

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

10-31-1877

The Morning Star - volume 52 number 44 - October 31, 1877

Freewill Baptist printers

Follow this and additional works at: https://scarab.bates.edu/morning_star

The Morning Star.

VOL. LII.

THE MORNING STAR, BOSTON AND CHICAGO, OCTOBER 31, 1877.

NO. 44

THE MORNING STAR.
A WEEKLY RELIGIOUS NEWSPAPER.
ISSUED BY THE
Free Will Baptist Printing Establishment.
Rev. L. D. STEWART, Publisher.
To whom all letters on business, communications of money, &c., should be addressed, at Dover, N. H.
All communications designed for publication should be addressed to the Editor.
Western Department. Rev. A. H. HULME, Manager, 46 Madison St., Chicago, Ill.
Terms: \$3.00 per year, if paid strictly in advance \$2.50. See the 8th page of this paper.

The Morning Star.

WEDNESDAY, OCTOBER 31, 1877.

ACROSS THE HARBOR BAR.

By MATTIE L. ROBERTS.
The white sails come, and the white sails go,
Drifting across the harbor bar;
And dead hopes blossom and bright hopes die
While the stars come out in the quiet sky
And the ships come in from afar.

On every shore where the ships come in,
Drifting across the harbor bar,
Are men and women with sleepless eyes
Watching the signs of the changing skies
By the light of the silver stars.

In every life there are ships to come
Drifting across the harbor bar;
Alas for the hearts whose sails go down
While the year is growing cold and brown
And the clouds hide all the stars!

O ships that come from the far-off seas,
Drifting across the harbor bar,
Stay not, nor tarry for wind or waves;
Bring to each heart the boon it craves,
O white sails from afar!

HOW THEY GOT RID OF HIM.

By F. E. DAVISON.
There are some people who are all the time grumbling and croaking and fault-finding. They are never satisfied with anything. If they could have half the world, they would immediately pick a quarrel with the owner of the other half.

Some good Christians have somehow got into that unlucky habit, and we find in all our congregations more or less of these chronic grumblers. Paul, a long time ago, made the acquaintance of some of them, and they have been represented in every church since, all down the ages. We have felt about them, sometimes, like the man whose wife had been sick a long time and who on being questioned one day about her condition, said, "I have often wished she would get well or something."

No doubt many of these people will go to heaven, but I think they will spend the first few years in trying to find something that don't suit them. They are never satisfied with any minister, and they always take special pains to tell the last man what a "dear good man his predecessor was, and how they shall never see his like again!" Which is all very pleasant and enjoyable for the new minister. It is only after a man is gone, that they will own that he was of any account.

They are very fond of changes, and in the course of time get tired of all sorts of preachings and preachers. And when they set themselves fairly to it, they can drive the best of men from their position.

In the "International Lessons" for the last quarter, we have seen three or four different ways of getting rid of a minister. We write this article for the purpose of calling one to mind. The method of which we refer was tried, and successfully carried through at Antioch in Pisidia.

The Apostle came to that city on his first tour, "strong in the strength which God supplies, through his Eternal Son," and as his custom was he went into the synagogue to preach the gospel. His address made a deep and thrilling impression on his audience. Coming out of the place the people crowd around him, and beseech him to repeat the sermon the next Sabbath. All the week the people were talking about the new minister, and when the next Sabbath came the "whole city" came to see and hear. The synagogue was crowded. Straightway the fault-finders began to grumble. I suppose they had been for a long time complaining because people would not come to church, now they are mad because they have come.

Paul preached the same sermon he did a week before, but the Jews were so mad at this sensational preacher, that they broke up the meeting, "speaking against those things which were spoken by Paul, contradicting and blaspheming."

The persecutors enlisted first of all the women on their side, "the devout and honorable women, and chief men of the city." They couldn't starve Paul out; for he had a trade, and I suppose his tents were as good as his sermons, and so of course would find a ready sale. They could not think of any way to get rid of him, until at last some one suggested, "Let us get the devout women after him."

That was a success. Satan likes nothing better than to get a good man or a good woman to do a nasty piece of work. He never will employ a bad person when he can do better. And it is to him a great source of satisfaction to know that the devout and honorable women are engaged in a work that would disgrace a devil.

When Abraham lies, what rejoicing in the infernal court! When Peter swears, how theimps of darkness clap their hands, and cry, Aha! Aha! So the devout women of Antioch assail the apostle. Does he stay and fight it out? Not he. If they had been of no consequence in the community, the lowest class of society, the low fellows of the baser sort, he would have stood his ground.

But he flies before the devout and honorable ones; the good women chase him out of Antioch.

EXCHANGE NOTES AND QUOTES.

Instances are not rare which show not only the absence of progress in churches under protracted pastorates, but an almost total absence of anything like effort in the line of church extension.—*Baptist Weekly.*

No man can count on immunity who perverts to his use a single dollar that is not his own. Gilman is uttering his warning from behind those prison bars. There are not a few, however, who stand in slippery places like those whereon he fell.—*Vt. Chronicle.*

Of course, strict denominational sentiment repudiates Mr. Pentecost's society, and the church organs pronounce it an apostate. On the other hand, the church is sustained by a great weight of sympathy and opinion from without. It appears to have made out its case, and that case seems rational and Scriptural.—*N. Y. Observer.*

What business has Christianity to separate people who own pews from people who don't, and treat the regular church-goers as a select class and all the rest of the world as "the masses"? When "the rich and the poor meet together," to worship God who is "the Maker of them all," in numbers sufficient to fill a church or a great hall or theater, who are "the masses," in contradistinction from them?—*Golden Rule.*

The man of God must be faithful to his solemn trust, as he stands within the shadow-line of the grave, and talks as a messenger of Heaven to dying men and women stricken by the woe of bereavement. He can neither make nor mend nor mar the character of the dead. His business is with the living.—*Evangelical Messenger.*

We know some who have gone sorrowfully forth from the churches in which they grew up, precisely because their moral sense revolted at the sight of so much Christ in the creed without Christ in the life, or so much "faith without works," which Swedenborg, using the rough liberty of the apostle James, calls "devil faith."—*Christian Register.*

Mr. Z. Pope Vose, of Rockland, Me., for ten years the successful publisher of the *Youth's Temperance Visitor*, has commenced the publication of the *Young People's Comrade*. The initial number presents a good appearance, and warrants the belief that the new paper will be a wide awake, instructive and wholesome companion for the young people.

You will never accomplish anything in the service of God by standing still to see if others move. You are not placed in the vineyard as an inspector of your brethren, but as a laborer in the common field. In the church, too many are waiting to see the rest act. You predict grand results if only certain members would take hold and labor earnestly. A better thing would be for you to enter vigorously upon the work, and then call on others to follow your example.—*Zion's Herald.*

Either our separation from Pedobaptists is a sin, or communion with them is a denial of the right of separation. Separation is a denial of the right of communion. If we can commune with them in good conscience, we ought to be able to unite with these churches in good conscience, and escape the sin of schism. It is a logical absurdity to insist on maintaining Baptist churches as a protest against infant baptism, and to waive the protest by welcoming to communion those who have received no other than infant baptism.—*Examiner and Chronicle.*

The *American Cultivator*, which is one of the best of agricultural and family papers, speaking of the great amount of slander that is current, and its sad effects on many persons, says: "The only successful way to meet slander is to live it down, and the true man must in the end come out brighter and purer for the assault to which he has been subjected. History is full of glowing tributes to the memory of self-reliant men who have bravely followed out their convictions in spite of the busy tongue of slander."

In Minnesota the American Sunday-school Union has already organized 1,200 schools; in Illinois, about 1,500; in Wisconsin, as many; in Iowa, 1,200; in Nebraska, 700. And yet the work is not half done. One missionary organizes from twenty-five to forty schools a year, and this when he has many other schools to look after, and when the territory over which he travels is half as large as New England. A few of these schools die; but this is the exception. Not far from

eighty-five per cent. of all the schools organized during the past fifty years by the missionaries of the Union are still alive, or have passed under the care of Christian churches.—*Advance.*

Every pastor probably has some in his congregation who he believes are Christians, but who are withheld from a profession of religion by self-distrust, springing from some mistaken notions of the nature and evidences of conversion, or through imperfect ideas as to the duty of open confession, or some unfounded but insuperable prejudice. Yet, until the obstacle is removed, and confession is made, it is, of course, impossible there should be the ordinary tokens of fellowship. When such die, there is no contradiction implied in expressing hopes that have never before been openly expressed. The testimony implies no shrinking from, no compromise of the evangelical doctrines.—*Watchman.*

It is not true that religious weeklies contain "little matter as compared with political papers," nor that they are less interesting and attractive. We will place the poorest of a dozen religious papers that we can select against the best political weekly in the country, and risk comparison for quantity, quality, variety, scholarship, literary finish, wit, brilliancy and general attractiveness—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents or three dollars per annum, is the cheapest production of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other form, and he gets, also, more that is pleasant, profitable and permanently valuable in education to himself and his family than can be secured by any other equal expenditure.—*Interior.*

NEW YORK CORRESPONDENCE.

NEW YORK, Oct. 26, 1877.

CRIMINAL AND SOCIAL MATTERS.

The weekly chapter or installment of crime in the favored circles of society, this time, lays its scene among those more exalted than wealth and fashionable refinement can make men. When a humble, but active church member, in one of the denominations most exacting as to spiritual experience and non-conformity to the world, turns out to be a confirmed, systematic and secret thief, the blow is to a discriminating sensibility more astounding and painful than the fall of one from the highest worldly place in Church or State. A prominent wholesale dry goods house in the city have been aware of the leakage of their goods in a small but steady stream, for a number of years past. After various fruitless attempts to detect or stop the leakage, they at last employed a detective. He was not long in catching the very last man in the store to whom suspicion could have attached: an entry clerk of many years' service, and supposed perfectly trustworthy character. He was a married man about thirty-five years of age, of economical and steady habits, and a zealous and valued member of a Baptist church. Yet this man was caught in larceny of several small articles of silk, and in his effects were found an accumulation of similar goods, pointing too clearly to a career of systematic larceny in the past, quite equal to the explanation of Evans, Peck & Company's consecutive losses. It is rather a curious and a pleasant fact, that these experienced merchants consider their losses not at all exceptional, but merely such as are usual at all times in all large mercantile establishments! If this be true, it is a terrible phase of modern progress, which imperatively calls upon conscientious merchants to make systematic thieving impossible with them, by such guards of the sacredness of property as have certainly been made efficient by such intensely just men as A. T. Stewart. Scarcely less singular than Jenkin's career of crime, was its penal consequence. The thefts being individually small, it is said that no graver charge than that of petty larceny could be brought, although the culprit admitted having helped himself many times, giving the thin excuse that one of the managers of the concern had promised him compensation in goods for certain extra services. The judge who meted out his punishment seemed to have caught the infection of flimsy excuses, when he said that the good character he had borne, saved him from a term in the penitentiary, and therefore imposed merely a fine of \$40!

