "international memorial of eman-  
cipation" it has sufficient significance to  
be worth the \$85,000 which it cost is a  
question.

Mr. Hall's tracts—over one and a half  
million copies of "Come to Jesus" have  
been circulated in Great Britain alone—  
have made his name familiar to his coun-  
trymen. His anti-slavery zeal and his  
hearty sympathy with the North during  
the war have made him perhaps still bet-  
ter known in America. But at home he  
has no special fame as a preacher. The  
sermon that I heard seemed, somehow,  
to lack grip, and I remembered far less of  
it, after a few weeks, than of Mr. Spur-  
geon's which I heard months before. He  
must have rare abilities, however, for  
work outside of the pulpit. His church  
is the center of a large and varied system  
of Christian and philanthropic effort, one  
being thirteen Sunday schools with  
6,000 pupils and 400 teachers. He is, in-  
deed, a printer as well as a preacher, hav-  
ing graduated from his father's news-  
paper office before taking his degree at Lon-  
don University. He is a lover of litur-  
gies, and uses the Church of England  
service, slightly altered—coupling a  
prayer for the President of the United

States along with the petition for the  
Queen and the royal family. Another  
peculiarity of his service was a short, fa-  
miliar discourse to children from the same  
text as the sermon which followed it. It  
not only seemed to interest them, but it  
must have increased their interest in the  
rest of the service.

## SCENES OF TRAVEL IN SERBIA.

We journeyed through a village, meeting  
a band of gypsy musicians preceding a  
bride and bridegroom just married. They  
were attended by about a dozen friends  
of all ages, the little girls had their hair  
dressed in a light auburn, not because they  
were wedding guests, nearly all the chil-  
dren here have their hair dyed. We had  
not proceeded far before we met a drove  
of fat pigs coming from the interior, and  
driven by peasants, whose occupation is  
somewhat like mine. I was informed that  
their rate of travel was two hours a day.  
The pigs were fat ones, and had to travel  
immense distances, so they were fed and  
watered at numerous stages. How cheaply  
must these pigs be fattened at their birth-  
place to make so slow a journey profit-  
able! The Serbians have been projecting a  
railway for many years. Each year (but the  
railway is unmade, the country may be said  
to lose thousands of pounds by the want  
of easy transport for their pigs, hides,  
and other products. We traveled along a  
fairly good road, and I admired the solidly-  
built cottages, the orchards of plum trees,  
and general air of rustic well-being.  
Every cottage has a plum orchard  
attached to it throughout Serbia. The fruit  
is a large and luscious damson, and in the  
Autumn the peasant distills part of his fruit  
into slivovitz, a mild sort of alcohol by  
no means unpleasant, and largely drunk,  
and the remainder he dries and exports  
to France, where the finest are delicately  
manipulated and packed into gay boxes,  
and again exported as French plums.  
Magnificent oak trees appeared from time  
to time, standing sometimes singly, and  
sometimes in groups, but most of the land  
was cleared and inclosed. I never saw  
such grievous waste of timber; the fields  
were fenced by a sort of *chevau de frise*  
of oak timber unsparingly used. Paratins  
contains about five thousand inhabi-  
tants. We put up at a hotel, not un-  
like the rest, that is, foully dirty. The Ser-  
bians are in a transition state in respect  
to their houses of entertainment. Hotels  
are to them new inventions; until with-  
in a few years travelers were entertained  
by the villagers, and were expected to  
bring their own bedding and other neces-  
saries. The native Serbians have no idea  
of keeping a house where guests are ex-  
pected to pay, so the trade of "licensed  
victualler" is handed over to gypsies and  
such like rascals, whose ideas of enter-  
tainment are by no means so clear as  
their intentions to fleece their guests.  
The beds that the travelers are expected  
to sleep in usually swarm with vermin,  
and the sheets have evidently had numer-  
ous occupants of great variety. While  
we were here many carriages passed  
through, full of Italian laborers coming  
from the railway works over the iron-  
bridge. We heard that the railway had  
been opened up the Tatar Bazarlik.  
On the following day we traveled on  
to Raskava, which we reached at 10  
A. M., and, having breakfasted, continued  
our journey. We rode through a very  
varied country, most of which was  
grazing ground. We saw numerous Wal-  
lachian shepherds wearing caps of wool  
of the most gigantic and barbarous kind.  
All this country but a few years since  
was covered with oak forests, since reck-  
lessly destroyed. The more recent clear-  
ings were marked by the stumps of the  
trees, between which were growing  
maize. If Serbia continues in this waste-  
ful course for another hundred years, the  
people, or rather the descendants of the  
present people, will be driven to burn  
the dried dung of their cattle as in  
Armenia, and so impoverish their land.  
Meantime the soil on the slopes of their  
hills, no longer held by tree roots in which  
the rain is collected, will be washed  
away in floods; the springs will also dry  
up, and an amount of deterioration  
will follow difficult to estimate. The Gov-  
ernment is alive to all this, but the peas-  
ants are too fixed in their traditional cus-  
toms; no laws against wantonly de-  
stroying timber would be endured. The  
birds we see on the road are hoopoes  
(everywhere numerous), rollers, magpies,  
hooded crows, blue rock pigeons,  
turtle dove, woodpeckers, &c.—Fraser's  
Magazine.

