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The Morning Star.

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THE MORNING STAR.

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The Morning Star.

WEDNESDAY, OCTOBER 24, 1877.

STREAMS FROM THE ROCK.

Oh when of God we ask
For fuller, happier life,
He sets us some new task,
Involving care and strife;
Is this the boon for which we sought?
Has prayer more trouble on us brought?

This is, indeed, the boon,
Though strange to us it seems;
We pierce the rock, and soon
The blessing on us streams;
For when we are the most athirst,
Then the clear waters on us burst.

We toil as in a field
Wherein, to us unknown,
A treasure lies concealed,
Which may be all our own;
And shall we of the toil complain
That speedily shall bring us gain?

We dig the wells of life,
And God the water gives;
We win our way by strife,
Then He within us lives;
And only war could make us meet
For peace so sacred and so sweet.

—Thomas Toke Linch.

ANNIVERSARIES.

We here conclude the report of the proceedings at the anniversaries of the benevolent societies, held in connection with the late General Conference at Fairport, N. Y.:

SUNDAY-SCHOOL UNION.

The Anniversary of the F. B. Sunday-school Union was held in the Congregational church, Monday evening, Oct. 8, beginning at half-past seven. Prayer was offered by Rev. E. Crowell, of New York. The report of the Corresponding Secretary, E. W. Page, Esq., was presented. It was a well prepared paper, dealing with the most important phases of Sunday-school work. Reports have been received from 321 schools—about one-third of the whole number. In the schools reported, the number of scholars is 27,833. There have been 1,291 conversions; an increase of 94. There are 1281 officers and 2,604 teachers. There are 45,454 volumes in the libraries. The amount of collections has been \$3,527. "Our weapons are not carnal," said the Secretary, "and we wrestle not against flesh and blood, but against principalities, against powers, against darkness, against the rulers of the darkness of this world, against spiritual wickedness in high places. If, as teachers, we come to our work conscious of its importance; with minds well stored with the truths we are called upon to teach and hearts mellowed by recent communion of the Spirit, we shall not fail to create and keep up an interest in our classes, and the mighty Spirit will help us in our work of 'sowing in tears,' and we shall not fail to 'reap in joy.'"

Rev. G. S. Ricker, of Lowell, Mass., was the first speaker, and the following is a synopsis of his address:

The Illinois with clear and limpid water flows fast by the beautiful city of Athens, and is lost in the sands and marshes beyond. Shall the Sunday-school become lost in the sands of indifference and the marshes of neglect, or shall it, like the Amazon, widen till it becomes married to the sea, gathered into the bosom of the church? The relation of the Sunday-school to the church is such that there can be no conflict between them. The church is as certainly and as fully responsible for the success of the Sunday-school as for any department of church work.

A superficial knowledge of the youthful mind reveals the need of the Sunday-school. Whether we shall long have free institutions in America; whether the nation shall celebrate its second centennial; are questions to be solved by the Sunday-schools of the land. Whether our churches shall divide and die, whether the work of Christ shall be carried forward to success, our Sunday-schools shall determine.

The end of Sunday-school work is twofold—the conversion and instruction of the scholar. The great and accepted truths and principles of secular education obtain in religious education. The supreme object of secular education is growth; of religious education, religious growth and development of character. It is of comparatively little importance what facts are learned, so that Christ-like character be formed. To bring the scholars, first, to the feet of Christ; to teach them, next, to bring forth in their lives the fruits of the Spirit, these are the grand purposes to be subserved in Sunday-school work.

In accomplishing these ends, we are to employ, first, Bible truth, or, more broadly, truth. The only adequate means to the awakening, conversion and Christian education of the scholar is the truth. The ques-

tion then is, how shall the truth be brought to bear with power upon the mind and heart? The answer reveals the second means to be employed in Sunday-school work. For brevity this means may be denominated consecrated humanity. An earnest teacher embodying the truth of the Bible in his or her life is a perpetual Bible-reading, emphatic and effective, and is better adapted to illustrate and enforce the truth than maps, blackboards and all other artificial appliances. "We bear this treasure in earthen vessels;" from these it is to be poured, lip to lip, into other earthen vessels now empty of the truth. Bible truth, not through utterance, but through the life of the teacher, is the divinely ordained means for the conversion and Christian edification of the scholar. A teacher so saturated with God's word that it becomes as a fire shut up in the bones, is morally certain to bring her scholars to Christ. Education, training, appliances are good in their place, but a strong and absorbing desire to lead souls to Christ fits a teacher for her work and is the best certificate of ordination from the highest authority. "With what do you mix your paints?" said an unsuccessful painter to Opie. "With brains, sir," brusquely replied the great artist. With what do you mix your work? asks the unsuccessful teacher. With love, replies the one whose scholars are constantly coming to Christ. "Give me a place to stand," said Archimedes, "and with the lever I can move the world." The Sunday-school teacher, standing at the feet of Christ, with the lever of love resting over the fulcrum of the cross, moves her class—aye, the world.

The Lacedaemonians made their slaves drunk and thus warned their children. There is a better way. Fill the minds and hearts of children with the truth, and it will be easy to keep out vice. Intoxicate them with the Spirit and they will not become intoxicated with spirits. The inward munition of character is better and safer than the outward bulwark of besotted example. Inculcate strong and absorbing love for the truth, then the circuit shall be formed between their hearts and the heart of God, and unseen hands stretched down from above shall guide them safely home. The harvest may come late, but it is sure. At last the teacher shall be permitted to say, "Here am I and those entrusted to my care." Words are poor and empty things, and fall utterly to express the transcendent joy of that supreme moment.

Rev. D. M. Stuart, of New York, was the second speaker. He considered the machinery of the Sunday-school to be of very great importance. "I think," said he, "that one of the very best works of the pastor, after praying, is to organize his superintendent and teachers into a machine. He needs to arrange matters so that all things may be done with decency and in order. It is one thing to interest and hold a popular audience. It is quite another thing to train and indoctrinate children so that they may be strong and useful men and women. A teacher should not have too many scholars. The number should not be so large that the teacher can not give a personal attention to each one and know all about his or her individual interests. There is a work for scholars which teachers can do that can not be done either by parents or pastors. It is a grand thing to do this work."

The speaker instanced a Sunday-school teacher who labored in Buffalo a few years ago and did this kind of work. She took a class of neglected boys, taught them, trained them, watched over them and saw them settled in life. They love and honor her still. Would that more teachers might do just such a work! The teacher's work, let it be understood, is not confined simply to giving instruction on the Sabbath, but it is to be extended to all the relations of life. There is something besides urging, besides merely urging children to become Christians. They should be Christians, to be sure. But it is also the legitimate work of the teacher to teach the scholar how to pray, how to give, and how to love all the work of God. So let no teacher be discouraged if the whole class is not converted this winter. That teacher may be doing a work which will constitute the foundation of a broad and noble Christian character. The assembly was dismissed with the benediction.

THE EDUCATION SOCIETY.

The Anniversary of the Education Society was held Tuesday evening. The president of the Society, Rev. W. H. Bowen, occupied the chair and conducted the exercises. Prayer was offered by Rev. D. M. Stuart, of New York. The Corresponding Secretary, Rev. E. N. Fernald, presented his annual report, or, rather, an abstract of it. Though the business depression has been great and less funds have been collected, yet each student has received within four dollars of the amount appropriated to each one last year. There have been ten graduates from our Theological schools this year. Of these, seven graduated from Lewiston and three from Hillsdale. Never were there so many in our schools who have the ministry in view. The number in all the schools is reported to be seventy-nine. This is a net gain of eleven upon last year, when the number had never before been exceeded. It is indeed a matter of

congratulation and thoughtfulness that a larger number of young men than ever before are feeling the need of being educated. At this day a ministry can not be permanent the larger number of which are not educated. There are now two hopeful indications. The first is that larger numbers are feeling the need of being educated. The second is that a larger proportion are feeling the need of aid while pursuing their course of study. These things impose a large responsibility upon the churches. There would be even more students had the churches the means to aid them. Indeed, the former will regulate itself in accordance with the latter.

The report referred to the fact that it had been alleged by high authority that it was not well to aid theological students in their course of study, because the receipt of such aid caused them to sacrifice the principle of manhood. This idea was refuted by cogent arguments, and it was concluded that, if it were so, a great amount of manhood had been sacrificed. Passing from this subject the Secretary called attention to several points which the report when published would discuss. The first of these was the necessity of rendering more aid. The second was the duty of pastors to bring forward suitable candidates for the ministry. The third was the class of men which should enter the ministry. The fourth was the distinction between the qualifications needed for a pastor and an evangelist, and the fifth was the importance of making additions to our theological libraries.

The congregation then rose and sang, "Rock of Ages."

Rev. W. H. Bowen was the first speaker. "I do not wish," he said, "to discuss to-night the more personal and vital question of denominational education. I will leave this to be done by the speaker who follows me. I wish to discuss education as a moral and Christian force. I know well that the application of these principles to questions of a denominational nature will afford all the light we need. 'What is your culture to me?' This is a very important question, and it becomes the promoters of education to answer it in a manner that will be satisfactory to the masses of men. How to transform learning-into-power is a question to be solved by every institution of learning. We have as a nation passed our Centennial, but we have not yet solved all the problems which may be presented to our consideration. We have been great in action. We have boasted of it. Shall we be great still? Upon what shall we rely when we go to battle with ignorance and superstition? These are some of the questions which we must meet. We heard it inculcated in our boyhood that ours was the greatest, best and most successful of nations. In this matter of education we have come to believe that we are in advance of all other nations. In our population 25 out of every 100 can neither read nor write, while in Prussia only 2 out of every 100 are thus ignorant. The uneducated are increasing rather than diminishing. At an election in New Mexico recently only 37 votes out of 400 were cast for a free school system. Asia is pouring her superstition into America. We carry on our national plans at a great disadvantage. Order and good government must be preserved. Peace must be maintained. How? We ask. We answer, by education. Educational requirements produce more power, but to what end shall the power be applied? Free institutions of themselves do not bind men to virtue and to godliness. We make a mistake when we place our free institutions before our piety; for it was our piety which gave rise to these institutions. Pennsylvania rioters destroy freedom when professedly marching under the banner of freedom. There is nothing of itself in scholarship to prevent its possessor playing the demagogue. We say that the higher and Christian intelligence of our land will prevent such scenes as these; but it is not our intelligence which will prevent these, but our piety. The education of the conscience is more potent than that of the intellect. Whence comes this culture? From a consciousness of a sense of right and duty. The life of a State can not rise higher than its constituency. The state must provide for the education of its voters. Civil society must teach the fundamental things of education, and the first principles in morals, but the higher education might be provided for by the church itself, and each denomination must provide for its own constituency. An institution of learning is impossible in a land where there is no religion. The greatest amount of education comes and must come from the pulpit. How shall the gospel regulate daily conduct? Its principles must be applied to men's acts. My brethren, we labor at an advantage in this nineteenth century. It is our province to show the river of the water of life to men. It is ours to enforce the principles of love and justice. Daniel Webster, the father, can employ his great eloquence to bind the chains of slavery stronger and more closely. Fletcher Webster, the son, sacrifices his life to break them. We have lessons of the judgment of God. He does not forget to pay at the end of the

week. We should strive to know when and how the liberties of this land were fashioned and given. We need a revival of Christian patriotism. As we see our work as Christians, we should hasten to do it. Could there be such a ready response as there was in Sumpter, this country could be saved for the living God. Dr. Storrs tells us that in California he saw a heathen Chinaman fashioning his god. Is this a prophecy of the future? To-day we have the problems of the future in our hands. Here is to be a great and glorious empire. The republic of 1877, what shall it be? It is a great question. In reference to it you may ask, What can I do? But each one can do something. Although that something may be small, do it, and the well done shall be yours."

Rev. C. B. Mills, of Michigan, followed. "It is related of Benjamin Franklin that while in France, the question was raised whether or not man degenerated. It was put to the test by citing the noble bearing of the man of America. One of the citizens of ancient Greece was on trial for his life. He then and there raised the stamp of his arm to prove his devotion to his country. It was for him who has gone before me to personate Franklin. It remains for me to raise the stump, and thereby show my devotion to the cause for which I speak to-night."