Mr. George William Curtis, as leader and reader in the Unitarian church near his residence (which has been for some time without a pastor) has set an example which many a layman capable of a fine eloquence might follow with great usefulness. There are few congregations to which better sermons than they are accustomed to, might not be more effectively preached by a good lay reader. Not only vacant pulpits might be thus supplied, but the work of pastors at once relieved and supplemented, and their pulpit efforts stimulated by one truly great sermon per week read with power, by an earnest and cultivated educationist.

The prospect for relief from the corrupt municipal rule of which the Tweed Ring was only a glaring incident, was never so bright, not even at the moment of Tweed's downfall, as now. There remains nothing either to induce or excuse the continuance

of party distinctions among those opposed to the local sway of Tammany. Thanks to President Hayes, no hope of political good to the nation at large remains to be compromised by laying aside what remains of the party organization that elected him, so far, at least, as municipal elections are concerned. Having secured the permanent ascendancy of the South, and the democratic party in the national government, and at the same time swept away the working party organization of their opponents, for better or for worse, Mr. Hayes has left his party nothing to do but to make the best of local interests, and nothing to do it with but to join with good citizens generally in breaking up party lines. The result is seen in this city, in an unprecedented no-party combination against Tammany Hall, which lacks nothing in heartiness, universality and other conditions for sweeping the city. The constitutional amendments, a still greater guarantee of good government than the defeat of Tammany, will also gain much by the novel coalescence, and, if reasonably well supported in the rest of the State, will prevail, irrespective of the fate of candidates for State offices. The only marked drawback to the good hope of the new departure, is that such a man as John Morrissey must be a leading coalition candidate, in order to carry a New York election. Our problem, you see, is and remains, to a great extent, the same so bluntly put by Carlyle: "Given a community of knaves, to evolve an honest government by their united action."

The Octopus seems to be quite the leading game of our showmen. Since the immense preserved specimen was placed in the Aquarium, two smaller ones have been successfully brought in and exhibited alive, for the first time in the world. The weather continues as mild as May.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

A GOOD THING WELL DONE.

We mean the prompt raising of the amount needed to cancel the deficit in the means to meet the current expenses of the Normal School at Harper's Ferry, for the last year. This has usually been done in another way, but circumstances have rendered that method impracticable this year, and the brethren at Conference took hold of the matter with characteristic energy and liberality, and the thousand dollars or so, required, were quickly pledged. The only thing to be regretted is that this privilege could not have been enjoyed by some of the many friends of the School who were not at Fairport. It is probable that many of those who gave pledges for this, had already made generous pledges for the Biblical School in India, and moreover, these persons are the very ones who are doing the most in the ordinary work of the churches at home. This seems to be one of the consequences of taking an interest in the general affairs of the denomination, and spending time and money to attend the more important denominational meetings.

Nevertheless, it was a good thing well done, when the brethren made provision for the payment of the amount due on teachers' salaries at Storers Normal School. Few men have sacrificed more, or done a nobler work, than the two brethren who have borne the responsibilities of our missionary and educational work in the Shenandoah valley, and it is a blessed privilege to every lover of the cause of Christ and of humanity, to be able to lend a helping hand to that work and the men and women engaged in it.

THE YOUNG MEN.

Are we remembering the young men in our theological schools, as we are making our contributions to the various benevolent societies? We must never, amid all our care and anxiety for good causes, forget how much of our future success is to be determined by the character and qualifications of our future ministry. The world moves, and it is of some consequence that we move with it. If we fail to provide for our young men, who are called of God to preach the gospel, the means of preparing themselves to take hold successfully of the living issues of the age, we must not be disappointed if they prove unable to grapple with those questions, and unable to hold the positions where such questions are at stake. That they may be ready for the hardest work the world can open before them, they should have the fullest advantages of the schools during their time of preparation; they ought not to be compelled to resort to teaching and manual labor to provide for their support; they ought not to be compelled to preach every Sunday during their course of study, nor half the Sundays either; they ought to be enabled to enjoy the full benefit of the schools, the libraries, the lectures, the church privileges, the opportunity to teach in Sunday-school, and so be filling their minds and training their powers, under favorable circumstances. In order for this, our appropriations should be liberal, and so they will be if the treasury is full. Brethren, don't forget the young men at school. If we reap a rich harvest of ripe ministers by-and-by, we must sow the seed and fertilize the soil.

DEPARTURE OF MISS PHILLIPS.

We learn that Miss Ida Phillips, the missionary recently sent out by the Woman's Board, sailed from New York, on the 20th inst., in the "Devonia," for Glasgow.

There are six other missionaries on board, all going to India, and representing the American Board, Methodist Board and Woman's Union Society. Miss Phillips will sail from Liverpool for Bombay, Nov. 10, and will reach Calcutta about the 10th of December. We bespeak for the party an interest in the prayers of all Christians, that their passage may be safe and speedy.

WRITE TO THE MISSIONARIES.

Remember all that has been said by Dr. Phillips on this point. No matter if you do not know any of them personally. Use a little Christian freedom in the matter and do as you would be done by. The addresses of the workers in India have been recently given in the *Star*, and are to be found in the *Register*. Letters sent to this office, or to Dr. J. L. Phillips, Pascoag, R. I., will be promptly forwarded. Postage, ten cents.

The following is a summary of the work and workers of the American Missionary Association:

Missionaries—At the South, 59; among the Indians, 3; in the foreign field, 3. Total, 65.

Teachers—At the South, 134; among the Chinese, 17; among the Indians, 7; in the foreign field, 4; total, 162.

Matrons, 11; in business department, 14; total number of workers, 252.

Churches at the South, 59; among the Indians, 3; in the foreign field, 1; total, 62.

Church members at the South, 4048; among the Indians, 37; in the foreign field, 42; total, 4127.

Total number of Sabbath-school scholars, 7036.

Schools at the South, 26; among the Chinese, 11; among the Indians, 5; in the foreign field, 3; total, 45.

Pupils at the South, 5404; among the Chinese, 1155; among the Indians, 287; in the foreign field, 116; total, 6962.

Chartered institutions, 8; other institutions, 11; common schools, 7; total, 26.

THE CONGREGATIONAL COUNCIL.

The triennial session of the National Congregational Council met in the city of Detroit, Mich., Oct. 17. From the report of the Secretary we gather the following statistics, given to Jan. 1, 1877: Number of churches, 2,502; a gain of 184 in three years. They are located 1,465 in New England, 333 in N. Y., N. J., and Penn.; 881 from Ohio to the Mississippi; 650 from the Mississippi to the Pacific coast; 87 on the Pacific Coast; 73 in the South. Number of church-members, 350,658, an increase of 26,679 in three years. Number in Sabbath-schools, 405,092. Contributed for benevolent work, \$1,278,822.10, only 2635 churches reported. The Secretary reported an increase over any previous year. Number of pastors, 2,474, increase of 90, less than half the increase of churches. The statistics do not include any of the results of the recent revival movements.

A very interesting paper was read by Dr. Woolsey, ex-president of Yale College, on "The Bible in the Public Schools." The paper was exhaustive, and no one at all acquainted with Dr. Woolsey needs to be told that it was strong and logical. We give merely the several points made: 1. The States' right of teaching is a clear one, founded on the immense importance of the education of the young to the general welfare. 2. The State's right to educate does not exclude the right of private persons to set up schools of their own, and to direct the education of their children. 3. The State may compel parents to send their children to school, for public reasons may demand that the people should be intelligent and moral. 4. Whatever system is adopted by the State, there is a necessity and a duty of teaching moral duties to the children in some shape. 5. Can instruction in morals be separated in the concrete forms of earlier discipline from religion? 6. If other books of morals including the existence of God can be and ought to be introduced, why not the Bible? 7. There can be no objection to the Bible as a reading book in schools as it respects its style of English, its morals and its religion, except from two extreme sources. On the one hand stand Jews and infidels; on the other, the Roman Catholic. 8. Whether this demand will be and whether it ought to be granted. The paper was referred to a committee, Dr. Angell, President of the Michigan University, chairman, who reported in favor of endorsing the sentiments of the paper.

Mr. Abbott, of Brooklyn, N. Y., read a paper on "The Congregational Union," saying that it commenced its work of church building twenty years ago, with an income of \$6,000, and it had increased until last year it amounted to over \$31,000. The board now take from every church receiving aid a first mortgage on the church property.

The Rev. J. N. Tarbox, of Boston, read a paper in behalf of the "American College and Education Society." Receipts for the past year were \$38,000. Considerable money is raised in the Middle and Western States not reported. The Society has aided 112 men, 47 in New England and 65 in other parts of the country. It includes seven theological seminaries with 312 students.

The report of the "American Missionary Association" was presented by the secretary, the Rev. M. E. Strieby, of New York. It was full of interest. He said that the most peaceable man that treats the American continent the Negro, and yet around him have gathered our fiercest and bloodiest wars, our bitterest political strife. We have quarreled among ourselves over him, and we did this because we had first quarreled with conscience and God about him. We have grievously oppressed him. Since we emancipated him we have been inclined to cast him off, to leave him in his poverty, ignorance and danger, to help himself, preferring to help the far less needy white man. The truth is, we have a prejudice against him on account of his color and past condition. We should treat him as Christ would if he were here on earth. The Association has eight chartered institutions in as many Southern States, with commodious buildings, and it sustains eleven normal and eleven common schools. The society

is concentrating its educational efforts mainly on the preparation of teachers. Its pupils now number 5,400. It has three theological departments, with 74 students. The paper was full of interesting matter, and was received with applause by the audience. The report of the committee endorsing the work of the Association was ably discussed. Prof. Bennett, of Fisk University, Nashville, stated that he was the only delegate present connected with the missionary work among the colored people in the South, and was gratified that the council was much more devoted to the interest of that race than it was three years ago. He said that there was not a single white family which he could visit in the South. The whites will not associate with a teacher of the colored people on an equality. During the President's recent visit to Nashville, of 2,000 invitations sent out, not one was sent to Northern teachers of the colored people.

The next paper was on the "American Home Missionary Society," by the Rev. H. M. Storrs, D.D., of New York. The receipts have never been as large as the past year. The receipts for the last three years have been \$912,638, a gain of \$80,260 on the preceding three years. In the last fifteen years the membership of our churches has increased 34 1/2 per cent., the cash receipts of the H. M. S. 60 per cent. The South employs 996 missionaries, 17 more than last year; has organized 231 churches in the three years; 15,131 conversions reported by the missionaries, and 22,262 were added to the missionary churches. The paper contained an earnest appeal for increased benevolence.

