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The Morning Star

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THE MORNING STAR, BOSTON AND CHICAGO, NOVEMBER 8, 1876.

NO. 45.

THE MORNING STAR.

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The Morning Star.

WEDNESDAY, NOVEMBER 8, 1876.

SONG OF THE DYING.

BY ADRIAN L. WYMAN.

The birds which lately charmed the air
With music sweetly wild,
Have gone, where summer smiles serene,
As once on us they smiled;

And insect voices growing faint,
And marsh-frogs' croaking chimes,
Proclaim that winter soon will ask
His poet-laureate's rhymes.

The little flowers whose starry eyes
Beneath their fringes told
Such tales of Heaven's graciousness,
As never can grow old.

Have fled their bloom to ruthless waste,
Their petals to the wind,
And memories pure and sweet content
With us have left behind.

Again through fragrant groves of pine
The autumn breeze sighs;
Again the falling leaf declares
That man is born to die.

Dust unto dust—O emblem true!
Life unto life to give;
Our hearts with Nature's God declare
That man is born to live.

THE END OF LEARNING.

BY REV. C. A. RICKFORD.

"The end of learning," said John Milton, "is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection."

This is true not because John Milton said it, but because the ultimate good and crowning joy of human beings consist in godliness. To the same end, also, J. C. Shairp declares that "culture seems then only to be worthy of serious regard when it ministers to faith,—when it enables men to see spiritual things more truly and deeply. If it obstructs or dims the vision of these things, as it sometimes does, then it ceases to have for them any value."

In the United States there are nearly or quite two hundred and fifty Protestant colleges, which send forth annually several thousand graduates. That these are to become in time the most influential body of workers in politics, science, trade, literature, and education, is both reasonable and warrantable by observation to day. Most important, therefore, is it, that during their student-life they form the justest conceptions of the grander concerns and pursuits of man. What percentage of the graduates of the summer just ended, for instance, have such conceptions of the ultimate object of learning and culture as are expressed in the above quotations, it is doubtless hard to tell; but it is certainly safe to assert that many influential teachers, a large number of graduates, and a still larger percentage of undergraduates, take only low, utilitarian views of education, appearing to believe that schools properly have no concern with spirituality, and that books are made for the brains of men rather than for their hearts.

There are many minds that seem never to look below the surface of things. They may be interested in various phenomena, but they seldom inquire into the causes and effects of phenomena. They observe the beginnings of things, but do not comprehend their various bearings and remote issues. When they were children, seeing the splendid arch of the rainbow, they were never inquisitive about its ends that apparently went down below the hill-tops. And as regards the development and activity of their reflective faculties, they are children yet. Men of such minds are satisfied by seeing that learning usually secures to its possessor certain social and material advantages. They do not understand, and care not to, how all our getting of knowledge and culture affects the soul and goes far to determine its condition and circumstances through the endless future. Their eyes roam constantly the field of nature; but they look not into the realm of the supernatural. They do not deny that God is; they simply ignore him because he is a spirit, and spirits are not seen with the natural eye. They do not deny that the soul is to live hereafter, but they are careless as to whether it is well prepared to meet death. They do not sneer at, nor disbelieve in, religion; they simply pass

it by as something with which at present they do not intend to concern themselves. They are engrossed in the pursuit of outward temporal ends, and learning means to them very much what a fine mansion does; it brings social distinction, and is withal a very enjoyable possession. There are other minds that, so far from ignoring religion, positively oppose it. They draw distinctions between religion and culture such that the latter is made to mean merely the discipline of the mind, together, perhaps, with physical training, and then they sneer at the former as being a sheer illusion, a disease having its seat in the mind or body or both (and therefore opposed to culture); it is a "matter of contempt, a creation of priestly artifice, or an exorcism of blind superstition," they say. But some minds of this class are not opposed to religion as regards the term itself. Indeed, they profess to be religious; but their conception of religion differs widely from that held by such teachers as Milton and Professor Shairp. With certain old pagan philosophers they say, Study nature and live in harmony with her; that is virtue. Know thyself, if thou wouldst know Deity. The only religion worthy of the name is to live in perfect accord with the fixed and invariable laws of matter and mind. Such minds profess, of course, to see little meaning in utterances like those of Milton and Shairp. Learning and culture—why, like a good memory, a healthy stomach, and a handsome figure, what are they worth beyond such advantages and enjoyments as they can secure for us in the present?

Now we take our place at the feet of such teachers as Milton and Shairp. We believe that learning and culture are of little worth save as they are made to advance faith in God, communion with him, and to establish the soul in honesty, temperance, chastity, charity, hope, and prayerful piety. They who ignore things eternal, simply ignore things eternal. For sure it is that these frail physical powers, and the circumstances of this outward life, pass away in the last mortal hour. And we know not what change is wrought as regards our intellectual faculties. The thought may be nearer the truth than we are willing to admit, that these faculties, in their present form, are as much mere phenomena dependent upon the union of soul and body, as are the action of the lungs, and the movement of the limbs. To say the least, it is not unreasonable to suppose that the soul, by its release from the body, may be so much changed as regards its power to perceive, reflect, understand, and remember, that the time spent here in cultivating our dull and confined mental powers, will be of no advantage to us there, save as this cultivation has been directed towards and made to subserve moral and spiritual ends. It is a very significant fact that the Saviour placed humility, and charity, and faith, so far above mere learning and mental acumen. Read the beatitudes. Blessed are the humble, the pure, the merciful, they who seek righteousness; never once blessed are the learned, they who think profoundly, and they who reason skillfully. A brilliant intellect by no means proves the presence of a lofty, devout spirit; and mathematics, logic, philosophy, are vastly inferior in worth to justice, purity, love, piety. To ignore these last is certainly to ignore eternal things, the only sure basis of immortal glory. The chief motive to intellectual culture should be the desire to obtain by its means a complete spiritual growth. All culture which does not end in this is partial, useless, and even worse. Unless it produces spiritual growth, learning seems a barren, bloomless pasture where spring no fair immortal fruits, but an abundance of weeds and briars. But a teacher in the schools, it is said, is not to be a teacher of religion. Indeed, then be assured that he will be a teacher of irreligion. "The worst education which teaches self-denial (here substitute the general term righteousness or godliness) is better than the best which teaches everything else and not that."

THE MASS. STATE S. S. CONVENTION.

BY REV. GEO. S. RICKER.

Twenty-one years ago, a few gentlemen in the State of Massachusetts gathered together for the purpose of discussing the questions growing out of Sunday-school work. One result of that discussion was the issuance of a call for a State Sunday-school Convention. The twenty-first anniversary of that Convention was duly observed by the convening of the twenty-second annual State Convention in the city of Lowell, on the 25th and 26th of October. It may be of interest to note the fact that all of these gentlemen but two are alive and were present at the Convention just holden. They are of age in Sunday-school work; let them speak for themselves.

I will not speak of the machinery of this great Convention; but briefly of its numbers, intelligence, enthusiasm, and more fully of its work. An idea of its numbers may be obtained from the fact that the committee on entertainment provided homes for more than five hundred

people. Add to them the large number of delegates and others who came in from adjoining towns, or tarried at the public houses, and the larger number of S. S. workers in the city itself; and an adequate conception of the throngs in attendance upon the meetings may be formed. The First Baptist church, where the Convention was held, was crowded to repletion; from twelve to fifteen hundred were actually packed in one auditorium. To say that these were clergymen, superintendents and teachers is to say that the intelligence of these great audiences was of a high order. And the enthusiasm was often quite equal to that of a great political meeting, in this year of our Lord, one thousand eight hundred and seventy-six! The Convention opened with an address on the "Worth of the soul," which was in every respect admirable. It has seldom been my pleasure to listen to anything finer. In scholarship, in diction, in argument, in delivery, it was superior. Then followed an address on "Our Unsaved Scholars; What Can We Do for Them?" I wish the fifty thousand readers of the *Star* could have heard that glowing plea for the unsaved. The most telling thought was this, that our S. S. scholars must be "hand-picked." Then came addresses upon the "workers" in the school; then upon the "machinery"; and, finally, upon the "power."

From abroad there came to us Dr. J. H. Vincent, who stands like Saul, head and shoulders above the people; Ralph Wells, of New York, an intelligent bundle of nerves, consecrated to Christ, upon whom sits evidently the Tongue of Fire; William Reynolds, of Illinois, one of Mr. Moody's friends and co-laborers for many years, and Rev. J. S. Ostrander, of New York.

Without exception, the addresses were practical. Visionary men, who ride hobbies well, were not here. The speakers were men of experience, skill and power. They evidently "had been with Jesus," and in the work. Their brains and hearts were alike quickened and consecrated. They spoke with authority; while we who listened were edified and inspired. I would like to recall a story told by that magnificent man, Ralph Wells. His theme was "The Teacher and his Bible." He sought to illustrate the point, that the teacher must learn the Bible by heart, as well as by head. He recently spent a winter in Florida on account of his health. One evening he went to the office after his mail, and while on the way, heard a little voice calling, as if in distress, "Cap'n, Cap'n." Attracted by the childish voice, he soon found a little woolly head pressed against a barred window. "What are you in here for, my little lad?" he inquired. "Stealin' chickens," was the laconic reply. "I think you have never been in Sunday-school; do you know that there is One who sees all that we do?" "Thou God seest me," replied the boy at once. "Well, I think you have never heard that God loves you, or you wouldn't grieve Him." "God so loved the world that he gave his only-begotten Son," the boy replied, without a moment's hesitation. Mr. Wells, astonished at his voluble recitation of Scripture, inquired why it was that he should know the Bible so well and still be a thief. "Golly! got stuck in 'yah!" pointing with a gesture to his head, replied the little culprit. It is well enough to have the Bible in the head, but it is all important that it be in the heart.

One essential truth received emphasis at the Convention. Love is the most efficient worker, the condition of success. How many Sunday-school teachers have little opportunity for intellectual improvement, for thorough Bible study. Overworked through the week, Sunday finds them wearied in body and in mind. We think of them too little in our conventions. We talk as if our hearers were men and women of leisure, as if they had time at their command; the truth is, that the great majority of our Sunday-school workers are men and women who are overladen with care and toil. They snatch, it may be, a hasty hour for hurried preparation; and then come to their classes. They ought to have our sympathy and respect; for they embody what is better than culture of mind or keenness of intellect, sweet and yearning spirits. They are actuated and inspired by love; and that, fellow-teachers, is the one condition of great and enduring success. We can not too fully realize the greatness of our work; we can not overstate the measure of our responsibility as workers; we can not make too great improvements in our working machinery; we can not too profoundly feel the need of the Tongue of Fire; but the one great truth that needs to thrill through and through our souls is that Love is the most efficient worker, the great, over-mastering force that shall sway all minds, and bring all hearts, at length, into subjection to the crucified Christ. Dear fellow-teachers, let us each Sunday come into the presence of our classes, with this truth burning in our hearts, and speaking eloquently from our tongues: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

STANLEY IN AFRICA.

BY W. M. H. H. H.

It will be remembered that in our account of the last letters from Stanley in *Star* of Oct. 4, we mentioned some letters relative to the expedition that had been written by Francis J. Pocock, one of the exploring party. These letters are four in number. The first is without date, but its contents indicate that it was written about the end of May, 1876, soon after Mr. Stanley's return from his first visit to King Mtesa. Mr. Pocock speaks of the joy with which he received letters from home the day after they left the coast, and says, "Since then I have seen some changes, I can tell you. Sometimes without food, sometimes plenty, sometimes wet weather, at other times dry, it is a feast or a famine with everything. I have had the fever about twelve times, but thank God, I have got over it. I have not had it now for two months." He says they were one hundred and three days traveling from the coast to the lake Victoria Nyanza, and that as they were going over a large hill, one of the natives ran back to him, saying, "Water, water," and when he saw it, his heart leaped within him. He speaks of Mr. Stanley's visit to King Mtesa, and of the intention to take the whole expedition to his capital. He says Frederick Barker died while Mr. S. was away, on April 25th; and that he was left in charge of 166 men, and when Barker died he had no one with whom he could advise. He says, "The boy that held Dr. Livingstone's hand is my servant, and is as faithful as any Christian." He refers to his brother's death, but does not enter into particulars, intimating that he does not care to write about it. In a postscript, written some time after the body of the letter, he speaks of his visit to the King of Ukerewe, of which Mr. Stanley spoke in his letter of Aug. 15th, 1875. He says that he was very kindly received, was well treated while he was there, and that the king and his race were fine looking people.

The second letter is dated Aug. 14th, 1876, and he speaks of his former letter having been written two months ago. The present letter contains an account of the journey to Uganda, including the treachery of the inhabitants of Bamibere, and the vengeance which Mr. Stanley afterwards inflicted on them. He says that Mr. S. was going the next day to visit King Mtesa, and that he, Pocock, had left his Bible to Robert, a native who was brought up in the mission school at Zanzibar, that he might read from it to the king. He speaks of their camp being built in a forest of bananas, and of the excellence of the fruit. He says that his health is good, that the people of the expedition will do anything for him, and that the natives are liberal in supplying their wants. He longs to get to Ujiji that he might get letters from home. He expected to reach home about Christmas, 1876.

The next letter is dated May 15th, 1876; but there is evidently an error in the month, as it was written after they had left Lake Albert. The true date is probably Jan. 15th, 1876, as he says that he would not write more till he got to Uganda, and Mr. S. says they reached Uganda on Jan. 18th. In this letter he speaks of the very heavy thunder, and of the deluging rains so different from what he had been accustomed to in England; and also of the intense heat of the sun between the showers. He says that food was plentiful, and gives some of the prices, viz., two sheep for a piece of sheeting, six feet by three, and a gallon of sweet potatoes for a string of beads worth a farthing in England. Good fish was plentiful. The women till the ground, and the men dig down or walk about. All the men carry weapons, but wear very little clothing. He says the water is good, but complains of losing his memory. He asks for long letters from home.

The fourth letter is dated April 18th, 1876. Mr. Pocock says it is a year and five months since he had heard from his friends in England. He says they staid in Uganda five months, and that it was "a land flowing with milk and honey." He then speaks of the journey to the Albert Nyanza, and of their retreat therefrom, and says, "We marched for sixteen days from two o'clock in the morning until sunset—hungry and thirsty, weary, footsore, and when we halted we had no bed, but lay on the ground." Of the people he says, "They are bad. They train large dogs to fight like tigers." He says, "We are now in the country of Usamberon, good people, and plenty of food." They were going to Ujiji, about one month's march, where he hoped to find letters from home. He writes in this letter as if he was tired of his explorations, though he does not say so. He speaks of the "hot sun and cold nights" of crossing "rivers and swamps, up to our waists in mud and water, for days and days." The food "consists of dried beans and peas, and Matama corn." But he thanks God for good health; and it was three months since he had fever. He tells his parents not to be troubled about him, as there is

a good Providence in which he puts all his trust; and he hopes to reach home safely.

EXCHANGE NOTES AND QUOTES.

Last week's *Independent* was a campaign issue, whose political exhortation was, "Vote, we pray you, for Hayes and Wheeler."

The attainment of unity in catholicity is professedly the object of all churches. But the combination of the two aims presents difficulties which have hitherto proved insoluble.—*London Nonconformist*.

In the opinion of some of our wisest thinkers, the great question of the day is not the relations between the North and the South; nor the currency; nor the schools; but the connection between the politician and the office-holder.—*Congregationalist*.

Let not the preachers of the Gospel be forgotten. Winter is coming to their families as to yours. They need bread and coal and clothing, books and periodicals, and generally about the same things that other people need. Don't postpone payment.—*Evangelical Messenger*.

As well might a man demand wages before he would cry "fire!" when the saw the devouring element breaking forth, as to refuse to bear the tidings of salvation and sound the alarm of coming judgment, because no man offered to pay him for such service. He is called to this work and he must do what God has laid upon him, cheerfully and heartily, as unto the Lord.—*The Christian*.

The Chicago Alliance has the following:—"It is stated on good authority that the majority of the New England Baptist ministers are for open communion, and are only waiting for a more convenient season to avow it. This would seem to be the case, as there is a manifest indisposition on the part of the denomination to deal with Rev. Dr. Pentecost and the Warren Avenue church for their action in openly avowing open communion. Indeed, Dr. Warren is said to have ventured a remark which is powerfully suggestive and may become true, that 'instead of the Baptist association investigating Pentecost, the latter and his people are likely to become the investigators, and the bulk of the denomination the investigated!'"

A man may preach great practical truths with all sincerity and fidelity, and yet fail to practice what he preaches, not through hypocrisy or wickedness, but merely through the weakness of nature. What scope there is for charity in interpreting the failures of our neighbors!—*Watchman*.

It is when a man's will is not good for anything that he is liable to be carried away. There are times when it is sovereign, and then he commands and the thing is done; but when the impulse has died away, and there is lassitude and weariness, and overmastering temptations come in upon a man, where is that lion-like will?—*Christian Union*.

A man who fails to go to church and to take his children with him, fails, for himself and for them, to get the best things of this world, to say nothing about any other world.—*Vt. Chronicle*.

There is not a church in the State [Maine] who, if they will devise and carry out a plan of Christian work as thorough and as skillful as the political campaign now closing, may not expect a great and blessed revival in their midst.—*Christian Mirror*.

JOSEPH COOK IN POLITICS.

As an introduction to his last week's "Monday Lecture" Rev. Joseph Cook made the following wise remarks on the needs of the hour:

Our people are entering on a Presidential election in presence of all the other nations who are our guests. If a man's head, character and career are each a truncated cone, lacking all the upper zones, he is no fit Centennial candidate. The autumn's choice may be a rudder of the cause of civil-service reform in many a century to come. Both political parties assert that a great evil exists in the managements of our party political patronage, and both call loudly for reform. Is it not the duty of thoughtful men in all the professions to see to it that gilded demagogism does not teach the people a lie in the smooth name of democracy? We are told that we must beware of an aristocracy of office-holders. We are assured that civil-service reform, such as both parties demand, may end in the creation of an office-holding class. Which is the worse, to have the great mass of the minor offices in politics the gift of the higher offices, the upper and lower playing into each other's hands, like gift enterprises end their patrons, or to have the rule established which Washington and Jefferson and Adams and Madison indorsed, that men shall neither be appointed nor removed on the principal that to

political victors belong all political spoils, but shall be put into office for ability and availability, and kept there for good behavior? Let us take patronage from party, and give it to the people. Vast gift enterprises in politics are the subtlest threat in the American future. They call for attention from all scholars, although perhaps, not for much discussion in the pulpit as yet. Ministers know much of which they do not speak in public. But in our circles of influence, it is, assuredly in our power to turn public thought upon this enormous mischief in the current political life of a yet young nation. Our Presidents Woolseys, our Danas, our Tildens and our Hayesses are united; and shall, educated men of all classes not unite the parlor, the platform and the pulpit on this new strategic theme? On civil service reform, or any other great cause, give me a union of the parlor, the pulpit and the platform, and I will insure a right attitude of the press; and give me a union of the parlor, the pulpit, the platform and the press, and a right attitude of politics and of the police will follow.

THANKSGIVING PROCLAMATION.

BY PRESIDENT GRANT.