"Half of the first century of our denominational history had passed before we had an institution of learning. There then appeared a small and third class academy. We have had thus far thirty institutions of learning. No other denomination ever attempted so much in proportion to its strength and ability. No doubt much has been wasted by this process of multiplying schools. Every institution must have a constituency. We have erred in that we have projected more than we could sustain. A school must be sustained by those in sympathy with it. We have failed in this particular, men that we have educated for others. With more institutions than we could well manage, we have absorbed in them more men than we could well spare. In the foregoing, I refer to the academy and the seminary. The time came when we needed higher schools, and these we established. We have now come to consider that one institution of a high order is worth far more than several of a lower order. We have had our attention called to the fact that schools and colleges in our country originate in the Christian spirit. But in contrast with this what do we now see? A desire to separate culture from religion. It is argued that intellectual culture is enough, but I deny this. Something more is needed. Whence come our best men? Every man knows that they come from those devoted to godliness. In the secular schools but few become Christians. On the contrary, the religious schools show a very different record. In Hillsdale College, 57 out of every 100 become Christians during their course of study. Yet we are told that we must abandon these schools. But, thank God, the Christian sentiment of the country will not allow that to be done. Let every man step forward and aid them. It is estimated that one institution of the highest order can be sustained to about 250,000 inhabitants. According to this reckoning, we could sustain with our 500,000 constituency two schools. We have other influences which help us. We can therefore undertake about twice as much as other denominations. I advise those who are burdened with means, to just rid themselves of the burden. We can not, we must not, take any backward steps. Forward is the word. We have been told to-night that a larger number of young men than usual are entering the ministry. The question is, Ought we not to make a larger place for them? Their work will be seen in the future not only in our churches but in our nation as well."

This meeting closed the Anniversaries. They have all been interesting, and show that our benevolent work is in a hopeful condition.

INTELLECTUAL FOOD.

As the ancients frequently styled literature "the medicine of the soul," we may infer that when Antiphon—one of Pindar's ten orators—advertised in Athens that he would cure diseases of the mind with words, it was his intention to prescribe for each patient an interesting and instructive course of reading. At least, we can imagine no way in which the worthy philosopher could have more speedily accomplished his purpose. At the present time, books are not only used as antidotes for the relief of melancholy and its attendant ills, but they are also partaken of as food. They have grown to be justly regarded as "mind-nourishment," without which, the human race would starve intellectually, as it would physically, if deprived of bread. Indeed, the sentiments of a favorite author, artistically prepared, and served up in readable form, are, almost literally, "The word made flesh," and in certain

instances, they are agreeable substitutes for more solid articles of sustenance.

Thomas Hood, referring to a diet enforced by his physician, said, "Denied beef, I had Bulwer and Cowper; forbidden mutton, I had Lamb, and in lieu of pork, I had the great Bacon and Hogg." We can imagine the genial humorist smacking his lips over Ella's savory "Dissertation on Roast Pig," or stuffing himself with his own description of "Baked Turkey."

The saying, "What is one's meat is another's poison," is true with regard to men's literary tastes. Burton's "Anatomy of Melancholy," which Dr. Johnson declared to be the only book that ever took him out of bed two hours before he wished to rise, was little relished by Lord Byron, who pronounced it a whimsical production, dull beyond description. Many readers, by constantly referring to this classical mélange, have been led to acquire the author's style, as persons, by frequently tasting, learn to love the flavor of olives or tomatoes.

But although learned men may differ with regard to the merits of a book, or the general reader change his opinion concerning it, there is, however, a standard of taste, from which intelligent people rarely depart. As there are savages who are fond of strongly tainted food, so, in literature, there are semi-barbarians who delight in highly spiced, sensational diction and imagery. With perverted and corrupt appetites they devour astonishing quantities of unwholesome tales and romance, with apparent relish, and like Oliver Twist, cry for more. Such a course of mental living is woefully destructive. The lean and wretched victims of a morbid hunger which voracious eating can not satisfy, are almost certain to die—intellectually—at an early age, of mental indigestion.

Another class of people, believing that a dull book is the next thing to virtue, and tedious reading the painful path of piety—confine themselves to a spare diet of statistics, and plain narrative; living, like Diogenes, upon the withered roots and herbs of literature. These abstemious mortals, regarding fiction and poetry as infected food, derive a barren sustenance from heavy, ponderous tomes, compared with which a book of logarithms would be light reading.

Under such a system, the mind not unfrequently grows as dry and sapless as the food upon which it is fed. One seldom meets a thoughtful old lady, or an intelligent old gentleman, who has been intellectually fattened by adhering to this scanty regimen.

Between these two extremes there exists a reader, who, knowing that "all things are good in their season," restricts himself to no particular course of fare, but partakes, with moderation, of every literary dish. He instinctively avoids all works of doubtful morality, as he would decline food seasoned with arsenic or asafetida,—but aside from this, he eats, or reads—"what is set before him, and asks no questions." He delights in books that amuse and interest, as well as in those which instruct and convince. He eschews frivolous, sensational productions as he would hurtful jellies, and poisonous confectionery; but enjoys, at a proper time, honest, truthful caricature, as he does strawberries in June, or peaches in Autumn.

He subsists chiefly, however, upon the bread and meat of literature: biographies, that fill his heart with an earnest longing to emulate the deeds of the noble-minded hero; histories, that vividly picture the past, and reproduce extinct races of men; controversial writings, that clear up and set at rest forever some disputed question of human rights; poems, that inspire the imagination with heroic conceptions, or kindle the finer emotions of the heart.

From these different sources the thoughtful, unprejudiced reader derives nutritious food. By assimilating the noble traits of great men, he becomes in thought, word, and deed, a hero; as Achilles was made brave by feeding on lions' hearts.

For such an individual, the good things in literature furnish, in the fullest sense, "a feast of reason and a flow of soul," and like the author of "Vanity Fair," he arises from the banquet, feeling satisfied, refreshed, and wonderfully strengthened.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

A WORD OF ENCOURAGEMENT.

Whatever any one may have thought of the plan which was adopted last year by our Benevolent Societies for raising money, all must be gratified at the results as shown by the Report of the Financial Secretary read at the late General Conference. To be sure, not so much has been done as ought to have been, but this has always been true; a great many churches have not yet adopted the proposed co-operative plan, but those which have like it. It has worked well, generally resulting in an increase of contributions and in greater satisfaction than under any former method. Many others will enter into this work at or before the beginning of

the new year, and the work will be pushed with more vigor all along our lines, and with the general increase of prosperity in all branches of business we may confidently look for larger receipts to the treasuries of our Societies.

THE OUTLOOK.

We have not time and space to speak in detail of the prospects before our different Societies, but one thing was evident at the Annual Meetings and Anniversaries: there is no diminution of interest in the hearts of our ministers and brethren in respect to these great causes. Notwithstanding some unwelcome facts there was plainly a cheerful and resolute feeling as to the future. We need only to gird up our loins and press steadily onward, ever watchful, and carefully scanning the path before us. With strong, persistent, united efforts we shall be able to do valiantly for all departments of our work.

NEW HELPER.

We were all glad to learn that Miss Ida Phillips is soon to sail for India, to rejoin her parents and to enter actively into the work, under the auspices of the Woman's Board. Having spent her childhood there she has already a good knowledge of the language and will speedily become an efficient worker. Her heart is full of Christian enthusiasm for the work, and her presence will encourage our weary toilers in that wide field. We give an account of a pleasant gathering at Hillsdale, just before her departure from that place, where she has been pursuing her studies for several years:

A GOOD-BY MEETING.

A pleasant social gathering at the residence of Mr. and Mrs. J. W. Winsor, Hillsdale, Mich., Saturday evening, Oct. 13; to bid farewell to Ida Orissa Phillips, who was to leave on the next Monday for her future home in India. Miss Phillips, during the years that she has been in Hillsdale, pursuing her studies in the College, has made many warm friends. She graduated last June, and now leaves for her work in heathen lands with a cultivated mind, a genial spirit, and a consecrated heart that will make her a blessing to those she is called to labor with. The evening at Mr. Winsor's was eminently sociable. Prof. Dunn made some appropriate remarks; Rev. A. H. Chase offered prayer, and the young people furnished the music. Rev. Mr. Smith, the pastor, was detained at home by illness, and President Durbin was absent from home. There was nothing done for display, but it was an exhibition of kind, Christian love for one that was highly esteemed by all that have made her acquaintance. Many a prayer will be offered by her friends for a safe passage to her dear loved ones in India, and a useful and happy life in the future. This will be another cord to bind Hillsdale to India.

We ask a careful, thoughtful reading of the following article from Miss Crawford, which needs no comment:

CAN THEY EVER GET UP?

Who? Anybody who has the weight of twenty thousand dollars piled upon his sleeping dust. Were I buried in that way and had I my senses and consciousness left, I should wish to rise, and heaving off the oppressive weight say, "Away with this mammon of unrighteousness from my dust." Go and make it lie friends to Him who though rich, for our sake became so poor that he had "not where to lay his head." That head may have ached sometimes when he was out in the dews of the night spending his time in prayer. It must have ached when crowned with thorns. Some one may ask, "What is the matter, writer?" This is the matter: I have just read in the Star of July 11th, that, "the manseum of Mr. and Mrs. Stewart is to be finished at an expense of twenty thousand dollars." Many years ago good deacon K. O. Smith said, "The time will come when men will be afraid to die rich." Still longer ago the noted Elder David Marks, in a public congregation, added up some of the Lord's wasted money, and showed his hearers how many Bibles it might have printed for home distribution, how many orphans and fortuneless invalids it might have supported, and how many missionaries it might have sent to the heathen. Hearing that discourse may have been one reason why an orphan knelt on the cold, damp, stone floor in a secluded place and prayed, "O thou Father of the fatherless, do but open the way for me to earn my own living, and my earnings shall never be spent for selfish purposes." Here in this heathen land we hear people from this, that and the other heathen village say, "Nobody comes to teach us, how can we know the way of eternal life?" From over the great waters letters come saying that the missionaries who will be actually due at the commencement of the cold season, may be detained in America, to raise funds to establish a school here for the training of native preachers. Can no one in all the denomination but our own young Dr. Phillips find the way to untie the knotted strings of the purses of the rich? We read of some societies who write to their foreign missionaries to, "Retrench, retrench." Ours retrenches the number of its laborers, and death may soon take others off the roll. Recently there were fears that one at least would soon go up higher. We take up religious newspapers and see pictures of jewelry, and over the pictures read, "A Golden Opportunity." On for power to picture a human soul with all its wonderful fashionings, and its capabilities for eternal happiness, and its liabilities to eternal destruction. Now there is more than a "Golden opportunity" to save souls. Who comes to invest capital to add jewels to a crown that will sparkle in eternal day, and who enlists to labor in every land, in season and out of season, to save souls who are going to ruin? Going, going, gone! Jellalore, Sept. 1.

The annual reunion of the theological seminaries of Andover, Newton and Boston takes place in Boston next month. The meeting last year was very successful and interesting.

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S. S. Department.

Sabbath School Lesson.—Nov. 4.

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

PAUL BEFORE FELIX.

GOLDEN TEXT: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24:25.

Acts 24:10-25.

Notes and Hints.

CONNECTED HISTORY. In order to frustrate a plot against the life of Paul, he was taken to Caesarea, and there brought before Felix, the Roman governor of Judea. A company of men came down from Jerusalem to accuse Paul to the governor. Tertullus, an advocate, or pleader in the courts, was employed to conduct the case for the Jews. He accused Paul of exciting the Jews to sedition, of being the ring-leader of a sect called Nazarenes, and of profanation of the temple.

10. PAUL REPLIES. (1) Paul congratulates himself on his good fortune in having to answer before a judge for many years acquainted with the Jews. This was his compliment to Felix. Paul was a rhetorician enough to begin his defense in a way to please his judge. But Paul was more guarded than Tertullus, and more truthful. He uttered no flattery, but declared his confidence in the justice of the judge. He was cheerful in making his defense before Felix, because of the confidence felt in him. (2) Felix had been for seven years the sole governor of Judea. Prior to that period, Felix was associated with Cumanus in this office for a brief period. Seven years was then a long time for the office of governor to be retained by an incumbent. Felix was a freedman of Antonia, mother of the Roman emperor, Claudius. Claudius appointed Felix governor, and showed him other favors. Felix married Drusilla, sister of king Agrippa. He married three wives in succession, obtaining Drusilla by seducing her to leave her husband, Azizus, King of Emesa. In character, Felix was cruel, rapacious, profligate. Tacitus said of him, "He wielded the scepter of a monarch with the soul of a slave."