The Rev. E. K. Alden, D.D., one of the secretaries of the "American Board," reported the work of the Board. He showed a most wonderful enlargement of their work, and glorious promises for the future. The churches in R. I. had given \$230 per member: Md., \$228; Mass., \$172; Conn., \$107; the whole denomination, some over \$1.00 per member. The report was referred to a committee, Rev. Dr. Rankin, chairman, who recommended that the churches in the older States raise by contributions \$2 per member, and in the new States \$1 per member, amounting to \$500,000 for the Foreign Missions.

The Rev. Dr. Herrick, of Boston, read an eloquent and elaborate paper on the evangelical movements the past year, discussing the work of Mr. Moody, its methods and its results. It received the close attention and warm approval of the audience.

Dr. Dexter, of the Boston Congregationalist, read a paper of great practical importance on "Unsettled pastors and pastorless churches." Dr. Wolcott, of Cleveland, O., read the report of the committee on "The Parish System." The report was of much historic interest, of great length, occupying over two hours in the reading. Reports were made from the various theological colleges, and on the "support to be given denominational colleges as against State universities," an animated discussion was participated in by Presidents Bascom, of Wis. State University; Angell, of Mich. State University; Andrews, of Marietta College; Magoun, of Iowa College; and Chapin, of Beloit College. It was finally determined to encourage the former with all the means possible while endeavoring to secure the latter to the service of a Christian culture.

Dr. Behrends, of Providence, R. I., chairman of a special committee on the Sabbath, presented a report, recommending the educating of the masses to the importance of the social and civil advantages flowing from the Sabbath.

Ex-Gov. Dingley, of Me., reported resolutions committing the Council to the cause of temperance. Corresponding delegates were appointed to numerous religious bodies, those to the Free Will Baptists being Rev. W. H. Fenn, of Maine; Dr. Cochran, of Mo.; Dr. Rankin, of Washington, D. C.; Rev. G. W. Barnum, of Ill.; Dr. Hurd, of Mich.; Dr. Burton, of Ct.; Hon. Harlan W. Page, of Minn. A committee was appointed, Dr. Dexter of the Congregationalist chairman, for the purpose of erecting a monument at Leyden, Holland, to the memory of John Robinson, the pastor of the Mayflower church.

We have only partially reported the doings of the Council. Many subjects were discussed by some of the most able men in our country, that we have not space to refer to. It is a wonder how so much business could be crowded in four days of time. Not a moment of time was wasted. It was emphatically a working conference. Much of the business was prepared before coming to the Council. Questions of doctrine and church polity were entirely ignored. Nothing that looked toward interfering with church independence was allowed. Some even questioned the wisdom of having a council at all, for fear that in the future it would become a legislative body. The spirit of the Puritans is not dead. The Council was catholic in spirit, liberal in its utterances, fraternal toward all that are trying to establish Christ's kingdom on earth.

The number of members present was 298, and a large number of visitors from the various States. The Council was made up of men who think a good deal, heartily enjoy work in the Master's vineyard, and are good samples of American manhood. You can see, however, a sprinkling of vain and selfish ones who seem to suppose that wisdom will die with them. There are some things that the Council might learn of our Conference to its advantage, and we could be profited by some of the good things of the Council. We think that it is advantageous to give each of the benevolent societies and colleges a delegate to represent them, and that each send a paper of its doings to be read in Conference. A committee to nominate the various committees is much better than the chairman doing it, who has other business to attend to. The committee have time and can make more wise and general appointments.—A. H. C.

The tax-payers of New York city are to be called on this year for \$28,500,000. Of this sum, upwards of \$9,000,000 are for a year's interest on the city's debt; \$4,000,000 for State taxes; \$4,000,000 for the police; \$1,021,000 for the judiciary and law departments; \$237,000 for the parks; and \$3,558,000 for education, which asks for \$400,000 more, and might have it, so many hundreds of thousands had not to go to hungry hangers-on in the public offices, whose only work is pipe-laying for Tammany and drawing their pay.

S. S. Department.

Sabbath School Lesson.—Nov. 11.

QUESTIONS AND NOTES BY PROF. J. A. HOWE.

(For Questions see Lesson Papers.)

PAUL BEFORE AGRIPPA.

GOLDEN TEXT: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." Acts 26:19.

Notes and Hints.

CONNECTED HISTORY. Felix allowed Paul to remain a prisoner at Caesarea for two years. Then Felix, summoned to Rome on a charge of cruelty to the Jews, was superseded by Festus. Felix left Paul in prison to conciliate the Jews, his accusers before the Emperor. Festus wished to have Paul tried at Jerusalem, and Paul appealed from Festus to the emperor at Rome. While waiting for an opportunity to send him, Festus was visited by Agrippa, great grandson of Herod the Great, and son of the Agrippa whose death Luke has recorded in Acts 12:23. He was king, first of Chalcis, and later of the dominions of Philip and Lycaonia, and of Perea and part of Galilee. He reigned for fifty years, dying in the year 100 A. D. Bernice, the sister of Agrippa, came with her brother to Caesarea. Paul was brought before this royal pair by Festus, who was at loss to know on what charge Paul should be sent to Rome.

6, 7. THE EXPLANATION OF PAUL. (1) Paul congratulated himself before the king on having the opportunity to speak of his case before so expert a judge. He declares in respect to his early life, that he was educated and lived after the strictest sect of the Pharisees. To this, he adds, the Jews might testify if they would. (2) "And now I stand and am judged for the hope of the promise made of God unto our fathers." The promise was Christ, and that Christ should, as Paul said, "be the first to rise from the dead." Belief in Christ and in the resurrection of the dead was, with Paul, the same belief. The great obstacle to faith among the Jews would be that Jesus was dead and buried. The reason for accepting Jesus as the Messiah, therefore, must be belief that he rose from the dead. Hence Paul makes his faith in Christ and his faith in the resurrection of the dead to be the same. The "promise made of God" was that the Messiah should be sent. The idea of his death and resurrection are not clearly connected with the original promise, but arise from prophecy. (3) The "promise" unto which "our twelve tribes" "hope to come" was that of the Messiah. To come unto the promise was to have possession of what was promised. "Serving God day and night" denotes either the means of the Jews for attaining unto the reception of Christ, or else, denotes the way of appeal and prayer to God for the coming of Christ. The words "day and night" are rhetorical, not literal. The morning and evening sacrifice, or the paschal supper need not be pushed forward to sustain the remark. Unwarily and constantly, the Jews attended to the service of God as what Paul meant. He speaks of the "twelve tribes," but ten were lost in Assyria, where they were carried by their conquerors. The "twelve tribes" was a generic term for the nation. We often say "the twelve apostles," regardless of the apostasy of Judas, and not intending to include his successor. (4) "For which hope's sake, king Agrippa, I am accused of the Jews." The whole truth of the complaints against Paul this declaration contains. To the Jews, however, this was not the way the matter stood. They complained of his believing that Jesus was the "promise" of God, and of his calling men everywhere to allegiance to him, and so of disrupting and destroying the church. The apostle, however, in this one sentence, stated all that caused him to differ from his accusers.

8. A DIRECT QUESTION. "Why should it be thought a thing incredible with you that God should raise the dead?" The "hope" which Paul cherished was that the promise of God was fulfilled in Jesus. This, he firmly believed, because Jesus, after he was put to death, as a false Christ, was raised from the dead, and so it was proved that he was the true Christ. If he was not raised to life by the power of God, then he was a false Messiah. Agrippa, a Jew, ought not to think God unable to raise the dead, ought not to think it incredible that God had done so. If Jesus performed any miracle he used power adequate to the raising of the dead. One act of importance is no more difficult than another. It should not be to us incredible that God raised Jesus from the dead. The history of Christianity is proof that an impostor was not the author of our faith.

9-12. PAUL AS AN UNBELIEVER. (1) His own unbelief, Paul goes on to say, was once so strong that he thought it his duty to stamp out the growing faith in Jesus. In so doing he was doing God service. At that time Paul thought that God had not raised the dead. (2) At Jerusalem itself Paul declares that he had a record of fierce hostility to Jesus. He opposed, not with words, but with the terrors of persecution, all who believed in Jesus. "Saviors" then, he would not call them, but "saviors" they now seem to him. The "saviors" are the "holy," so called by Paul, not for the sanctification of their character, but for the relation of children sustained to God. All Christians the Scriptures call holy. (3) Paul lets

Agrippa see to what extent this hatred to disciples was carried. Paul enumerates five different acts of rigor which he did: he imprisoned them, voted for their death, punished them in the synagogues, made them blaspheme, and persecuted them unto Gentile, or "strange" cities. It was not "blasphemy" to Paul, then, for men to speak contemptuously of Jesus. He compelled the saints to call Jesus accursed. The fear of death, scourging or imprisonment were his means. Of course he could not compel all Christians to so speak of Jesus. Some sealed their loyalty with their blood. Not many, however, were put to death; for the Jews had no authority to put any man to death. The death of Stephen was effected by a mob, and was illegal. Bitterness of feeling was proved by Paul's undertaking to persecute Christians even in Gentile cities. Surely this was evidence enough that Paul once sincerely thought it incredible that God had raised Jesus. (4) The authority of the chief priests was given to Paul to go among the synagogues of the Jews and search out Christians there. Paul had an object in asserting that he was commissioned of the chief priests. It showed that he was once known at Jerusalem, that he once had the confidence of the rulers, and was once as bitter as they against Jesus.