From year to year we have been accustomed to pause in our daily pursuits and set apart a time to offer our thanks to Almighty God for the special blessings he has vouchsafed to us, with our prayers for a continuance thereof. We have at this time equal reason to be thankful for his continued protection, and for the many material blessings which his bounty has bestowed. In addition to these favors accorded to us as individuals, we have special occasion to express our hearty thanks to Almighty God that by his providence and guidance our government, established a century ago, has been enabled to fulfill the purpose of its founders in offering an asylum to the people of every race, securing civil and religious liberty to all within its borders, and meeting out to every individual alike justice and equality before the law. It is, moreover, especially our duty to offer our humble prayer to the Father of All Mercies for a continuance of his divine favor to us as a nation and as individuals. By reason of all these considerations, I, Ulysses S. Grant, President of the United States, do recommend to the people of the United States to devote the 30th day of November next to the expression of their thanks and prayers to Almighty God, and, laying aside their daily avocations and all secular occupations, to assemble in their respective places of worship and observe such day as a day of thanksgiving and rest.

PERSONAL.

JOHN BRIGGS accepts the degree of Doctor of Laws from Williams College.

MRS. DANIEL WEBSTER, now eighty-five years old, is alive, and is living with Mr. Robert Edgar, a relative of hers, in the city of New York.

DR. THOLUCK, the great German theologian, is in very feeble health, but his mind is clear. He is seventy-eight years old and is living with his wife in the peace of a good old age.

LEOPOLD LICHTENBURG, a San Francisco boy who went to Europe some time ago to pursue his studies on the violin, has taken the first prize at the conservatoire, St. Petersburg.

ORTO, alias Sir Roger Tichborne, the famous "Claimant," does not appear to have a very hard time of it in Dartmoor Prison. He runs a sewing machine for about five hours a day, and is said to be quite an adept at the work.

JOHN B. GOUGH has four large volumes containing the signatures of over 140,000 persons who have taken the temperance pledge at his hands.

MR. ERCKMANN solemnly apologizes in a French newspaper for the marriage of his niece to a German, and says that as soon as he heard of the engagement he wrote to tell her that their acquaintance was ended.

A Paris paper tells the following: Victor Hugo, when about to make a journey in Germany, which inspired his book, "The Rhine," called at the office for passports, when the following conversation took place with the clerk: "Your name, if you please?" "Victor Hugo." "Age?" "Thirty-three." "Profession?" "The poet lifted proudly his Olympian front and replied, with majesty, 'Founder of my School.'" "Very well. Write (turning to a clerk), write out a passport for M. Victor Hugo; age, thirty-three; school-teacher."

MR. J. T. FIELDS is engaged to give lectures every night, including Sundays, from October 30 to December 5, in and about Chicago; Cincinnati, Detroit, Cleveland and Milwaukee. His courses of lectures on "Modern and English Literature" begin in several New England colleges early this month.

A man came to the late DUKE OF WELLINGTON with a patented article. "What have you to offer?" "A bullet-proof jacket, your grace." "Put it on." The inventor obeyed. The duke rang a bell. An aid-de-camp presented himself. "Tell the captain of the guard to order one of his men to load with ball cartridge." The inventor disappeared, and was never seen again near the Horse-Guards. No money was wasted on that invention.

HUGO one day told one of his admirers that in 1835 he was invited to the Tuilleries by Louis Philippe, and the conversation lasted so late that, when the poet rose to go, the palace was locked, and the servant asleep. A touch of the bell would have summoned them, but the citizen king preferred himself to escort his guest to the door. The auditor expressed some surprise at this condensation. "Why not?" replied the poet, with that modesty he has always displayed, and that becomes him so well, "why should not one king conduct another?"

S. S. Department

Sabbath School Lesson.—Nov. 19.

QUESTIONS AND NOTES BY FRANK A. BOWE.

(For Questions see Lesson Papers.)

DORCAS RESTORED TO LIFE.

Acts 9:31-43.

GOLDEN TEXT. "The righteous shall be in everlasting remembrance." Psalm 112:6.

Notes and Hints. Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified. (1) The conversion of Paul seemed to quiet the fever of persecution. Such epidemics require an instigating cause, which happily for the church, was now removed. Rest from persecution the churches enjoyed. (2) The extent of the churches incidentally appears in the language of this verse. The gospel of Christ had, throughout all Palestine, been spread. The time since the resurrection of Jesus was about ten years. That Jesus, so shortly after his death, while the recollection of him was still fresh in these localities, could thus gather converts and churches, shows how he impressed these communities with his wonderful traits of character. From what they knew of him they believed in him as the Son of God. (3) "Edified" means built up. Our word "edifice" is from the same origin. The quiet that succeeded the storm was improved. The churches were not "built up" except by the activity of their members. The same causes that edified them are powerful to edify now. Sabbath schools and churches, for growth, influence and worth, by a study of this whole verse, may greatly be helped. (4) "Walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Here we have their multiplication, there we had their internal growth described. They were "edified," they were "multiplied,"—built up in numbers and in character, while also new societies of Christian converts came into existence. The first was not selfishly deemed sufficient. The churches that had been become strong, but showed their improvement, in numbers and character, by planting more churches in new locations. So now every church should consider the destination outside of its own limits of influence, and aim to start new churches of believers. Inward growth and outward growth, then, notice here. (5) The way the outward growth was secured is told: "Walking in the fear of the Lord," that is, in obedience, an old way of signifying that true reverence, involves obedience. "In the comfort of the Holy Ghost," that is, living in the favor of God, and led and controlled by the influences of the Holy Spirit. The word "comfort" denotes the unfeigned effect of such walking.

32-35. ENESAS CURED OF THE PALSY. (1) Peter, traveling among the churches "came down also to the saints which dwelt at Lydda." Lydda was twelve miles east of Joppa inland. It stands on the old road from Caesarea to Jerusalem. It is mentioned in 1 Chron. 8:12; Ezra 2:33, where it is called Lod. Lydda is the Greek name. It was once a seat of learning, and under Roman rule, attained to wealth. It is now a place of 1,000 inhabitants. The gospel had already been brought to this city, and converts made. As Peter visits the Christians here, perhaps his preaching, in a prior visit, had here made known Jesus. (2) Enesas, sick for eight years of the palsy, Peter met, and said to him, "Enesas, Jesus the Christ maketh thee whole; arise, and make thy bed." The sick man may have been a believer. All the circumstances of Peter's meeting this man, and of his conversation with Peter, are, in the narrative, leaped over that the miracle itself may be taken up. Notice how the apostles repeat the mercy that Jesus taught them. He had compassion on the sufferings of society. Other ways of manifesting power were open to him, but none that would show how our infirmities touched him. Every disciple of Jesus, therefore, must be humane and philanthropic. (3) "And he arose immediately, and all that dwelt at Lydda and Saron saw him, and turned to the Lord." The cure was instantaneous. The power that wrought the cure came from Christ. The condition fulfilled on which he will end the cure was faith in his name. The Holy Spirit of God is now operating on the hearts of men, and might, were it wiser, than to have nature take its regular course, display ability to cure the sick, or raise the dead. Think of God as a free Spirit, related to nature as we, his free creatures, are, and we may understand how, when he so wills, nature in an unusual way, is controlled. (4) The unusual working of God excites surprise. This miracle of Jesus convinced men that Peter was speaking the truth of God. It induced many to accept his gospel. The word "all" is here used in a general, not in a particular sense. Doubtless not every one, but yet so many that we might say the whole city was converted. "Saron" means "the plain," and was the name of a plain that extended from Joppa to Caesarea, a distance of thirty miles. It probably had a village on it, near to Lydda, and that is here meant. Enesas was a person well known, or else made well known the story of his recovery. Out of the cure came this result, for which the miracle was primarily wrought.

36-38. A BENEVOLENT WOMAN. (1) Now there was at Joppa. A city on the sea-coast, in the tribe of Dan, near to Ptolemais, noted as the port where Hiram landed his contributions to build the temple of Solomon. It is situated on a high hill. Its present name is Japha, or Yafa, and has 5,000 inhabitants. (2) Tabitha is a Chaldean word, and means a gazelle. Dorcas is a Greek word of the same meaning as Tabitha. (3) This woman had a most excellent reputation. She was not known for personal beauty, nor wealth, nor scholarship, nor the gifts of a prophetess, but she was known for her alms, her sympathy, and general benevolence. How such persons endear themselves to others we have here a good illustration. Tears follow almost every one to his grave, but many people are only mourned by their family circle. To the philanthropic all the community is kindred, and those who otherwise would not notice the death, now bewail the loss it occasions, and honor the memory of the dead. (4) On the death of Dorcas the disciples sent word to Peter to come to Joppa without delay. The disciples of Joppa, would, of course know that Peter, one of the apostles, perhaps the founder of the church, was at Lydda, only twelve miles away. The report of his cure of Enesas had no doubt gone as far as Joppa. Perhaps this report explains their sending for Peter. It is evident that they wished him to restore the dead to life. (5) If Dorcas was a disciple we have no report of it. She had the spirit of a Christian; she did the works of her Lord. It is probable, too, from the interest the church took in her case, that she was a member of it. If she had not cherished this self-forgetful and useful spirit the church, though she were a disciple, would not have made any effort to have her restored to life.

39. TESTIMONIALS TO DORCAS'S BENEVOLENCE. (1) Peter accepted the invitation. He arose and went with the messengers. He was probably moved by a desire to save so valuable a person to society, but chiefly with a desire to give signal proof at Joppa of the truth of Jesus. Jesus gave him power to do in his name these works that it might be seen for all time that he was a divine Saviour, that he was sent from God into the world to redeem and to save men. The power was not primarily given that Enesas might be cured, and Dorcas be kept from the grave, but for this one end, in reaching which, particular persons must be the subject of miraculous influences. (2) The room where this woman slept in death was full of those who had received of her charity. It is evident Dorcas had leisure and wealth. Her gifts are evidence. Her greatest riches were, however, of the heart. How she had blessed those around her by her practical piety! Less need now than at that time may exist for neighborhood benevolence, but there will, in every state of society, be a need of this charitable work. How dear the memory of such persons. Of a piety like this Jesus, in the 25th of Matthew, speaks, in fullest commendation.

40. THE DEAD RAISED. (1) Peter put them all forth, and knelt down, and prayed; and turning him to the body said, Tabitha, arise; and she opened her eyes; and when she saw Peter, she sat up. His object in putting them all forth was to have in his prayer no distractions. So, on one or two occasions, Jesus proceeded; and Elisha, in raising the son of the Shunamite, did the same. Mark 5:40; John 10:42; 2 Kings 4:33. (2) The prayer of Peter is not given. Why he prayed in this more than in other cases of miracles, we can conjecture. Compare Mark 9:29. He gained his requests, and dared to attempt this great act of faith. Rightly viewed, it was no more to raise the dead than to heal the paralytic, but it required more faith to attempt the former. It seemed too much to ask. The manner in which Dorcas came back to consciousness and life is both naturally and vividly described.

41. DORCAS PRESENTED ALIVE. "And he gave her his hand, and lifted her up." This was to assure her, to give her confidence. She may have returned to life as when one awakes out of a sleep; her last consciousness in the body was of herself as sick and feeble; she returned now to life to start from that last recollection of herself. Hence Peter aided her to arise. Then he presented her alive to the "saints," that is, to those disciples made holy by faith in Jesus.

42, 43. THE EFFECT. (1) The first effect was to spread the news of this miracle through the city. That gave Dorcas many opportunities to repeat to others her experience. She was compelled to answer many questions about her restoration, by which many were convinced of the truth. Peter, no doubt, preached to the men of Joppa, and illustrated his gospel by this proof of its divinity. (2) Peter "tarried many days in Joppa, with one Simon a tanner." This city was ready to hear the gospel. This miracle, and probably others, made the preaching of Peter irresistible. God would not set his seal on a false teacher. Hence many of the people were turned to the Lord. (3) The occupation of Simon was regarded by the Jews as unclean. Peter so far defied Jewish sentiment as to dwell there, but he was not yet free from the yoke of the past. Gal. 2:14.

The practical lessons of this subject may profitably be but two: (1) The superior value of a charitable piety. (2) The power of Jesus to heal the sick and raise the dead a proof of his heavenly character.

Communication

HINTS TO YOUNG MINISTERS.

INTERCOURSE WITH THE PEOPLE.

As a rule, pastoral visits, in distinction from social, neighborly visits, should not be very long. In special cases, duty may, indeed, require a prolonged interview. But, usually, a few judicious, impressive words may effect more than a diffuse discussion, or exhortation.

It is well, in brief pastoral calls, in general, and equally if not more desirable when a special invitation is made, by a committee of pastor and brethren, to do all the common-place talk about health, the weather, and the current news, first, if at all; and leave, with your message fresh in the minds of the visited. If you deliver your message first, and then engage in desultory talk, you may fritter away the force of your solemn counsels and appeals, and cause the troubled conscience of the neglectful Christian, or impenitent sinner. Let the parting words be the most earnest, and such as will probably be remembered. Aim to say things that will be remembered.

Your good sense, and love of peace, and knowledge of yourselves, and of others, may suggest to you, brethren, that controversies are to be avoided, when consistently practicable, in your visits. Some, as you may be well aware, are all ready for a dispute. We should foil their aim if we suitably can. Disputes in stores, and other places of public resort, are especially to be shunned, except at the bidding of duty to Christ and his truth. And, let us be aware, that we may mistake as to the call of duty. It may be our pride, our fear of being judged unable to defend our principles, that bids us accept the challenge, then and there, of some swaggering skeptic, surrounded by his ignorant crew. His witticisms, and unimproved bold assertions, will weigh more with himself, and them perhaps, than your solid arguments.

Sometimes, a little tact may make short work of an argument. I lately somewhere read the following. A famous Universalist once preached, in New Haven, to the effect, that God is too good to punish men forever, and, therefore, there is no eternal punishment. Dr. Edwards being present, at the close of the sermon, remarked that an additional inference of two might be mentioned. He then proceeded to say that God is too good to send upon mankind various evils, which are very common, naming some of them, and therefore there are no such evils; making the Universalist's argument perfectly ridiculous, to his utter discomfort. So, the colored minister of Vermont, Rev. Lemuel Haynes, is said to have used a champion of Universalism, who preached in his hearing. Mr. H. took this text: "And the serpent said unto the woman, ye shall not surely die," showing from it, that the devil was the first Universalist preacher, and sketching his style of preaching. One of his closing inferences was like this: Ministers should not be proud of their preaching, for, if they preach the gospel, they are not the authors of the gospel, and so have nothing to be proud of;—but, if they preach Universalism, they only use the devil's old notes, which he preached six thousand years ago.

If we must argue, it is somewhat essential to define our terms, and require our opponent to do the same. It may, sometimes, bring the dispute to a close near its beginning; for, no doubt many a dispute is mere logomachy. Old Dr. Beecher—Lyman, (the greatest of his sons, as John Milton might have said,) thought much, I believe, of definitions; as does every minister of well-finished mind, who believes certain things, in particular, for carefully-considered, and to him, satisfactory reasons. If we must argue with skeptics, let us be sure to have definite beliefs, and good reasons for them, and let us learn how to state them precisely. Above all, let us stand fast by the oracles of God; and not be drawn away from them by philosophies and speculations. Our weakness is in leaving the Bible, as the umpire; our strength is in adhering to it. It seems to me, that in arguing some of the questions before the public, there is not always sufficient recurrence to the Bible, as the "Judge that ends the strife, where wit and reason fail." If we have no supreme and final arbiter, we may argue forever, without suitably settling great moral questions concerning the Sabbath, divorce, temperance, and other important things. The great sin of Americans is, that of so extensively banishing the Bible from our legislation, our discussions, our politics, our daily business, our recreations, our conduct in the treatment of our fellow-men.

Some, when we begin to talk to them about their souls, may seek to divert us from our aim, by putting questions about the heathen, or the origin of sin; or, by suggesting the difficulties of the Bible, the divisions and imperfections of Christians, the variety of human opinions, &c. We should not let them throw us off the track, but keep to our purpose; or, if compelled by courtesy, to turn aside for a moment, be sure to find our way back again, another opportunity to do so.

Visits to the sick should, usually, be brief. Considerate ministers will not need the suggestion that we should tread lightly, be gentle, and speak in low tones to the sick. If the person is very sick, we should forbear to question him much. Indeed, it is well, usually, to be careful about our questions. If you have been very sick, you need no hints; I trust about this.

"If the physician prohibits company, even that of the minister, must then be withheld. The responsibility of the physician. So, if the family object, Christ has not taught us to force religion upon the sick, or the well. If we may enter the sick room, but are forbidden to mention the subject of religion, or to pray, it may be as well to decline entering the room, except in special cases.

A judicious interest in the people's affairs, far removed, however, from officious intermeddling, may secure the readier access, as pastors, especially, if we are willing to take pains, and be at expense, for their temporal welfare. We should make the impression, if we can, that we wish well to the people in all respects, and should therefore, according to our ability, be examples of good citizenship, and of beneficence in general. It is essential that the people believe that we seek not theirs, but theirs. And they will, in time, believe it if it is so; and the fact will give us immense power for good. If we are not naturally sympathetic, we should earnestly pray and labor in reference to this. Happy is the pastor who is "placid" by nature, and also by grace. But, if we have it not, the one way, let us bring down from above the better style of it, for with it, we may do exploits.

It is not well to say much about our salary, any where; and almost never to speak of it, as we go from house to house. When a minister first settles, with a people, the matter of salary should be definitely arranged, and put down in writing, in the clearest manner. Afterwards the salary proves insufficient, or the people neglect to pay it at the stipulated times, and there should be set times, let the minister, when he can not longer bear it, if not before, address himself to the Committee, but never to the people; above all, let him never slip the matter in the house of God, nor, ordinarily, even at a church-meeting. There are those, or should be, who are responsible for the salary, and to them let the minister look, and the least said about pay even to them the better. People almost everywhere, perhaps, are largely possessed with the idea that nearly all men are venal. I am inclined to believe that Christ's ministers are extensively, if not generally, otherwise. Let us disabuse mistaken people about this. And the life may do it, but nothing else.

Individual ministers may, now and then, have small ways of doing business, inherited from their impudent days, which may prejudice some people against the whole brotherhood. Let us eschew all meanness, never chaffer, nor stand for the last cent, but show ourselves noblemen. Let us always enclose a stamp when we write to a person upon our sole business, especially, if we are asking a favor of him; let us not go to the Post-Office on the Sabbath, unless we wish our people more or less to go and linger there. Let us never drink wine, or cider, if we wish to preach temperance with effect; nor countenance frivolous and demoralizing amusements, if we wish to have much restraining influence over our youth or heedless adults, whether in or out of the church.

We do well to be thankful, and to express thankfulness for all kindnesses shown us; for even the least present, even though we did not need and do not value it for its own sake.

Many of you, my brethren, may have no need of these hints in particular; but you know that others may, as there was a time before you had experience, when some such suggestions might have done you service. Undoubtedly, there have been those, who, had these things in their early life been kindly whispered into their ears, might have served the church, and the cause even better than they did. The writer does not suppose that wisdom will die with him, but after preaching so many years, he must have been dull, indeed, not to perceive things in himself, and in some of his brethren, needing mention and amendment. In brotherly affection,

Yours,
DANIEL D. TAPPAN.

Weld, Me. Aug., 1876.