11-13. SEDITION FALSELY CHARGED. (1) Paul meets the accusation of his enemies that he moved the Jews to sedition. He had been in Jerusalem only twelve days. His object in returning there was to worship and to give alms to the poor. In the twelve days that he was there, Paul shows that he had not been doing seditionary works. If he had not sought to excite the people in the temple, nor in the synagogues, nor yet in the streets of city, he had not sought to make any trouble at all. That he had not been an agitator of political rebellion, he thus asserts. (2) Paul defies the Jews to prove him guilty of the things charged on him. Sedition was charged, and with a purpose. Felix had successfully crushed out an insurrection attempted by "that Egyptian." Acts 21:38. All the glory of Felix's reign had come from suppressing sedition. Hence Tertullus had artfully charged Paul with this crime to arouse the feeling of Felix against him. But Paul, while he adduces no other evidence than his own words, disproves the allegation. His time at Jerusalem was passed in none of the ways that denote disloyalty to the State. One part of Tertullus's accusation was that Paul throughout the world stirred up the Jews to sedition. Paul confines his reply to his course at Jerusalem. Felix had nothing to do with the conduct of Paul outside of Judea. Besides, if Paul had made no effort at Jerusalem, among all the Jews there, to get them to assail the government, he certainly had not elsewhere done so.

14-16. WHAT PAUL CONFESSED. (1) "That after the way which they call heresy, so worship I the God of my fathers." Instead of heresy read "a sect," as in verse 5. The same Greek word in both cases is used. "The sect of the Nazarenes," which was so called because Jesus came from Nazareth. Tertullus said had in Paul a rising leader. Nazarenes was the name first given to Christians, and how Nazareth was regarded we know. John 1:46. The word "sect" relates, not to error of doctrine, but to schism or separation of a party in the church. Paul confessed that his way of worship the Jews called sectarian. (2) But his schismatic way of worship arose from believing in that which the law and the prophets taught. It was then, according to Paul, not heresy but faith that caused him to be so regarded. To the Jews his acceptance of the doctrine of the resurrection of the dead as applied to Jesus was erroneous. Paul says the fundamental thing in what was new in his faith was his belief in the resurrection. (3) Paul brought out the truth in what he said, but he did not tell all that was peculiar to his doctrine. That Jesus of Nazareth was the Messiah Paul believed and preached, and for that was hated of the Jews. It may not have been safe for him to speak of this to Felix. Base as he was, and made suspicious by the accusation of Tertullus, that Paul was fomenting a revolt against Rome, he was not capable of understanding the doctrine of the Messiah, as held by Paul. Felix would, no doubt, have viewed Messiah as a political leader after the common Jewish ideas of him. Paul, therefore, says to him nothing of Jesus, only speaks of the truth on which all the claims of

Jesus rested, namely, the resurrection of the dead. (4) "Believing all things," written "in the law and the prophets," Paul was not a heretic. He worshiped the God of his fathers, of the fathers of the nation he meant. Paul did not admit, then, that he was disloyal. In "the law and the prophets" he found predictions of Christ which were now fulfilled. (5) The "hope of the resurrection" was based on divine promises. Hence it was "a hope towards God," that there will be a resurrection of the dead. "both of the just and the unjust." The words "just and unjust" here mean "righteous and unrighteous." Paul speaks as if all the nation held his views on this subject. The Sadducees he does not regard as numerous enough to constitute a noticeable exception to his remark. Paul, contrary to some modern teachers, believes in a future resurrection; not in one completed at death. He also affirms his belief that the wicked and the good will alike be raised. (6) In view of the resurrection to come Paul exercised himself to have a pure conscience. He strove to obey the law of God. Paul followed his convictions.

17-21. (1) Paul declares the specific object he had in going to Jerusalem. He did not go to organize rebellion, but to convey alms to his nation. Paul states the general fact. Specifically to poor Christians he brought aid. No one could misunderstand him when he said "to my nation." He says "after many years" he came to do this act. Five years had passed since his last visit to Jerusalem. He also came to worship. "Offerings" refer not to gifts to the poor, but to the temple "offering" for sacrifice to God or to help support the worship of the temple. (2) He now tells his judge how he came to be arrested. Having purified himself he was found in the temple; that is, having obeyed the ceremonial law in respect to outward cleansing. If here he was arrested, and not in assemblies of the people, if here he was engaged and not in causing tumults among the people, then the accusation of Tertullus was false. (3) Paul charges the Jews from Asia with all his troubles. They found him in the temple and caused his arrest. But they did not go to Caesarea to accuse Paul. They were the men to appear against him, not Jews from Jerusalem alone. If they were not there, then Paul thinks Tertullus has not established the point that Paul was a leader of sedition "throughout the world." (4) Paul challenges the Jews there to specify any evil proved before the council against him. These Jews were members of the council, or were present at his arraignment before it. Hence they could testify if any crime was proved on him. He defies them to rise and contradict his words. (5) His only fault, in the eyes of the council, was belief in the resurrection. That he there declared, and that the Sadducees deemed a fault. The accusers of Paul seem to be the Sadducees. They hated his doctrine, and had reason to prosecute him for it.

22, 23. FELIX DEFERS HIS DECISION. (1) "When Felix heard these things, having more perfect knowledge of that way, he deferred them." There are two ways of explaining the phrase "having more perfect knowledge of that way." One, that Felix had learned something of Christians at Caesarea. The truth of Christ had reached that place and had there many converts. The other and better view is that he now, after hearing Paul, knew of that way more perfectly. At the conclusion of Paul's speech, of which we have a meager report, Felix knew more accurately the case. Notice again how the term "that way" is applied to the Christian way of worship. (2) Felix put off the case. He did not care to displease the Jews, nor yet to be so flagrantly unjust as to condemn Paul. Hence he made a pretext of waiting for Lysias, an important witness in the case. (3) Paul was kept in military custody. The following friends of Paul were probably there and allowed to visit him: Luke, Aristarchus, Timothy, Philippi, Cornelius, besides other converts to Christ.

24, 25. A SECOND HEARING. (1) Felix, after his wife, Drusilla, a Jewess, came to Caesarea, called Paul before him. Felix wished to hear more fully the views of Paul. Drusilla, no doubt, was anxious to know about the Christ. Hence Paul was called to speak before them. An account of Drusilla is given above. (2) Paul took the opportunity to preach. He did not preach directly to Felix. His skill was shown in the way he spoke before Felix of what God required of all. Temperance here means self-control. Felix, whose character Tacitus describes as in every way depraved, saw himself as he was. The doctrine of a future judgment for sin added to his sense of condemnation. The prospect before him at that judgment, was unwelcome. He looked at himself, at the future, and was afraid. Instead of "trembled" we should read, "was afraid." Then he dismissed Paul, but with a promise to hear him again. A "convenient season" he never meant to seek. He never had it. Compared with the jailer at Philippi he will ever illustrate how it is that out of a like moral crisis some men pass to life and some to death. The day in which we choose whom we will serve, comes to us all.

Sunday-school Missionary Hopper, in Kentucky, during the last year, gathered 1,428 children into new Sunday-schools, mostly in a mountainous, rough region. Faithful work will do anything.

Communications.

THE SABBATH.

BY H. M. GILMAN.

Much has been said and written recently, regarding the opening of the Permanent Exhibition at Philadelphia on the Sabbath. The religious press, as a matter of course, is opposed to such a desecration of the day, while the secular papers are not agreed concerning it. While thinking of this matter, and also of the habitual disregard of the Sabbath by railroad and other corporations, whenever it suits their convenience, the question occurred to us, Are we, as professors of religion, entirely guiltless in the matter? Suppose we have never patronized any of the "Sunday trains," which run on nearly all our roads, have we not by our example taken from the sanctity of the day?

How much difference do we make between Sunday and other days? True, we do not perform the same kind, or amount, of labor, and we attend upon the services of the sanctuary, but how are our minds occupied in the intervals between the services? Do we give the day to God, as we devote the other days of the week to the affairs of this world? A sentiment which seems very plausible is sometimes advanced, viz., that every day should be devoted to God by the Christian, and this is true, but it does not release us from the obligation to devote one day in seven to the service and worship of God, and we often find that those who talk so much about our duty to devote every day alike to him, do not devote any day to him.

Our fathers may have been too strict in relation to the Sabbath, or at least may have made the day one of too much solemnity, and too devoid of all cheerfulness, and thus have repelled some from a desire to keep the Sabbath, and the present wholesale desecration of the day may be a reaction from that overstrained sanctity, but this is doubtful. But if they were too sanctimonious, they erred on the safe side, and God honored them.

The commands of God are as binding now as when given from Sinai, and his judgments will as surely follow their violation now, as in the days of Moses. The Jews were carried into captivity because of their disregard of the law regarding the Sabbath, and who shall say that the present universal stagnation of business is not sent by God in consequence of the desecration of his holy day? We can not rob him with impunity. Though we may seem to prosper for a time, yet the day of retribution will surely come.

We occasionally see something in the papers regarding the Sabbath as a day of rest, and an instance will be mentioned of some over zealous Christian who attends upon two or three Sabbath-schools, and perhaps upon two or three religious services, and quite a sermon will be given upon the impropriety and lack of wisdom displayed, but for every such instance of over work which can be found, there will be twenty instances of neglect of all religious labor and service. It is curious to see how fearful we are that some one will bring a reproach upon religion by too much activity, and yet how careless of reproach for neglect of duty.

Will it not be wise for us to return to the standard of our fathers, or rather to the standard of the Scriptures, concerning the Sabbath, remembering that he who by the prophet said to Israel: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father," is the God with whom we have to do, and that he will notice our obedience, or disobedience and deal with us accordingly?

Forget the things that are behind. Look forward. Do not be deterred because you have not reached perfection. Thank God that there is so much of glory not attained yet to come. Think of the rich stores that await you if you seek purity and truth with industry and fidelity and hope. Do whatever lies in you more and more to attain. Do not rejoice in what you have done, but rejoice in what you are going to do. Rejoice in the great soul of that God who knows how imperfect you are, but whose nature it is to love imperfect beings, who goes forth after them as the nurse after the children under her care, and whose love is one that trains, educates and patiently waits. Put yourself in the hands of such a God, and rejoice, not because you have gained so much, but because there is so much for you to gain, and so many influences to help you gain it. If any of you are bowed down, and wonder why you are not joyful as others are, inquire of yourselves whether it is not because you are trying to extract joy from self-consciousness. You will never get at it from that. You will sooner get it from a rock than satisfaction from self-consciousness. But rejoice in the Lord. See what a prince the Prince of your soul is. See how patient he is with your imperfections. See how faithful he is, leading you on from little to more, and from more to yet more, that you may go on from strength to strength, until you stand in Zion, before God. The nature of God, the generosity of God, the magnanimity of God, the grace of God—rejoice in that, and not in yourselves. So joy shall become to you an evening guest and shall not depart with the morning.—Beecher.

MINUTES OF THE GENERAL CONFERENCE.

The General Conference held its twenty-third session at Fairport, N. Y., commencing Oct. 3d, 1877, and closing Oct. 10. At ten o'clock, A. M., the Clerk, Rev. I. D. Stewart, called the Conference to order, and all united in singing the hymn,

"All praise to our redeeming Lord," &c.

Selections of Scripture were read by Rev. A. L. Gerrish, of R. I., and Rev. F. W. Straight, of Ontario, Ont., led the Conference in prayer.

1. Rev. Silas Curtis was chosen Chairman *pro tem.*, and the roll of members elect was read by the Clerk, and sixty-six delegates then answered to their names. Others afterwards arrived, and the whole number of names was seventy-nine.

2. Voted to take an informal ballot for Moderator, Rev. O. D. Patch and C. S. Perkins being tellers, and the votes were for Mills, Cheney, Penney, Durgin, Morrill and several scattering. Mills, Penney and Durgin declined as candidates, and on the second ballot Cheney received 44 of the 69 votes, when, on motion of Rev. C. B. Mills, Rev. O. B. CHENEY, President of Bates college, was unanimously elected Moderator.

3. Rev. J. W. Hills, Woodman, Linderman, Russell and H. F. Wood were appointed a Committee to nominate the other officers of Conference. The adoption of their report elected as

Assistant Moderators, Rev. C. B. Mills and E. W. Porter.

Assistant Clerks, Rev. N. C. Brackett and W. L. Noyes.

Committee of Arrangements, Rev. F. W. Straight, D. M. Stuart, A. H. Huling, J. C. Osgood, A. L. Gerrish and L. A. Crandall.

4. Inquiry was made for Corresponding Delegates from other religious bodies, and Rev. Wm. Downie, of the Free Baptists of Nova Scotia, was received.