13-15. PAUL SMITTEN DOWN. (1) The light seen by Paul at mid-day and which overpowered him has no natural explanation. It was supernatural, like the voice out of the midst of it. This heavenly light was also seen on the mount of transfiguration. (2) The effect of the light was to prostrate him and his company on the earth. In the ninth chapter, Luke mentions only the prostration of Paul. He says "the rest stood speechless," but he uses "stood" to mean "were." Paul declares that he heard a voice speaking "in the Hebrew tongue," an additional statement to that in the ninth chapter. (3) The term "pricks" here used refers to the Eastern ox-goad, which was a stick eight or ten feet long, terminating in a sharp point. The pricks against which Paul was kicking were those of his conscience. Though zealous against the disciples, his persecution caused him uneasiness. He felt the protest of nature against his cruelty. He saw in the character of Christians a rebuke to his madness. (4) The appeal which Paul heard "Why persecutest thou me?" voiced questions that had before echoed in his soul. His reflections had led him to ask why he was engaged in such business. Now the Lord himself, with an audible voice, puts the inquiry to him. (5) The following announcement, as the ninth chapter shows, was made by Ananias, in the city, at the command of the Lord. The purpose of this manifestation was disclosed at Damascus, but Luke here passes over the intervening time, in order to group the revelation and the call. In like manner he passes by the manner of Paul's escape from Damascus, in order to tell that he promptly obeyed the heavenly vision. (6) Agrippa would desire to know for what object this revelation was made to Paul. The king, if he knew of the Messiah, would have the commonly received ideas of him, and did not Paul admit that he had been put to death, would be jealous of him as that earlier Herod had been. Paul declares that he was then appointed by the Lord a minister and a witness of this and of future revelations of Jesus. By such visions it was proved that Jesus was raised from the dead. Hence Paul was to testify of them. But, more than this, he was to go to the Gentiles for the purpose of "opening their eyes;" that is, instructing them concerning God's requirements and promises as announced in the gospel; inducing them by this to "turn from darkness to light;" that is, by yielding to the truth and becoming converts of Jesus; and from "the power of Satan [idolatry or sin] to God;" that is, to the will of God. This change is involved in their conversion. "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." This means that they may be "heirs" and so "children of God," together with all those made holy by faith in Jesus. This announces the election of believers to be the children of God. It is a declaration of the calling of men to be heirs by their faith, not by Abrahamic descent.

19, 20. PROMPT OBEDIENCE. (1) Immediately Paul obeys the divine call. From persecutor of Christ to his advocate and defender, was a great change. Paul suddenly changed his course, and first in Damascus preached the truth he had so bitterly opposed. He preached "first in the synagogues" that Jesus was the son of God. Acts 9:20. Thus Paul showed that his conversion was genuine. Then at Jerusalem and in Judea he preached the same doctrine to the Jews. He began his work among the Gentiles. Remember how he and Barnabas were separated unto this work. Acts 13:2, 3. (2) The substance of Paul's preaching is mentioned. Agrippa could thus see what evil Paul had taught. He declared to the Gentiles that they should "repent and turn to God, and do works meet for repentance." To repent was to renounce idolatry and all other forms of sin; to turn to God was to accept the truth of God as sent them in the gospel of Jesus. "Works meet for repentance" were holy characters, spotless lives, benevolent deeds. Thus Paul showed that his course was rather meritorious than criminal. His conversion could not but make an impression on Herod and on all who read the narrative of it.

Our lesson shows us, first, that the power of God to give future life is vital to our Christian faith; next, that a life of resistance to Jesus is hard; thirdly, that conversion is a reality, and last, that faith makes holy and saves.

Communications.

RELIGION vs. EDUCATION.

BY J. W. BARKER.

OF THE RELIGIOUS MAN.

In as much as man is a religious being, his nature filled with religious emotions, education must come to his aid in the way of proper and manly development. "Educate the child, but do not give him any religious bias."—Then you will only half educate him. Religious education does not come by inspiration, more than any other. The barbarian worships a stone, because he has not been educated to more intelligent worship. There is a wide difference between sectarianism and true religion. The one is founded upon some particular religious dogma, and the other upon true and proper notions of God. No teacher can give any proper interpretation to natural science, and leave God out of it. The cry that all religious teaching should be banished from the people's schools is the wildest folly. The demand, feeble though it may be, for the removal of the Bible from the class and study room, is based upon a very limited and bigoted view of popular education. It is of the utmost importance that the religious development in man be educated. And the first and last step in the way of religious education, is to impart knowledge of the true character of God. It makes an essential difference in the life and character, whether this be correct or not. Our teachers should be persons who understand this part of educational science. Belief in the true God must be taught; and the more intelligent this belief, the broader and wider our field of usefulness and enjoyment.

We are governed so much by what there may or may not be in the future, our faith is so intimately interwoven with what of joy or sorrow may be our lot, that it becomes a question of the very first importance as to the character of our faith. If it rests upon God, interpreted in his proper character, it will be most happy and joyous for us. The fluctuation and uncertainty in the religious life of so many, more than from any other cause, arise from crude and incorrect notions of the Supreme Being. When the Bible calls God a "Spirit," we can have but very imperfect conceptions of his true character. What know we about spirit-life, and spirit power? When he is called a "King" we are lost in contemplation of his throne of glory, and of the limitless dominion over which he rules. But when we are taught, by Christ himself, to say "Our Father," a chord vibrates through our entire being, and we feel a rest and comfort, thrice welcome and joyous. We can understand something of a father's character. We know his care, his love and his ready help. We have felt his cheerful and prompt forgiveness.

A true father will always commiserate the sorrows and trials of his children. A father knows their weakness and their woe. A father leads the little ones with his strong and sure hand. He guides their footsteps. He will not chide too severely. His great heart of kindness melts to tenderness at the trials through which they are called to pass. And then the mutual relation of the loving and tender father and the trusting and confiding child.

My dear reader, you have not forgotten your days of childhood. You can even now remember the "house in which you were born," and can call to mind the loving face of your father. In the days of your trusting childhood, was there anything too great for father to do? Was there any aim so strong as his to deliver? He could see all your childish folly, but he loved your trust and confidence. He spoke with pride of your ready obedience, he was not slow to name your good qualities of character. How strong you felt with his protecting hand pressed upon your head. Your earthly father was kind and tender, and you rejoiced in his smile. Sometimes, indeed, he might have been unjust and even unkind, but that was because he too, was feeling the weakness and imperfection of human nature. But our God is a perfect father. Kindness, mercy, justice and love center in his character. If he is "our Father," then we are his children and we may rest secure. A father possessing all the elements of wealth and power, and children maintaining in him confidence and trust, present the most complete picture of happiness, found in the entire range of human existence. And then out of this grows another safe and comforting doctrine. If God is our Father, then are we all brethren. No doctrine was oftener and more forcibly taught by the Great Teacher than this, the brotherhood of man. And how it breaks down all false caste and human distinctions. How it cements the essential bond of union among the human family. While the doctrine of the character of the Supreme Being is wonderful and far reaching, it may be made simple and intelligible to the human soul. The mediation of Christ, and inevitable retribution will be natural enough with this first grand and glorious principle well established. Give the religious development of the human soul early and intelligent direction, and a shining foundation stone will have been laid.

The Y. M. C. A. of Richmond, Va., appeal for help to erect a suitable Association building. A temperance restaurant will be opened in it.

MINUTES OF THE GENERAL CONFERENCE.

(Continued from last week.)

MICHIGAN. During the past year we have been blessed with revivals in almost all parts of the Yearly Meeting, and some of our churches have received large additions. A number of young men, graduates from our schools, are laboring among us and are doing a noble work for the Master. The success of some enterprises, which seemed doubtful, three years ago, is now fully assured. A beautiful church edifice has been completed, and paid for, in the city of Jackson, another at Grand Lodge, while several others have been commenced in other localities.

The great loss by fire which Hillsdale College sustained has been largely repaired by the generosity of its friends, and four beautiful buildings are completed. The great want of the college is a large endowment. The attendance of students is now larger than at any time since the fire.

MINNESOTA. We have, but a very moderate degree of success. One small Q. M. has been added, but it is now extinct. We are scattered over a large territory, and some of the churches are quite distant from any other, which is a source of weakness. Unless an active minister can be obtained to labor with some of the Q. M.'s they will probably become extinct. They have each four or five ministers, but they support themselves and preach but a part of the time. Sunday-schools are cared for, and are prosperous in most of the churches. Some revivals are reported, and additions to the churches, and one or two churches have been organized within a year. Our ministers generally are not supported by the churches, and, while engaged in secular callings to earn their bread, become disheartened, and abandon their fields of labor. The church runs down and some other denomination takes the members. We sow and others reap quite often.

NEW HAMPSHIRE. Prosperity has attended the efforts put forth by the working portion of this Yearly Meeting. In many sections quite extensive revivals have been experienced, and many of our churches have been greatly strengthened by the addition of worthy members. While we thank God for a faithful and tried ministry, composed of men who count it a privilege to stand shoulder to shoulder in the thickest of the fight, it is with deepest sorrow that we record the death of some of our leading standard bearers. But the Lord of the harvest has laid his hand on young men as true as steel, and touched their lips with living coals, so that, while the leaders are falling in the contest, those who are left close up the ranks, and press on in our Christian work. We consider the mission work of the first importance. We reckon our educational interests indispensable. We believe the Sabbath-school is the great feeder of the church. We do not hesitate to acknowledge that the Temperance cause is one of the vital issues of the day. Added to these interests the salvation of precious souls requires our constant and continued efforts. To all these we pledge our prayers, our sympathies, our labors and our money.

N. Y. & PENN. Since the last Gen. Conference two new and beautiful churches have been built, and several extensively repaired. We are sorry to say that some small churches, by death and removals, have been weakened, and we fear will become extinct. There is throughout the Y. M. an increase of interest in missions, and the report of the year 1878 will show an increase in the amount contributed. As a Y. M. we are loyal to the principles of our denomination, and see no reason for surrendering our charter or declining our work; and we look with disfavor upon those who have caused untrue and damaging reports to be published concerning the Free Will Baptist denomination. Thanking God for the successes of the past, we look forth to a hopeful future. We are glad to report our Sunday-schools in a prosperous condition, and from several of them in the past three years a goodly number have been gathered into the church.

N. Y. & PENN. Each Quarterly Meeting covers quite a large territory. Many of the churches are almost alone so far as mutual sympathy and aid are concerned. Some of the churches do not have regular preaching oftener than once a month, others semi-monthly, but under this system the congregation and interest are not sustained. Others have preaching every Sabbath, and are gaining in numbers. Some of the ministers, as reported in the *Register*, reside within the bounds of the church, and work upon their farms, or at their trades, preaching occasionally. By this means all the ministerial talent is not available. Nearly all the churches are located outside of towns and large villages.

OHIO. All of the churches but one have pastors. The general state of religion is not above that of our last report, yet some of the churches are in a better condition, while others are not. Some of the churches have had special revivals and have received accessions to their membership; others have had none since the last Conference. All of the churches but one sustain interesting Sabbath-schools. Nearly all the schools patronize the *Little Star of Myrtle*. None of the churches have ever reported any system of collecting money for our different benevolent societies; but some of them have taken occasional collections. The Yearly Meeting has often expressed itself in sympathy with our different societies, but has not done much to aid them. The Pleasant Grove church has begun the work of establishing a F. Baptist church in the city of Springfield, by the erection of a substantial church edifice. There is a strong Free Will Baptist sentiment in this city, and an excellent opportunity to plant our Banner in this center of influence, as well as to carry forward the common cause of our Redeemer.