THE ZENANA WORK.

BY O. E. RACHELER.

This is assuming a constantly increasing interest. It does not yet bear its fruits in additions to our churches, nor to any great extent in what we regard as conversion. Still its fruits are plainly visible. It has been a long time that we have been trying to get inside the pale of the Hindu's sympathies; and we have succeeded just so far as we could get up a close contact, and, by some help rendered to them, make them feel that we were their friends. Still, the masses, and especially the higher classes, we could not extensively reach. Just so far as their houses have been opened to the ladies of the mission, so far has the social element been reached and developed; that is, the social elements of Christianity and of the Hindu have been brought in contact, made to mingle, the stronger influencing the weaker.

Many of these Zenana women have been taught to regard the Bible as a dangerous book, and the name of Christ is a name covered with reproach. Still it is the bound up volume, the literal book, that is feared, and the name of Christ as the God of the foreigner, that is covered with reproach. The teachings and sayings of Christ are received with approval by most, and with manifest joy by some when they are communicated independent of book, name and creed. I have heard my older

brothers say that they used, sometimes, to run away to the F. Baptist meeting, to which they usually secured a welcome when found out from our father who was a member of a Congregational meeting, and looked upon the F. Baptists as disorganizers, yet in process of time our mother and a brother became members of the F. B. denomination with the fullest approbation of our father. In this case the reproach was in the name and in the reputation which arose from an imperfect understanding. So with the Hindus, the name of Christianity is covered with reproach, while its teachings are largely endorsed. It must be the gospel first, without creed, to this they raise no objections.

The so-called conversion of a Zenana woman some four or five years ago has proved a serious obstacle to our work. It occurred under the direction of a very good, but injudicious chaplain of the church of England. A woman was induced to leave her family in order to become a Christian. The husband and friends made the most strenuous efforts to induce her to return. A mob assaulted the chaplain's house, and it was only through the intervention of the police that they were prevented from carrying her off by force. This created such an excitement in the town adverse to the work of the missionaries, notwithstanding they had no share in the matter, that every Zenana was closed, and it has required the most careful and persevering efforts, on the part of our Zenana workers to secure the confidence of the people. The work was carried on among the lower classes, but our teachers were excluded from the real Zenanas. In this case it has never appeared whether the woman was influenced by purely religious motives or not. By some it was thought she was, but on the other hand there was evidence to show that she was moved by a spirit of discontent, fostered by family discord. At any rate the apostles' direction, "If the unbelieving depart let him depart," was not regarded. On this ground we have not hesitated to condemn the movement as unchristian, and I think our position is well understood by the people. We tell the men frankly, that we are laboring to induce them to become Christians, but when the women embrace Christ openly we wish their husbands to do the same. Indeed, there is little danger of the women being in advance of their husbands. The Zenanas have been the strongholds of idolatry, and the men have been restrained in their tendencies towards Christianity by the heathen influences of their wives. The Zenana work lifts in wonderfully to meet the exigencies of the case. It takes the women by the hand and leads them on to the position already occupied by their husbands, and then affords mutual aid to both.

It is this social element that we wish to cultivate, we would infuse into it a purer and higher religious influence, and in God's due time bring these women with their husbands out with the broad sunshine of Christian light.

THANKSGIVING.

Our National holiday, appointed for the giving of thanks to Almighty God, will soon be with us again. How will it be spent?

Doubtless there will be the usual number of balls of the various kinds, for dancing, festivals, parties of pleasure, &c., to be participated in by the masses with hardly a thought of responsibility or thanksgiving to God. We all know to what an alarming length this unthankful way of spending Thanksgiving day is carried on in our country.

And then a great many of the church-members of our land will be so busy in various ways making use of the good things God has provided as to find little time for giving of thanks. A few will find their way to places of worship, to listen for a few minutes to their own or some other pastor while he acquaints them with the fact that they have a great many things to be thankful for, and then go home, perhaps, after singing the doxology.

"Praise God from whom all blessings flow," to have a great time devouring the good things God has sent.

There may be the genuine giving of thanks by the pastor, but he can't thank God for the whole church and community in which he lives. Some one sitting at the head of the table may "return thanks" for the delicious dinner prepared, but he can not give thanks for the whole family. Oh, that on the coming Thanksgiving day, there might be a genuine giving of thanks to God for his people.

A few years ago, while pastor of a Vermont church, we told the congregation the Sabbath before Thanksgiving day that the usual sermon for that day would be given up, and we would have instead a Thanksgiving service; thinking it would be better for each one to offer his own thanks in person. At the time appointed the house was well filled, appropriate Scripture read; a few remarks by the pastor pertinent to the subject, closing with a short list of mercies for which he offered thanks, and then the congregation was called on for an expression of thanks for what God had done for them. The first to speak was a dear old brother whose wife had been sick for three years and who was in miserable circumstances, probably, as any man in the community. He thanked God for his great mercy to him. The next was a blind man who very reverently thanked God for his kindness to him. After the blind man, a returned soldier, who had nearly lost the use of one leg, arose and

said, "I am glad the sick, the blind, and the lame can thank God together."

Well, the congregation never enjoyed as much from listening to a Thanksgiving sermon, as we enjoyed in giving personal thanksgiving to God. We like that way so well that we continue to have just that kind of sermon on Thanksgiving day, and should feel it to be a loss to return to the sermon system. Will not other congregations try it?

THANKS.

Though very weary with the labors of the day, and evening, consciences will not allow me to sleep again, before writing to express my hearty and joyful thanks to the dear Christian friends of the mission who have so kindly and generously responded to my appeal for help to support Christian girls who are teaching heathen women and children. Every time I have seen in the Star a report of the contributions, my heart has thanked and adored the Lord who gave the good people a mind and the means to help. Amongst the donors are some whom I have personally known, others I do not recognize by their names, but trust they are all children of the same Father, and that we shall know each other hereafter. Not a cent has yet been received, save that five dollars of "earnest" money contributed by Mrs. Vaughn, but, believing it would come, we have been working with borrowed funds, and now we fully expect that in less than a month from this date money will be here to pay all our debts and help us go on until more comes. On the 5th of June, a very capable and pious girl was sent to teach in the house built mostly by the hands of a poor widow. This teacher comes home often to attend meetings, and brings good reports of the interest in the village where she works. Once I saw the tears on her cheeks as she was leaving us, but she is usually cheerful and hopeful, as are the most of these native girl "school-ma'ams." It is refreshing to learn by the Myrtle and Star how heartily the children and young people are uniting to aid the mission cause. When all are thus liberal will not the moon-day light come in this dark land? Surely it will if all contributions are followed by faithful prayers. Accept my hearty thanks, and may the Saviour repay you "good measure, pressed down, shaken together and running over."

L. CRAWFORD.

Jellison, Sept. 15, 1876.

REV. CHESTER CHAFFEE.

The veteran, Eld. Chester Chaffee, fell asleep in Jesus on the evening of Sept. 5, at the residence of N. B. Jackson, Esq., at Arcade, Wyoming Co., N. Y., at the ripe old age of 85 years. His staid, temperate habits, caused the machinery of the physical man to give out slowly and quietly, with no disease upon him. So that death was, like the spent lamp, but going out. He was of pure New England stock, having been born in Grafton, Vt., in 1791. In 1815, he was called to acknowledge the Divine claims upon him, publicly putting on the Lord Christ and being buried with him in baptism, by Eld. Joseph Dodge. In the following year he removed to Boston, N. Y., uniting with the Free Baptist church and honoring his membership by warm devotion and active labors as private member and Deacon. The veteran, Dea. Truman Cary, long associated with him in the Boston church, visited him a few days before his death, and spent the following Sabbath with us in Elton, in commendation in regard to Eld. Chaffee, he bore this strong testimony while they were associated in Boston: "I could always rely upon Bro. Chaffee in every place."

His first marriage was to Abigail Halllock in 1817. His second, to Mrs. Lydia Jackson, mother of the late and honored Rev. N. A. Jackson, took place April 22, 1830. Properly his ministry began in 1828. His ordination was in 1832.

Removing from Boston to Arcade in 1830, he transferred his membership to the China church, then to the Hume, finally to the Elton church, where he continued till called to the heavenly church.

A local paper says of him: "Four-score and five years of life, twenty-six years in this town, he was social, prayerful, cheerful; A man of principle. His singing in his later years in our families was so tender and emotional that at times he seemed carried quite above the discords of earth, and we imagined him quite within the celestial city."

Pastors of Arcade, Rev. Mr. Bush and Atwood, assisted in the services.

C. COOK.

CORRECTION. We have observed that in the Star of Oct. 26, an article by "Stanley," on the second page, lost a part of its head during some stage of the printing, so that a portion of the Edition read, "Here a Remydy?" when it should have been "Is there a Remydy?"

No man who is fit to live need fear to die. Poor, timorous, faithless souls that we are! How we shall smile at our vain alarms when the worst has happened! To us, hear, death is the most terrible thing we know. But when we have tested its reality, it will mean to us birth, deliverance, a new creation of ourselves. It will be what health is to the sick man. It is what home is to the exile. It will be what the loves one given back to the bereaved. As we draw near to it, a solemn gladness should fill our hearts. It is God's great morning light upon the sky. Our fears are the terrors of children in the night. The night, with its terrors, its darkness, its feverish dreams, is passing away; and when we awake it will be into the sunlight of God.—G. S. Mearns.

Selections

QUESTION

Is it worth while that we fight a brother? Bearing his load on the rough road of life? Is it worth while that we fight at each other? In blackness of heart—that we war of the knife? God pity us all in our pitiful strife.

God pity us all as we fight each other; God pardon us all for the triumphs we seek. When a fellow goes down 'neath his load on the heather, Pierced to the heart; words are kinder than steel. And mightier far for woe or for weal.

Were it not worth, in this brief little journey, On over the hills down into the tide, We give but a dash instead of a serpent, Ere folding the hands to be and abide Forever and aye in dust at his side?

Look at the roses saluting each other; Look at the birds all at peace on the plain; Man, and man only, makes war on his brother, And laughs in his heart at his perill and pain. Shamed by the beasts that go down on the plain!

Is it worth while that we battle to humble Some poor fellow-soldier down into the dust? God pity us all! Time it soon will tumble All of us together, like leaves in a gust, Humbled indeed down into the dust.

—Joaquin Miller.

MOODY ON THE NEW BIRTH.

One of Mr. Moody's sermons on the New Birth preached at the Chicago Tabernacle Sunday evening recently, was as follows:

You remember that I was preaching this afternoon from the third chapter of John, at the third verse, and to-night I want to take up the subject just where I left off. We had got as far as the doctrine that the new birth is not a reform, not merely turning over a new leaf, not a resolution to do better, but a cleansing of the fountain so that the streams are pure; a cleansing of the tree, so that the fruit will be good. Regeneration goes right to the root of the matter, and makes a sinner all new; give him a new heart and that makes a new life.

Now, some man will say, "Oh, that is the right sort of doctrine to preach to drunkards and harlots, and all sorts of very bad people, but good, respectable people don't need it." But that is a great mistake. Christ didn't preach regeneration to that Samaritan woman at the well, but to Nicodemus, who was an orthodox Jew, one of the foremost men in Israel, a man against whom there is not a single word in the Bible. He was on the very top round of the ladder, but yet Jesus said to him, "Ye must be born again." Nicodemus is very much surprised at this kind of doctrine, and meets the statement with a "How?"

How can these things be? Christ tells him, "That which is born of the flesh is flesh; it is nothing else but flesh, and never will be till after the worms have eaten it in the grave. God nowhere promises to mend the flesh; he don't mean to put new patches on old garments, or new wine into old bottles. His plan is to make all new from the very beginning, and that is what it means to be born again."

When I was born, in 1837, I was born after the flesh, born with a bad nature which I inherited all the way back from fallen Adam; but I was born again in 1856, and then I became a child of God. A Christian is the most remarkable thing on the face of the earth. He has two natures, a fleshly nature and a spiritual nature, and they are at war one against the other, till grace finally and fully triumphs over nature. This world is one vast hospital; every one is sick; every one needs a physician, but, thanks be to God, there is a Great Physician able to cure all diseases of soul and body. I have seen an eminent surgeon in Belfast, who used to go into the hospital, and when he found a wounded man he would make ready to operate on him, and then he would say to the poor fellow, "Look at your wound; take a good look at it," and when he had come to realize what a bad and dangerous wound it was, he would say, "Now look at me." That is the way with Christ, the Great Physician. He wants us to take a good look at our sick and sinful souls, and then he wants us to stop looking at ourselves and our sins, and look straight at him. Now we come to the remedy this Great Physician uses. "I always like to get down to the 14th verse: 'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.' Not one here, and another there, and another somewhere else, but whosoever believeth. God wants every sinner to be saved. Somebody will say, 'Why? that is Universalism.' Yes, the offer is a universal offer. God offers to save every one. Jesus Christ by the grace of God fasted death for every man. All you need to prove is that you were born in this world, and I will prove to you that you have a Saviour. If you were born in the moon or some of the planets, I don't know how the case may be, but if you are born of our human flesh and blood you may also be born again,—born of the spirit into everlasting life."

I must a good many complaints, that there is no justice in God's condemning sinners now, on account of the sins of Adam, and some people say they don't believe the Bible, because it teaches that doctrine. Now, that is a lie. The Bible teaches no such thing. If anybody is lost it will not be on account of Adam's sin. Let me illustrate. We will suppose I have the consumption. I did not get it by my own fault, by any neglect of my health. I inherited it, let us suppose. Well, I go to the best physicians, and they all give me up. They say I am incurable; I must die; I have not thirty days to live. Well, a friend happens to come along, and looks at me, and says, "Moody, you have got the consumption."

"I know it very well; I don't want any one to tell me that."

"But there is a remedy—a remedy, I tell you."

"But, sir, I don't believe it. I have tried the leading physicians in this country and in Europe, and they tell me there is no hope." "But you know me, Moody, you have known me for years." "Yes, sir." "Do you think, then, I would tell you a falsehood?" "No." "Well, ten years ago I was as far gone as you. I was given up by the physicians to die, but I took this medicine and it cured me."

I am perfectly well—look at me. I say that it is a very strange case. 'I say, it may be strange, but it is a fact. That medicine cured me; take this medicine and it will cure you.' Although it has cost me a great deal, it shall cost you nothing." "Well," I say, "I would like to believe you, but this is contrary to my reason." Hearing this, my friend goes away and brings another friend to me, and he testifies to the same thing. He again goes away when I do not yet believe, and brings in another friend, and another, and another, and they all testify to the same thing. They say they were as bad as I am; that they took the same medicine that has been offered me, and it cured them. He then hands me the medicine. I dash it to the ground; I do not believe in it; I will not take it, and I die. Whose fault is it? God gave his only Son to purchase life and pardon for me. He offers it to me freely. If I refuse it, and am lost, whose fault will it be?"

If we are in the camp and are bitten by the fiery serpent, it will do no good to look at the wound. Looking at a wound will never save any one. What we must do is to look at the remedy, to look away to him who hath power to save you from your sin.

Behold the camp of the Israelites. Fathers and mother are bearing away their children. Many a child has been bitten by the fiery serpent. Over yonder they are just burying a mother; all the family are weeping. You hear the mournful cries, you see the bitter tears. The father is being borne away to his last resting-place. The plague is raging from one end of the camp to the other. I see in one tent an Israelite mother bending over the form of a beloved boy just coming into the bloom of life. She is wiping away the sweat of death that is gathering upon his brow; his eyes are glazed, and life is ebbing fast. All at once she hears a shout in the camp, a great shout. "What does it mean? Why, my good woman, haven't you heard the good news?" "No," says the woman. "Good news! What is it?" "Why, haven't you heard about it? God has provided a remedy." "What for the bitten Israelites?" "Tell me what it is." "Why, God has instructed Moses to make a brazen serpent, and put it on a pole in the middle of the camp, that all who look upon it may live, and the shout you hear is the shout of the people when they see the serpent lifted up." The mother goes back into the tent, and says, "My boy, I have good news to tell you. You have not got to die. He is already so weak he can't walk to the door of the tent, so she puts her strong arms under him and lifts him up. "Look yonder; it is right there on the hill." "I don't see it; where is it, mother?" "Keep looking and you will see it."

At last he catches a glimpse of the glistening serpent—and he is well. That is a young convert. I see him now calling on all those that were with him to praise God.

He sees another young man bitten as he was, and he runs up to him and tells him, "You may be saved." "O, no," the young man says, "that is not possible. There is not a physician in Israel can cure me." "Why, haven't you heard the news? God has provided a remedy." "What remedy?" "Why, God has told Moses to lift up a brazen serpent, and all that look to that serpent shall live." I can just see the young man. He is what you call an intellectual young man. He says to the young convert: "You don't think I am going to believe anything like that? If the physicians in Israel can't cure me, you don't think that an old brass serpent on a pole is going to cure me?" "But, sir, I was as bad as yourself." "You don't say so?" "Yes, I do." "That is the most astonishing thing I ever heard," says the young man; "I wish you would explain the philosophy of it." "I can't. I only know that I looked at that serpent, and I was cured. I just looked; that is all." "Well, I don't believe you were bitten as badly as I have been." The young man pulls up his sleeve. "Look there! There is where I was bitten, and I tell you I was worse than you are." "Well, if I understood the philosophy of it, I would look and get well." "Let your philosophy go, look and live." "But, sir, you ask me to do an unreasonable thing. If God said, take this brass and rub it in the bite, there might be something in the brass that would cure the bite."

At last the mother who has been out in the camp comes in, and says, "My boy, I have got the best news in the world for you. I went out in the camp, and I saw hundreds very far gone, and they are all perfectly well now." The young man says, "I would like to get well; it is a very painful thought to die; I want to go into the promised land, and it is terrible to die here in this wilderness; but the fact is I don't understand it. It doesn't appeal to my reason. I can't believe that I can get well in a moment just by looking at a brazen serpent on a pole, and the young man dies in his own unbelief."

After the battle of Pittsburg, Landing I was in a hospital at Murfreesboro. And one night after midnight, I was woken up and told that there was a man in one of the wards who wanted to see me. I went to him and he called me "Chaplain." "I wasn't a Chaplain, though, and he said he wanted me to help him die." "I said, 'I'd take you right up in my arms and carry you into the Kingdom of God if I could; but I can't do it; I can't help you to die.' But the Lord Jesus Christ can." He shook his head and said, "He can't save me; I have sinned all my life." I thought of his mother in the North, and I knew that she was anxious that he should die right, and I thought I'd stay with him. I prayed two or three times, and repeated all the promises I could, knowing that in a few hours he would be gone. At last I turned to the third chapter of John. His eyes were riveted upon me, and when I came to the fourteenth and fifteenth verses—"My text to-night—he caught up the words, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on Him shall not perish, but have eternal life.' He stopped me and said, 'Is that there?' I said, 'Yes.' He asked me to read it aloud, and I did so. He leaned his elbows on the cot and clasped his hands together and said, "That's good; won't you read it again?" I read it the third time, and then went on with the rest of the chapter. When I finished his eyes were closed, his hands were folded, and there was a smile on his face. Oh! how it was lit up! What a change had come over it! I saw his lips quivering, and I leaned over him and heard, in a faint whisper, "As Moses

THE CENTRAL CROSS.