5. The Programme for the anniversary services was accepted, and the Constitution and By-Laws were read.

6. A revision of the By-Laws, by vote of the last Conference, was presented by the Clerk, and, after a few slight amendments, was adopted as follows:

RULES OF CONFERENCE.

1. The Conference shall be called to order by the Clerk, and devotional exercises shall precede the transaction of business.

2. The first business in order shall be the choice of a Chairman, after which the Clerk shall present a list of the delegates elect, and by that enrollment, as accepted, shall Conference be permanently organized.

3. The officers of Conference shall be a Moderator and two assistants, a Clerk and two assistants, and a Committee of Arrangements. The Moderator and Clerk shall be elected by ballot; and the Committee of Arrangements shall report the hours at which Conference shall meet and adjourn, arrange for the introduction of persons to Conference, advise as to the time and place of holding other meetings, and arrange all special services not otherwise provided for.

4. Every proposition of importance must be submitted in writing with the author's name affixed, and shall be referred to a Committee without debate; and all reports shall be read when presented, placed on file and considered in the order of their presentation, unless made the order of the day for a certain hour. New business can not be introduced after the fourth day, except under a suspension of the Rules.

5. All Committees shall be appointed by the chair, unless otherwise ordered, and they shall severally consider the questions referred to them, and report thereon, or return them to Conference.

6. Standing Committees for the session shall be appointed on the following subjects:—The Church, Ministry, Denominations, Country, Doctrine, Publications, Home Missions, Foreign Missions, Education, Sabbath-schools, Temperance, Requests, Correspondence and Closing Resolutions. The Chairman of each Committee shall be (if present) an advisory member ex-officio of the same Committee of the next Conference.

7. Retained Committees shall continue their services till the next Conference; they are the Conference Board, Historical Committee, and Committee on Necrology.

8. The Conference Board shall be appointed by the Conference, and shall supply all necessary action between the sessions, without assuming questionable responsibilities, shall make such provision for denominational action and expression of sentiments as providential circumstances may require, and shall advise in our educational work, especially in reference to new institutions of learning.

The Historical Committee shall collect and preserve denominational publications and otherwise promote historical interests.

The Committee on Necrology shall present a list of the ministers deceased during the three preceding years.

9. The Moderator shall observe the following order of business at each sitting of the Conference, unless otherwise ordered:

1. Prayer.
2. Reading the Journal.
3. Calling the Roll.
4. Introduction of New Business.
5. Reception of Reports.
6. Resumption of Unfinished Business.
7. Consideration of New Business.
8. Closing Prayer.

10. Forty-five members shall constitute a quorum, one-fifth of the number present may require the yeas and nays on any question, and two-thirds may suspend or amend the Rules.

11. The members of Conference are expected to be prompt and constant in their attendance; and the Clerk shall report to each Yearly Meeting that may ask it, the presence and unexcused absence of its delegates, as shown by the roll call.

12. No person shall speak more than fifteen minutes on the same question, without permission, and, by permission, persons not members of Conference may participate in its discussions.

13. The annual sermon shall be preached Wednesday, at three o'clock, P. M.; and the evenings of Conference shall be assigned to the Benevolent Societies for their anniversaries.

14. These Rules may be amended at any Conference, provided the question of amendment shall have been specified, and assigned as the order of the day at a previous meeting. And all parliamentary questions not herein provided for, shall be decided according to the Rules of Order in the "Ministers' Manual."

7. The pastor of the Fairport church, Rev. L. A. Crandall, made a cordial address of welcome to the delegates and friends, to which the Moderator responded.

8. The hours of Conference, as reported by the Committee of arrangements, were as follows: Devotional exercises at 8.30, A. M. Business from 9, A. M. to 12, M. Business from 2 to 4, P. M.

9. In the absence of Rev. A. A. Smith, the Conference sermon was preached by Pres. D. W. C. Durgin, of Hillsdale college. Text, Jer. 14: 7-9.

LETTERS FROM THE YEARLY MEETINGS.

10. Letters from the Yearly Meetings were received and read, from which the following brief abstracts are given:

BENJAL AND ORISSA. This Y. M., organized two years ago last November, for the first time sends its representative to meet with you. With one exception, our churches are all working churches, and these years of faithful service have been given to strengthen our native church, and raise the standard of personal piety in its membership. Our Sabbath-school interest is excellent throughout the Yearly Meeting. Temperance has many strong advocates among our numbers; but the majority are still slaves to tobacco, and every step in the temperance reform must be gained by hard fighting. With men and means at command, church extension might become a prominent feature of our work, but so long as we have only force enough to hold the places already occupied, we can not expect any marked growth. Our great want is a strong band of thoroughly trained native workers, without which the Y. M. must always remain weak, and dependent upon the home churches. The Y. M. requests admission to membership in the Gen. Conference, and, secondly, that measures be taken to aid us in establishing a school in India for the benefit of our native Christian ministry. The Orissa Yearly Meeting contains 6 churches, 7 ordained ministers, 1 licentiate and 429 communicants.

GENESEE. Some of our churches have been blessed with repeated and glorious revivals, and large additions have been received. Others are weak and in a low state of religious interest, but struggling to live and work for God and right. We believe our doctrines are biblical, our usages correct, and our existence still demanded to bless humanity, redeem the world and bring it back to God. There was never a time since the organization of our Yearly Meeting that the Sabbath-school cause was claiming so much attention as now. We generally believe in the systematic support of all our benevolent enterprises, and our mission receipts for the last three years are larger than ever before.

HOLLAND PURCHASE. The Q. M.'s hold their regular sessions, and the churches continue steadfast in the doctrines and usages of the denomination. From the reports of the Q. M. clerks it appears that the ministers possess an order of talent acceptable to the people. Their salaries are inadequate for their support, and in most cases a portion of their time and talents is necessarily devoted to secular pursuits to supply the deficiency. The loss to the cause of Christ, which this necessity occasions, should be a subject of earnest consideration. Many of the weaker churches are without pastors, and without religious services a large portion of the time. The influence of the Central Association has aroused in our churches a healthy mission spirit, and developed a large generosity.

ILLINOIS. The letters received from the various Quarterly Meetings at this time show a somewhat encouraging state of affairs. The interest in Missions, Education, Temperance and Sunday-schools has not declined, but they are all remembered, and their prosperity is sought, though not to the extent they should be. Since our last triennial report the ranks of our ministerial brethren have been thinned by the death of four aged brethren and faithful laborers in their respective fields. They have left us, but their memory remains. The McLean Quarterly Meeting has lost its visibility, as appears by a letter from the clerk.

ILLINOIS CENTRAL. We send this our petition, praying admission to your honorable body. This Y. M. was organized in November, 1875 with two Quarterly Meetings. Since then we have received four others, making six in all, with about 1,400 members, and 30 ordained ministers. The most of our churches are poor. Church property worth about 18,800. Rev. J. C. Gilliland was duly elected our delegate to bear this letter to you.

ILL. SOUTHERN. The three years past have been years of toil, trials and conflicts. Our missionary was taken from us, and we were left with no one to plan and inspire, to give direction to our efforts, or to utilize our strength. With the little knowledge we possess, and the little experience we have had in such matters, it would be expected that we should make mistakes, and that difficulties would arise that would be hard to dispose of; that some of the brethren would become discouraged and refuse to work, thus weakening the hands of others. We have made but little aggression on the enemies' borders, and have done but little to impress him with the fact that he had very much to fear from us. The doctrines of the denomination, as set forth in the Treatise, are the more heartily endorsed by us as they are better understood, and their practical workings more clearly seen. We love the polity, the spirit and the practice of our people. Our old and tried missionary has returned again, and his coming is hailed with great joy. It has given us new inspiration and hope, and already the fruits of his labors can be clearly seen, and his influence felt for good. And now, dear brethren of the Conference, and representatives of the denomination, while we owe all that we are to you, under God, while our hearts are filled with gratitude for the missionaries and teachers sent among us by you, we do most earnestly beseech you to not leave us without a missionary, for we feel that we are poorly qualified to manage our own affairs, transact our business and to sustain our organization. The Sabbath-school interest is increasing among us, and we are trying to organize schools in all the churches where any one can be found who can read sufficiently well. The cause of Temperance is receiving some attention, and there is among our people a more decided opposition to the use of intoxicating drinks in any form. We confess to an indifference on the subject in the past, but are becoming more interested.

INDIANA. In making this report we regret that we can not make one more favorable. The Switzerland Q. M. has lost its visibility. But the Ripley Q. M. remains, and is in a better condition than it has been for years. The prospects are encouraging for the organization of another Q. M., and we may yet see a strong Y. M. built up in Southern Indiana.

INDIANA NORTHERN. We have some prosperity. Love and harmony prevail; there seems to be an earnest desire manifest to advance the work of Christianity. Still there are many obstructions that retard our progress. Our Sabbath-school interest is good. At our last Y. M. the delegates expressed a strong desire that this session of the General Conference might be a grand success for God.

IOWA. The Q. M.'s reported at our last session a good state of religious interest, most of them reporting revivals, and an increase of interest and membership. Our Y. M. stands as a unit for the principles and usages of our beloved denomination, and we will not be behind any in recognizing a change that may indicate advancement. Our cause in the West needs attention and men of strong hands and brave hearts to occupy the opening field, "white already for the harvest." The unfortunate procedure of a minister among us from another Yearly Meeting has greatly injured us and the cause of Christ.

IOWA NORTHERN. Since the last session of the Conference no very marked changes have occurred. Most of our churches have had additions to their numbers, some of them quite large. Some are building meeting houses, and planning for permanency. Our Y. M. is loyal to the denomination. Since the last Conference we have suffered the loss by death of our esteemed sister, Ruby Bixby, wife of our pioneer father, Rev. N. W. Bixby. She was an eminently pious lady, and an acceptable preacher of the gospel.

KANSAS NO. AND NEB. SO. Our Yearly Meeting, organized the 18th of August last, requests membership in your body. Such is the distance to the place where Conference convenes, and the scarcity of money on this frontier, that no delegate will sit with you. The Y. M. is composed of four Quarterly Meetings. The churches are small, but generally in a healthy and growing condition; but have preaching, only occasionally. The whole number of members is 213, and we now have sixteen ministers, two having lately united with us from another denomination. Our meetings are mostly held in school houses and private dwellings.

LOUISIANA. This Y. M. includes three Quarterly Meetings, and twenty churches. We desire to be admitted to your body. Our churches are small and feeble, most of our members are recently from slavery, and greatly need your counsel and help.

MAINE CENTRAL. "Forgetting those things that are behind," we reach "forth unto those things which are before."

MAINE WESTERN. We are now reaping the advantages of our Theological School at Lewiston, in the settlement of a number of its graduates as pastors in our churches. The best of union prevails among us, and there is a hearty co-operation all along our lines, in the great work of saving souls, and thus promoting the interests of the Redeemer's kingdom on this earth. Our benevolent work is receiving more attention than ever before. Missions—Home and Foreign—lie near our hearts, and we are adopting means by which we can labor more systematically in promoting these enterprises. The Sabbath-school receives our earnest support, and nearly all of our churches have learned to rely upon it as one of the most efficient means for religious prosperity.

(Continued next week.)

The Morning Star.

WEDNESDAY, OCTOBER 24, 1877.

G. F. MOSHER, Editor.

A. H. Halling, Western Editor.

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

The remedy for weak churches and a low religious interest, that has been proposed at several missionary meetings which we have either attended or read about lately, has been, "Work and Give." "There are churches to-day," says a contemporary, "which are struggling under debt, and are in danger of dying, which might be brought into new life and liberty through an endeavor to start and support another mission school and to keep up a few outside prayer-meetings." The church or the Christian that has never experienced the truth of such a statement has missed the most wholesome part of Christian experience. The heart and spirit are made richer by it. It is an exercise which sets in motion all the better impulses. It is like rubbing together "the fine wood" which lighted the altar fires of old. We suggest the remedy to any of our own churches that may be in a weak or failing condition.

The late General Conference emphasized the wisdom of properly examining candidates for the ministry before arranging for their ordination. The church that has published its ordination programme and all at once finds its candidate heterodox and heretical, is in a predicament indeed. Closely related to this is the misfortune resulting from the too hasty calling and settling in the pastorate of a person not sufficiently well known. The unpleasant experience in this direction of a Baptist church in New Jersey the other day is a case in point. The inference is easily drawn. Let churches know whom they call, and whom they are to ordain, before any public or decisive steps are taken. Not heeding this rule, the church may not only find itself perplexed and distracted, but the moral sense of the community may receive a shock from which it will not quickly recover.