OHIO & CEN. The state of religion in this Y. M. is quite encouraging. There is a good state of union among our churches, and a feeling of brotherly love among our ministry. The public and social meetings are generally well attended and interesting. Efficient Sabbath-schools are maintained in most of our churches. The interest in missions may not be all that we desire, yet there is a growing liberality in this direction. At our last session a Woman's Mission Society was organized. One of our churches, the Claridon, sustained a heavy financial loss in burning its church building and furniture, but with earnest zeal they arose, built and dedicated a new house free from debt. God, in recognition of such consecration, blessed them with a glorious revival of religion from which the membership was doubled. The Larue church has also done a noble work in completing and dedicating a substantial and commodious brick church at an expense of about \$5000, which is free from debt.

OHIO & PENN. In geographical extent our Yearly Meeting is very large, embracing portions of two States. The reports from the churches indicate a fair degree of prosperity. Several in the Ashtabula Q. M. particularly have enjoyed extensive revivals during the last three years. The other Q. M.'s have prospered, but in a less marked degree. But throughout our borders our ministers and churches are laboring to maintain the principles of the glorious gospel of Christ. During the last three years an increasing appreciation of doctrines and principles distinctively denominational has been apparent. And there is a deeper and firmer conviction now than formerly that our denomination is, under God, an instrumentality well calculated to promote the divine glory and highest interests of society. In numerical strength there has been but little change during the last twenty years. The most that we can claim is that we have held our own, and that our prospects are more hopeful now than for several years past. We are now re-then formerly directing our efforts to the organization and support of churches in cities and villages. The protracted efforts and anxiety of our brethren in the vicinity of Cleveland for the establishment of a church in that city, have at last, by the blessing of God, been rewarded by a gratifying measure of success. A substantial brick chapel has been erected and a church gathered, which is entirely self-supporting, and embarrassed by no debt that is not well provided for. Measures will probably be inaugurated in other cities, also, for the planting of our denominational standard.

OHIO RIVER. The depression of business, especially in the mining region, has greatly embarrassed and hindered the work of the church, the past three years. Rio Grande College is doing efficient work in the cause of Christian education. The Lodi church in Athens Q. M. has built a neat and substantial house of worship, which was dedicated at the last Q. M. The Y. M. is in favor of true progress and reform, but strongly opposed to changing the usages laid down in the New Testament, and so earnestly advocated by the fathers of our denomination, for one of mere policy or human expediency.

ONTARIO. In sending you this epistle we are sorry to say that it can not be of a very encouraging nature. Very many changes have taken place in the past four years, many of which need no mention, and others require notice, especially the death of our much respected brother, Rev. J. H. Ingraham whose death was a very serious blow to our cause in Canada. We have at least seven churches that are destitute of Free Baptist preaching, and four or five have lost their viability, while only eight maintain pastors, who so alternate that three pastors supply the eight churches. Two young ministers have been licensed to preach during the past year.

PEMOSCOOT. Every Quarterly Meeting has been more or less blessed with revivals and additions during the past three years. In many churches the interest in Sabbath schools is increasing, while in a few it languishes sadly. Something is

being done for the cause of missions abroad, but more to aid our weak churches at home, and to establish new interests. We are pushing on the good work, looking to God for his blessing.

PENN. The great depression in business affairs, and the fact that our territory is virtually missionary ground and demands large contributions to sustain our feeble churches, has rendered it very difficult to carry forward our work in this section. Still we live, and have not grown weary of the good cause in which we are engaged. We earnestly commend this important field to the attention of the Home Mission Society; and ask that such assistance be given to our struggling churches as circumstances will permit.

MASS. & R. I. About 900 have been added by baptism during the time covered by this report; and notwithstanding most of our churches are situated in manufacturing places where hard times and the money panic have been so oppressive and scattering to society, and the ever busy work of death, our number has been increased nearly 550. We feel however, that our numerous increase is not the greatest source of satisfaction. The desire to do honest and lasting work for Christ, we think, is on the increase among us. And growing out of this is the belief that a greater denominational cohesion is necessary. After this we are striving. Our liberality and generosity have long enough exercised themselves toward our neighbors, while we have neglected our own households. We do not mean to love our neighbors less, but we do mean to love our home more. Under our new system of raising funds, some of our churches are doubling and tripling the amounts heretofore sent to our mission Treasuries, and the development of Christian growth is already manifest among the members from this exercise of Christian beneficence. The Sabbath-school interest has come to occupy a prominent place in our Christian work. It now takes the place of one preaching service in nearly all our churches. Our pulpits are nearly all supplied with pastors—quite as generally so, perhaps, as at any time in the past. On the whole the outlook for the future seems to be full of promise.

In December, 1875, a monument was erected over the grave of the lamented Day, with appropriate services, at an expense of \$550.

ST. JOSEPH'S VALLEY. Through God's mercy we are able to report in many parts of the Y. M. a very encouraging degree of religious interest. The revival work in the Cass and Berriea Q. M. has extended over nearly the whole of the past three years, and so with the Calhoun and North Branch Q. M. Under the labors of sister L. A. Maines, commencing in the midst of harvest, among a rural population, a most glorious revival has been and is still going on. Already 121 have followed our blessed Saviour in the ordinance of baptism, and yet the interest is fully maintained. The Stuben and Branch Q. M. is in a low state. They need your prayers and the labors of some earnest Christian workers. The Sabbath-school is well sustained in nearly all of the churches.

ST. LAWRENCE. There is a want of ministerial help. Several churches are without pastors. There is a growing interest on the subject of missions, and our churches have paid more for the mission work in the last three years than during any former three years of our existence as a Yearly Meeting. Our people are learning that it is their duty, not only to support home interests, but also the institutions of the denomination of which we are a part. The Sabbath-school work is also prospering, and there is no serious trial in either of our Q. M.'s, or in any of our churches. What we most need is thorough revival work in our churches and in the hearts of all our people.

UNION. The reports at our last Yearly Meeting render it impossible to give an accurate account of our condition. The most of our churches have pastors. Occasionally a refreshing season has been enjoyed, and some accessions made to our ranks. But the change has been made since the last Conference. On the whole we are entertaining hopes of making a better record for the future.

VERMONT. Some of our churches have been made to rejoice by the accession of souls, some of them becoming earnest laborers in the Master's service. We can say truly, "The Lord is good." Some of our noble men, in both ministry and laity, have fallen victims in the march of death, and others we fear have been robbed and despoiled of their heritage in the kingdom by a worse foe than death itself, robbing the church of their help, themselves of present enjoyment and the title to promised bliss. Our Sabbath-school work comes to be looked upon as the hopeful work of the church, and the interest therein is increasing. The work of missions is more closely united to the interest of church life and vitality, than has been acknowledged in the past. Our educational interests are in a better condition than for some time. As a Y. M. we are not disheartened, but rather will be encouraged to remember that "The Lord reigneth."

VIRGINIA ASSOCIATION. Five of the churches have enjoyed preaching all the Sabbaths of the past year. Four or five others have had preaching about one half of the time. Between sixty and seventy additions by baptism have been made. The growing intelligence in the churches, the efforts to support the worship of God's house, the interest in schools and the study of the Scriptures, the unity of the ministry, the co-operation of pastors and their flocks in the temperance cause, and in the Sabbath school work, are all occasions of gratitude to God.

Permit us to ask your special attention to Storers College. It is the child of the denomination. We earnestly entreat you to throw around it your arms of fostering care.

Our churches do something for Foreign Missions in India, and more for Home Missions within our Y. M. Some of them have adopted the card system. Our Sabbath school numbers about 1000 scholars.

"The Centennial Jubilee Singers," now engaged in earnest efforts to raise money for the "Girls' Boarding Hall," at Harper's Ferry, have been quite successful. We hope the co-operation of Sabbath-schools and churches in this effort, will be stimulated by your timely commendation.

WISCONSIN. We are glad to make so favorable a report to you body, concerning the prosperity of Free Baptist interests in Wisconsin.

While some of our brethren who were laboring so earnestly at the time of last Gen. Con. have been called to their reward, and others still have left our state for distant fields of labor, yet by accessions from abroad and conversions in the churches at home, our numbers are increasing.

At the June Conference there was a good representation of ministers and delegates from seven Q. M.'s, though two were not reported. The session was one of deep interest and showed a determination to push forward the Master's work. A missionary agent has been appointed to labor among destitute churches, hoping to revive and encourage them. Much interest is also felt in the Cairo and Foreign Missions. The Sabbath-school is regarded as a very essential feature of our work, and means are being used to make the schools more efficient.

RECEPTION OF YEARLY MEETINGS.

11. The following Yearly Meetings were unanimously received:—The Bengal and Orissa, Illinois Central, Kansas Northern and Nebraska Southern, and the Louisiana.

REPORT OF THE PRINTING ESTABLISHMENT.

12. DEAR BRETHREN:—In presenting our triennial report of the interests that we hold in trust as the corporators of the Printing Establishment, we will state the important facts connected with our work for the last three years, and not weary you with its details.

The prostration of Rev. Brother George T. Day, at the close of the last Conference, was a shock from which he only partially recovered, and after two months he gradually declined till May 21st, when his fettered spirit was released, and his soul was at rest. The *Morning Star* thus lost its able and accomplished editor, and the board of corporators a judicious counselor, and the denomination one of its most shining lights. Early in the autumn following, Rev. Brother Tasker left us to join the glorified ones above. The vacancy in the editorial chair was filled at the next annual meeting, by the unanimous choice of George F. Mosher, and the two vacancies in the board by the election of R. V. J. M. Brewster, of R. I., and E. N. Ferhald, of Me.; and Rev. C. F. Penney and E. W. Page, Esq., have been chosen to fill vacancies occasioned by the resignation of Rev. G. W. Bean and C. H. Latham, Esq.

The universal depression in business and the depreciation in values, have affected us unfavorably, in common with all other business interests. Our investments do not pay the rates they formerly did, and our receipts from all sources come more feebly and slowly; or, worse than that, not a few of our just dues are not likely to come at all.

(Continued next week.)

Selections.

THE SOWERS.

"All seeds in the sower's hands."—ROBERTSON.

Ten thousand sowers through the land
Pursued their way in every hand;
Ten thousand seeds in every hand;
Of every sort had they,
They cast seed here, they cast seed there,
They cast seed everywhere.

The land a forest straightway grew,
With plants of every kind;
And kindly fruits, and poisonous too,
In that wood you could find;
For trees grew here, and trees grew there,
And trees grew everywhere.

Anon, as many a year went by,
These sowers came once more,
And waded through the leafy sky,
And waded at the store;
For fruit hung here, and fruit hung there,
And fruit hung everywhere.