In the palace of Justice, at Rome, they take you sometimes into a chamber, with strangely painted frescoes on the ceiling and around the walls and upon the floor, in all kinds of grotesque forms. You can not reduce them to harmony, you can not make out the perspective; it is all a bewildering maze of confusion. But there is one spot upon the floor of that room, and one only, standing upon which, every line falls into harmony; the perspective is perfect, the picture flashes out upon you, instinct with meaning in every line and panel. You can see at that point, and that only, the design of the artist that painted it.

I believe that this world is just as bewildering a maze looked at at every point except one. I look back upon the records of history; I look upon the speculations of science; I endeavor to gaze into the future of this world's career; wherever I turn I am opposed by the mysteries that hem me in, and crush me down, until I take my stand at the foot of the Cross. Then darkness and discord become light and harmony; the mystery is solved; the night that shuts me in becomes radiant with the Divine light and glory. At the foot of the Cross, art, science, literature, history become at once to me a Divine, a glorious and a blessed thing. And so I claim for my Lord his rightful dominion over all the works of his hands. We will gather all the beauties of art, all the treasures of music, all that is brightest and best in this world, and we will lay them down at his feet; for, "Worthy is the Lamb that was slain to receive might, and majesty, and riches, and power, and honor, and glory." His is the scepter, his is the right, his this universal world.—Dr. Manning.

A WHITE FLAG.

Those familiar with railway service are glad to see a white flag flung out at the crossing and stations. It tells of safety, and proclaims that all is well. Not so the green flag; that speaks of doubt and uncertainty, and warns the engine-driver to be on his guard; while the red flag tells of danger, collision, and wreck, and arrests the train in its course.

One evening the wife of an old flagman at a railway station, said to her husband: "John, there will be a flag held out to-night—a flag in the hand of Jesus. It will not be a red flag, for there is no danger; it will not be a green one, for, thank God, there is no doubt; but it will be a pure white flag, for all is perfect safety and peace, and I am very nearly at my journey's end." That night she died. "Precious in the sight of the Lord is the death of his saints." Reader, would there be a white flag or a red flag held out to-night, if you were called to help your journey's end? "Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

WHAT MAKES MEN.

"It is not the things that we call best that make men; it is not the pleasantest things; it is not the calm experience of life; it is life's rugged experience, its tempests, its trials. The discipline of life is here, good and there evil; here trouble and there joy; here roughness and there smoothness, one working with the other; and the alternations of one and the other, which necessitate adaptations, constitute a part of that education which makes a man in distinction from an animal, which has no education. The successful man invariably bears on his brow the marks of the struggle, which he has undergone."

The best sailors come from the roughest seas, and the bravest soldiers from the hardest fights. They who seek to avoid care and labor, and who choose for themselves an easy path, are simply derailing themselves of the noblest qualities of manhood, and making themselves like mushrooms grown in the shelter, instead of oaks which have wrestled with a thousand storms, and which still lift their giant arms and sun-crowned heads triumphant toward the skies.

It is not wise for us to seek trial or hardship, lest we miscalculate our strength and suffer defeat; but it is right for us to accept without a murmur what the Lord appoints, and calmly, bravely and manfully meet the varied trials of our earthly life, knowing that God's grace is sufficient for our every need, and assured that those things which try us most severely are wisely ordered for our benefit, and are working for our strength, our profit, and our salvation in the Kingdom of our God.—The Christian.

"SINGING WITH THE SPIRIT."

We are favored with all kinds of singing; quartette, solo, congregational; singing good, bad, and indifferent. But there is another kind of singing, which the Scriptures call singing with the spirit and with the understanding also. And this kind, we are afraid, is rather a stranger in our churches.

It involves two things: paying enough attention to what we sing to take in its meaning; and further, feeling what we express. We sing,

Here, Lord, I give myself away,
That all that I can do.

And does one out of a thousand realize in the least the meaning of what he is singing? Does he understand that the words mean that he puts his life, his acts, his property, his houses and lands, his time, his abilities, all at the disposal of God, renouncing henceforth all of them, holding them henceforth solely as a steward for God, and using them for his service? Does he understand this? And does he mean it?

Nearer, my God, to thee,
Nearer to thee,
Even though it be a cross
That raiseth me.

In singing this, do we understand its meaning, and do we from the heart mean it? Do we really so eagerly desire to be

nearer to God that a cross will be welcome so as it makes us nearer to him? After the hymn has been sung, there comes to the singer a failure, a fall in stocks, the sickness of a child, a fall in sickness, or some greater sorrow than any of these. This is the cross by which God would raise the believer so that he may be nearer to God. And now perchance he realizes that he did not know, and still less did he feel and mean, what he was singing.

Do you yourself and take thy cross,
Is the Redeemer's great command.

How often we hear somebody singing these tremendous words, "some one who lives all his life (or her life) in luxury, who has never known an act of genuine Christian self-denial." The late Dr. Bailey, of Indiana, once said to us, "Before I was converted, I often used to close my lips and keep silent when they were singing some hymns, as for example,

I'm not ashamed to own my Lord,
I could not sink it, I knew that I was

We were once present when, after the singing of the hymn,

I love to tell the story,

a brother rose and said, "Do we love to tell the story? How often do we tell it? How many times have you told it this week, how many times have you told it to ourselves. It is well to sing good words. But it is also well to fill them up with meaning, with spirit, with heart. It is not well to have the words be a comely form, within which the shriveled soul gives forth a ghastly rattling."—National Baptist.

A MOTHER'S SONG.

A few years ago a company of Indians were captured on the Western frontier. Among them were a number of stolen children. They had been with the savages for years. Word was sent throughout the region, inquiring all who had lost children to come and see if among the captives they could recognize their own. A long way off was a woman who had been robbed of her darling—a boy and a girl. With mingled hope and fear she came; with throbbing heart she approached the group. They were strange to her. She came nearer, and with eyes filled with mother-love peered into their faces, one after another; but there was nothing in any that she could claim. Nor was there anything in her to light up their cold faces. With the dull pain of despair at her heart she was turning away, when she paused, choked back the tears, and in soft, clear notes, began a simple song she used to sing to her little ones of Jesus and heaven. Not a line was completed before a boy and girl sprang from the group, exclaiming, "Mamma! mamma!" and she folded her lost ones to her bosom. So lives a mother's early influence in the hearts of her children.—Monday Club.

"CASTING ALL CARE UPON HIM."

How much the anxieties of life are increased by forgetting the little, but comprehensive word "all" of the text! What father might not learn a lesson from his child, with whom he is starting for a journey. His little boy says, "Father, you will have to carry the big bag. I can not, and I will carry the little one." The strong father smiles, and says, "I think you had better let me carry both." They start. After a few minutes the little bag becomes a great burden, and the child, overheated and weary, says, "Father, you had better take the little bag too." One of the greatest lessons of life is for a child of God to let his Heavenly Father carry every burden; to cast all his care upon him. Little trials are a Christian's great temptation. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Truly," says Archbishop Leighton, "the godly are much in the wrong to themselves, by not improving their little sweet privilege. They too often forget this; they sweat, and fret themselves to no purpose; wrestle with their burdens themselves, and do not entirely and freely roll them over on God." Many a man who never doubts God's care of the whole church, to the minutest particular, is tempted to distrust God's interest in the little things that concern his own daily life.—Christian Treasure.

1877. REGISTER. 1877.

The Register for 1877 is now ready for delivery. It is prepared as heretofore, and contains the same denominational information, including the alphabetical list of ministers carefully revised. The price is unchanged, as follows:

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The Morning Star.

WEDNESDAY, NOVEMBER 8, 1876.

G. F. MOSHER, Editor.

A. H. Huling, Western Editor.

EDITORIAL CONTRIBUTORS.

PROF. JOHN FULLERTON, D. D.,
 PROF. J. J. BUTLER, D. D.,
 REV. J. M. BREWSTER.

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

1877: THE MORNING STAR. 1877.

All the work and worth will be put into the *Morning Star* next year that its managers are able to do or to realize. We have called to our aid a list of helpers that will bring both culture and spirit, the product of the heart as well as of the head, to its columns. In addition to the Editorial Contributors whose names appear above, it will receive communications regularly from a large number of Special Contributors, among whom we now mention the names of Rev. CHARLES HOWARD MALCOM, D. D., Dr. JAMES L. PHILLIPS, Rev. WM. H. BOWEN, D. D., Rev. GEORGE F. PENTECOST, D. D., Prof. RANSOM DUNN, D. D., Rev. CLARENCE A. BICKFORD, Rev. N. F. RAVLIN, Rev. CHARLES S. PERKINS, Rev. J. M. KATZEN, Prof. J. W. BAKER, Rev. O. E. BAKER, Rev. W. L. NOYES, Rev. T. H. DRAKE, and Rev. A. C. HOBBS. The names of other contributors, including those of "Pilgrim," "Marilla" and of other writers familiar to our readers, both ladies and gentlemen, are on our list, and will be announced in due time.

Calling in the aid of these contributors is in accordance with a purpose, to make the *Star* not only attractive but profitable to its readers. And while it is and will remain primarily a paper for the denomination, whether parts of it may be known as *Freewill*, *General* or *Free Baptists*, it will not be merely a narrow sectarian sheet, but will be liberal, outspoken and progressive in its policy, welcoming all Christian workers as fellow-laborers for the Master, and especially extending its sympathy and aid to all Liberal Baptists, to the end that there may exist between us such co-operation in work and such unity of faith as shall make us practically one people.

The characteristic features of the *Star* will remain, with such improvement as may be made in them, and with such new ones added as may seem desirable.

We shall retain our able English Correspondent, with others in Europe and at the principal centers in this country; news from all parts of the world, both religious and secular, will be full and timely; denominational news will be as fresh and ample as we can get; there will be a regular temperance department; the Family Circle, and the departments of Literary Miscellany and of religious Selections will be continued, as well as the Agricultural and domestic department, market reports, personals, educational, etc. We shall also have a correspondent in each of our schools and colleges who will keep us acquainted with the progress in our own educational work.

The WESTERN DEPARTMENT will be continued in charge of Rev. A. H. Huling, who is expected to do a good deal of field work, such as visiting the Quarterly Meetings and churches, and promoting denominational and Christian interests. The brethren who represent the West on the list of Special Contributors will help by their work to relieve the *Star* from any appearance of localizing its interests or influence.

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We would ask our pastors to aid in the circulation of the *Star*. We saw a live pastor take the paper into his pulpit the other Sunday and urge upon his congregation the need of religious reading in the family and the excellences of the *Star* to supply that need. Is not this a Christian work? We confidently believe that with a general effort on the part of our pastors in this line both the church and pure religion would be greatly helped.

THE WORK OF CHRISTIAN LAYMEN.

The exercises at the ladies' festival of the Baptist Social Union in Boston last week, have called attention afresh to the position and work of laymen in the church. Excepting the apostolic days, we doubt if there has been a time when their work has been so great and its results so glorious as during the last two or three years. Great Britain and America have alike been its arena. The names of the leaders in it do not need to be mentioned, so large and blessed have been their influence. The Manchester and Liverpool, Edinburgh and Dublin meetings in one continent, and those in New York and Brooklyn, Philadelphia and Chicago in the other, have made sacred the names of Moody and Sankey, Whittle and Bliss, while scores of less prominent names are equally dear to many renewed hearts.

Among the real helpers in this work we put the Young Men's Christian Associations. Perhaps New England could witness to the good results of their work better than any other portion of the country. In Maine and New Hampshire especially, it has been their custom for two or three years to thoroughly canvass the State, holding meetings in each school district, and urging a Christian life upon the attention of all. Thus not only have the established churches been increased and strengthened, but there have been laid the foundations of many others that are apparently destined to grow into strong and active religious bodies. These young men who have left business and ease, and gone out evening after evening during the winter months to engage in this work, have been, to the ministry, like those servants of old holding up the hands of the prophets.

But we needn't magnify their work. In spite of their mistakes and indiscretions it speaks its own praise.

This is one of the promising characteristics of modern religious work. It represents the people seeking salvation for themselves, instead of waiting for it to be brought by another.

And it is not only a promising characteristic of the work, but it is essential to its best and most wide-spread results. To wait for all our school districts, all our remote towns and all our distant sections of country to be visited and awakened by the regular ministry would be a too slow process of saving the world.

There are several things that these lay-workers should pay attention to if they would work the most successfully and satisfactorily.

In the first place, they should be strong in devotion. No gift of tongue or spirit can make up for want of that. It is not they who will accomplish whatever good results may be achieved, but God who may work with and for him. We say may—he will, if they carry a humble, earnest, devoted spirit in all their efforts.

In the next place, they should be strong in conviction. Clever, good-natured evangelists, who have no convictions to speak of, seldom accomplish anything lasting. Let them believe the truth with all their mind and heart, and then present it with all their might.

But in the third place, while they should be strong in their convictions, they should also be orthodox. We use the word in a good sense. A man may strongly believe an error, and that would be the worse for him and his work. While these lay workers go out, professedly, in behalf of the great Christian church into which the Father would see all his children gathered, this church has a right to insist that they proclaim neither errors nor half-truths, but "the truth as it is in Christ."

In the fourth place, they should aim to be discreet and cautious, and especially cautious not to embarrass the pastors in their work. Here is where the need of devotion and conviction of truth comes in. One of the great difficulties in many parishes is the easy, accommodating, good-natured variety of faith among the membership. It constantly perplexes the minister in his work. He is first called to the work. His position is chief. God looks to him for results. No praying band or any other band is at liberty to enter that parish and in any way distract or divide the membership, and thus hinder the pastor's work.

But these are only a few of the graces that should be in the lay-worker's heart. He or she will excuse us for mentioning them, and will search out and possess the others. Above all else, have charity, which is love, which is the essence of real Christian character.

We might be called a sectarian if we suggested that so far as practicable the members of each church and denomination should be concentrated to their own sphere of work. But we both suggest and urge it. It is well enough for practice to shoot at the sky, but for real effect it is better to aim at some particular star. To scatter and divide forces is nearly the same as killing them, and in

this work of salvation God wants every man to be at his post of duty.

THE ELECTION.

At this hour—two o'clock Wednesday morning—there seems to be hardly any doubt of the election of Samuel J. Tilden to the Presidency. The despatches indicate Democratic gains throughout the country, with but few exceptions. New York, Indiana and South Carolina, States that have occupied a prominent position in the campaign, are largely Democratic. New York city alone is reported to have given Mr. Tilden nearly sixty thousand majority, and it is not likely that the Republican vote in the interior of the State can overcome it. It is hardly worth while, now, to undertake to report the probable results by States.

Although the watchword of the Democracy in the campaign was "Reform," we can not accept these results as showing conclusively that the people really believe that Reform, such as the country needs, is to come through a Democratic administration. And for these reasons: The election of Mr. Tilden has been secured mainly by the Southern vote, and by the heavy Democratic majorities in the large cities like New York. We can doubtless agree that it is not reform, in any wholesome sense, that the South seeks, and also that the foreign population that has given the Democrats their majorities in the cities have but the faintest conceptions of what reform means. There is plainly another explanation of Mr. Tilden's election, and it is one that makes every patriot sigh for the future of his country.

It is too early to predict the results of Democratic rule. Of course the policy of the party will be dictated by the South. May God pity and protect the black man, and give us all wisdom as well as firmness in view of that dictation. We trust that the worst fears of the best and most sagacious men over the results of Mr. Tilden's election may not be realized.

The only fitting calamity in New England, to attend this general result in the country, is the probable election of Ben Butler to Congress from Massachusetts. Misfortunes never come singly.

DENOMINATIONAL GROWTH.

In 1856, the F. W. Baptist denomination numbered 48,978. In 1876, the Register just issued reports a membership of 74,651. These figures indicate an increase, in twenty years, of 25,677, or a little more than fifty per cent. These facts should afford a very satisfactory answer to the question which is sometimes, not to say frequently, asked, "Are the F. Baptists increasing?"

The exhibit which the Register makes of the growth of the denomination, during the past year, is not a little gratifying. There has been an increase in the ministry of 118, in the churches of 65, and in the membership of 2,523. In this last particular the gain has been about double the average of the last twenty years. Of it, 570 has been in New England. The remainder has been west of New England, and in part by accessions of other bodies. In one New England state alone, Vermont, has there been a diminution. Of the states west, Ohio and Iowa make the best showing.

The Register indicates that the year has been one of encouraging revivals. The column of additions by baptism for some localities is unusually large. Many of the revivals have been in what are termed "old fields." The number who have come to us in this way, is in the aggregate 4,000. Of these, 1,600 are in New England. It is an interesting fact that as feeble as are many of the churches in the West, the greater number of conversions and the larger numerical growth is in that section.

The numerical increase of our ministry during the year, should not go unnoticed. As already stated, it has been 118. This is not a little surprising. We looked rather for a diminution. This fact speaks. It would tell us that while we have been painfully conscious that some have gone out from us, the Lord has sent us other and more laborers. If a minister leaves us, the fact is not unfrequently widely published, and such a thing has been known as his formal recognition as a clergyman of another denomination being made the occasion of a great demonstration. If one comes, he is very properly allowed to take his place in our ranks in comparative silence. Most of those who leave us either come to us from other denominations, or were never in heart with us.

Our sufficiency is of the Lord. We feel confident that so long as he has a work for us to do, he will prosper us and add to our numbers. A little one shall become a thousand, and a small one a strong nation; I the Lord will have it in his time.

CURRENT TOPICS.

—THE WOMAN'S TEMPERANCE UNION. The annual report of Miss Frances E. Willard, Corresponding Secretary of the Woman's National Christian Temperance Union, presents the work in an encouraging light. In nearly all the States of the Union there has been earnest effort, and good results are already appearing. An important feature of the year's effort was the visit of the President of the Temperance Union and several other ladies to the South to create a feeling against the vice of drunkenness. Large meetings were addressed, and several local Unions organized. The same has been true of the Recording Secretary's visit to Great

Britain, and of "Mother Stewart's" visit to England and Scotland. The report concludes by urging the importance of industrial and evening schools, efforts in behalf of young ladies in Seminaries and other places where many of them are assembled, the unification of juvenile work, union church prayer-meetings for the cause, and a merited rebuke of the laws that protect the unholy traffic in liquor. Here is the closing paragraph:

Beloved sisters in this sacred cause, let us go gently forward, our hands full of work, our heads full of prayer, our hearts full of prayer. "Hiltherto, the Lord has helped us." He has been to our souls as "the shadow of a great rock in a weary land." Oh may we fix our steadfast eyes upon the Heavens, where gleam the morning signals of that Sun of Righteousness, in the brightness of whose rising the day shall dawn at last, and the shadows flee away!

—THE WORK AGAINST OBSCENE LITERATURE. How much one man can do when he consecrates himself to an object. During the last year the "New York Society for the Prevention of Vice," which means Anthony Comstock, has been the means of sentencing over thirty offenders to the penitentiary, and of seizing and destroying nearly a ton of immoral books. The progress of the work is shown in the fact that the year before the quantity of books destroyed was nearly 8 tons; while 22,000 indecent songs, photographs, cards, charms, &c., were destroyed. There are 6000 dealers in this business, the most of them in New York. What if we should be as assiduous in circulating temperance papers, songs, books, &c., as these fellows have been in circulating their hurtful stuff?