It is encouraging, in the midst of the hard times, to note the unusually large classes that have just entered many of the colleges. Bates and Bowdoin in Maine have the largest freshman classes in their history. Dartmouth, Amherst, Rochester University, Wellesley, Vassar, Hillsdale and many of the western colleges, not to mention Harvard and Yale which always manage to keep a high average, report excellent freshman classes, both in size and in scholarship. This is one of the signs of the educational revival which is in a degree passing through the country, and which is also seen in the increased attendance and interest at the teachers' institutes during the past few weeks, also in the re-animation of several of the old New England academies, and may be in the movement to open the Boston Latin school to the girls. It is a good thing. The more young men and women in school to-day, the more intelligence and happiness, and the less ignorance and wretchedness, in the years to come. It is better to endow schools and colleges than to build penal institutions.

The recent fall and confession and imprisonment of Mr. William C. Gilman, of New York, should be pondered with the utmost seriousness. A naturally conscientious, enterprising and ambitious man of business, he gradually allowed the latter trait to overcome all the others, until to gratify it he became a forger, only to gain momentary satisfaction, and in the end to bring disgrace upon himself and overwhelming sorrow upon his family. How natural the steps that led to his fall—extravagant habits gradually formed, and at length fraud to enable him to indulge them. There are multitudes of others standing to-day at the threshold of the same career and likely to reach the same goal—disgrace and the penitentiary. We can not withhold a warning. Friend, beware. The gratification of extravagant tastes at the expense of honor is a fearful bargain. The remorse, the sorrow, the shame that will follow will be a burden that no confession can cast off. Avoid the first compromise with principle. The second will easily follow, and the third will hardly be recognized. Live within the income. It may cost a severe struggle at first, but it is the safest and as a rule the shortest way to competence and honor.

Although Mr. Gilman may fall, and Mr. Spencer commit theft of great magnitude, there are nevertheless honest men in the world. The New York Produce Exchange produced one the other day. His name is David Bingham. Let every poor family hang the name on the wall of their home, for his integrity has blessed even them. The *Christian Intelligencer* tells the story. A corner in wheat was almost completed by a powerful combination on the last day of September. The clique came at last to David Bingham to invite him to unite in the operation. The success or failure of the scheme depended on his yes or no. If he said yes, he would have put thousands of dollars in his own pocket, and at the same time have assisted in working the ruin of many of the grain merchants, while the price of bread to the poor would have been in-

creased, and at such a time as this when it is so difficult for the poor to find work! If he said no, he would lose hundreds, perhaps thousands, of dollars, but would almost certainly avert ruin and suffering from others. The point is, Mr. Bingham said No! And, better than that, he acted No. All honor to him. He may not today be worth as much money on account of it, but he has his honor, and money is trash compared with that. Young man, you can train yourself to just such a manhood as that. And that is infinitely better than to enjoy a brief splendor like Mr. Gilman's and come at last in remorse to the penitentiary; or to get such great wealth as Mr. Spencer's villainy brought him, and then be a fugitive from justice.

NEAR TO GOD.

The faith of holy men of old brought them into intimate communion with God. He gave them their life, and sustained them ever by his hand. He gave them food and clothing. He sent down the rain and snow from heaven, he held the winds, uttered his voice in the thunder, shielded them in peril, soothed their grief, and his thoughts were very precious unto them. Referring to this period in connection with later developments, Dr. Peabody well remarks: "Envious, indeed, was this faith of the world's young days; sad that it should ever have been intercepted by the frigid, murky phantasm of law; and blessed will it be for man when his maturity shall have grown into a second childhood, with the Father's arms again around him, and in his ripest philosophy law shall yield place to the all-present God."

True philosophy never leads man away from his Heavenly Father, but nearer to him. It is an unreasonable skepticism in a degenerate, conceited mind that robs us of our noble heritage. The world did not like to retain God in their knowledge, in their wisdom rejected him, went after vanity and a lie, and so brought in all the direful results of heathen superstition. Yet some in every age have retained the ancient faith, which is even now the faith of all true devout hearts. To go with Comte from faith to philosophy, and from philosophy to skepticism, is not advancing, but retrograding fearfully, of which the world and the church too have had a baleful experience. But enough; there is a healthful re-action and a longing to return. The pious heart cries out for God, and multitudes in darkness implore to be led to the living God.

What is it to be brought near to God? First, it is to acknowledge and realize his existence and personality. It is not enough to have nice theories of some great, far off abstraction, but we must believe that God is our infinite, ever present friend and helper, our Redeemer and Saviour, in whom alone we can trust. He reveals himself to us in our inmost being, in all his works around us, and in his word. Through every means he supplies we must acquaint ourselves with him, his character and requirements. Then shall we know, if we follow on to know the Lord, the best of all knowledge.

Then, it is not enough to have a knowledge of God, but we must love and obey him. Our lives must be conformed to our knowledge. We must not be among the number who acknowledge him in word, but in works deny him. He is ever working his works of love. Jesus went about doing good; if we are his children we shall be like him, doing good, and loving to do good. We must exhibit the example of a pure faith and blameless life, a warm heart. We are surrounded by those needing our sympathy, love, and helping hand. These we must cheerfully extend, showing our faith by our works. The best evidence of love to God is loving obedience to him.

Finally, if we would be near to God, we must have nearness of access to him in prayer. This is the happy privilege of all. It is the little child's prerogative to ask his father and mother. So is the divine word to us, ask and ye shall receive. Go to him in prosperity and in adversity. Go to him for counsel and direction; for help and strength; for wisdom and grace. Go to him for great things and little things. Go to him with a meek, trustful and submissive spirit. There is such a thing as power with God in prayer. They are most happy, progressive, useful, who live most in the divine presence, and nearest to him.

AFTER-THOUGHTS OF CONFERENCE.

Our reports of the General Conference have shown the course of business. We commence this week the publication of the Minutes, and thus show what was actually done. Meanwhile we wish to make special mention of a few things that particularly interested us. The same was crowded out of our last issue.

The character of the Conference was excellent. It contained many of our best men. The readiness with which business was prepared, the intelligence with which it was considered, and the dispatch with which it was disposed of, were all creditable to the Conference, and facilitated its progress. It was a body of earnest, self-denying, benevolent men. Of the seven thousand dollars pledged in an hour for the Bible school in India, nearly two-thirds were given by ministers whose salary affords no margin of expenditure. They saw the need, and meant to supply it. It is men of that spirit, who have made the anti-slavery record of the denomination, who have stood for human rights and religious liberty from first to last, and who have done as much, in comparison with their numbers and wealth,

for the cause of education, and in all benevolent enterprises, as any other people. The harmony of the Conference was unbroken. There was discussion enough to show that its members thought for themselves, and that they had honest and often intense convictions; but there was no discord, and the actual transactions of the Conference represented, as a rule, the unanimous opinion of the whole body. There was no other disposition even hinted at than to go forward as a unit, and, like Christian men, to do the work appointed us of the Lord.

The correspondence with other Christian bodies was warm and fraternal. "You are very regular, and we are very free," said Prof. Wilkinson, of Rochester University; "and I have no doubt that the difference between us consists more in words than in things." Said Rev. Mr. Butler, of the Congregational body, "Christian union must come about by the whole Church illustrating more and more the spirit of Christ." "All we Baptists," said Rev. Mr. McFarland, of the Baptist church, "are one in Christ; we agree to more points than we differ." Sentiments like those met a hearty response. As for the union with the Congregationalists, so much talked of in certain papers, it was not so much as mentioned on the floor of Conference. But we trust that the united sentiment against such a union will not be misconstrued. Freewill Baptists are in hearty accord with the spirit of Christian fellowship and of co-operation in all Christian work; but they still believe, like all the other denominations, that they can best do their part of the Master's work through their own organization.

The report of the Committee on Necrology was suggestive. Seventy-nine of our clergymen have died during the last three years, whose average age was above sixty-five years. There must have been ample compensation, both spiritual and physical, amidst the trials and distractions of a pastor's life, to have made an average like that.

There was an aggressive spirit in the Conference. In all its deliberations there was shown a purpose to go forward, to take better care of our missionary and educational interests, to occupy new fields, and to be more diligent in work for souls. The prayer-meetings were full of faith and earnestness, and we have no doubt that many carried away from them the baptism of the Spirit. The present system of collecting funds for our benevolent work was cordially approved, and we trust that, so far as giving is concerned, there is a better year before us.

The entertainment of visitors and guests was cordial and generous. The Christian homes of the village were thrown open almost without regard to sect; and now from parish after parish throughout our whole Zion there go back pleasant thoughts to those homes that were so full of genuine hospitality. The Freewill Baptist church there is full of enterprise, and under its energetic young pastor is doing a good work.

Fairport itself is a charming village, embowered in an abundance of foliage, which with the autumn tints of the maple and the bright red berries of the mountain-ash presents just now a gay appearance. It is located on the New York Central Railroad, which with its four steel tracks from Albany to Buffalo, its cheap passenger rates, its almost overwhelming amount of freight and passenger traffic between the East and West, its quick transit and its safe management, is one of the marvelous business enterprises of the day.

Our personal satisfaction in meeting at the Conference brethren whom we had before known only by name, was very great. We have clasped their hands, and looked into their faces, and are no more strangers. May we all go forward in the truth, serving the Master and blessing the world. The Lord will keep what we thus commit to his hands.

THE MESSAGE.

We do not know what people in general were looking for in the President's message. What they will find is a plain, direct statement of two or three things that require legislation. The very first line of the document suggests business. There is no circumlocution. It would be difficult to present a matter more nakedly and yet more completely than the President presents the topics of his message.

First, there is the army which is serving without pay because the last Congress refused to appropriate money therefor. At the same time its service is of the most exacting and dangerous kind, but performed without complaint. Moreover, the army exists by law, but fights on credit, because the lawmakers have thought more of insisting on their personal opinions than of compromising differences and providing for actual needs. The President does not actually say as much as that, but he suggests it. His quiet reference to the dead lock of last session, by which one party would not aid in appropriating money to the army till the other would aid in reducing its size, is nearly done. Pay these wounded, endangered, almost exhausted soldiers what is due them, before opening the wrangle over their numerical strength. That is the President's policy. We wish the Congressman who doesn't approve of it had to do a soldier's duty on the plains this winter.

Next comes a reference to the deficiencies in the naval, judicial and one or two other branches of the public service, all of which, the President thinks, ought to be provided for before the regular session.

The President then calls attention to the approaching international Exhibition in France, and suggests that some provision be made for this government to participate in it. In a few words the mind is fixed on the advantages to be derived from such participation, and the subject is left with these words: "I have felt that prompt action by Congress in accepting the invitation of the government of France is of so much interest to the people of this country, and so suitable to the cordial relations between the governments of the two countries, that the subject might properly be presented to your attention at the present session."

The approaching international prison congress in Stockholm is the next and last subject to which the attention of Congress is called. The problem which the congress proposes to study—How to diminish crime—is one in which all civilized nations have an interest in common, and the congress of Stockholm seems likely to prove the most important convention ever held for the study of this grave question. An appropriation has already been made to enable the United States to be represented in such a congress, but its session was postponed and the money was covered into the treasury. The re-appropriation of the same sum is now recommended.

Now notice that in this document there is no reference to a presidential policy—no more than to the moans of Mars. Congress is called for business. That business is stated. If, instead of attending to it, gentlemen go to wrangling about the merits of the Southern policy or the demerits of the civil-service order, it will be their own fault. Whatever may be the faults of the policy, there will be time enough to consider them at the regular session next winter. They will not grow worse by waiting. But these business affairs will. The man that would leave his family to starve to chase a spook wouldn't be considered a model parent.

THE AMERICAN BOARD.

At this late day we will only refer to a few of the prominent features of the late meeting of the American Board of Commissioners for Foreign Missions. It was the sixty-eighth annual meeting. The attendance was commendably large. Between 2500 and 3000 persons received entertainment through the committee appointed for that purpose. Though the hospitalities of the Congregationalist churches of the city were severely taxed, yet all were well entertained. Music Hall, the largest place of meeting in the city, could not hold all who wished to gain admittance, and overplus meetings had to be held. Among those in attendance were eighty-seven corporate members, five hundred and nine honorary members, and eleven returned missionaries.

It was noted for the piety, culture and ability of those who composed it. For many years the meetings of this Board have embraced those who have occupied the foremost rank in these particulars. In saying this we mean no discredit to the representative men of other denominations. With a representative American clergyman as President of the Board, in the person of Ex-President Mark Hopkins, and a representative layman as Vice-President, in the person of Hon. William E. Dodge, and its gifted Secretaries, in the persons of Drs. Clark and Alden, and with a constituency corresponding with these officials, the whole story is told. Such a body carries with it a moral force which is beyond computation. The previous reputation of the Board, in every particular, was sustained by the composition, debates and acts of the recent meeting.