Mr. Donald Mackenzie, the director of  
the North-west African expedition, is re-  
turning to England to enter into arrange-  
ments for opening up trade with North  
Central Africa. It appears that the  
chiefs have sanctioned his proposal, and  
that the authorities of the Canary Islands  
are prepared to give every support to the  
project. The real mouth of the ancient  
Indian sea has been discovered, and it is  
said that the depression behind the sand-  
bar at the mouth of the channel is about  
200 feet below the level of the sea, and  
that the bar is about a mile and a half  
in length by about 300 yards wide, thus leav-  
ing only a distance of about 300 yards to  
be cut through in order to admit the sea  
into its ancient bed.

Some curious mistakes in the titles of  
books are made. A recent number of the  
*Publisher's Weekly* records several. At  
Power & Conner's a customer called for  
"The Ace of Spades," a book unknown  
to the establishment. Finally, the man  
was asked whether it was not "The Queen  
of Hearts," that he wanted. It turned  
out that it was. Another person wanted  
the "Flag-staff" edition of Shakespeare,  
meaning the "Falstaff" edition. Another  
house received from a country customer  
an order for "Soap and Towel," which  
he wanted was "Sword and Trowel."

A Buddhist nun, in Nanking, aged half  
a century, pleaded in public and private  
for money to build a temple to her fa-  
vorite goddess, Kwanyin Buddha. It was  
all in vain. Finally she caused her lips  
to be closed by a lock which passed  
through them, and then a circular enclo-  
sure of bricks with one small window was  
built around her. There she stood for  
several days, resolved to die unless the  
people gave her the money for the tem-  
ple. A vast throng, touched by her de-  
votion and piety, contributed the funds,  
and she was released from self-imposed  
imprisonment and silence. It is a valuable  
suggestion for ladies who find it wear-  
ing to coax pin-money out of their husbands' pockets.

Don't be a grumbler. Some people  
contrive to get hold of the prickly side of  
everything, to run against all the sharp  
corners, and to find out all the disagree-

able things. Half the strength spent in  
growing would often set things right.  
You may as well make up your mind to  
begin with, that no one ever found the  
world quite as he would like it, but you  
are to take your share of the trouble and  
bear it bravely. You will be very sure  
to have people laid upon you that belong  
to other people, unless you are a shirk  
yourself; but don't grumble. If the  
work needs doing, and you can do it,  
never mind about the other boy who  
ought to have done it and didn't. Those  
workers who fill up the gaps and smooth  
away the rough spots, and finish up the  
jobs that others leave undone—they are  
true peace-makers, and worth a whole  
regiment of growlers.

A wedding "in high life" occurred at  
the Soldiers' Home, Dayton, O., last  
week, when the bride party were J. J.  
in the band, in the car of a large  
balloon, one hundred feet from the ground.  
After the ceremony the air-ship sailed  
aloft, bearing the party rapidly to the  
north-east.

The first Russian newspaper dates  
from 1703. Peter the Great took part  
personally, not in its editorial composi-  
tion, but in correcting the proofs, as ap-  
pears from sheets still in existence, on  
which are marks and alterations in his  
Majesty's handwriting. Only two copies  
of the first year's edition have been pre-  
served. They are in the Imperial Library  
of Stockholm.

## 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 especially  
important. Not more than a single square  
can well be afforded to any single obituary.  
Verses are inadmissible.

Mrs. Fox, whose obituary appeared in *Star*  
of Sept. 13, died in Acton, Me., instead of  
N. H.

SALLY MILLS, wife of Rev. G. W. Russell,  
died at W. Woodstock, Aug. 22, 1876, aged  
74 years and 9 months. She leaves four children,  
and we trust greets four on the "other side."  
Her disease had long been preying on her  
mental as well as physical constitution. In  
her last moments she was in no complete  
in Jesus; the dear body safe in the promise of  
the resurrection. She expressed clear views  
of the presence of her Saviour in her last  
hours, proving that he never forsook his  
followers. Aid to celebrate the fiftieth  
anniversary of her marriage on the first of  
June last. May the trust which he recom-  
mended to them in affliction, be the strong  
hold of Bro. Russell in this time of bereavement.  
Funeral sermon by M. A. Quimby. COM.