—CHURCH CHANGES. An exchange, in speaking of the churches in New York city, calls attention to the fact that twenty years ago there were fourteen evangelical Christian churches within three hundred yards of the Astor library. That is now the center of business, and but four of the churches remain. Some have been removed and others have faded out. Some of the changes are noticeable. The Church of the Strangers (Dr. Deane's) occupies the building of the old Mercer street, now united with University Place church (Dr. Booth's). The Twelfth street Baptist church building has passed through the Jews' hands into those of the Romanists, and the church has dwindled to nothing. The Amity street Baptist church, Rev. Dr. W. R. Williams pastor, has been changed into the stable of A. T. Stewart & Co.; the Bleeker street Presbyterian into a savings-bank; and the Sixth street Presbyterian into a Jewish synagogue.

—FRUIT APPEARING. Rev. J. S. Manning, one of our missionaries in the South, has lately received a letter from a clergyman in Middle Tennessee, with whom he passed a night a year ago, which states that a pamphlet on communion of the saints, which Bro. Manning left with him, had led him to open communion belief, the preaching which in the vicinity of his home has led to the organization of two Free Will Baptist churches, one numbering 60 and the other 40 members. These are worthy churches, and they illustrate how God blesses simple means in the promotion of this work. Our system of faith often needs only to be presented to be accepted. We all might be missionaries if we would.

—BATES THEOLOGICAL SCHOOL. The last catalogue reports 23 in the three classes, with one resident graduate. We learn that there have been three new applicants since its publication.

BRIEF NOTES.

Please don't send us any more Thanksgivings stories.

Let us rejoice with Savannah. The yellow fever has almost wholly abated there.

The *Sunday-school Times* announces many helps, both for teachers and scholars, in its make-up for the coming year.

The revival interest attending the meetings of Moody and Sankey seems spreading throughout the North-west.

Rev. Joseph Cook's contribution to sound philosophy and civil service reform:—"If a man's head, character and career are each a truncated cone, lacking all the upper zones, he is not Centennial candidate."

The rumor that Dr. Talmage was to become pastor of the Plymouth Congregationalist church of Chicago, is now definitely set at rest. The doctor was eccentric enough to telegraph the church in advance of the call that he respectfully declined—being a candidate.

Great interest and many conversions are reported from Kalamazoo, Mich., under the labors of Whittle and Bliss; at Kenosha and Oshkosh, Wis., under the labors of Henry Mochouse and Mr. Needham respectively. From other points, communities and individual churches report a general awakening.

The straws are also blowing about in France. At the recent session of the workingmen's congress in Paris, a woman was chosen secretary and three women made able speeches on the subject of woman's labor and her rights. They were warmly applauded.

According to the *Interior*, Mr. Vanorden, ex-missionary of the Presbyterian Board in Brazil, will go back to that country, as an independent missionary, supported by liberal minded Congregationalists. The *Interior* objects to this, and calls it "unwise and unfraternal treatment" of the above named Board. It thinks the Secretaries of the American Board blame worthy of such treatment.

for not protesting against this arrangement and thus preventing it.

We have already called attention to the "Dolls' Fair" to be held in Boston in December. There are thousands of poor, suffering children, in hospitals, tenements, and out of the way places in our large cities, to whom Christmas and its joys are never known. Now, boys and girls throughout the country are invited to send dolls and toys of their own making, to the publishers of *Wide Awake*, D. Lothrop & Co., Boston. These are to be exhibited, and on Christmas are to be distributed among the "sick" children in hospitals. Twenty prizes for the best made dolls' suits, and toys, are to be awarded by a committee. For ten cents the October *Wide Awake*, which gives directions for making and dressing the dolls, and the particulars of the whole affair, will be sent by the publishers. Let all the boys and girls interest themselves in this good work.

OUR CLUBBING RATES.

We would call attention to the publications with which we club, and to the terms of sale.

The "Greek and English Concordance" is one of the best things in its line that there is published. It was prepared by Charles F. Hudson, a competent Bible student, under the direction of the Editor of a popular religious periodical, and has been revised and completed by Ezra Abbot, LL.D. The latest edition, which is the one we offer, contains the latest readings of the Tischendorf MS., and receives flattering testimonials on all hands. "It contains the Greek alphabet, so that any one may soon enable himself to use it. The retail price is \$2.50. We give it and the *Star* for \$3.85.

Dr. Smith's Bible Dictionary is the standard work, and needs no word in its favor. It can probably never be procured at less expense than we offer it.

The Life of St. Paul, by Conybeare and Howson, will quicken and bless every Christian reader, while every person who perused it would be impressed by the beauty and worth of his character. It is the complete, unabridged edition, two volumes in one, with maps, index and illustrations, and contains 536 pages.

We offer the most desirable magazines for general reading. The illustrated articles in *Harper's* and *Scribner's*, the essays and stories in each, George William Curtis's editorial in the former, and Dr. J. G. Holland's timely articles in the latter, will be popular, entertaining and instructive in all households. *Arthur's* is the "home" magazine, and commends itself especially to the ladies by its fashion plates and pattern descriptions. *Wide Awake*, Lothrop's popular new juvenile magazine, is steadily increasing its worth and winning fresh praise. To all who subscribe for it with the *Star* for the coming year, the October and November numbers, containing descriptions of the "Dolls' Fair" to be held in Boston in December, will be sent free. The *Fruit Recorder* is an old established and popular agricultural monthly, and *The Christian* is one of the best of monthlies for religious family reading. It is so arranged that it can be cut into four distinct papers, each complete in itself and having its own characteristics, namely, the *Christian*, the *Wayside*, the *Common People*, and the *Armory*.

We know of no better temperance paper, nor of any better help in Sunday-school work, than those that we offer.

Denominational News.

Needing Help.

[The first part of an article lately received from Rev. A. H. Chase, of Michigan, relative to the needs of the students of the Hillsdale College Theological Department, has been laid away where we can not find it. So much for taking too good care of a thing. But we are able to present the last part of the article, to which we wish to add our own earnest wish that the needed help may be liberal and timely.—Ed.]

The term is more than half expired, and the students in theology are in great need of help. We see no way for some of them to continue their studies unless they receive some aid. It is for our churches to decide whether these young men whom God has called into the ministry shall be compelled to leave school, or by aiding them, help to prepare them for greater usefulness. Will not our brethren make a donation to help these young men, and do it immediately? Funds to be sent to the treasurer, Prof. J. J. Butler, Hillsdale, Mich.

A. H. CHASE, Cor. Sec.

Students' Vacation—Destitute Churches.

A few students at Lewiston not yet having places engaged, may be obtained to supply destitute churches during the coming vacation of six weeks, the first Sabbath of which occurs the 26th of the present month. There is a larger number of young men in the schools here the present term than usual who need the help such a supply might afford. And, as in the past, their services might result in much good to the churches and the cause. One student last vacation witnessed the conversion of a score of souls where he supplied. Especially during the winter vacations in the past, such results have not been infrequent.—J. F.

Hillsdale Theological Students.

"Why do they leave the denomination?" This inquiry is based upon a false assumption. I am not aware that a single student who has studied Theology at Hillsdale ever left the denomination. Some who seemed to think theological study and training of less importance than the languages and mathematics, or who studied theology elsewhere before we had a Theological Department, have indeed left the denomination; but for reasons that the more plainly show the importance of sustaining theological education in our own schools.

R. D.

New Hampton Institution.

The fall term has just closed. The number of students in attendance was one hundred and fourteen, the same as two years ago, but somewhat less than one year ago. The new board of teachers have acquitted themselves nobly. Miss Dow, who for several years served the Institution as Principal of the female department in a very successful manner, resigned that position at the close of the summer term. Miss Mary E. Rowe, a former graduate of the Institution, was elected to fill the vacancy. Her experience in teaching in other schools and her excellent success thus far in this give the trustees entire confidence that the reputation of that department will be fully maintained. Prof. Flanders who succeeds Prof. Rand as, teacher in Mathematics, gives satisfactory proof that he will maintain the high standard of excellence won by his predecessor in that branch. The other teachers have been longer in the school and need not to be particularly mentioned. The board of instruction is fully competent to sustain the interest of all the departments. We occasionally hear reports that the Institution is running down, but such reports always come from unreliable sources. The school stands as well as any one of the grade in the State. We hope our patrons will satisfy themselves by attending it, that satisfaction will be given. The next term will begin Monday, Nov. 13, and continue ten weeks. The prospect is flattering that we shall have a good number in attendance.

Ministers and Churches.

Six persons recently united with the Second Episcopal Church, N. H. church.

The Lord is pouring out his blessing at No. Parsonsfield, Me. Several have started to serve the Lord.

Rev. A. J. Kirkland, lately pastor of our church in Lynn, Mass., is at liberty to supply vacant pulpits. Address him at New Bedford, Mass.

HALIFAX, N. S. Our religious interest is still deepening. Five persons have presented themselves for membership. In addition to these some seven or more have been converted the last few days. JOHN M. LOWDEN.

EDMUNDS, ME. The friends of Jesus will be glad to learn that God is working with wondrous power in Edmunds. It is one of the very first churches organized, and had the labors of the true and self-sacrificing father of our denomination. This is the second week of a series of meetings which have been characterized with unusual power. All ages have become interested, from the child of 14 to the gray haired man of 70. I have been assisted thus far by Rev. W. F. Eaton. D. C. WICKLER.

ST. ALBANS, VT. The revival in this place still continues. Last Sabbath, Bro. Collins and myself baptized eleven happy converts; the Sabbath before, Bro. Frost baptized two, and there are others soon to go forward in baptism. Sabbath evening there were 85 testimonies, and 5 new ones requested prayers. From 60 to 70 have been converted. We began a series of meetings at Enosburgh Falls, Oct. 30, with a good prospect. A. DERRING.

WINDHAM CENTER, PA. The religious interest of this church has been revived of late. The Oct. term of the Oregon Q. Meeting was held with them. Bro. Green, the pastor, and Rev. L. D. Howe, protracted the meeting with increasing interest. A few have professed faith in Christ, and others we trust are inquiring the way of salvation. WM. C. PECK.

BRO. EDWIN S. STRAIGHT was set apart to the work of the gospel ministry at the F. Baptist church in Barneyville, Mass., by a council called by said church, Nov. 1, 1876. Sermon by Rev. J. M. Brewster, ordaining prayer by Rev. Washington Pierce, Hand of Fellowship by Rev. George Wheeler; Charge by Rev. A. L. Gerrish. Rev's C. P. Walker and S. S. Barney were members of the council and took part in the exercises. A. L. GERRISH, Clerk of Council.

ANSON Q. M. ITEMS. Several churches in this Q. M. have shared largely in the work of grace this season, greatly strengthening and encouraging them. The churches in Kingsfield, New Portland and New Vineyard have received nearly 100 members. Bro. G. E. Woodcock has baptized 80 converts and added them to his churches and others by letter. Bro. T. F. Maxin has baptized 7 converts in Madison, J. P. Longley has baptized 16, fifteen of whom united with the church in Concord. Thus we are encouraged to go forward with hope and trust.

The church at Pleasant Ridge is now enjoying a precious revival; several have professed faith in Christ within a few days; others have resolved on the new life, and the church is greatly encouraged. The work seems just begun. The meetings are to continue. JAMES P. LONGLEY.

We feel a kind of admiration for the sister who sends her renewal subscription for the *Star*—money that she has earned by care and industry—and who says that she "would prefer to do without some luxuries in the house for the sake of enjoying the greater luxury of reading its columns."

Donations.

The people of Cotton Valley, N. H., and vicinity showed their appreciation of the labors of Mrs. A. J. Fairbanks by a generous donation Nov. 1.

The parish at No. Scituate, R. I., recently gave their pastor a well fitted purse and sent him to the Centennial, besides a donation of about fifty dollars at another time. That is the way to use them.

Dedication.

The new church of the South Wakefield, N. H., Union Society was dedicated October 13th. The exercises were appropriate and interesting.

consisting of voluntary, by choir; Reading of Scripture and Dedication Prayer, by Rev. Moses Folson; Singing, by choir; Dedication Sermon by Dr. H. H. Quincy; Address to people by Rev. Mr. H. H. Quincy; Anthem by choir; Benediction, by Rev. Mr. Fairbanks.

The sermon of Dr. Quincy was an able production, containing very practical truths, and was well adapted to the occasion and the people. In his address to the people he has been built by a union society, urged the necessity of forbearance one with another and counseled moderation in the advancing of individual beliefs.

Meetings were held through Friday, Saturday and Sunday, Rev. H. H. Hastings, of Boston, being present, and adding much to the interest of the occasion by preaching in his peculiar and pleasing style. The meetings were characterized by an evident desire for a revival of true religion, and it is earnestly hoped the people will come up to a higher standard.

The new church is admirably suited to the needs of the community, being pleasant and attractive, as well as comfortable and convenient. Many thanks are due former residents for their generous aid toward the building of this house.

Ordination.

A council appointed by the First Free Baptist church of New York city to examine, and if thought advisable, ordain Bro. Earnest Wesley until recently a member of the Lee Avenue Baptist church, since Oct. 29, and, after a careful examination, decided to proceed to ordain the candidate to the work of the gospel ministry.

The services were held in the 29th St. church on the evening of Oct. 29th, according to the following order:

Invocation, Bro. Wesley; Reading of Scriptures and Prayer, Rev. J. L. Phillips; Sermon, Dr. G. H. Ball; Ordaining Prayer, Rev. N. L. Rowell; Charge to Candidate, Rev. J. L. Phillips; Hand of Fellowship, Dr. Ball; Benediction, Bro. Wesley.

Bro. W. is an earnest Christian, and comes to us well recommended.

N. L. ROWELL, Clerk of Council.

WESTERN.

Bro. T. G. Davis, writes that he is obliged to abandon his home in western Nebraska, on account of the grasshopper pest. That portion of the West would greatly rejoice could it be providentially relieved of that pest. Bro. Davis's present address is Lincoln, Neb.

After four years of labor with the Mt. Zion and Bethel churches, Iowa, Rev. J. H. Decker has resigned, preaching his closing sermon Oct. 29. Bro. D. writes of prosperity in the Central City church of which he is pastor. Three have been baptized during the past few weeks, and more are expected to follow.

Quarterly Meetings.

MASSACHUSETTS. Q. M.—Held its Oct. session with the Boston church on Wednesday and Thursday, Oct. 4th and 5th, and a good season was enjoyed, the business was done in a harmonious manner, the social meetings were spirited and the preaching good. Wednesday, P. M., was devoted to the Sunday-school interest and Revs. Kimball of Lynn and Maddox of Amesbury opened the debate, and they were followed by others. The meeting was very interesting. There is a very good state of religious interest in the Q. M. and the churches are all supplied excepting Boston, Haverhill and Pelham, N. H. There were several visitors from other churches.

D. R. WALLACE, Clerk.

ROCKINGHAM, Q. M.—Held its October session in Portsmouth. There was not so full a delegation from the churches as usual. The reports were of a favorable character. No corresponding delegates were in attendance. Rev. W. H. Waldron, from the Chenango Q. M., in New York, was with us. Meetings of worship good. JOSEPH FULLERTON, Clerk.

WEAVER, Q. M.—Held its last session with the church at North Wilmot. Although the church is without a pastor and has been for a long time, yet a few of its members feel like clinging to the old ship. The meeting was well attended by delegates and lay members, and what was better, they all came prepared to work, and as a consequence we saw the results of our labors in the awakening of backsliders and the desire expressed by some to lead a new life. There is a very good state of religious interest in the Q. M. and the churches are all supplied excepting Boston, Haverhill and Pelham, N. H. There were several visitors from other churches.

Next session is to be held at Sutton Centre, F. M. RICHARDS, Clerk.

CHAM LAK, Q. M.—Held its last session with the West Chain Lake church, Sept. 1st. We had a glorious session. Nearly all the churches were represented. The presence of the Master was with us. We were favored, we trust, with the presence of the Holy Spirit, and the seed of the kingdom sown which we trust will spring up to the glory of God.

Next session with the Elmwood church, Nov. 24-26. J. N. LONGSTREET, Clerk.

Religious Miscellany.

The Pilgrim Congregational church of St. Louis, Rev. Dr. Goodell pastor, has about completed its long unfinished tower, which will be the highest church tower in the city. The pastor's wife has presented a \$1,500 clock for a niche in the spire.

The German Baptists of this country number about 8,000, half of whom are in the Western States. The Eastern and Western Conferences unite in a triennial General Conference.

Walter Ching Young, a Chinese convert to Christianity, and a student of Kenyon College and the Philadelphia Divinity School, has taken up his residence in San Francisco as a missionary to his people there.

The earliest religious newspaper was the *Christian Remembrancer*, published in Philadelphia in 1818. The idea of such a paper was suggested by Dr. Archibald Alexander, and was carried into effect by a member of his church (Pine Street Church), and was published for about two years.

In the Detroit Methodist Episcopal Conference, recently held, a decision was rendered by Bishop E. R. Ames in which it was held that there is no authority in the discipline of the Church for the licensing of a woman to preach. In the Michigan Conference, which followed, a resolution was offered declaring that the members of the Conference would exert themselves to the utmost "to place upon the record a clear and full warrant for the license of proper women to preach." The resolution was laid on the table.

A Waldensian church has been organized in Missouri. It is in connection with

the Northern Presbyterian General Assembly.

The British Government is receiving warm praise from Roman Catholic sources for having given a splendid site at Gibraltar for the erection of a Roman Catholic Church. It is not anticipated, however, that gratitude will lead to the granting of even a modest site for a Protestant Church at Madrid.

A couple of English missionaries, Messrs. McFarlane and Lawes, began the first real Protestant mission work in New Guinea about two years ago. They have been assisted by sixteen South Sea Island teachers, and report eight stations occupied.

A fund of £10,000 has been raised in England to aid Jewish mechanics, in Palestine to erect houses outside of Jerusalem, and encourage those who express a desire to follow agricultural pursuits.

In the lands outside of Christendom there are now established 4,000 centers of Christian instruction; 2,500 Christian congregations have been organized; there are 273,000 members of Christian congregations, and populations adopting the Christian name aggregate about 1,300,000 people.

Sixteen years ago a Christian gentleman left his home in the East, and removed to Minnesota. Relinquishing business he entered upon Sunday-school work, and in that time has planted over 600 schools, scattered over Central Minnesota and Western Wisconsin. Into these schools have been gathered 22,000 scholars, and during the last year 680 converts were added to the church from these schools.

Four Chinamen have been baptized and received into the Baptist church in North Adams, Mass. They have been in the place for three years, and have been attendants both at Sunday school and on private teachers. They speak English passably and are leaders among the Chinese at North Adams, this fact securing them from molestation. The foreman of the men, Charley Sing, joined the Baptist church two years ago, and the influence of these men is felt upon the others.

Rev. Phillip Brooks, of Boston, will deliver the Lyman Beecher course of lectures to the Yale theologues this year.

The various Protestant free or "Dis-senting" Churches in England have 2,552,000 pupils in their Sunday schools.

The Baptists of the State of California have made a clear gain of 650 members during the past ecclesiastical year, and the total church membership is 4,384, organized into 101 churches.

The Rev. A. B. Earle, the evangelist, it is stated, has been made a D. D. by the California Baptist College.