The most notable thing done at Providence was the raising of some \$50,000 to pay the debt in which the Board found itself involved. Without any previous plan, a layman in the person of Ex-Gov. Page, of Vt., led in the movement, and as the result of the enthusiastic efforts of a single hour, nearly the entire sum was pledged. In connection with this effort, there were thrilling incidents and noteworthy instances of self-denial. The success of the undertaking affords a striking proof of the value of laymen in religious and denominational gatherings. The Board determined to raise half a million dollars to carry on its work during the coming year. It will succeed in this much easier since it has paid its debt.

At this meeting, the reports from the foreign field were encouraging. The reports made at the meeting of the Woman's Board indicate that this organization is undertaking and accomplishing great things. The re-unions of returned missionaries, as well as those of other Christian workers, were precious and stimulating occasions. The communion services held simultaneously in three churches were not only appropriate but also bond-strengthening and life-giving. In short, the late meeting was all that the most ardent friends of the Board could desire. The next meeting will be held in Milwaukee.

HOME MISSIONS. The Home Mission Society is in great need of funds to carry forward the work among the freedmen, strengthen feeble churches, and for church-extension. These interests appeal strongly for help. The recent statement that the Society is out of debt is true only on condition that all the notes, &c., which it holds shall prove good. Rev. S. Curtis will remain treasurer till Jan. 1. Let his heart be cheered and Christian work promoted by frequent contributions.

CURRENT TOPICS.

—We hardly feel the force of the arguments thus far presented against admitting girls to the boys' Latin school in Boston. They amount principally to this, that the course has been arranged for boys, and that the girls are not able to pursue it, that all the traditions of the school are against the admission of girls, and that therefore they ought not to be received. Since the creation, the argument of tradition is the one first opposed to the advance of intelligence and civilization. In India to-day "all the traditions" are against giving woman any but the most menial position. Moreover, traditions, almost without exception, have grown up in the dark, and partake of the mold and fungus of all such growths. It is not mainly or Christian to withhold an opportunity from any person capable of improving it. And it is idle to question the capability of girls in this special direction. The opportunity that is now sought for them may be for the present denied, but it is coming as surely as the sunrise.

—The Moody and Sankey campaign in New Hampshire will begin Sunday, Nov. 4th. Messrs. Moody and Sankey are to be assisted in the work by Major Whittle, Mr. McGranahan, Mr. Needham, Mr. Cato and Mr. Morehouse. They will occupy four of the prominent points of the State, while ministers and others are working outside. The month of October is being spent in Vermont. Mr. Moody and Mr. Sankey are laboring in Burlington; Maj. Whittle and Mr. McGranahan, in Rutland; Mr. Needham and Mr. Cato, in Bennington; and Mr. Morehouse, in St. Johnsbury. Mr. Sankey will be with Mr. Morehouse a portion of the time. The work has opened very successfully. Before entering upon the work in New Hampshire, Mr. Moody sends a circular letter to the pastors of the State, inviting their co-operation, and suggesting that, where practicable, union meetings be inaugurated, beginning on Sunday, Nov. 4, and that special services be held during the month at such times and places as ministers and churches in their discretion deem best; and that points where there are no churches be visited, and that a special effort be made to reach and interest every one in the State, and to present the gospel to all. "Knowing," says Mr. Moody, "how vain human efforts are without the guidance and blessing of God, we ask all ministers and Christian people to make the work one of special prayer during the month, praying that we and all engaged in this work may be guided and led of the Holy Spirit; that Christians may be quickened and sinners converted."

—SPEAKING OF Mr. Moody reminds us that he lately administered the sacrament of the Lord's Supper at the Congregational church in Northfield, and his invitation was as follows:

All who love the Lord Jesus Christ and believe in the atonement, no matter to what church you belong, or if you don't belong to any, come, and welcome. It is the Lord's table, not ours; we place no restriction in the way.

At the same time Mr. Moody admits a difficulty in that invitation in what he is further reported to have said:

I think that a great many old church members come to the Lord's table who ought not to, and a great many stay away who ought to come. Many tender-hearted persons, Christians not inside of any church, are afraid they shall eat and drink unworthily, while cold-blooded Christians, who don't at all understand the true meaning of the Supper, have no compunction at all.

But the difficulty does not mar the beauty or impair the essential fitness of the invitation. It is the communicant who is responsible. "Let a man examine himself, and so let him eat of that bread and drink of that cup."

—It has been ten years since the Trustees of the Peabody fund, for the promotion of education in the South, assumed their responsibilities. They have lately held their annual meeting in New York city, and from the Treasurer's report it appears that the total amount distributed during the ten years of the board's existence was \$984,450, of which Virginia got \$208,250; North Carolina, \$75,600; South Carolina, \$27,650; Georgia, \$71,602; Florida, \$48,450; Alabama, \$55,450; Mississippi, \$58,578; Louisiana, \$55,850; Texas, \$18,600; Arkansas, \$60,600; Tennessee, \$191,650; and West Virginia, \$107,710. The total sum distributed last year was \$89,400, of which Virginia received \$18,250; North Carolina, \$4,900; South Carolina, \$4,300; Georgia, \$4,000; Florida, \$6,500; Alabama, \$3,700; Mississippi, \$5,900; Louisiana, \$2,000; Texas, \$10,800; Arkansas, \$6,300; Tennessee, \$15,850; and West Virginia, \$6,810. The Trustees seem to be faithfully carrying out the intentions of Mr. Peabody, who wished especially that the income of the fund should be so distributed as to induce the Southern people to help themselves.

—We had no doubt that the Warren Avenue Baptist church would take the course that it has in refusing to accept the resignation of its pastor, and in deciding to stand by him so long as he stands by truth. "If," says Mr. Pentecost, "the doctrine of believers' baptism can not be defended and maintained without this perversion of the Lord's Supper from its original design, it can not be defended at all; and if the Baptist denomination can only be kept together by close communion, it would be far better, in my humble judgment, that it should cease from the earth, acknowledging her mission to be complete."

—It will be remembered that last summer Col. Robert Ingersoll, the infidel lecturer, made a boastful offer of \$1000 to any clergyman who would prove that Tom Paine died suffering the pangs of remorse for his previous life and belief. The New York Observer responded to the challenge,

not however accepting the money part of the proposition, and showed pretty conclusively that Paine lived "a drunken and beastly life" and died a like death. And now Col. Ingersoll, who is a politician and a lawyer and knows the value of advertising himself, comes out with a five or six column article in the *Peoria Call*, and which is quite generally republished in whole or in part by the metropolitan dailies in the West, attacking like a blackguard the *Observer*. In the article in question, the champion of Tom Paine evades the issue and spends all his inkly rhetoric and marshals his stale facts to prove what a good patriot his hero was, and that he did not die remorseful or penitent. The evidence on this point is certainly far from decisive either way, but is really of small moment, and not worth the powder. Fortunately, the inspiration of the Bible and the regenerating power of the gospel do not depend on the practices of Tom Paine or Voltaire when living, or their particular conceit when dying, but on a solid pyramid of facts eighteen hundred years high! Mr. Ingersoll's rhetorical displays will scarcely start the pyramid from its base.

—THE Interior, looking on as a disinterested spectator, seems to get a very clear idea of the real state of affairs involved in the case of the Warren Avenue church and the Boston Association. It comments as follows:

When the Baptist brethren applied the inquisitorial links to Rev. George F. Pentecost to elicit a confession of heresy in the matter of his open communion practices, they appear to have been oblivious to the fact that he kept a little machine of that kind on hand of his own. There is a difference of opinion, of course, on the question as to which machine worked the best at the competitive trial, but from the array of ancient Baptist constitutions and standards employed by Mr. Pentecost, we incline to think that he will extort a confession of heresy from his inquisitors, and show that the ancient landmarks divide close communion off on the wrong side of the line.

—THE Republicans seem to have achieved a signal victory in the late election in France. Their majority in the Chamber of Deputies is the more significant on account of the bitter persecution to which they have been subjected by the MacMahon government. Gambetta's persecution seems to have swelled the vote for him, as it was expected would be the case. If now the Republicans can use their opportunity wisely, they may make themselves a strong and abiding place in the confidence of the people. But Frenchmen, alas! are a fickle people to rule.

—TENNESSEE Baptists are evidently of the "Apostolic succession" kind. Speaking of the Salem Association, the *Baptist Reflector* says that a letter from a sister Association was received informing the Salem Association that one of the churches composing that body "recognized and received alien immersions." The *Reflector* adds:

The case was taken up for investigation, and the statements were found to be true. The church was excluded from the body. When a Peabody Baptist minister baptizes by immersion, Baptists usually feel glad, for such testimony is peculiarly convincing. "Alien immersion" is a new term for it, however. We fear there is something "alien" about this affair besides the immersion.

—REV. MR. PENTECOST, in an article in the *Independent*, thus reminds us of a little coquetry which our Baptist brethren once practiced towards Freewill Baptists:

It was not until about 1820 that the prerequisite relation of baptism to the Lord's Supper began to make its appearance generally in the confessions of the churches, and not till the adoption of the so-called New Hampshire Confession, in 1833, that the prerequisite relation of baptism to the Lord's Supper became thoroughly formulated. The object of the confession was mainly to present a basis of union with the Freewill Baptists, who were Arminian in theology, and open communion in practice. The proposed compromise was: "We will modify our 'Calvinism' if you will consent to a strict definition of the relation of the ordinances"—i. e., close communion, which had then come to be, as it is now, the prevailing view in relation to the administration of the Lord's Supper. The bargain failed.

BRIEF NOTES.

Remember that the 28th, and 29th of this month are the days set apart for prayer for Sunday-schools.

"Tremens" declares that it is as proper to expel Jesuits from a country as it is to hang traitors or kill snakes.

Rev. Dr. Tyng, at seventy-eight, has recovered from his recent long and severe illness, and is in his pulpit again.

It is said that a company of two is the largest one that can perform a journey harmoniously together, and one of these must be without individuality.

We shall continue the publication of the "Minutes" of the General Conference, which begins this week on our second page, until it is completed.

Don't write anything on your postal cards you are unwilling to have postmasters read. By rulings of the post-office department they have a perfect right to read every word of your communication, and some of them do it.

Let Free Baptists remember that only four months are left to raise \$5000 for Bates College, and thus meet the condition on which Mr. Bates subscribed his last hundred thousand.

It is said that the Roman Catholics are spending \$600,000 this year in their work among the freedmen of the South alone. This adds emphasis to what the Principals of Harper's Ferry Normal school said at the Conference in Fairport two weeks ago.

Rev. J. Milliken, a Presbyterian minister, and one of the Professors in the Ohio Agricultural College, has withdrawn from that church. In a many letter to his Presbytery he states the reasons. He finds it inconsistent with both duty and honor to remain in the ministry of a church, one of the essential doctrines of which are in direct conflict with his convictions.

The people of Chicago have reason to feel gratified that the services of Dr. John Lord

Poetry.

JESSIE.

BY MATTIE L. ROBERTS.

The sun is low in the far off west,
The waves are still in the bay;
The fragrant breath of the fading flowers
Sweetens the dying day.

The maple trees are ablaze with light,
Gold and crimson and brown;
And every delicate wind that blows
Flutters a bright leaf down.

Far out at sea there are snow-white sails
Flushed with the sun's last ray;
And nearer shore the sad sea-gulls
Lament the dying day.

Jessie sits on the old stone steps
And looks out over the sea;
The love-light shining in her eyes
And telling, silently,

Of all the happy memories
That fill her sweet young life;
Of glad hopes for the future
With joy and sunshine rife.

"Speed swiftly, safely, across the foam
O good ship, strong and free,
And hasten, happy day that brings
My sailor lad to me!"

The twilight falls on sea and shore;
The evening stars appear;
And o'er the waves the beacon light
Sends out its ruddy cheer.

A wind comes up from the bitter east
And ruffles the ocean's breast;
And dark and chill, with cold, gray tints,
The clouds curl up in the west.

Jessie shudders; she hears again
The sea-zull's plaintive noise,
And sad low moans from out the deep—
"God keep the sailor boys!"

The dawn's sweet light is aglow in the east,
Rose tinted and fresh and fair;
The white waves fill with tenderest songs
The calm of the morning air.

And Jessie, fair as the morn itself,
Wanders down to the sea;
"It may be that I can see his ship,"
She murmurs, tenderly.