Then plucked they many a berry bright,
None could their right deny,
And some ate but to die;
While some plucked here, and some plucked there,
And some plucked everywhere.

Nor knew they in that tangled wood
The trees that were their own;
Yet as they plucked as each one should,
Even plucked what he had sown,
So do men here, so do men there,
So do men everywhere.

NO TIME TO PRAY.

A Paris correspondent tells of a man who recited a prayer three hours long on New Year's day, and limited his devotion to repeating "ditto" every subsequent morning. He adds:

"The Sisters of Charity of Nimes beat this. They tell a kind of 'extract of prayer,' enclosed in a scapular, and addressed to the Sacred Heart of Jesus. When the scapular is simply pressed to the heart the prayer is said. 'It costs only one franc, and is suitable for persons who have not much time to pray.'

"Prayer extracts" that a convenience for lazy Christians! We hope a branch office for its sale will be opened in New York. What a saving of time, now taken up with prayer meetings, to say nothing of the expense of scapulars, and candles. We wonder if it is a fluid, or if we cannot send our prayers in vials by mail. But perhaps it is a powder, and so a little can be sent in each letter. Ladies might gently drop it on the hair, as a benediction, before they start for a party, just as they dip their handkerchiefs in perfume. It is cheaper than to sit, as does the Asiatic pagan, before his water-mill in the river, and pray by a machine. During these sultry dog-days, it would be a great relief for all called on professedly to pray, if this "prayer extract" could be sent instead of one's going personally.

But we are in no mood for pleasantry. The thought too sad for satire. The heathen or the dupes of the "scapular" are not the only ones who seem to feel prayer a burden, the place and exercise of devotion irksome. How many family altars are deserted, and how many closets unvisited, because of "no time to pray." Perhaps now and then a puff of empty incense or a hurried glance at the Scriptures, is had to satisfy a conscience not wholly dead, but for real solid enjoyment of "The still hour," how few, comparatively, can testify, even of those who are nominally disciples of Jesus Christ.

Can we wonder at the meagerness of such lives—the thin, shallow experience, the leanness, poverty, and barrenness of such, who have only a name to live while they are dead. If, in this age of feverish excitement, there is any want above all others, it is more time to pray.—Church Union.

MORIBUND SELF-EXAMINATION.

The counsel to self-examination which Paul gives us, we fear, is poorly perverted. "There are," observed Isaac Taylor, "anatomists of piety who destroy all the freshness of faith and hope and charity by immersing themselves day and night in the infected atmosphere of their own bosoms." This language seems strong, but we have no doubt of its substantial truthfulness, or that right here lies the secret of the spiritual unrest and unhealthfulness with which the lives of real Christians are often saddened and enfeebled. The exhortations of the apostle, taken to their true sense, have reference to that self-examination which sits in judgment upon our lives as represented in acts and purposes. It is an entire perversion of Scripture precepts to spend our time in morbid inspection of moods and emotions. Feeling is undoubtedly to a certain extent symptomatic of our spiritual condition. But it is by no means a sure index. The subtle operations of our emotional nature often defy the analysis of the skilled observer. Much less trustworthy are the conclusions of the religious dyspeptic who is always feeling his own spiritual pulse, and is morbidly suspicious of the state of his spiritual digestion.

True piety leads us out of and away from ourselves. It is brought into most lively exercise by looking unto Jesus and not to self. It is the result of attraction, without, and not of communion within. It is expansive and outgoing, and not the recoil of the soul upon its own narrow life. It does not make even happiness its primary end and aim. Christ and his commands are the single aim, and happiness comes as an incident to that aim. Human experience is perfectly consistent with Scripture truth in demonstrating that the man who seeks happiness as a primary object in life is certain to miss its attainment, while he who makes duty and loving obedience his first desire, secures the noblest enjoyments of life here and hereafter. We meet happiness most abundantly when we least think of it as an object of deserved attainment. The blessing comes by side approaches, as we are led out of self into communion with the great fountain of all blessing, God. That wonderful paradox which makes generous abandonment of all things the condition of possessing all things, is exemplified in every true Christian life. Not feeling, not happiness, not heaven itself is his highest end and aim, but utter self-abandonment in doing the will of God. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

We do not, of course, intend to discourage self-examination in any true sense. The law of God demands the strictest and most constant scrutiny of our own lives and motives. But just as in the physical disease, we may go on to the extreme of undue confidence in certain

fallacious evidences of convalescence, and thus be lulled into fatal security while the malady is left unchecked to do its insidious work, or on the other hand we may be led into a morbid watchfulness of moods and feelings and ill-understood symptoms. Both are errors. What we need is the appropriate medicine. So with the disease of sin. Feelings and symptoms may deceive us. Christ will not. The Great Physician is unfailing. "There is a balm in Gilead." There is healing nowhere else. So long, then, as self-examination leads us away from self and into Christ it is healthful. Whatever carries us out of our own narrow purposes into active union with him in whom our lives are hid, is in the appointed road that leads to spiritual soundness. But God in his Word gives no sanction either to that spiritual self-confidence or spiritual hypochondria which comes from a morbid and misguided study of our own hearts and emotions. Duty is definite. Feeling rests upon a thousand contingencies. There is no need of mistaking the one. There is abundant reason for distrusting the other. Trusting in emotions saves no one. Trusting in Christ is the one condition of absolute safety and eternal peace.—London Abolitionist.

"THE SHOUT OF A KING."

During the Peninsular war, the body of the French army once bore down on a handful of British soldiers in the plains of Fampeluna. Suddenly a shout was heard. "There's the Duke, God bless him! I'd rather see his face than a whole brigade," a shout echoed by voice after voice along the line. The British General, hearing of the danger, had hastened forward almost alone to join his little band, and the shout which announced his presence was most instructive. The French marshal drew back his forces. "These men," he exclaimed, "are indomitable at present." The presence of the Duke of Wellington was worth five thousand men, because it never entered into the minds of the soldiers that he could be defeated, and they were therefore indomitable when they saw him beside them.

Israel's eye was upon the hand of Moses as they fought against Amalek. The rod in the hand of their unconquered leader had always been the signal for victory and triumph; it had turned the Nile into blood; it had smitten Egypt with pestilence; it had drowned Pharaoh and his host in the Red Sea. Israel saw his life in the battle; and "surely," they said, "he has not lifted it for the first time in vain." Animated, therefore, by the sight, they fought and conquered.

As in natural things, so in spiritual; and hence the strength of "looking unto Jesus." The only relation which our Leader has ever borne to the enemy has been that of a triumphant conqueror. He is the captain of his people, and it may be said of them in a much higher sense than of the literal Israel, "The shout of a king is among them." (Num. 23:21). This is not the shout the king gives, but that shout of a people which announces a leader's presence which they feel to be protection, safety, and the certain pledge of victory. Faith makes us conscious of his presence, and it is only when this faith fails that the Christian can be overthrown. Let it abide unshaken, and it renders him indomitable.—Times of Refreshing.

THE CHRISTIAN HOPE.

The whole world is looking forward. It lives more in the thought of that which may be, than in the realization and enjoyment of that which is. The well-known lines of the poet are true of each one of us,

"Man never is, but always to be, blest."

Human life is on tip-toe, looking out toward the horizon to see that which shall come with another day; and men are either confident or fearful as their anticipations of that coming are comforting or confusing. The next world, whether men will have it so or not, must be a factor in present living. Even those who assert belief in the absurd theory of annihilation, are still greatly controlled in their living by vague notions of that which may be after death. The golden age is always one dispensation beyond. This is the indirect influence of the gospel. Augustine, in his City of God, drew the contrast between heathenism and Christianity in this very fact; the best of the heathen is in the past; the best of the Christian is in the future. The golden age of the dreamer has already concluded, and there is nothing but deterioration in coming time. The golden age for the believer is just about to dawn, since God through the gospel brought life and immortality to light. History has been like the child seeking the foot of the rainbow—the longer the search the further the bow beckons forward, and the flowers that are said to be where the colors touch the earth are never found. This is a true of individual experiences as it is demonstrated in history. Limited by infirmities, burdened by care, often weary with work, what refreshment and inspiration come to Christians from the anticipation of the "rest that remaineth," an eternity that is in shadow, that knows no variableness, that is without alloy. Can there be anything sadder than the opposite of this in a man's life? When he is overcome with a fearful life of judgment; when in his solemn moments the outline of the great white throne is before him, and the echo of the words of condemnation is in his conscience? All that there is for him is now. In a moment he may pass away from time, and enter into eternity. The old Latin motto was "dum spiro spero," whilst I breathe I hope. The Christian motto is, *dum expiro spero*—when I am expiring I hope. I often look into men's faces with the sad thought that they are having their heaven here, and that it is limited by time. Their hands are full. Their lap overflows. Their hearts are happy. Their homes are bright. But in a few years and ten end their heaven. All the sorrows and trials of this world are nothing in comparison with the exceeding joy and glory to be revealed, the apostle says; and the same thought which saddens us over some who seem the most successful, suggests comfort, as we consider those who though sorrowing and stricken are still trusting in the promises of Jesus.

"When I can read my title clear,
To mansions in the skies,"
There is no worry, annoyance, anxiety, suffering in this world that is worthy to be named. The panacea for all ills of life is the hope of the life that is to come, and the intensity of bitterness, is told in that expression of the parable, "Son, remember that thou in thy lifetime hadst thy good things."—Tyng, Jr.

REVERENCE IN THE PULPIT.

The pulpit is a sacred place. It is the altar of God. It is the audience-chamber of Jehovah, into which the preacher and man of God enters to deliver solemn messages, and make supplications for the sins of the people and offer praise and thanksgivings. There he stands between the living and the dead in sin.

There is no place on earth where human feet stand so burdened with fearful responsibilities to God and to man, as the pulpit of salvation. "Put off thy shoes from off thy feet," said God to Moses in the presence of the burning bush, "for the place whereon thou standest is holy ground." "Keep thy foot when thou goest to the house of God," said Solomon. Invisible angels stand around every pulpit, and the Son of God is there looking on and sees and hears.

No monarch of earth admits his subjects to his throne-room so heedlessly as many enter the pulpit—the throne-room of God. Many pastors and preachers enter the pulpit and reverently bend the knee in silent prayer. Others enter the pulpit as if in haste, and without a pause lay hold of the Bible—God's own book—and rudely turn over its sacred leaves as if it was a ledger or commonplace day-book. It is not suited to inspire a holy reverence in the hearts and minds of a worshipping assembly. It is not done "decently and in order" becoming the house of God.