The London Baptist Association will hold weekly evening evangelistic meetings in different parts of London through the fall and winter. The list of preachers engaged includes C. H. Spurgeon, James Spurgeon, Dr. Landels, Dr. Culross, and J. Clifford.

Rev. Wm. Alvin Bartlett, for some years the popular pastor of Plymouth Congregational church, Chicago, has accepted a call to the Second Presbyterian church at Indianapolis, Ind.

The Society of Friends in the United States has under its charge 20,000 Indians. The seventh annual report of their Executive Committee states that at Rossville, Kansas, the Pottawatomies have ninety-five farms, a boarding-school, and a school farm. The Kickapoos, in Kansas, have also a boarding-school and a school farm. Many of the children are advanced in arithmetic, grammar, and history. The Modocs have 200 acres enclosed, have log houses built by themselves, and are well disposed. The Friends are confident that the Indians can be both Christianized and civilized.

The secularization or confiscation of the monasteries and convents in Greece is proposed. There are now 138 monasteries and 7 nunneries, with 1,729 monks and 168 nuns in Greece. The yearly income of the conventual property is about \$100,000, and the full value of the monasteries is estimated at from \$6,000,000 to \$10,000,000.

Thirteen students from Yale Seminary, three from Hartford, and two from Chicago, have spent their vacations very acceptably in Nebraska, supplying vacant churches, assisting over-worked pastors, and working up new fields. Many of these will probably make their homes in the West, and engage in missionary work.

Missionaries in Japan say it is the higher classes, not the lower, who receive Christianity.

On the average, the London Religious Tract Society sends out a million copies of publications every week, not including the issues of foreign auxiliaries. Between four and five hundred separate publications are published during the year, and the catalogue now contains a list of works in one hundred and twenty languages and dialects.

In the Protestant Episcopal Missionary District of Montana, Idaho, and Utah, there are twelve clergymen, six church buildings, four hundred and seventy-nine communicants, and church property to the value of \$229,595.

Business Notices.

FRANK MILLER'S HARNESSES received the highest and only award at the Centennial Exhibition.

WHAT NEXT?

A CONSUMPTIVE CURED.—When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a preparation of INDIAN HEMP, which cured his only child of consumption. He now gives this recipe free on receipt of two stamps to pay expenses. HEMP also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address: CARPENT & CO., 108, Race St., Philadelphia, naming this paper.

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

FRANK MILLER'S LEATHER PRESERVATIVE and Water-Proof blacking received the highest and only award at the Centennial Exhibition.

THE NEW WEST.

This term is applied to the great Valley of the Arkansas which has just been opened up by the extension of the Atchafalaya, Topoka & Santa Fe R. R. The company are now offering 1 1/2 millions of acres of the choicest land in the world at prices ranging from \$2.50 to \$5.00 per acre on eleven years credit. The certainty of a rapid rise in the value of these lands, and the immense crop produced on them in attracting the attention of the whole country, and those who contemplate moving West should send at once for circulars and full information to W. E. FARMER, 107 Washington St., Boston.

To the Consumptive.—Wilber's Compound of Cod Liver Oil and Lime, without possessing the very nauseating flavor of the article as used heretofore, is enjoyed by the phosphoric lime with a healing property, while the attention of the whole country, and those who contemplate moving West should send at once for circulars and full information to W. E. FARMER, 107 Washington St., Boston.

Notices and Appointments.

WILLIAM Q. M. will hold its next session with the church at Branch Mills, Dec. 10-17.

Notice.

WAGNET ORISKANY M. (D.D.) will convene with the Liberty church six miles from Atkinson station on the C. & N. E. R. R. on Friday, Dec. 8, at 7 P. M.

Letters Received.

Mrs. J. W. Brown—W. F. Brown—E. W. Brown—C. C. Carey—J. C. Carey—D. G. Carey—J. G. Carey—J. H. Carey—J. I. Carey—J. K. Carey—J. L. Carey—J. M. Carey—J. N. Carey—J. O. Carey—J. P. Carey—J. Q. Carey—J. R. Carey—J. S. Carey—J. T. Carey—J. U. Carey—J. V. Carey—J. W. Carey—J. X. Carey—J. Y. Carey—J. Z. Carey—J. A. Carey—J. B. Carey—J. C. Carey—J. D. Carey—J. E. Carey—J. F. Carey—J. G. Carey—J. H. Carey—J. I. Carey—J. K. Carey—J. L. Carey—J. M. Carey—J. N. Carey—J. O. Carey—J. P. Carey—J. Q. Carey—J. R. Carey—J. S. Carey—J. T. Carey—J. U. Carey—J. V. Carey—J. W. Carey—J. X. Carey—J. Y. Carey—J. Z. Carey—J. A. Carey—J. B. Carey—J. C. Carey—J. D. Carey—J. E. Carey—J. F. Carey—J. G. Carey—J. H. Carey—J. I. Carey—J. K. Carey—J. L. Carey—J. M. Carey—J. N. Carey—J. O. Carey—J. P. Carey—J. Q. Carey—J. R. Carey—J. S. Carey—J. T. Carey—J. U. Carey—J. V. Carey—J. W. Carey—J. X. Carey—J. Y. Carey—J. Z. Carey—J. A. Carey—J. B. Carey—J. C. Carey—J. D. Carey—J. E. Carey—J. F. Carey—J. G. Carey—J. H. 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The Morning Star.

WEDNESDAY, NOVEMBER 9, 1876.

G. F. MOSHER, Editor.

A. H. HULLING, Western Editor.

EDITORIAL CONTRIBUTORS:

PROF. JOHN FULLERTON, D. D.

PROF. J. J. BUTLER, D. D.

REV. J. M. BREWSTER.

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

1877. THE MORNING STAR. 1877.

All the work and worth will be put into the Morning Star next year that its managers are able to do or to realize. We have called to our aid a list of helpers that will bring both culture and spirit, the product of the heart as well as of the head, to its columns. In addition to the Editorial Contributors whose names appear above, it will receive communications regularly from a large number of Special Contributors, among whom we now mention the names of REV. CHARLES HOWARD MALCOM, D. D., DR. JAMES L. PHILLIPS, REV. WM. H. BOWEN, D. D., REV. GEORGE F. PENTECOST, D. D., PROF. RANSOM DUNN, D. D., REV. CLARENCE A. BICKFORD, REV. N. F. RAVLIN, REV. CHARLES S. PERKINS, REV. J. M. KASER, PROF. J. W. BARKER, REV. O. E. BAKER, REV. W. L. NOYES, REV. T. H. DRAKE, and REV. A. C. HOGGIN. The names of other contributors, including those of "Pilgrim," "Marilla," and of other writers familiar to our readers, both ladies and gentlemen, are on our list, and will be announced in due time.

Calling in the aid of these contributors is in accordance with a purpose, to make the Star not only attractive but profitable to its readers. And while it is and will remain primarily a paper for the denomination, whether parts of it may be known as Free Will, General or Free Baptists, it will not be merely a narrow sectarian sheet, but will be liberal, outspoken and progressive in its policy, welcoming all Christian workers as fellow-laborers for the Master, and especially extending its sympathy and aid to all Liberal Baptists, to the end that there may exist between us such co-operation in work and such unity of faith as shall make us practically one people.

The characteristic features of the Star will remain, with such improvement as may be made in them, and with such new ones added as may seem desirable.

We shall retain our able English Correspondent, with others in Europe and at the principal centers in this country; news from all parts of the world, both religious and secular, will be full and timely; denominational news will be as fresh and ample as we can get; there will be a regular temperance department; the Family Circle, and the departments of Literary Miscellany and of religious Selections will be continued, as well as the Agricultural and domestic department, market reports, personals, educational, etc. We shall also have a correspondent in each of our schools and colleges who will keep us acquainted with the progress in our own educational work.

The WESTERN DEPARTMENT will be continued in charge of Rev. A. H. HULLING, who is expected to do a good deal of field work, such as visiting the Quarterly Meetings and churches, and promoting denominational and Christian interests. The brethren who represent the West on the list of Special Contributors will help by their work to relieve the Star from any appearance of localizing its interests or influence.

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 magazine) \$4.00
 "and "Harper's Magazine," "Bazar" or "Weekly" 5.50
 "and "Arthur's Home Magazine" 4.60
 "and "Scribner's Monthly" 5.75
 "and "New England Farmer" 4.75
 "and "Smith's Bible Dictionary" 4.60
 "and "Life and Epistles of Paul" 4.60
 "and "Critical Greek and English Concordance" 3.85
 "and "Fruit Recorder and Cottage Garden" 3.20
 "and "The Christian" 3.20
 "and "National Temperance Advocate" 3.25
 "and "National Sunday-school Teacher" 3.60

We would ask our pastors to aid in the circulation of the Star. We saw a live pastor take the paper into his pulpit the other Sunday and urge upon his congregation the need of religious reading in the family and the excellence of the Star to supply that need. Is not this a Christian work? We confidently believe that with a general effort on the part of our pastors in this line both the church and pure religion would be greatly helped.

THE WORK OF CHRISTIAN LAYMEN.

The exercises at the ladies' festival of the Baptist Social Union in Boston last week, have called attention afresh to the position and work of laymen in the church. Excepting the apostolic days, we doubt if there has been a time when their work has been so great and its results so glorious as during the last two or three years. Great Britain and America have alike been its arena. The names of the leaders in it do not need to be mentioned, so large and blessed has been their influence. The Manchester and Liverpool, Edinburgh and Dublin meetings in one continent, and those in New York and Brooklyn, Philadelphia and Chicago in the other, have made sacred the names of Moody and Sankey, Whittle and Bliss, while scores of less prominent names are equally dear to many renewed hearts.

Among the real helpers in this work we put the Young Men's Christian Associations. Perhaps New England could witness to the good results of their work better than any other portion of the country. In Maine and New Hampshire especially, it has been their custom for two or three years to thoroughly canvass the State, holding meetings in each school district, and urging a Christian life upon the attention of all. Thus not only have the established churches been increased and strengthened, but there have been laid the foundations of many others that are apparently destined to grow into strong and active religious bodies. These young men who have left business and ease, and gone out evening after evening during the winter months to engage in this work, have been to the ministry, like those servants of old holding up the hands of the prophets.

But we need not magnify their work. In spite of their mistakes and indiscretions it speaks its own praise.

This is one of the promising characteristics of modern religious work. It represents the people seeking salvation for themselves, instead of waiting for it to be brought by another.

And it is not only a promising characteristic of the work, but it is essential to its best and most wide-spread results. To wait for all our school districts, all our remote towns and all our distant sections of country to be visited and awakened by the regular ministry would be a too slow process of saving the world.

There are several things that these lay-workers should pay attention to if they would work the most successfully and satisfactorily.

In the first place, they should be strong in devotion. No gift of tongue or spirit can make up for want of that. It is not they who will accomplish whatever good results may be achieved, but God who may work with and for him. We say may—he will, if they carry a humble, earnest, devoted spirit in all their efforts.

In the next place, they should be strong in conviction. Clever, good-natured evangelists, who have no convictions to speak of, seldom accomplish anything lasting. Let them believe the truth with all their mind and heart, and then present it with all their might.

But in the third place, while they should be strong in their convictions, they should also be orthodox. We use the word in a good sense. A man may strongly believe an error, and that would be the worse for him and his work. While these lay workers go out, professing, in behalf of the great Christian church into which the Father would see all his children gathered, this church has a right to insist that they proclaim neither errors nor half-truths, but "the truth as it is in Christ."

In the fourth place, they should aim to be discreet and cautious, and especially cautious not to embarrass the pastors in their work. Here is where the need of devotion and conviction of truth comes in. One of the great difficulties in many parishes is the easy accommodating, good-natured variety of faith among the membership. It constantly perplexes the minister in his work. He is first called to the work. His position is chief. God looks to him for results. No praying band or any other band is at liberty to enter that parish and in any way distract or divide the membership, and thus hinder the pastor's work.

But these are only a few of the graces that should be in the lay-worker's heart. He or she will excuse us for mentioning them, and will search out and possess the others. Above all else, have charity, which is love, which is the essence of real Christian character.

We might be called a sectarian if we suggested that so far as practicable the members of each church and denomination should be concentrated to their own sphere of work. But we both suggest and urge it. It is well enough for practice to shoot at the sky, but for real effect it is better to aim at some particular star. To scatter and divide forces is nearly the same as killing them, and in

this work of salvation God wants every man to be at his post of duty.

THE ELECTION.

At this hour—two o'clock Wednesday morning—there seems to be hardly any doubt of the election of Samuel J. Tilden to the Presidency. The despatches indicate Democratic gains throughout the country, with but few exceptions. New York, Indiana and South Carolina, States that have occupied a prominent position in the campaign, are largely Democratic. New York city alone is reported to have given Mr. Tilden nearly sixty thousand majority, and it is not likely that the Republican vote in the interior of the State can overcome it. It is hardly worth while, now, to undertake to report the probable results by States.

Although the watchword of the Democracy in the campaign was "Reform," we can not accept these results as showing conclusively that the people really believe that Reform, such as the country needs, is to come through a Democratic administration. And for these reasons: The election of Mr. Tilden has been secured mainly by the Southern vote, and by the heavy Democratic majorities in the large cities like New York. We can not but agree that it is not reform, in any wholesome sense, that the South seeks, and also that the foreign population that has given the Democrats their majorities in the cities have but the faintest conceptions of what reform means. There is plainly another explanation of Mr. Tilden's election, and it is one that makes every patriot sigh for the future of his country.

It is too early to predict the results of Democratic rule. Of course the policy of the party will be dictated by the South. May God pity and protect the black man, and give us all wisdom as well as firmness in view of that dictation. We trust that the worst fears of the best and most sagacious men over the results of Mr. Tilden's election may not be realized.

The only fitting calamity in New England, to attend this general result in the country, is the probable election of Ben Butler to Congress from Massachusetts. Misfortunes never come singly.

DENOMINATIONAL GROWTH.

In 1856, the F. W. Baptist denomination numbered 48,978. In 1876, the Register just issued reports a membership of 74,651. These figures indicate an increase, in twenty years, of 25,677, or a little more than fifty per cent. These facts should afford a very satisfactory answer to the question which is sometimes, not to say frequently, asked, Are the F. Baptists increasing?

The exhibit which the Register makes of the growth of the denomination, during the past year, is not a little gratifying. There has been an increase in the ministry of 118, in the churches of 65, and in the membership of 2,523. In this last particular the gain has been about double the average of the last twenty years. Of it, 570 has been in New England. The remainder has been west of New England, and in part by accessions of other bodies. In one New England state alone, Vermont, has there been a diminution. Of the states west, Ohio and Iowa make the best showing.

The Register indicates that the year has been one of encouraging revivals. The column of additions by baptism for some localities is unusually large. Many of the revivals have been in what are termed "old fields." The number who have come to us in this way, is in the aggregate 4,000. Of these, 1,600 are in New England. It is an interesting fact that as feeble as are many of the churches in the West, the greater number of conversions and the larger numerical growth is in that section.

The numerical increase of our ministry during the year, should not go unnoticed. As already stated, it has been 118. This is not a little surprising. We looked rather for a diminution. This fact speaks. It would tell us that while we have been painfully conscious that some have gone out from us, the Lord has sent us other and more laborers. If a minister leaves us, the fact is not unfrequently widely published, and such a thing has been known as his formal recognition as a clergyman of another denomination being made the occasion of a great demonstration. If one comes, he is very properly allowed to take his place in our ranks in comparative silence. Most of those who leave us either come to us from other denominations, or were never in heart with us.

Our sufficiency is of the Lord. We feel confident that so long as he has a work for us to do, he will prosper us and add to our numbers. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time.

CURRENT TOPICS.

—THE WOMAN'S TEMPERANCE UNION. The annual report of Miss Frances E. Willard, Corresponding Secretary of the Woman's National Christian Temperance Union, presents the work in an encouraging light. In nearly all the States of the Union there has been earnest effort, and good results are already appearing. An important feature of the year's effort was the visit of the President of the Temperance Union and several other ladies to the South to create a feeling against the vice of drunkenness. Large meetings were addressed, and several local Unions organized. The same has been true of the Recording Secretary's visit to Great

Britain, and of "Mother Stewart's" visit to England and Scotland. The report concludes by urging the importance of industrial and evening schools, efforts in behalf of young ladies in seminaries and other places where many of them are assembled, the unification of juvenile work, union church prayer-meetings for the cause, and a merited rebuke of the laws that protect the unholy traffic in liquor. Here is the closing paragraph:

Beloved sisters in this sacred cause, let us go gently forward, our hands full of work, our heads full of plans, our hearts full of prayers. "Hilbert, the Lord has helped us." He has been to our souls as "the shadow of a great rock in a weary land." Oh may we fix our steadfast eyes upon the Heavens, where gleam the morning signals of that Sun of righteousness, in the brightness of whose rising the day shall dawn at last, and the shadows flee away!

—THE WORK AGAINST OISCENE LITERATURE. How much one man can do when he consecrates himself to an object. During the last year the "New York Society for the Prevention of Vice," which means Anthony Comstock, has been the means of sentencing over thirty offenders to the penitentiary, and of seizing and destroying nearly a ton of immoral books. The progress of the work is shown in the fact that the year before the quantity of books destroyed was nearly 8 tons, while 29,000 indecent songs, photographs, cards, charms, &c., were destroyed. There are 6000 dealers in this business, the most of them in New York. What if we should be as assiduous in circulating temperance papers, songs, books, &c., as these fellows have been in circulating their hurtful stuff?

—CHURCH CHANGES. An exchange, in speaking of the churches in New York city, calls attention to the fact that twenty years ago there were fourteen evangelical Christian churches within three hundred yards of the Astor library. That is now the center of business, and but four of the churches remain. Some have been removed and others have faded out. Some of the changes are noticeable. The Church of the Strangers (Dr. Deems's) occupies the building of the old Mercer street, now united with University Place church (Dr. Booth's). The Twelfth street Baptist church building has passed through the Jews' hands into those of the Romanists, and the church has dwindled to nothing. The Amity street Baptist church, Rev. Dr. W. R. Williams pastor, has been changed into the stable of A. T. Stewart & Co.; the Bleeker street Presbyterian into a savings-bank; and the Sixth street Presbyterian into a Jewish synagogue.

—FRUIT APPEARING. Rev. J. S. Manning, one of our missionaries in the South, has lately received a letter from a clergyman in Middle Tennessee, with whom he passed a night a year ago, which states that a pamphlet on communion of the saints, which Bro. Manning left with him, had led him to open communion belief, the preaching which in the vicinity of his home has led to the organization of two Free Will Baptist churches, one numbering 60 and the other 40 members. These are worthy churches, and they illustrate how God blesses simple means in the promotion of this work. Our system of faith often needs only to be presented to be accepted. We all might be missionaries if we would.

—BATES THEOLOGICAL SCHOOL. The last catalogue reports 23 in the three classes, with one resident graduate. We learn that there have been three new applicants since its publication.

BRIEF NOTES.

Please don't send us any more Thanksgiving stories.

Let us rejoice with Savannah. The yellow fever has almost wholly abated there. The Sunday-school Times announces many helps, both for teachers and scholars, in its make-up for the coming year.

The revival interest attending the meetings of Moody and Sankey seems spreading throughout the North-west.