Mrs. LUCINDA DOUG, wife of Deacon  
Orelan Doug, of Oak Creek and Rock church,  
Pa., departed this life, July 31, 1876, in full  
possession of her faculties, aged 83 years. Her  
last days were cloudless and peaceful com-  
munion with Jesus. She was a woman  
possessing more than ordinary talent, and  
served as a church teacher during her maiden  
years. She united with the F. B. church in  
Sparta, N. Y., at the age of 20. From the day of her  
marriage to Christ she had been earnest and  
active in the advancement of his kingdom  
on earth. She and her husband were the  
instrumental in the hands of God of pro-  
curing preaching in their neighborhood, which  
resulted in the organization of the Oak Creek  
and Home church. COM.

Mrs. MARY, widow of J. C. Bates, died  
at the residence of her son-in-law, Rev. J. C.  
Hopkins, in Sweden, Pott, Iowa, Aug. 14,  
aged 63 years and 10 months. Sister B. ex-  
perienced religion at about the age of twenty,  
and united with the Big Island F. B. church,  
Marion, O. M. O. About seven years since  
she and her husband moved from O. to  
Sweden, Pott, Iowa, where she united with  
the Sweden Pott F. B. church at its organiza-  
tion, and remained an active, honored member  
until death came to join her husband in  
eternity. Her husband, who had preceded her  
there some six years. Her funeral was at-  
tended by a large and sympathizing congrega-  
tion who honored her memory. She leaves  
behind many relatives and friends, and a  
devoted Christian counselor, a dear sister,  
and beloved mother. Sermon on the occasion  
by the writer from Phil. 1-21. E. TIBBETS.

ELISHA A. TOWN died at the residence of  
his son, Charles, in Oakfield, Wis., Aug. 12,  
1876, aged 72 years. Bro. Town was born in  
Waterbury, Vt., in 1804, experienced religion  
in his youth, and united with the F. B. church  
in Stone, Vt. In after life he changed his re-  
ligious sentiments and united with the Advent  
society, and became one of their most zealous  
workers. As a lay preacher he was faithful,  
and saw many hopelessly converted to Christ.  
His health failed him in Vt., and he came  
West, hoping to regain his health. In this he  
was disappointed, for he gradually sank under  
his sufferings, and he died in a peaceful man-  
ner without a murmur. He spoke often of  
his departure and in such relating terms that  
to visit him was a source of joy. He waited  
patiently until his change came, and passed  
on to his long and peaceful rest. He leaves  
children and a large circle of friends to mourn  
their loss. I. W. DREW.

LILLIAN F., only child of M. Denner and  
Frances Blake, of Lyme, N. H., died in  
Canada, Sept. 4, aged 2 years and 9 months.  
Brother and sister Blake came to Canada,  
(where they resided) on Tuesday, Aug. 29th,  
to visit old friends and attend the  
Weare Q. M. in session at Orange. Lillian  
was taken sick Wednesday, at Q. M., which  
changed the anticipated enjoyment, but her  
parents to care and anxiety, for on the next  
Monday she died of typhoid fever. On  
Wednesday, friends from C. accompanied  
them to Lyme, where met a large number of  
sympathizing friends at the funeral service.  
The little one in the grave, as more fit  
for heaven than for earth. May those  
parents have strength and grace according to  
their affliction. N. JONES.

ERNEST MINOT, only son of George and  
Bessie Tripp, of Epsom, died in Canada, Aug.  
22, aged 9 months. His father, a fair and  
kindred, and transplanted in a fairer and bet-  
ter clime. His mother, whose health is feeble,  
mourns for him, but she knows that while  
home has lost a treasure, heaven has gained  
an angel. "May mother and child  
meet on that better shore." N. C. L.

Mrs. L. P. HORT, died in Deerfield, Oct. 6,  
aged 79 years. Sister Hort was one of a fam-  
ily of thirteen children, was born April 1st,  
1797, was married April, 1818, and lived with  
her husband more than fifty-eight years. She  
was the mother of twelve children, of whom eight  
survive her. Her husband, died less than  
nine weeks previous to her, at which time she  
was in good health and spirits. She had been  
a member of the F. B. church more than forty-  
five years, and her piety of heart was never  
doubted. Her last sickness was short but  
very painful, and when reason returned for a  
moment she spoke of Jesus whom she had  
trusted so long, and whom she is now de-  
parting with, as we trust. E. W. B.