But white and still is her sailor lad,
Asleep on the yellow sands;
With wet sea-weeds in his tangled hair,
And clasped in his folded hands.

The light of life is hid, for her,
With the light of those dark eyes;
And the heart of Jessie, the sea-side lass,
In the grave of her darling lies.

"The spring will wake the flowers to life,
And bring the leaf to the tree;
But never a spring can bring again
My dead love back to me."

Family Circle.

FLYING SQUIRRELS.

During my first year in college, however, I became the owner of three flying squirrels, and soon found that they could afford as much amusement and do as much mischief as a monkey; and, during the time that I owned them, we were never tired of watching them.

I kept them in the trap in which they were caught, a common wire rat trap, with a door at each end. This I placed upon a bracket on the wall between the two windows of the room, so that they could reach it easily by running up the window curtains, and jumping from them to the cage. In a short time they became so tame that the cage was fastened open, and left so all the time, and every night, about day-break, they would run up the curtain, jump into the cage, and curl up under the cotton with which it was filled, and sleep all day, rolled up with their tails wrapped around their bodies and covering their heads, so that they looked like little round fur balls. If they were disturbed during the day they were very sluggish and inactive, and hunted out another dark corner as soon as they were allowed their liberty; and no one who has seen them in the daytime can understand what active, wide awake, mischievous animals they are after dark.

Sometimes they chose very odd places to hide and sleep in, when they were driven out of their nest in the daytime. The pockets and sleeves of the clothes which hung in the wardrobe were favorite hiding-places, and the bed was another. They would crawl in between the pillow-case and the pillow, and sleep there all day, and sometimes I have found all three of them in bed with me when I awoke in the morning. They would climb up my coat-sleeve while I was studying, and go to sleep under my arm, and they were very angry if they were disturbed, although of course I could not sit still all day for their convenience.

About twilight every evening they would come out of their hiding-place and play around the room, and were as wide awake all night as they had been sleepy all day. They were very fond of playing in my hair, and often the first notice I would receive that they were out for the evening would be their coming down with a flying leap from the top of the window plump upon my head, as I sat reading or talking. When I was engaged in study, such an interruption was rather startling at first, as they always awoke and came out of the cage together, so that, before the first had time to recover his balance after his leap, the second would alight in the same place, and while they struggled with each other to gain a foothold the third would strike on top of them, and perhaps knock one or both of them off upon my collar or shoulders; but they usually jumped back on my head again, and for a minute or two I would have all three snuffling together in my hair.

In a short time I learned to expect this visit about dark every evening, and I was very much pleased to see that they soon

learned to know me, and always selected my head when there were visitors in the room. I never discovered that my visitors felt slighted by this neglect, or were at all sorry that their heads were not favored in the same way.

They were very fond of perching upon the picture nails, and climbing upon the cord, and would often carry a nut up and sit there and eat it, and then drop the empty shell behind the picture.

They had one great feat which was very amusing. They would run up the side of the door-casing to the top, and then drop down to the door knob, and try to sit there; but as it was round and smooth they had great difficulty in clinging to it, and usually slipped off on the floor, one after the other, and raced back to the top of the door to try it again.

Occasionally one would almost succeed in gaining a seat upon the knob, but before he had time to get fairly balanced, another would drop down and strike him, and both would fall to the floor.

They would eat all kinds of nuts, but they seemed to be much fonder of insects, and were busy a great part of the evening catching the large moths and beetles which are so abundant in the early summer. They would hang by the claws of their hand-paws to the lower edge of the sash of an open window, and watch for an insect to fly past them. If it was near enough to reach they would seize and eat it as they hung in the window. If it was not near enough for them to reach it in this way, they would sail out into the room after it, and in most cases catch it before alighting.

Their large, projecting eyes, fitted for seeing in the night, and their power of sailing short distances through the air, fit them perfectly for the capture of insects; but nuts must furnish the larger part of their food, for they may be trapped in the dead of winter when there are so few insects that they can not depend upon them.

They have the instinct shared by most of the gnawing animals, such as mice, striped squirrels and beavers,—of storing up in the fall a supply of food to be used in the winter. One which I kept several years, after those of which I have been telling you, dropped nearly a peck of hickory nuts down a hole which a mouse had gnawed in the floor of my closet, thinking that he was storing up a rich supply which he could draw upon when he should need them.

They probably live upon nuts and seeds in the fall and winter, and their power of catching insects helps them to gain a living during the spring and early summer, when proper vegetable food is scarce, but insects very abundant.

Of course I need not tell you that the name "flying squirrel" is a mistake, as they do not really fly, and are not furnished with true wings.

A very thin skin, covered with hair, like the rest of the body, joins the fore to the hind leg on each side, and thus forms a board sail which enables the animal to slide along through the air for some distance. Their legs are very short and weak, and they can not jump upward much more than a foot; but, by climbing up to some high place, such as a tall tree, and then sailing off into the air, they can slide for a hundred feet or more before reaching the ground. The tail is very broad and flat, and is used as a rudder to regulate the slope at which they shall fall. The rudder of the boat is used to turn the boat from side to side, so it is flattened vertically, and moves from side to side. The tail of a flying squirrel does not seem to be of very much assistance in turning from side to side, but it regulates their fall, so that they can come almost straight down to the ground, or sail off so as to come down very gradually.

Sometimes they come almost down to the ground very rapidly, then, just before they reach it they bend the tail so as to sail off for some distance, close to the ground. After they have sailed down from a high place in this way, and have thus acquired a good supply of force, they are able to change the position of the limbs and tail so as to go up some little distance, in the same way that a sled will slide up a short hill after it has gone down a long one, but of course they are not able to reach a point as high as that from which they started.

Mine were able to start from the top of the window, and sweep down almost to the floor, and then rise enough to catch the back of a chair on the opposite side of the room, which was about twenty-one feet deep.

In the woods, where they can start from a very great height, they make much longer flights than this.

The tail is also used to stop them, by bending it down so as to catch the air, when they wish to alight.

All of these uses of the tail for a rudder, require that it should be arranged on the opposite plan to the rudder of a boat, and we see why it must be flattened horizontally, and move up and down, instead of being flattened vertically, and moving from side to side.

It may be new to many persons who live in the city, to learn that the flying squirrel is fully as abundant and widely distributed as the chipmunk or striped squirrel, although it is not as often seen, since it lives among the tops of tall forest trees, and is seldom seen in the day-time.

—Prof. W. K. Brooks, in *October Wide-Awake*.

Twenty Christians can fight heroically where one can suffer greatly and be strong and be still.—Dr. Cuyler.

NOTIONS ABOUT THE EARTH.

"But, how do you know it is round?" Johnny asked.

"Well, well! Here was Johnny, for all the world just like ever so many grown-up people—he wouldn't believe what older and wiser heads told him unless they could prove it to his satisfaction. 'How do I know it is round?' I said. 'Because people have sailed around it; because it casts a round shadow; and because we see the masts of a ship that is coming towards us before we see its hull.'"

Johnny was satisfied with the first and second reasons but he looked doubtful about the third until I took his ball and made a big ant crawling over it towards him. "Oh, I see," he cried, when the back of the ant came in sight from the other side of the ball, then its body and then its legs. "How stupid I was!" But five minutes before, Johnny had not thought himself at all stupid.

And now let me tell you a secret, and you keep your eyes and ears wide open and you will find out for yourselves that it is true: the people who think they know the most are the ones who know the least. You will always find this true, and the reason is that they have no idea how much there is to know. It is only the wise and learned who know how ignorant we yet are.

When I had convinced Johnny that "it"—that is, the earth—is round, I fell to thinking about the strange notions that people used to have about the earth, and I thought they would interest you; I told them to Johnny, and he opened his eyes wider and wider, and said, when I had finished, "Well! the next time any body tells me anything that seems impossible I'll just say to myself, 'Not so fast, Johnny! Maybe there's a reason for it that you don't yet know.'"

I was glad to have Johnny say that, for it is the very thing I say to myself almost every day. The wisest men are continually finding out that we have never known the truth about many things, and this once told one of them to say "All that we know is that we know nothing."

It does certainly seem as though people knew nothing about the earth only a short time ago. Perhaps you know they shut one man up in prison and persecuted him dreadfully just because he said the earth moved. Everybody had been taught that it stood still, and so they were determined that no man should go about teaching any other doctrine.

But that the earth was round! No, indeed! That was preposterous, absurd and even wicked. The earth was flat they said. Everybody knew it was flat. One man said nobody would believe it was round because men were not absurd enough to believe that trees on the other side of the earth hung downward, or that men walked about with their feet higher than their heads. And when the explanation was given this man, that all men's feet pointed toward the center of the earth and that heavy bodies could not fall off, he grew really angry, and said he did not know what to say of people "who, having once gone wrong, persevere in their folly and defend one absurd opinion by another."

People said, too, that the earth could not be round, because if it were those living on the other side of it could not see the Lord descending through the air, in the day of judgment.

No; the people had been taught that the earth was flat, and flat they would have it. It was a great plain, they said, twice as long from east to west as from north to south: was surrounded by high mountains and the sky rested on these mountains. To explain night they said the mountains on the north were higher than the rest and so cut off the light from the sun. They said, too, that this great plain tipped a little towards the south which made the rivers running southward flow rapidly, while the Nile flowing northward, or up hill, had to run very slowly. All this was many hundreds of years ago, and yet I have known many children who have found it hard to understand how some rivers run north and some south—and all because they call the north of the map the top and think it must be up hill.

But the size and shape of this great plain had to be continually changed. People, of course, made it extend no farther than they had traveled, and when they traveled farther yet, in any direction, and found no "falling off place" there was nothing to do but extend the earth's boundaries. The lands farthest off were always placed on the boundaries of the earth. Then there was the notion that the plain was entirely surrounded by a vast and mysterious ocean, and that the inhabitants on its boundaries lived always in darkness. One man believed the earth was a cylinder; or just the shape of a round stove pipe.

All these curious opinions had to be given up one after another, but only as people found out by going to the very spot that they had been mistaken. They kept going farther and farther, on land and sea, but never came to the edge of the great plain and never came to that dark and terrible ocean which they believed surrounded the earth. It had a long and solemn name—*Mare Tenebrosum*—which means dark sea.

But it was centuries before people were convinced that the earth was not flat. They would not believe it till they had just such proofs as Johnny wanted. Can't you imagine the surprise with which they began to draw reasons from what they saw. But what seems so simple and clear to us was by no means so to them.

There were a few hard-thinking men who did all the head-work, made all the discoveries, and gave us the results. We say, "Why, yes, that's easy enough to understand; anybody can see that;" but we do not stop to think how difficult it was to understand at one time; how difficult it was when people knew very little, and had not gone out of their own small countries to find out if there were other countries. Why, there were men who went to South America and stayed ten years, hard at work with instruments, taking observations and measurements, just to find out whether the earth was perfectly round or flattened at the poles. They worked and worked away, and suffered, and were laughed at, no doubt, but by and by those who sneered found that they would better have waited a while, for they were wrong. And so with all of us. When we see men studying and thinking and trying to find out these mysteries for us who do not know quite so much, it is always better to wait patiently. The truth will come after a while, and it is so pleasant to know we really have it!

There are no stories more interesting and exciting than the stories of some of these men's lives. You must read one or two of them sometime, and then you will know what a great price men have paid for knowledge; and you will love the brave men who have been tortured, and died, even, to give you the truth.—*Ch. Union*.

PARTIAL TO DOGS.

The Earl of Bridgewater lived in Paris during the last century, where the circumstances we narrate took place. He was a miserable-looking little man, unable to walk without the support of two lackeys. He had an immense fortune, which he spent in gratifying every caprice. Was a book lent him, it was regarded as the representative of its owner, and returned in the Earl's landau, occupying the place of honor and attended by four footmen in costly livery, who handed it to the astonished owner. His carriage was frequently to be seen filled with dogs, his special pets. On the feet of these dogs he bestowed as much attention as though they were unfortunate human beings; he ordered them boots, for which he paid as dearly as for his own. Not caring to entertain his own kind at his table, few people dined with him. Still, covers were daily laid for a dozen, served by suitable attendants. At this table he received, and dined with no less than 12 favorite dogs, who seemed to comprehend the compliment paid them, as they occupied their chair with decorum, each with its white napkin tied round its neck. They were so trained that should any, by an instinct of appetite, transgress any rule of good manners, he was banished from the table, and degraded to an ante-chamber, where he picked his bone in mortification, his place remaining empty until he had earned his master's pardon.—*Chambers Journal*.