Rev. Joseph Cook's contribution to sound philosophy and civil service reform:—"If a man's head, character and career are each a truncated cone, lacking all the upper zones, he is no fit Centennial candidate."

The rumor that Dr. Talmage was to become pastor of the Plymouth Congregational church of Chicago, is now definitely set at rest. The doctor was eccentric enough to telegraph the church in advance of the call that he respectfully declined—being a candidate.

Great interest and many conversions are reported from Kalamazoo, Mich., under the labors of Whittle and Bliss; at Kenosha and Oshkosh, Wis., under the labors of Henry Morehouse and Mr. Needham respectively. From other points, communities and individual churches report a general awakening.

The straws are also blowing about in France. At the recent session of the workmen's congress in Paris, a woman was chosen secretary and three women made able speeches on the subject of woman's labor and her rights. They were warmly applauded.

According to the Interior, Mr. Vanorden, ex-missionary of the Presbyterian Board in Brazil, will go back to that country as an independent missionary, supported by liberal minded Congregationalists. The Interior objects to this, and calls it "unwise and unfraternal treatment" of the above named Board. It thinks the Secretaries of the American Board blame worthy of which charges or charges of off

not protesting against this arrangement and thus preventing it.

We have already called attention to the "Dolls' Fair" to be held in Boston in December. There are thousands of poor, suffering children, in hospitals, tenements, and out of the way places in our large cities, to whom Christmas and its joys are never known. Now boys and girls throughout the country are invited to send dolls and toys of their own making to the publishers of Wide Awake, D. Lothrop & Co., Boston. These are to be exhibited, and on Christmas are to be distributed among the "sick" children in hospitals. Twenty prizes for the best made dolls' suits, and toys, are to be awarded by a committee. For ten cents the October Wide Awake, which gives directions for making and dressing the dolls, and the particulars of the whole affair, will be sent by the publishers. Let all the boys and girls interest themselves in this good work.

OUR CLUBBING RATES.

We would call attention to the publications with which we club, and to the terms offered.

The "Greek and English Concordance" is one of the best things in its line that there is published. It was prepared by Charles F. Hudson, a competent Bible student, under the direction of the Editor of a popular religious periodical, and has been revised and completed by Ezra Abbot, LL.D. The latest edition, which is the one we offer, contains the latest readings of the Tischendorf MS., and receives flattering testimonials on all hands. It contains the Greek alphabet, so that any one may soon enable himself to use it. The retail price is \$2.50. We give it and the Star for \$3.50.

Dr. Smith's Bible Dictionary is the standard work, and needs no word in its favor. It can probably never be procured at less expense than we offer it.

The Life of St. Paul, by Conybeare and Howson, will quicken and bless every Christian reader, while every person who perused it would be impressed by the beauty and worth of his character. It is the complete, unabridged edition, two volumes in one, with maps, index and illustrations, and contains 886 pages.

We offer the most desirable magazines for general reading. The illustrated articles in Harper's and Scribner's, the essays and stories in each, George William Curtis's cultured editorials in the former, and Dr. J. G. Holland's timely articles in the latter, will be popular, entertaining and instructive in all households. Arthur's is the "home" magazine, and commends itself especially to the ladies by its fashion plates and pattern descriptions. Wide Awake, Lothrop's popular new juvenile magazine, is steadily increasing its worth and winning fresh praise. To all who subscribe for it with the Star for the coming year, the October and November numbers, containing descriptions of the "Dolls' Fair" to be held in Boston in December, will be sent free. The Fruit Recorder is an old established and popular agricultural monthly, and The Christian is one of the best of monthlies for religious family reading. It is so arranged that it can be cut into four distinct papers, each complete in itself and having its own characteristics, namely, the Christian, the Wayside, the Common People, and the Ar-mory.

We know of no better temperance paper, nor of any better help in Sunday-school work, than those that we offer.

Denominational News.

Needing Help.

[The first part of an article lately received from Rev. A. H. Chase, of Michigan, relative to the needs of the students of the Hillsdale College Theological Department, has been laid away where we can not find it. So much for taking too good care of a thing. But we are able to present the last part of the article, to which we wish to add our own earnest wish that the needed help may be liberal and timely.—Ed.]

The term is more than half expired, and the students in theology are in great need of help. We see no way for some of them to continue their studies unless they receive some aid. It is for our churches to decide whether these young men whom God has called into the ministry shall be compelled to leave school, or by aiding them, help to prepare them for greater usefulness. Will not our brethren make a donation to help these young men, and do it immediately? Funds to be sent to the treasurer, Prof. J. J. Butler, Hillsdale, Mich.

A. H. CHASE, Cor. Sec.

Students' Vacation—Destitute Churches.

A few students at Lewiston not yet having places engaged, may be obtained to supply destitute churches during the coming vacation of six weeks, the first Sabbath of which occurs the 20th of the present month. There is a larger number of young men in the schools here the present term than usual who need the help such a supply might afford. And, as in the past, their services might result in much good to the churches and the cause. One student last vacation witnessed the conversion of a score of souls where he supplied. Especially during the winter vacations in the past, such results have not been infrequent.—J. P.

Hillsdale Theological Students.

"Why do they leave the denomination?" This inquiry is based upon a false assumption. I am not aware that a single student who has studied The-

ology at Hillsdale ever left the denomination. Some who seemed to think the theological study and training of less importance than the languages and mathematics, or who studied theology elsewhere before we had a Theological Department, have indeed left the denomination, but for reasons that the more plainly show the importance of sustaining theological education in our own schools.

New Hampton Institution.

The fall term has just closed. The number of students in attendance was one hundred and fourteen, the same as two years ago, but somewhat less than one year ago. The new board of teachers have acquitted themselves nobly. Miss Dow, who for several years served the Institution as Principal of the female department in a very successful manner, resigned that position at the close of the summer term. Miss Mary E. Rowe, a former graduate of the Institution, was elected to fill the vacancy. Her experience in teaching in other schools, and her excellent success thus far in this, give the trustees entire confidence that the reputation of that department will be fully maintained. Prof. Flanders who succeeds Prof. Rand as teacher in Mathematics, gives satisfactory proof that he will maintain the high standard of excellence won by his predecessor in that branch. The other teachers have been longer in the school and need not be particularly mentioned. The board of instruction is fully competent to sustain the interest of all the departments. We occasionally hear reports that the Institution is running down, but such reports always come from unreliable sources. The school stands as well as any one of the grade in the State. We hope our patrons will satisfy themselves by attending it, that satisfaction will be given. The next term will begin Monday, Nov. 13, and continue ten weeks. The prospect is flattering that we shall have a good number in attendance.

Ministers and Churches.

Six persons recently united with the Second Episcopal Church, N. H. church.

THE Lord is pouring out his blessing at No. Parsonsfield, Me. Several have started to serve the Lord.

Rev. A. J. Kirkland, lately pastor of our church in Lynn, Mass., is at liberty to supply vacant pulpits. Address him at New Bedford, Mass.

HALIFAX, N. S. Our religious interest is still deepening. Five persons have presented themselves for membership. In addition to these some seven or more have been converted the last few days. JOHN M. LOWDEN.

EDGEWOOD, ME. The friends of Jesus will be glad to learn that God is working with wondrous power in Edgewood. It is one of the very first churches organized, and had the labors of the true and self-sacrificing father of our denomination. This is the second week of a series of meetings which have been characterized with unusual power. All ages have become interested, from the child of 14 to the gray haired man of 70. I have been assisted thus far by Rev. W. F. Eaton. D. C. WHEELER.

ST. ALBANS, VT. The revival in this place still continues; last Sabbath, Bro. Collins and myself baptized eleven happy converts; the Sabbath before, Bro. Frost baptized two, and there are others soon to go forward in baptism. Sabbath evening there were 85 testimonies, and 5 new ones requested prayers. From 60 to 70 have been converted. We began a series of meetings at Enosburgh Falls, Oct. 30, with a good prospect. A. DREIER.

WINDHAM CENTER, PA. The religious interest of this church has been revived of late. The Oct. term of the Owego Co. Meeting was held with them. Bro. Green, the pastor, and Rev. L. D. Howe protracted the meeting with increasing interest. A few have professed faith in Christ, and others we trust are inquiring the way of salvation. WM. C. PECK.

BRO. EDWIN S. STRAIGHT was set apart to the work of the gospel ministry at the F. Baptist church in Barneyville, Mass., by a council called by said church, Nov. 1, 1876. Sermon by Rev. J. M. Brewster; ordaining prayer by Rev. Washington Pierce; Hand of Fellowship by Rev. George Wheeler; Charge by Rev. A. L. Gerrish, Rev. C. P. Walker and S. S. Barney were members of the council and took part in the exercises.

A. L. GERRISH, Clerk of Council.

ANSON C. M. ITEMS. Several churches in this Q. M. have shared largely in the work of grace this season, greatly strengthening and encouraging them. The churches in Kingfield, New Portland and New Vineyard have received nearly 100 members. Bro. C. E. Woodcock has baptized 80 converts and added them to these churches and others by letter. Bro. T. F. Maxim has baptized 7 converts in Madison, J. P. Longley has baptized 16, fifteen of whom united with the church in Concord. Thus we are encouraged to go forward with hope and trust.

The church at Pleasant Ridge is now enjoying a precious revival; several have professed faith in Christ within a few days, others have resolved on the new life, and the church is greatly encouraged. The work seems just begun. The meetings are to continue. JAMES P. LONGLEY.

We feel a kind of admiration for the sister who sends her renewal subscription for the Star—money that she has earned by care and industry—and who says that she "would prefer to do without some luxuries in the house for the sake of enjoying the greater luxury of reading its columns."

Donations.

The people of Cotton Valley, N. H., and vicinity showed their appreciation of the labors of Mrs. A. J. Fairbanks by a generous donation Nov. 1.

The parish at No. Seattune, R. I., recently gave their pastor a well filled purse and sent him to the Centennial, besides a donation of about fifty dollars at another time. That is the way to use them.

Dedication.

The new church of the South Wakefield, N. H., Union Society was dedicated October 13th. The exercises were appropriate and interesting.

Sorrow and Joy

Tell me what is sorrow? It is a garden-bed.
And what is joy? It is a little bird.
Which in that garden grows:
I plucked it in my youth so young and red.
To weave it in a garland for my head;
It pricked my hand, I let it drop again,
And now I look and long for it in vain.

Tell me what is sorrow? It is an endless sea.
And what is joy? It is a little pearl.
Round which the waters whirl:
I dived deep down—they gave it up to me,
To keep it where my costly jewels be;
It dazzled me, I let it fall again,
And now I look and long for it in vain.

Tell me what is sorrow? It is a gloomy cage.
And what is joy? It is a little bird.
Whose song therein is heard:
Opening the door—for I was never sate—
I took it from its perch with sudden rage.
It bit me; but, I let it go again,
And now I look and long for it in vain.

Tell me when my sorrow shall ended, ended be?
And when return the joy that long since fled?
Not till the garden-bed
Restores the rose; not till the endless sea
Restores the pearl; not till the gloomy cage
Restores the bird; not—poor, old man—till
age
Which sorrow is itself, is youth again—
And so I look and long for it in vain.

THREE ANGELS.

They say this life is barren, drear, and cold;
Ever the same sad song was sung of old.
Ever the same long, weary tale is told,
And to our lips is held the cup of strife;
And yet—a little love can sweeten life.

They say our hands may grasp but joys decay,
Youth has but dreams and age an aching void,
Which Dead Sea fruit long, long ago has cloyed,
Whose night with wild, tempestuous storms
Is rife,
And yet—a little hope can brighten life.

They say we find ourselves in wild despair
Amid the broken treasures scattered there,
Where all is wrecked, where all once promised fair,
And stab ourselves with sorrow's two-edged
knife;
And yet—a little patience strengthens life.

Is it true then, this tale of bitter grief,
Of mortal anguish finding no relief?
Lo! midst the winter shines the laurel leaf;
Three angels share the lot of human strife,
Three angels glorify the path of life.

Love, Hope, and Patience cheer us on our way;
Love, Hope, and Patience form our spirit's stay;
Love, Hope, and Patience watch us day by day;
And bid the desert bloom with beauty vernal,
Until the earthly fades in the eternal.

—Fraser's Magazine.

Family Circle.

A LITTLE STORY OF TWO BROTHERS.

BY ADDIE L. WYMAN.

Funny playthings they were, to be sure; but so long as they "amused the children," as Mrs. Allen said, they were quite the peers of the ordinary Punch and Judy, and nine pins. Indeed, to Fred and Will they might almost be said to live and move and have their being with the usual amount of sentence vouchsafed to the brute creation—these carrots, and squashes, and potatoes, with their sticks of legs, and their sticks of ears, and their comical tails, and holes of eyes.

Ah! it was ever before such potent, merry little monarchs of the vegetable kingdom? They said to a radish, Be thou a horse, and lo! it was according to their word. To a potato said they, Be thou an ox, and even as they said, so was it.

The morning sun looked down with benevolent patronage on this arch trespass upon the rights of nature; and, when it was time for it to go and see what it could do for the benighted people on the other side of the globe, it must have told the story as it went, for then the western sky would seem to peep up over the hills, and open wide its rosy mouth to laugh at the quaint little establishments where such odd deeds were done. Even the staid old elm by the garden, notable for dignity, would throw out its arms and sway from side to side with mirth whenever the wind would permit it. Of all this, however, little recked Fred and Will, but slaughtered their potato oxen as nearly after the manner of Bibles, the butcher, as their limited accommodations would allow, and battered their radish horses with the gravity befitting heavy men of business.

"Good morning, Mr. North," said Fred, crossing the invisible boundary that separated his own vine and fig-tree from Will's. Fred and Will, it should be understood, became respectively Mr. South and Mr. North whenever the interests of the commercial world demanded traffic between them—Will's center of operations being situated a wee bit nearer the North Pole on the unwritten map of Elm farm than Fred's.

"Ah! good morning, sir, good morning," said Fred, "very fine day," returned Will, as nearly as he could compass after the manner in which papa was wont to return neighborly salutations.

"I have been informed by certain parties," continued Fred, thrusting his thumbs into the pockets of his first pair of real pantaloons, and trying to imitate the consequential air of Squire Bartlett when he came to negotiate for his (Will's) father's roan—"by certain parties, Sir, that you have a horse which you would be willing to part with for a suitable pen-

sion" (he meant compensation). "I came to see about that horse."

"All right, Sir," said Will, "I guess this is the one," and forthwith he made a dive for the noble animal, and brought it up in one little brown hand from its stable.

The next remark of Fred's was altogether unprecedented in the great world of horse-dealers. Only Madam Grundy desirous of securing a pet kitten would think of such a question; and she not until puss should be mewing in the basket of transportation.

"What is his name?" demanded young customer for stick-legged horses.

"Bucephalus," promptly replied Will, who remembered something of what his father had told him of Alexander the Great.

"How sound is it?" was the next query, which should more properly have been the first.

"Sound as a nut, Sir," answered Will.

"Oh, fudge! that's no way to talk," expostulated Fred. "Nuts ain't any surer to be sound than horses are. You ought to say as father does, 'All right and sound in every way, and shape.' Then I can sue you for damages if it isn't so."

"Well, then, all right and sound in every way and shape. And it'll go twenty miles in a minute if it'll go a step."

"Ha! I guess it will," laughed Fred. "Steady and safe for a woman to drive, too. Gee up, Dobbin," pursued Will, trying to pull the merry dimples out of shape by drawing down his mouth.

"Come now," cried Fred—"we say gee to oxen instead of to horses. Besides, you said its name was Bucephalus."

"Bucephalus, Sir. So I did. What'll you give for it?"

"What'll you take?"

"Well, you see, it's an extra valuable horse. About twenty hundred thousand dollars, I guess."

"That's too much. I'll give fifty dollars. That's enough."

"Well, seeing it's hard times, you may have it. But you ought to want to drive it. Folks always do, you know."

"Oh! it's no particular matter about that," laughed Fred. "You said it was smart, didn't you?"

"Yes, Sir, see, smart as horse-radi- ish," and the dimples danced boldly forth under the little straw hat, followed by a ripple of something like a mountain brook running over the stones to the river.

Then Fred counted out fifteen of the seed-pods of a money-plant that grew in the garden, and gave them to Will as fifteen dollars down on his purchase; for the rest he gave a note of three hundred to hold in any law that these kind little brothers would ever invoke against each other.

So they played through the long, sunny days of their childhood, without anger or pushing or striking, save that once when Fred wanted to swing and will having gained possession would not yield his nine points in law to Fred's one, a sudden push sent him to the floor, and left Fred the laughing master of the situation. But when a dark and bloody bruise began to swell on Will's white forehead, swift penitence came into his brother's heart; and the saddest face of the two together on the old barn floor was the one from whose lips came the words, "Forgive me, Will. I didn't mean to hurt you." And dimples shone among the tear-stains as the little fellow answered, "I know it, Fred. It's all right."

When they grew to be young men, old enough to enter college, Fred, who had always been by far the stronger of the two, was stricken with rheumatic fever, and, after a long and weary time of helplessness and pain, rose from his bed of suffering to find that henceforth he must go his way on the earth with a feeble and stricken arm, and a deformed and crippled leg. Through all his illness it was Will who nursed him—who watched by his couch through the long nights, who kept sweet and fresh the flowers on the little stand where his eyes could easily rest, who placed his strong arm under the tired shoulders with all a woman's gentleness, to raise him on the pillows, who sang low and clear the evening hymn, and found the little verse of comfort, and bore the weary sufferer in arms of faith and love through prayer to the Great Physician. It was Will whose arm was about him when the feeble feet tried once more to bear the poor, crippled body; and when at length, a changed man, he was yet strong enough to appear in the old places, the brother's not unobtrusive care was ever near. On winter nights, while others escorted gay maids to their fathers' door, Will's arm was given to his brother. On summer days, while others bore the fans and sunshades of the merry belles, Will bore his brother's burdens. And, when the day came that he asked a woman's love, it was his tender care of crippled Fred that made her not afraid to put her hand in his.

It is a beautiful and pleasant thing for brothers to dwell together in unity, and the most beautiful and pleasant thing that can be in any life, is the one thing that every one may have—to go hand in hand with his Elder brother, Jesus, telling him all our griefs and all our joys, knowing that nothing is insignificant to him which is of note to us, and knowing that in sickness he will not forsake us, in weakness he will uphold us, in sin he will save us, and in death he will give us

heaven and more beautiful things than we are able to imagine or understand until we grow to be like him.

Think of the Christ, who is watching you and wanting you to be like him, when you are tempted to anger and unkindness, and whatever is evil and unholy; so that, whatever you may have to leave out of your life, you may always be able to sing of that beautiful hand to which God will one day take those whom you love and trust and lean upon. They will be safe in heaven, and you will always be safe on earth while you keep near to Jesus.

ABOUT JOHNNY CHOO FIN'S KITE.

"Oh, dear!" thought Johnny Choo Fin, still lying in bed one morning. "Just the weather for flying kites! Hear that wind? And he's blowing to the wind, swaying the bamboo trees, as if they were big Chinese fans. But oh, dear! I haven't any kite! And without any kite, I might as well lie here as to do anything else." These last words he said aloud.