This pulpit fault—or, if it be allowable, we call it such—was once finely rebuked by the celebrated Garrick, the accomplished and graceful actor on the English stage, in the case of Dr. Stonehouse, of Northampton, who had been the family physician of Dr. Doddridge. Dr. Stonehouse had come to Northampton an infidel, but on reading "Christianity Founded on Argument," from the pen of Dr. Doddridge, his views were revolutionized. He retracted his published opinions, and at length gave up his medical profession for the Christian ministry in the Church of England. Possessing superior powers, his preaching attracted many hearers in his domain of Bath and Bristol. He used to tell of two lessons on election which he had one day received from Garrick at the close of the service.

What particular business had you to-day when the duty was over?" asked the actor.

"None,"
"Why," said Garrick, "I thought you must have had, from the hurry in which you entered the desk. Nothing can be more indecent than to see a clergyman set about sacred service as if he were a tradesman, and wanted to get through as soon as possible. But what books might those be which you had before you in the desk?"

"Only the Bible and Prayer Book," replied the preacher.
"Only the Bible and Prayer Book?" rejoined the actor. "Why, you tossed them about and turned over the leaves as carelessly as if they were a day-book and a ledger."

And by this reproach of the British Roscius the Doctor greatly profited. He was admired for the perfect grace and propriety of his pulpit manners.—W. H. B. in the Observer.

ROYAL WRETCHEDNESS.

The wife of Louis XIV., writing to her friend Madame de la Maisonfort, says, "Why can I not give you my experience? Why can I not make you sensible of that uneasiness which preys upon the great, and the difficulty they labor under to employ their time? Do you not see that I am dying with melancholy in a high of fortune which once my imagination could scarce have conceived? I have been young and beautiful—have had a relish of pleasure and have been the universal object of love. In a more advanced age I have spent years in intellectual pleasure. I have at last risen to favor; but I protest to you, my dear madame, that every one of these conditions leaves in the mind a dismal vacancy."

God, who made the human heart, so formed it that while many things can please, only one can satisfy, and that is God himself. To think of peace and rest without him is folly and madness. The experience of ages is, man tires the world, exhausts its joys and pleasures, and cries out, "All is vanity and vexation of spirit." Thirst is not quenched by gold; hunger is not appeased by gold; pain is not cured by merchandise; and a sinful, ruined world with all its pleasure, profit and honor, has no balm that can heal an aching heart, no joy that can fill the "dismal vacancy" that earthly satisfactions leave behind.

"I've sought for bliss in glittering toys,
And razed the lurid plum of vice;
But never found substantial joys,
Until I saw my Saviour's face."

In him there is permanent satisfaction; the peace that passeth knowledge; the joy that is unpeakable and full of glory. And the saint of God, poor and hungry, and friendless, and crippled, and in rags, wasting with disease in some humble garret, has a contentment and blessedness that palaces of royalty do not afford—that the soul cannot ever know.

Oh, world-wearyed souls, cease from your vain endeavors, your fruitless strivings for something that earth can never give. The fountain of living waters is not in these burning sands; it bursts from the smitten Rock, the Rock of Ages, cleft for a thirsting world. And in the ears of the panting, dying multitudes, Jesus cries, "If any man thirst, let him come unto me and drink." And whosoever will, let him come, and take of the water of life freely.

HOW A BOY CAME BACK.

"Some years ago a boy left his home in Indiana for Chicago. He was not there long before he was led astray. A neighbor from his father's town, happening to visit Chicago, saw that boy on the streets drunk one night.
"When that neighbor went home, at first he thought he wouldn't say anything about it to the boy's father, but afterward he thought it was his duty to tell him. So in a crowd in the street of their little town he just took the father aside and told him what he had seen in Chicago. It was a terrible blow. When the children had been put to bed that night he said to his wife: 'Wife, I have bad news. I have heard from Chicago to-day.' The mother dropped her work in an instant and said: 'Tell me what it is.' 'Well, our son has been seen on the streets of Chicago drunk.' Neither of them slept that night, but they took their burden to Christ, and about daylight the mother said: 'I don't know how, I don't

know when or where, but God has given me faith to believe that our son will be saved and will never come to a drunkard's grave.'

"One week after, that boy had left Chicago. He couldn't tell why. An unseen power seemed to lead him to his mother's home, and the first thing he said on coming over the threshold was: 'Mother, I have come home to ask you to pray for me; and soon after he went back to Chicago a bright and shining light. If you have a burden like this, fathers, mothers, bring it to him and cast it on him, and he, the great Physician, will heal your broken hearts.'—D. T. Moody.

THE EXAMPLE OF CHRIST.

It is only since his Divine form has arisen before my soul that I have learned to know the true condition of man. Formerly, by comparing myself with what was small, I appeared great in my own eyes; but since I have compared myself with him, how insignificant have I become. When we see a man whom we feel to be truthful and humble speaking great things of himself, it has a humiliating effect upon us. And when the Saviour utters such words as, 'I do always those things that please him'—and I believe it to be very true that he utters this—I then become conscious of what man, who is created in the image of God, ought to be.

When I see how, in all things, he sought not his own glory, but that of his heavenly Father, I am ashamed of my ambition; when I see how he came not to be ministered unto but to minister, I am ashamed of my pride; when I see how he took the cup which his Father gave him, and drank it, I am ashamed of my disobedience; when I see how he bore the contradiction of sinners against himself, and when he was reviled, reviled not again, I am ashamed of my impatience and my passion. Nothing has so subduing and humiliating an influence upon me as my Saviour's example. As Luther beautifully writes: 'Put on the Lord Jesus Christ,' says the apostle. That is indeed most attractive. For he must be a knave who would see his Lord fast and suffer hunger, while he himself was feasting and living in idleness and pleasure.

Who will be able to move or attract him, if he is not excited and astonished, and charmed by the example of Christ? What should the noise of pamphlets and discourses be able to accomplish, if the louder thunder of Christ's example fails to arouse us?"—Dr. A. Tholuck.

IRRITABLE PEOPLE.

But for all irritable people there can be nothing so good as a thorough interest in somebody else. This has made a hundred homes change as by magic. Mothers who have been common scolds or else dismal fireside fretters, have been made into new creatures by sickness in the family. All their thoughts were taken up with the suffering one, and away from themselves. They had a new inflow of mental inspiration. There was something to do, and they must do it. They arose superior to themselves, and became sweet, gentle, loving and altogether womanly. This lasted until the necessity of the time passed over, and they had a chance to lapse again into their complaining ease. What these people need is something to keep them happily absorbed in others, and some loving heart to dare tell them how much more loveable they are when so engaged.—Temperance Ensign.

ADVERTISEMENTS.

CALVIN SANDERS,
COUNSELLOR AT LAW.

Over Ochoeco Bank, Dover, N. H.

10 PER CENT NET.

Kansas, Missouri and Iowa Improved Farm First Mortgage Coupon Bonds guaranteed. We guarantee, as an assurance, that we will not to exceed one third of the actual value. In over six years' business never lost a dollar; never delayed a day on interest or principal. Send for particulars and references.

J. B. WATKINS & CO., Lawrence, Kan.,
Or Henry Dickinson, Manager, 243 Broadway, New York.

GOLD-PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address, A. C. CUTLER & CO., Chicago.

\$1200 Salary. Salaries wanted to sell our new and improved Patent No. 100,000. Expenses paid. Permanent position. Address, A. C. CUTLER & CO., 2, 4 & 6 State St., CHICAGO.

SENDING YOUR ORDERS. For cards to any one, send stamp for samples, styles of type, etc., and you will be sent a card and order a pack by return mail. 50 Basket Bristol, Fancy Pink, Embossed, White, Marble, and many other styles sent post-paid for 25 cents. All the latest styles kept on hand, and printed at prices that defy competition. Address all orders to GEO. E. TERRELL, Underhill Center, Vt.

PANORAMA
FOR SALE AT A BARGAIN!

The Magnificent Scriptural Painting of Christ and his disciples, embracing all the principal events in the lives of these illustrious personages for a period of nearly forty years—painted on 10,000 feet of canvas, comprising about 30 scenes, showing each picture 5x12 feet, is in good running order, and an exhibition of great merit—three persons every evening—weighs 80 pounds—hundreds of testimonials can be furnished from the press and clergy in regard to its excellence.

For further particulars, address or apply to GEORGE H. TWOMBLY, Printer, MORNING STAR OFFICE, P. O. BOX 72, DUNBAR, N. H.

50 NINE CARDS with name, 25 cents.
R. E. FURBUSH, Albany, Ohio.

3000 Agents wanted instantly for our great book, "Turkey and War in the East." Taking like prize free. \$1 outlay free. 1324 HUNT & CO., Rockland, Mass.

50 Fine Cards, Damask, Kepp, Etc., with name on 13x25. CLINTON BROS., Clintonville, Conn.

\$5 to \$20 per free. STIRSON & CO., 1749 land Maine.

50 MIXED CARDS, with name, for 10¢ Stamp. One pack (20 styles) Acquaintance Cards, 10¢. Samples for 2¢ stamp. M. DOWD & CO., Bristol, Conn.

\$66 a week in your own town. Terms and 50¢ outlay free. H. HALL & CO., Portland, Maine.

\$1400 a day to Wide-Awake Agents. Sample & Catalogue free. R. L. FLETCHER, 111 Broadway, New York.

50 LARGE MIXED CARDS, with name, 10¢ Stamp. 25 Styles Fan Cards, 10¢. Samples for 2¢ stamp. M. DOWD & CO., Bristol, Conn.

60 Mixed Cards, with name printed on all, for 10¢. Outlay 25¢. CLINTON BROS., Clintonville, Conn.

65 LARGE MIXED CARDS, with name, 10¢ Stamp. 25 Styles Fan Cards, 10¢. Samples for 2¢ stamp. M. DOWD & CO., Bristol, Conn.

\$57.60 AGENTS' profits per week. Will prove it or forfeit \$500. New article book, just published. Samples sent free to all. Address, W. H. CHIDSEY, 215 Fulton St., N. Y.

Mark These Facts.
The Testimony of the Whole World.
HOLLOWAY'S PILLS.

Extracts from various Letters:

"I had no appetite; Holloway's Pills gave me a hearty one."
"Your pills are marvelous."
"I send for another box and keep them in the house."

"Dr. Holloway has cured my headache that was chronic."
"I gave one of your pills to my babe for cholera acuta, occasioned either by indigestion or cold; morbid; the dear little thing got well in a day."

"My nausea of a morning is now cured."
"Your box of Holloway's Ointment cured me of a sore in the head. I'm bed one of your Ointment behind the ears, and the noise has left."