A GENEROUS DEED.

A French surgeon in the late war between France and Germany tells of a soldier who did not believe in "looking out for number one."

On the 8th of October the chloroform began to give out at Metz. A few local druggists had tried to make it; but the product was not fit for use, and the real article was scarce. At the temporary hospital of the redoubt, where I was on duty, we had very little left. As we did not know how long the siege might yet last, it was our urgent duty to be sparing with it. On the morning after the fight at Ladoucheamps, there was a terrible influx of wounded, and we had our hands full.

A chasseur of the guard is brought into the operating room with his hand badly shattered. It is found necessary to take off the bone to which the little finger is attached. The man comes in on foot, still holding fast his gun, which he carries slung over his back.

"Well, my good friend, we shall have to have a bit of an operation."

"I know it, major; that's what I am here for."

"Would you like to be made insensible?"

"Oh dear! yes. I've suffered so much all night that I don't think I could stand it."

"Are you particular about it?"

"Why, is it very scarce now—that stuff that puts you to sleep?"

"We have scarcely any left."

The chasseur reflected a moment in silence; then, suddenly: "Well, keep it for those who have lost legs or arms; but be quick." He put his poor blue cravat, still bloody, in his mouth, lay down and held out his hand.

The operation over: "Did it hurt you much?"

"Yes, but what can you do? We poor fellows must help one another." Yes; that is it. Let us help one another. "Look out for number one," cries selfishness. "Love one another," says God.

There was a very pleasant donation party the other evening, and the company sang, "We give up all for Heaven" with great feeling; but the next day the minister expressed a desire to resign. He said that three quarts of beans, a pillowcase of dried apples, two pounds of head-cheese, a pan of twisted doughnuts, and a calico dressing-gown, were undoubtedly very valuable in their way, but they seemed to form an unnatural basis to preach sound theology from.

Literary Review.

AUTOBIOGRAPHY OF THE REV. WILLIAM ARNOT, and Memoir by his Daughter, Mrs. A. Fleming. New York: Robert Carter & Brothers. 12mo. pp. 611.

Dr. McCosh may be pardoned for holding up the Scotch pulpit to the admiration of Christendom. It has had a group of occupants who for mental vigor and spiritual culture have had few equals. McCheyne, Chalmers, Candlish, Guthrie, Arnot—these men have left a stamp upon religion that will never be effaced. They had the naturalness and "humaneness" of real men; and an abounding love for souls that was like a consuming fire within them. Unable to be kept in bonds, and too powerful to be withheld in expounding the truth, they soon made the Free Church in Scotland the conservator and exponent of the best type of an active, helpful Christianity, such as the Saviour himself established in the world.

Dr. Arnot was one of the foremost of the Free-Church leaders. A robust, vigorous man, he had at the same time an affectionate spirit that was almost womanish; and while he grappled with questions that were hard and perplexing, and showed great knowledge of the world and of the ways of men, he was at the same time a man of great simplicity, of eminent catholicity, while being also full of modesty and self-respect. His gifts and graces were equally great, and while he was absorbed in the contemplation and promotion of spiritual things, he had also a profound love of nature, and a genuine appreciation of her mysteries and beauties. While maintaining a position with all the earnestness and strength of his Scotch character he at the same time kept courtesy on his side, and never allowed his interest in so-called great questions to lead him to forget the condition and needs of the humble and less favored classes. Thus he lived a full rounded life, and accomplished a noble work, and was honored in his death.

The style of the present volume is similar to that containing Guthrie's memoir. And like that, the autobiography portion of this is full of the freshness and interest that always attended the man himself. Arnot is revealed in it. It is the picture of a man who had all beautiful and pleasant things to make known, and nothing to conceal. It is to be regretted that he could not have found time in his declining years to narrate the experiences by which he was being prepared for the heavenly heritage. But the memoir partly supplies this want. The selection of letters to be published has been made with rare discrimination and skill, so that, while a wide range of subject and treatment is covered, there is almost no repetition of ideas or opinions. The letters let one into the actual life of the man, show his public and private career, his opinions on questions of public interest, and are as good as a history of the time in which he lived. The portrait which looks out from the entrance to the volume is like the kindly face of the man himself, looking out from his own doorway and bidding you welcome to the work and joy, the peace and profit within. The whole volume is full of a healthy stimulus, and can hardly be read without quickening the spirit and making it both wiser and braver for service.

UNDERBUSH. By James T. Fields. Boston: James R. Osgood & Co. 1877. 12mo. pp. 303. (\$1.25).

Mr. Fields is one of the rare men whose culture and fine literary taste elevated his former business as a book-publisher to a high art, and now enable him, as a book-maker, to produce some of the most entertaining and delightful volumes in the market. It is not often that the products of business and of leisure unite so harmoniously. In the former case, he sought by a kind of instinct the best that other people had to give; in the present case, he opens to us his own "unexplored remainders," and the only regret is that he should have kept his good things to himself so long.

In the present volume he collects a dozen or more sketches, some of which the reader will have met in other places, but all of which will be welcomed here. Mr. Fields' wide acquaintance with literary people, his fondness for literary anecdote, his artistic nature and his entertaining description unite to enrich the page of his books and to make them the pleasantest companions. The first sketch in this volume, "My Friend's Library," illustrates what we have just said. He walks among the books that surround him as though they were so many living persons; the library itself suggests not only many choice sayings of other people about libraries, but also many useful hints of his own as to the manner of keeping and using them; this book recalls an anecdote of its author, and that reminds him of some pleasant circumstance under which he has previously met it. The whole sketch is enriched by gossip and anecdote, reflection and good advice, to a remarkable degree. Quite as interesting as "The Author of 'Paul and Virginia,'" "Diamonds and Praxia," which brings together numerous anecdotes of the history and use of precious gems, "Pleasant Ghosts," "Bothersome People," and "Our Village Dogmatist;" while "If I were a Boy Again" should be read by every young person who would make the most of himself. There is no sure way to profit as that which is drawn out of the experience of one who as man and boy has found out what he ought to know. We have no doubt that the volume will find many delighted readers.

ALCOHOL AND THE STATE. A Discussion of the Problem of Law as applied to the Liquor Traffic. By Robert C. Pitman, LL.D., Associate Justice of the Superior Court of Massachusetts. New York: National Temperance Society and Publication House. 12mo. pp. 406. (\$1.50).

There is probably a no more complete or unanswerable argument in favor of a prohibitory liquor law, or a clearer statement of the evils and evils of the liquor traffic, than appears in the volume before us. Judge Pitman is not a fanatic. He has brought to the consideration of his subject a calm, clear mind, a spirit of faithful investigation, and a desire to look at the evil and remedy of the traffic in the light of law and reason.

In the first part of the volume the subject—the common sale of alcoholic liquors as a beverage—is considered in relation to the waste it makes in society, the domestic misery and destruction it entails, the pauperism and ill health that attend it, the crime that it causes, its vituperative influence on the race, and its universally evil agency. In the second part of the volume, the province of law is discussed, the extent of legislative power, the question of personal liberty and government, the necessity of law, the nature and effect of license laws, the history of prohibition, the evil of secret habits of drinking and of the use of the milder beverages, and it closes with a few pages on the outlook of the temperance cause. Many portions of the volume will interest the

student of social science as well as the student of the temperance question, while throughout its pages will be found an array of statistics, such as has scarcely, if ever, been gathered before in so reliable and trustworthy a shape. There is no loose or extravagant statement in the volume. We have the author's word for it, as well as some knowledge of his habits and tastes in such matters, to warrant the belief that every statement of importance in the volume has been verified. The book is a substantial contribution to the discussion of the temperance question, as well as a help in the direction of sound principles of public and social, as well as moral, economy. Temperance advocates will be likely to procure, and read it. But the thing to do is to get anti-temperance people to read it, for it could hardly fail to convince them of their mistake and sin.

BLACK-BERRY JAM. By Joanna H. Mathew, author of the "Bessie Books," etc. New York: Robert Carter & Brothers. 16mo. pp. 335.

JACK O' LANTERN. A Tale. Same publishers, &c. 16mo. pp. 310.

We are glad to see the style that children's books are taking. Instead of being filled with thrilling adventures and hair breadth escapes, or pleasant stories designed merely to please the fancy, many of them, at present, aim to teach some good moral truth under the attractive guise of a story. "Black-berry Jam" will do as much good in book form as did the little jars of preserve from which takes its name. The story runs thus: A poor Irishman, Philip Maloney, shows his kind nature by dividing his work with another laborer, less fortunate than himself in finding employment. He meets with an accident through the mischievousness of a wicked boy, and his family become quite destitute. The girls and boys wish to do something for him, and they arrange blackberry parties, and with the assistance of a kind lady make the berries into jam, which they sell and use the profits to buy Christmas presents for Philip's family. The different chapters are full of lessons for children, and the reading of such books can but make them better.

The queer name of "Jack O' Lantern" belonged to a little boy living with his grandparents. He had very few ideas of right and wrong, but Mr. and Mrs. Meredith went to the country to live and taught him a better way. The Meredith children wished to buy a goat and carriage, and had saved almost enough money, when they found Jack was trying to do the same, hoping to find errands in the village to do and earn money for his grandparents; but his grandfather was lame and needed stockings, which would take all Jack's pennies to buy. The children felt very badly. They almost decided to take their pennies and buy the goat and give it to Jack, but it is a hard struggle. Generosity at last conquers selfishness, and the close of the story is the presentation scene where Jack can hardly believe the goat is really his. Like the book just noticed, its lessons are good, and it is a safe volume for children.

The October number of the *United States Official Postal Guide* commences the fourth year of this valuable publication, and is a compact, well-printed volume of 406 pages. The present issue contains two distinct lists of all the forty-four thousand post-offices in the United States, one arranged alphabetically, and the other classified by States and counties; a list of all the money-order offices in the United States; rates of postage on all classes of mail-matter, foreign and domestic, with many useful hints and suggestions to the public, who would save themselves and the postal service much trouble and vexation if they would read and heed them; information about the money-order and registered-letter system, and about the existing postal treaties with all foreign nations; a schedule of the dispatch of foreign mails, and of the arrival and closing of mails in all the principal cities; and rulings of the post-office department on doubtful and disputed questions during the summer months.—Boston: H. O. Houghton & Co.

The number of *The Living Age* for the first week of October, begins a new volume. It has a valuable article on The Scientific Movement and Literature, from the *Contemporary Review*; a very interesting sketch entitled "The Princess Paulini," Cornwall; part fourth of The Life and Times of Thomas Becket, by the historian James A. Froude, *Nineteenth Century*; Green Pastures and Piccadilly, by William Black; A Study of Lower Life, Cornwall; German Society Forty Years Since, Macmillan; The Poetry of September, Cornwall; Quiet People, *Saturday Review*, and the usual choice poetry. In the next weekly number will be begun a new serial, a Yorkshire story, by the author of "Patty." The beginning of the present volume is therefore an excellent time for the beginning of new subscriptions. For fifty-two numbers of sixty-four large pages each (or more than 8000 pages a year), the subscription price is \$5.—Little & Gay, Publishers, 17 Bromfield St., Boston.

Chorus Choir Instruction Book is the title of a new singing book recently published by Ditson & Co., Boston, New York and Philadelphia. It is the size of the ordinary church music book, and appears to be a good manual of instruction. The elements are explained in the first part of it, then follows a variety of excellent music, and the last forty pages are devoted to an exegesis of the author's method of instruction. We should think that the book might be very useful for beginners, as well as instructive to all classes of singers.

From the same publishers we have *The Grammar School Choir*, prepared by W. S. Tilden, for use in the public schools. It is divided into sections, and is arranged to suit the various ages and voices of pupils in such schools, especially the "upper grammar classes." Both books are for sale by D. Lothrop & Co.

M. A. Coudy (St. Louis) publishes an "international Sabbath-school wall map," showing the journeys of St. Paul and the Scripture world. It is compiled from the works of Coppeard & Howson and Thomas Leven, is forty by sixty inches in area, and is printed in three styles, ranging in price from \$1 to \$3. But for the difficulty of getting it through the mail, here would be an opportunity for every Sunday-school to be supplied with an excellent map, illustrating the present lessons. At the same time, a copy has come to this office by mail without material damage.

The Nov. number of *The Literary World*, (Boston) will have counter articles upon Joseph Cook's lectures on Biology; one by Rev. Minot J. Savage, of Boston, and the other by a scholar whose name will be at once recognized; the two eminently representing the opposing schools of thought upon that subject.