"What's that?" said Mother Yang Chow. "You might as well lie there? Don't know about that. The best thing you can do is to be warming up your chopsticks in a bowl of rice. Here's breakfast over by an hour. Want a kite? Get up and earn one." And Mother Yang Chow toddled down stairs, the best way she could, with her little feet all bunched up.

"Earn one?" cried Johnny. "Well, I will." And out of bed he sprang, as lightly as a kitten after a mouse. He was soon warming up his chopsticks in a bowl of rice. Grandpa Pi Wing came in. Now Grandpa Pi Wing was a funny man and funny looking, but he had a heart warm as a muffin just out of the oven. He had a flat little nose, and there were two sleepy little eyes looking out of his yellow face; but they twinkled away pleasantly, like the sun winking out of saffron clouds.

He had a very long pig-tail. He wore queer pants for trousers—pink trousers, and very nice, but as blue as a good smart wind had got under those big bag-trowsers, it really seemed as if Grandpa Pi Wing would have gone sailing away. Grandpa heard Johnny speaking about a kite while he piled his chopsticks.

"No kite?" asked Grandpa. "Well, do you want to earn one? Now, I'll tell you. For every basket of sticks you pick up under the trees for my fire, I'll give you a piece of money."

Money for a kite! Johnny began to clap his hands and hop up and down like a drop of water on a hot griddle. "Oh-h-h!" he cried. "I'll do it!" And his eyes opened with his mouth, so big that Mother Yang Chow thought it would take two of her pink-and-white tea-cups to cover them. The next day Johnny got ready for the woods, and Mother Yang Chow put up a lunch for him.

I asked the children at home to guess what she put into his basket. "Cheese," said Bessie. "Now you guess, Eddie." "Piece of pie," said Eddie. "Guess again, Bessie." "Bread and Butter," (sensible girl). "Eddie?" "Plum-pudding" (what a Jack Horner). "Bessie?" "Sandwich" (sensible again). "Eddie?" "More plum-pudding!" There that will do, Johnny had thought.

But, while Johnny and good success in emptying his basket of the lunch, he had poor luck in filling it with bits of wood. The first day a big black dog scared him out of the woods. The second day two boys met Johnny in the woods. They were big boys, ragged boys, boys with dirty faces, boys with hands that had nothing to do except to take Johnny's wood away and run off with it. Before the third day came, Johnny heard in the night a cry of fire, and the next morning Grandpa Pi Wing's green woods were fast turning to gray ashes. Johnny more than ever felt like lying in his bed and doing nothing.

"Never you mind," said Grandpa Pi Wing. "Here is some money for every day you went out with your basket."

That was better than nothing; but alas! it wouldn't buy a kite. Grandpa Pi Wing thought it was time to take the matter to his own hands. And he did. The next day, Johnny started down the road, to carry some dinner to his father in the tea-fields. But what was that he saw by the road-side? An old man? Yes, but such an old man, in such an old dress! His hat had holes enough for a dozen humming-birds to build nests there. An enormous white pig-tail was hanging down over his shoulders. He evidently thought he was holding an umbrella above his head; but all that was left was just the stick. His dress was ragged and mean and dirty. He had pulled his legs over his nose, and pulled his hat down over his brow, so that nothing could be seen but his eyes and those were shut.

"Please," said the old man, in a weak, cracked voice, "give me some money to buy bread with." Johnny was touched. He said to himself: "If my Grandpa should get to be as old and then go begging, I should want some little boy to help him." And out of Johnny's pocket came all his kite money. He was just going to put it into the old man's hand, when a queer change came over the beggar. He pulled off his hat; he pulled down his ragged coat; he threw away his white pig-tail; he opened his eyes; and, who should be there but Grandpa Pi Wing, laughing away.

"Why, Grandpa! Is it you?" said Johnny. Grandpa couldn't speak. He threw himself on the grass and rolled over. He tossed his feet into the air and his arms over his head. He laughed and shook, he shook and laughed, till it seemed as if he would come in pieces, and Johnny would be obliged to run and get a rope with which to tie his dear Grandpa together. By and by Grandpa Pi Wing was quiet enough to talk. "Well, Johnny, now do you know who it is?" "You dear boy, come here. Going to give your money all away to a poor, old beggar?" Another fit threatened to come on, but he restrained himself. "You shall have a kite, and it shall be a nice one."

Right straight off they went to old Ching Yung, the kite-maker. He had all sorts of kites—square kites, round kites, diamond kites, kites with eyes and kites without eyes, kites with long tails and kites with short tails, kites like dragons and kites that were something else. All sorts of kites. Johnny picked out one with an owl's face on it, with great serious eyes, and made of the softest, nicest, glassiest blue silk. Being an owl-kite, Grandpa Pi Wing said it ought to be tried just before night. So, after supper, they gave Mother Owl a chance to fly and see what there was up in the sky.

I wonder if the big eyes of the owl saw what Grandpa Pi Wing told Ching Yung, the kite-maker to stamp on the silk? "Those who help themselves and are willing to help others, will surely be helped." I guess she didn't see it; but wasn't it queer, that solemn owl, with his staring eyes, flying away toward the evening star and carrying such a message? Grandpa Pi Wing and the little boy enjoyed it all over. And this was the way Johnny Choo Fin got his kite. —Rev. E. A. Rand, in the Independent.

FACTS.

BY A. R. S.

The Big Bonanza Mine.

Rev. Dr. Field, of the N. Y. Evangelist, visited these great silver mines of Nevada, and has written a letter to his paper about them. At a level of 1,500 feet below the surface, the party wandered through long passages. "Candles in hand to light the darkness, the Colonel leads the way and we follow. These passages extend for miles. On and on we go, but it is ever the same—a mass of rock, over us and under us and on every side, rock in which we could see nothing to distinguish it from the ordinary quartz, but in which the more practiced eyes of Mr. Ashburner detected the glittering particles which showed the presence of the precious metal."

As to the value and income received from these mines, he says: "The Consolidated Virginia mine has been paying dividends for eighteen months past at the rate of thirty-six thousand dollars a day; and of late the California has been doing the same; indeed for one month the gross product of the Consolidated Virginia alone reached the enormous sum of three millions of dollars, or a hundred thousand dollars a day! Mr. Ashburner, who is a man not given to romancing or exaggeration, says that these two mines combined undoubtedly make the richest silver mine in the world, and that their united product this year will be more than one half of that produced by all the silver mines on the globe!"

The following extract, though rather long, gives one a vivid insight into the way they go down these silver mines:

As we wandered on from one long gallery to another, we came suddenly upon a new shaft, and found that in the lowest depths there was "a lower deep." Though we were now 1,500 feet below the surface of the earth, there was a shaft sunk a hundred feet deeper still. But there was no "cage" in it; and how of access except by a bucket swung up and down, as by a well sweep. Peering over the edge of the pit one could see a faint light at what seemed an unfathomable depth below. Col. Fair had drawn us one side to a shaft where we could get a breath of cool air, when I asked if we could not continue our explorations down in this lower level? He looked at me incredulously. "Yes, we could, if we could screw our courage up to swinging at a rope's end, and being let down like a bucket in well." As was fitting, I led the way. The bucket was but one of ordinary size, it would take two men, but would give them standing room for only one foot apiece. The other leg was kept swinging in mid air, serving as a guide to the bucket, which would spin around like a top, and often knock against the sides of the shaft, so that a kick had to be given in the rear to send it off to the opposite side. Thus spinning and revolving, and knocking here and there, it descended with considerable velocity till it reached the level below.

The foreman first took me in hand. The bucket was drawn to the side, and we put in one foot each, then grasped firmly the chain overhead, and he put his arm around me for protection, and we were hoisted away, swinging a foot or two to get clear and then lifted over the mouth of the pit and slowly let down. How long we were in descending I do not know—perhaps not over a minute, but it seemed much longer.

There was still a lower depth—to the seventeen hundred feet level—but he advised us not to attempt it, as the ventilation was very imperfect and the heat was fearful. He said we were taken out fainting every day. So, well satisfied with our present exploit, after wandering to our hearts' content through the galleries of the mine, we once more entered the cage, and were lifted into the upper world, and saw again the cheerful light of day, and breathed the pure air of heaven, having spent two hours underground.

Bible Questions.

[Answers in three weeks.]

110. Unto what healing waters did people resort in Jerusalem?

111. Were all who came healed?

112. Why not?

[Answers requested from younger readers.]

Answers.
101. Acts 18: 1-9.
102. Luke 4: 38; 10: 38; 19: 6; Acts 16: 14, 15, 34, 40; 18: 7, 26.
103. 1 Kings 18: 31.

Literary Review.

Jehovah-Jesus: the Oneness of God: the True Trinity. By Robert D. Weeks. New York: Dodd, Mead & Co. 1876. 12mo. pp. 140.

There is a certain class of books that publishers who are careful of their reputation will give their imprimatur to only over the statement that it is "for the author." The present volume is issued under a mild protest of that kind.

But we would not disparage the book at the outset. We agree with some of its statements, especially those that set forth the deep mystery surrounding portions of the Bible. But with the book as a whole, we can not agree, for its object is to prove an absolute and unqualified unity of the Godhead, which indeed we also believe in, but not as Mr. Weeks believes in it.

The author explains that he was brought up an "Orthodox" Calvinistic Trinitarian, that his associations have been with such for half a century, and that a careful study of the Word of God has led him to take this position, namely, that "there is but one indivisible and undivided God, of absolute, unqualified unity," and that "the only personal Trinity is comprehended in the Lord Jesus Christ, who is the supreme God, the only begotten Son of God, and the Son of Man."

Without examining in detail the argument for this position, which is mainly built up of scriptural selected for that purpose, it may be with while to notice a few characteristics of it.

One of the reasons that the author presents for holding this unitarian theory, is that it does away with the mystery and perplexity of the trinitarian doctrine. Now that would depend on the way that one took in passing from trinity to unity. And we must say that the author's attempt to explain the unity of the Godhead, admitting at the same time the Fatherhood, the Sonship, and the Holy Spirit, is, in the light of Scripture, about ten times as mysterious and perplexing as the long-accepted doctrine of the Trinity. For in attempting to prove this unity he also attempts to show that the term Son is applicable and applied to the Lord Jesus only as a created being, that Christ is both "perfect man and perfect God," that "Jesus Christ is God," that the term Holy Spirit is "a name applied to God when special reference is had to his spiritual operations," that it means "the divinity of the Lord Jesus Christ—the one God," that these different manifestations act separately, and so on. Now the attempt to make a unity of these three, according to the method and interpretation of our author, may do away with "the mystery of the Godhead," but we are unable to see how.

Mr. Weeks' objections to some terms are hardly consistent. For instance, he is particularly strenuous on the claim, that the term "God the Son" is an absurdity, and "contrary to the spirit of Bible teaching." But let us see. He argues that Christ is "the Son of God," and that this Son of God is the Saviour of the World. And Paul in his letter to Titus frequently speaks of God the [son] Saviour. Now things that are equal to the same thing are equal to each other. Hence, if, as the author admits, this Saviour of the world is Christ, who is "the Son of God," then we may certainly substitute Son for Saviour in Paul's expression, and have God the Son. Certainly we have its equivalent. That is a fair sample of the author's use of Scripture to maintain his position. He claims that the Son is God. How, then, can he consistently deny the use of the term "God the Son," which is only another way of speaking of God as manifest in the Son? He admits that two and two equal four. How then can he deny that four equals two and two?

Again, Mr. Weeks objects to the term "God the Son," because it belittles God, makes him "subordinate or inferior in his divinity nature," and he adds that "An inferior, secondary God is no God at all." To be sure. But at the same time, he insists on putting Christ for God, even while he claims that Christ is "the Son of God." If it belittles God to speak of him as manifested in his Son, which is the substance of the expression "God the Son," then it is not clear how it does not also belittle him much more to put the Son unqualifiedly for God. "Does it not greatly exalt the Lord Jesus in your estimation," he asks, "to look upon him as the only infinite God in all his fullness?" And he asserts positively, and tries to make the Bible sustain him, that "the Lord Jesus Christ is God." And where the Bible does not sustain him his convenient escape is to say that so and so should have the interpretation, as on page 79; or that such and such words have been interpolated, as on page 115. "The most positive Trinitarians," he says, "are not always consistent with themselves." Is this most positive of Unitarians "always consistent" with himself? His self-assertion is at least noticeable. Paul, he says, "evidently intended to assert" so and so, on a certain occasion. Might it not be supposed that Paul knew what he "intended to assert," and that he asserted it? Trinitarianism, he says, "belittles, degrades, undoes the infinite God." How? In some such way it possibly "belittles" Max Muller, who is familiar with German, to manifest himself as also familiar with an orator, to show himself as a statesman and a philosopher. What if we should say that the orator, or the statesman, or the philosopher, each by itself, and exalting the others, was all there was of Cleopatra? But Mr. Weeks, while claiming that "Trinitarianism belittles God," at the same time asserts that the begotten of God—his Son—is the Supreme God? Which, if either, is the belittling process?

But while saying what we have about this book, we are glad to bear witness to the kindness with which the author treats those from whom he differs, to his apparent sincerity, and to his familiarity with Scripture. Moreover, it represents a life of investigation along which many thoughtful and conscientious Christian students are now working. The doctrine of the Trinity is a mystery. That is true, first and last. But is such a conclusion as this author reaches, going to relieve the mystery? How does it relieve the mystery to claim, with Mr. Weeks, that Christ "as man, ate, drank, walked, slept, prayed, was tempted, suffered, died"; and "as God, by his own authority and power, healed the sick, raised the dead, cast out devils, raised the man Christ Jesus from the dead, raised himself," and is always "with his followers, even unto the end of the world?"

The True Man and Other Practical Sermons. By Rev. Samuel S. Mitchell, D. D. New York: Robert Carter & Brothers. 12mo. pp. 286.

A pastor in Washington ought to be enough of life to enable him to preach the poth of real human needs. All grades of depravity, whatever may be true as to human

excellence, may easily be studied there. The author of these sermons has evidently caught a glimpse of them. But he does not preach altogether nor very much of the bad side of life. His sermons are hopeful, cheerful, comforting, and calculated to encourage struggling sinners as well as confirm victorious saints. They are good, all of the sixteen, but not by any means the highest type of spiritual-intellectual product. They are apparently printed as he preached them, even to the "My hearers," which occurs quite as often as is needful. Some of the teaching in them is hardly what we like. For instance, he says in the first sermon, which gives name to the volume, "How much of purity and sweetness and unselfishness is there in many a Christian heart, which the sculpture of action refuses to express!" Now, honestly, is it a fact that many a Christian refuses to act out this "purity and sweetness and unselfishness" that are in his heart? Hardly, we think. And Mr. Mitchell is better than to let that sentence stand by itself, for he says further on in the sermon that "what you are in heart . . . these things you choose;" and also in another sermon, he teaches that "the truth which lies within your heart" is the person's own, and shows itself in his life. Human agency is freely recognized. For instance, "God does not save from drowning the person who throws himself over Niagara . . . neither will he save you if you voluntarily ignore the conditions of safety."

The best sermon in the collection, if we may be allowed to say it, is not the first, nor the last, but the fifth, "The Mode of the Spirit." It is helpful:

"The Spirit does not and will not save you by changing you into somebody else. He does not neutralize and destroy the sinful passions which you have been cherishing. No; but he comes as a divine friend to save you from them by inspiring, by supporting, by crowning with victory, the fight which you make with your sinful and ugly self."

And in the same sermon the author says:

"I believe and I know that there are inherited passions and impulses—strongly strong for evil in many a human life. I believe, and am persuaded, that everything else is against some men, except infinite love, except the Divine Spirit, except God. But upon every man's side, as Divine and Almighty friend, God stands; and his means for every man a chance, this means for every one of us the possibility of victory."

This seems to be a favorite topic with Dr. Mitchell, for again near the close of the volume he enlarges upon the statement that "a man is not responsible for his inherited tendencies, for his congenial propensities. A man's body," he says, "wherever it came from, is at last his own, and he is responsible for it." It is a wholesome book.

The same publishers issue, with other Sunday school books, "The Peep of Day Library," foremost and best in which are best of children's books. PEOP OF DAY. Originally published in 1884, there have since been sold over four hundred thousand copies of it, and the good it has accomplished is incalculable. There is actually no better book to put into the hands of children, or from which to read to them, to teach them the essential facts about themselves and their Maker, and to familiarize them with Bible truths. We welcome this new edition to the children's book-shelf. (75cts.)

The publishers of Scribner's Monthly announce as among their attractions for the coming year a new serial story by Dr. J. G. Holland, to be entitled "Nicholas Minerva," the conclusion of "Tut Law's" "Lowrie's," and of "Philip Nolan's" "Friends," a new novel by Miss Trahan, "His Inheritance," Sketches of Foreign Travel, by Gen. McClellan; a series of sporting articles beginning with "Salmon-Fishing," in October, and to include Trout-Fishing, Grouse, Duck-Shooting, etc., etc.; "Twelve Hours with the Microscope," by Mrs. Herrick; illustrated with drawings by the author, and describing "The beginnings of life"; "Single-Celled Plants," "Microscopic Corals," and other wonders of the organic world; the Co-operative movement in Great Britain, by Charles Hamard (author of "One Hundred Thousand Homes"), being the record of an expedition made for the benefit of the readers of this magazine among the co-operative shops and factories of England and Scotland; more papers by Mr. Clarence Cook on house-furnishing; more descriptions of American Cities; and many other papers of interest.

The International Review is really making itself more acceptable to scholars and men of thought. In the November number, Mr. Edward A. Freeman, among the first of living historians, discusses "The Origin of Parliamentary Representative Government." Following this, is an interesting review of "The Life and Works of Mr. Philip Gilbert Hamerton, who divides with Ruskin the honor of the foremost position among the art critics of the world, and whose regular contributions are a prominent feature in each number of the International. Dr. Dornier, the able German Theologian, and a recognized leader in the body of Christians of which he writes, contributes an article of true interest and value upon "The Prussian Evangelical Church." Hon. Edward D. Mansfield discusses a subject brought into unusual prominence at the recent political conventions at Cincinnati and St. Louis, in an article upon "The Chinese Question in the United States." A valuable contribution to the history of journalism is furnished in a paper upon "The Journals and Journalists of Italy," by Prof. Angelo Del Boca. Giovanni, who is himself a practical journalist. The Princess Dora D'Istria, a frequent contributor to the leading European Reviews, contributes an article upon "The Literature of the French Revolution." In addition to these papers, Rev. Dr. Samuel Oggood presents an interesting and instructive paper upon "New England Transcendentalism," and there are the usual reviews of recent publications, American and Foreign, followed by the Science paper of Dr. Wright, of Yale College; and the usual letter on European Art Matters, by Philip Gilbert Hamerton. New York: A. S. Barnes & Co.

Literary Notes.

Roberts Brothers announce a new edition of James T. Fields's selections from Sir Thomas Browne, formerly published by Osgood.

Mrs. Robinson, widow of the late "Warrington" of the Springfield Republican, is engaged in compiling a volume of his letters, etc. The book will also include a biography of this very successful and incisive newspaper correspondent.

"Mr. Lowell is a poet," says the Pall Mall Gazette, "and his criticisms of the poets whom he admires are marked by the sensitiveness to poetical beauty and the perception of the finer shades of meaning we might expect from such a writer."