NELLIE MAY, daughter of Martin and  
Eliza May, died in Bradford, Aug. 22, at  
the age of 11 months. Loving, affectionate  
and intelligent, she gave bright promise of  
future usefulness. In the early freshness of  
life's springtime, when life was opening for  
her its fairest portal, ere care or sorrow had  
written its marks on her brow, she faded  
with the summer flowers, and her pure spirit  
took its flight, to join her little brother in the

home of the blest, "not lost, but saved for-  
ever." The light of the household has grown  
dim. Parents and an only sister mourn, but  
Jesus, and he sweetly resting in the sleep  
of his beloved. May they all meet here in  
peace. COM.

ALICE MAY, only daughter of Rev. and  
Mrs. J. C. Osgood, of Concord, N. H., died  
at the residence of her grandfather, Esq.  
Osgood, in East Randolph, Vt., aged 3 years and  
5 months. Sister O. came to this place a week  
before this death visit and rest. We met  
Alice, the little angel, in the church on Sab-  
bath, with her smiles and cunning, and the  
very picture of health, but before the night  
had closed disease had laid its withering hand  
upon her. The following morning her case  
was alarming—a telegram was sent to the  
father at his home, but before he reached his  
own and his loved, her spirit had fled to the  
spirit land. In the course of my sermon on  
speaking to some one for the last time, and so  
it proved for in thirty-six hours from that time  
little Alice was lying in the arms of death.  
Although the blow is most crushing, the  
parents are enabled to say, "He died in  
peace." Well. C. W. GRIFFIN.

SARAH, wife of Joseph McAdie, died in  
Barre, Vt., Sept. 11, 1876, aged 64 years  
and 7 months. She was a pious wife, as well  
as a faithful mother. She has raised a large  
family of children, several of whom are mem-  
bers of the F. B. church in Barre. Sister McAdie  
made a profession of religion in March, 1876,  
and was baptized by Rev. J. D. Venev, pastor  
in charge, and she lived a devoted Christian  
life to the day of her death. She leaves a hus-  
band and seven children to mourn their loss.  
Her funeral sermon was preached by Rev. J.  
E. Burrell, on the 14th inst., in the presence of  
a large audience. J. D.

MRS. MARY A., wife of John H. Coffin, died  
in Farmington, N. H., July 28, 1876, aged 49  
years and 8 months. She leaves a husband,  
three children, and a large number of relatives  
and friends to mourn their loss. She was  
baptized at the age of thirteen years, and soon  
after baptized by Elder Jesse Meader. She  
joined the Free Will Baptist church at Gilman-  
ton Iron Works, of which she remained a  
member until her death. She was a kind, warm  
and loving mother. She lived for the good  
of others. She was a constant reader of the  
*Star*. An excellent sermon was delivered at  
her funeral by Rev. D. H. Adams. E. C.

## Educational.

MAINE CENTRAL INSTITUTE.—  
PITTSFIELD, ME.—Courses of study  
for both sexes: College Preparatory, Normal,  
Classical, Scientific. Terms, ten weeks.  
Fall Term begins August 31, 1876.  
Winter Term begins January 1, 1877.  
Spring Term begins April 1, 1877.  
Fall Term begins August 31, 1877.  
KINGSBURY BACHELOR, A. M., Principal.  
Latin, Greek and Chemistry. Principal of Normal  
Department. German, Didactics, Mental and  
Moral Science.  
Miss LINDA V. JORDAN, Preceptress, French,  
German and Botany.  
Miss LOVINA H. HAYNES, Normal classes.  
Miss ELIA C. HURD, Music.  
Miss ANGE E. HANSON, English studies.  
Board for clubs, either for ladies or gentlemen,  
from \$1.50 to \$2.00 per week. Board for families,  
including room, &c., from \$2.00 to \$2.50 per week.  
For further particulars, address the Secretary,  
C. A. FARWELL, Pittsfield, Me.

HILLSDALE COLLEGE.—The next  
term and year of this Institution will  
commence September 6, 1876, with a full Board of  
Professors and Instructors. There are eight de-  
partments and courses of study. The library is  
well sustained. Literary Societies, with privi-  
leges. The College Library contains four thousand vol-  
umes. There is also a Theological Library.  
The location is excellent, and with the new  
buildings, every facility for study and improve-  
ment is furnished. Expenses from \$120 to \$180.  
Aid is rendered students preparing  
for the Christian ministry.  
For catalogues or other information, address  
D. W. C. DUNN, President, or L. P. REYNOLDS,  
Secretary and Treasurer, Hillsdale, Mich.  
Hillsdale, Mich., August 7, 1876.

NEW HAMPTON INSTITUTION.—A.  
B. MESERVEY, Principal, with eight as-  
sistants.  
Six regular courses for both sexes. Four terms  
of ten weeks each. CALENDAR:  
Fall term begins Aug. 21, 1876.  
Fall term ends Oct. 27, 1876.  
Winter term begins Nov. 1, 1876.  
Winter term closes Friday, Jan. 19, 1877.  
Vacation one week.  
Spring term begins Monday, Jan. 29, 1877.  
Spring term closes Friday, April 6, 1877.  
Summer term begins Monday, April 23, 1877.  
Summer term closes Thursday, June 28, 1877.  
For further particulars, apply to the Principal,  
C. C. LEWIS, Sec. Treasurer.  
New Hampton, N. H., July 26, 1876.

LAPHAM INSTITUTE,  
NORTH SCITUATE, R. I.  
This Institution furnishes College Preparatory,  
English and Scientific, and Ladies' Collegiate  
courses of study.  
W. S. STOCKBRIDGE, A. M., Principal.  
Mrs. RHODA A. ESTEN, Preceptress.

ASSISTANTS.  
Mrs. EMILY P. STOCKBRIDGE, Mrs. J. F. STEERE.  
CALENDAR FOR 1876 AND 1877.  
August 22, 1876, Fall Term begins. November  
24, 1876, Fall Term closes. December 5, 1876, Win-  
ter Term begins. March 2, 1877, Winter Term  
closes. March 13, 1877, Spring Term begins. June  
15, 1877, Spring Term closes.  
For further particulars address the Principal, at  
North Scituate, R. I.  
July 11, 1876. J. F.

WHITESTOWN SEMINARY.—CAL-  
FORNIA.—The 27th Academic Year.  
Fall Term opens August 28, 1876.  
Winter Term opens December 1, 1876.  
The Institution is one of the largest and best  
in the state. Terms moderate. Send for Cata-  
logue.  
J. S. GARDNER, Principal.  
Whitestown, Oneida Co., N. Y.

BATES COLLEGE THEOLOGICAL  
SCHOOL.—FALL TERM, 1876.  
The Fall Term of the Theological School con-  
nected with Bates College begins Tuesday, Au-  
gust 22. For further information apply to the  
President, O. H. Cheney, D. D., or Professor John  
Fullerton, D. D., Lewiston, Maine.

NICHOLS LATIN SCHOOL.—FRITZ  
W. B. BALDWIN, A. M., Principal, with  
three assistants.  
The location of this school, near the college  
and theological school, affords many advantages  
which are very important to students during their  
preparatory course. The special feature of the  
school is to prepare students for college, and  
every effort is made to do this in as thorough a  
manner as possible. Expenses are moderate.  
Send for a catalogue.  
Lewiston, Me. A. M. JONES, Sec.

NORTHWOOD SEMINARY.—NORTH-  
WOOD, N. H.  
F. L. EVANS, A. B., Principal.  
Fall Term of ten weeks, commences Wednes-  
day, August 30.  
Full board of teachers. Expenses moderate.  
The course of study.  
For further particulars address the Principal, or  
E. T. Skinner, Secretary.  
Northwood, N. H., July 24, 1876.

AUSTIN ACADEMY.—CENTER  
STRAFFORD, N. H.  
REV. S. C. KIMBALL, A. M., Principal, and  
Professor of Latin and Greek. Competent teach-  
ers assist. Rooms for self-board and board in  
private families at reasonable rates. Board in  
clubs \$2. Apply early.  
Free tuition to students who have the mini-  
mum in view.  
FALL TERM of 1876 begins August 15.  
Two full courses, English and Classical.  
The Faculty, by imparting instruction in a thor-  
ough and practical manner by the use of the  
best text-books, and by careful attention to the  
wants of scholars, hope to deserve the continued  
approbation of the patrons.  
For further information, address the Principal, or  
Center Strafford, January 26, 1876.  
WARREN FOSB, Secretary.

CLINTON GROVE SEMINARY,  
WEARE, N. H.  
Winter Term begins Tuesday, December 5, 1876.  
For circulars, address the Principal.  
August 1. Weare, N. H.

## LYNDON LITERARY INSTITUTION

LYNDON CENTER, VT.  
Faculty:  
J. S. BROWN, A. M., Principal.  
G. H. STOCKBRIDGE, A. M., Associate.  
Miss LILLIAN S. ABB