"Send me two boxes; I want one for a poor family."
"I enclose a dollar; your price is 25 cents, but the medicine to me is worth a dollar."

"Let me have three boxes of your pills by return mail, for chills and fever."
"Send me five boxes of your pills."

"I have over 200 such testimonials as these but want of space compels me to conclude."

For Cutaneous Disorders,
And all eruptions of the skin, this Ointment is most invaluable. It does not heal externally alone, but penetrates with the most searching effect to the very root of the evil.

HOLLOWAY'S PILLS.
Invariably cure the following diseases:

Disorders of the Kidneys,
In all diseases affecting these organs, whether they secrete too much or too little water; or whether they be afflicted with stone or gravel, or with acids and pains settled in the loins, over the regions of the kidneys, these Pills should be taken according to the printed directions, and the Ointment should be well rubbed into the small of the back at bed time. This treatment will give almost immediate relief when all other means have failed.

For Stomachs out of Order.

No medicine will so effectually improve the tone of the stomach as these Pills; they remove all acidity occasioned either by indigestion or improper diet. They reach the liver and reduce it to a healthy action; they are wonderfully efficacious in cases of spasms—in fact they never fail in curing all disorders of the liver and stomach.

HOLLOWAY'S PILLS are the best known in the world for the following diseases: Aque, Asthma, Bilious Complaints, Blisters, Dropsy, Dysentery, Erysipelas, Female Irregularities, Fevers of all kinds, Fits, Gout, Headache, Indigestion, Inflammation of the Liver, Constipation, Lumbago, Piles, Rheumatism, Retention of Urine, Scrophulous Eruptions, Sore Throat, Stone or Gravel, Tic-Convulsus, Tumors, Ulcers, Worms of all kinds, Weakness from any cause, etc.

IMPORTANT CAUTION.

None are genuine unless the signature of J. H. HAYDOCK, as agent for the United States, is on the box of Pills and Ointment. A hundred reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious.

At the manufactory of Professor HOLLOWAY & CO., New York, and by all respectable druggists and dealers in medicine throughout the civilized world, in boxes at 25 cents, 50 cents, and \$1 each.

There is a considerable saving by taking the larger sizes.

Directions for the guidance of patients in every disorder are affixed to each box.

\$55-\$77 a Week to Agents. \$10 Outlay Free. P. O. VICKERY, Augusta, Maine.

WORK FOR ALL
In their own localities, canvassing for the Fire-Insurance, (enlarged) Weekly and Monthly, Largest Paper in the World, with Mammoth Chromos. Free Commissions to Agents. Runs and Outlay Free. Address P. O. VICKERY, Augusta, Me.

ERYSIPELAS.
Many of our best citizens inform us that Dr. H. A. LAMB, No. 337 Congress St., Portland, Me., never fails in the cure of the severest forms of Erysipelas, Rheumatism, and all forms of Scrophulous, and all diseases of the Skin.

Ayer's
Cherry Pectoral

For Diseases of the
Throat and Lungs

such as Coughs, Colds
Whooping Cough,
Bronchitis, Asthma,
and Consumption.

The reputation it has attained, in consequence of the marvelous cures it has produced during the last half century, is a sufficient assurance to the public that it will continue to be the happiest results that can be desired. In almost every section of country there are persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. All who have tried it, acknowledge its superiority; and where its virtues are known, no one hesitates as to what medicine to employ to relieve the distress and suffering peculiar to pulmonary affections. CHERRY PECTORAL always affords instant relief, and performs rapid cures of the milder varieties of bronchial disorder, as well as the more formidable diseases of the lungs.

As a safeguard to children, amid the distressing diseases which beset the Throat and Chest of Childhood, it is invaluable; for, by its timely use, multitudes are rescued and restored to health.

This medicine gains friends at every trial, as the cures it is constantly producing are too remarkable to be forgotten. No family should be without it, and those who have never used it never will.

Eminent Physicians throughout the country prescribe it, and Clergymen often recommend it from their knowledge of its effects.

PREPARED BY
Dr. J. C. AYER & CO., Lowell, Mass.,
Practical and Analytical Chemists.
SOLD BY ALL DRUGGISTS EVERYWHERE.

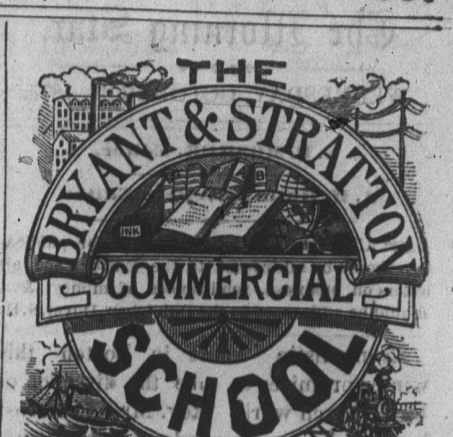
25 Fashionable Cards, no 2 alike, with name on 10x12, post-paid. GEO. I. REED & CO., Nassau, N. Y.

CUTAVACOL cures Pimples, Blackheads, Ringworms, Baldness, Scall-Head, Barber's Itch, and all Skin Diseases. New Specimen, 25¢. Circular Free. Address, Dr. E. C. ARBRY, Buffalo, N. Y.

AGENTS double their money selling "Dr. Chase's Improved" Receipt Book. Address Dr. Chase's Printing House, Ann Arbor, Mich.

Cancer Journal.
PUBLISHED Quarterly, containing the observations in regard to the causes, character and treatment of Cancer and Allied Conditions, during the past thirty years. Over 800 cases reported under the new treatment. Edited by Robt. S. Medical College of the City of New York. Subscriptions \$1.00 per annum; Single Numbers, 25¢.

ROBT. S. NEWTON,
137 West 47th Street, New York.



608 WASHINGTON ST. BOSTON.

This School is designed to give pupils of either sex the best and most thorough preparation for Commercial pursuits. Each pupil advances and fully recognized as

THE LARGEST AND MOST SUCCESSFUL COMMERCIAL SCHOOL IN AMERICA.

As thorough training is offered in this School to those who desire to prepare for business pursuits, as is given in the Law or Medical School to those who choose a profession, each pupil advances independent of any other.

Discipline is of the highest order. Its graduates may be found in all the leading mercantile houses in the city.

Pupils received at any time during the year, upon suitable notations. For Admission or for Prospectus containing terms, etc., apply to or address H. H. HIBBARD, Principal and Proprietor, 608 Washington Street, Boston. (Hours, 9 till 2.)

Best Books for Singing Schools.
Chorus Choir Instruction Book.

By A. N. Johnson. Just out. Contains the system of this celebrated teacher, so minutely and plainly described, that in the easiest and best manner 1 for Teachers and Leaders; and is also a most entertaining, useful and thorough book for all Music Classes and Conventions; with the plainest of plain instructions, and 250 pages of the best music, graded from the easiest to the most difficult, and most carefully referred to. The book also contains answers that perplexing question—how good singing in Congregations? \$1.35; or \$12.00 per doz.

THE ENCORE. By L. O. Emerson. This fine book has already been used by thousands who have had but one opinion as to its "admirable collection of sacred music, of glees, quartets, trios, duets, songs, &c., for practice in the capital of Glee Book as well as Singing Class Book. Thorough Instruction Course. 75 cts.; or \$7.50 per dozen.

PERKINS' SINGING SCHOOL. By W. O. Perkins. This, like the "Encore," is an excellent Glee Book, as well as Singing School Book, and will be a fine book for Conventions, and for easy practice in Chorus and Societies. Good instruction course, and the best of Music. 75 cts.; or \$6.75 per doz.

All teachers and convention holders are invited to insure their success this season by using one of these books. For sale everywhere. Copies sent post-free by mail

The Morning Star.

WEDNESDAY, OCTOBER 31, 1877.

G. F. MOSHER, Editor.

A. H. Huling, Western Editor.

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

Evangelistic effort in Boston this winter promises to take the direction of local church work. Rev. Mr. Pentecost has already commenced a series of "special gospel meetings" in his church, in which he is assisted by Dr. Tourjee, and which are already well attended, and interesting. Other churches in the city are contemplating a similar movement. For permanent results, whatever may be the extent of the work, we have no doubt that such meetings will be especially blessed. The best revivals, as a rule, are those which affect bodies of men that are not only manageable in size but that can be carefully looked after and cared for afterwards.

The *Watchman* is of the opinion that the present system of suspension and expulsion from the common schools should be supplemented by "some mild form of corporal punishment, such as can not admit of cruelty, or work injury to the scholar." The difficulty would be to administer such punishment in the way prescribed. Whatever the system is, it will always be liable to abuse at the hands of passionate teachers. But we doubt if that is a sufficient reason, considering the variety of temper that the teacher of the common school finds among his pupils, for absolutely forbidding all corporal punishment. We have never known a school to be managed without an apparent necessity, in the course of time, to resort to some such punishment as that; nor have we ever known of its being permitted, even under restrictions, without its being attended with more or less abuse. At all events, the corporal punishment of school children should be as far as possible removed from the hands of teachers, to the end that it may be administered under the least provocation to an abuse of temper.

Some of the best results of Christian work appear in those cases where there is organized effort devoted to special classes. The work among seamen in our large cities, and especially that in the port of New York, is a good illustration. These people, as a class, are confessedly the most hardened against gospel influences, and yet faithful work among them has accomplished blessed results. Speaking of the work in New York harbor, the *Observer* furnishes important information as to its widespread influence, and adds that "from the missionaries of the American Seamen's Friend Society, who are stationed at the large ports in every quarter of the globe, and from other sources, we learn that the same precious fruit is garnered wherever the seed is sown, while much of the seed is literally cast upon the waters, to be gathered after many days." We rejoice in this work in behalf of a class of people whose bravery is equal to the perils against which they live, and whose generous natures are well fitted to accept and honor the Christian religion.

That old question—how to reach "the masses" with the gospel—is again brought up by the recent action of the Episcopal Convention in Boston. The measures adopted by that body look to more direct Christian work among the people than has ever before been attempted by it. Meanwhile the religious and secular papers are advancing their theories on the subject, the most of them partaking more or less of the flavor of the papers in which they appear. This is especially true of the following remarks in the *Golden Rule*, which, while we do not greatly admire that kind of Christian work that makes the individual prominent, nevertheless has considerable sound sense in it:

A few clear ideas as to the real nature and mission of Christianity, and of the equality of souls before God, and of the inherent independence of the American character, would seem to be requisite in starting any new movements to reach the people with the gospel. A living "potter's field" in the galleries or dark corners of costly churches will not do the work. "Mission Chapeaux," or any makeshifts for selecting a certain portion of the people to feed with the crumbs from the rich churches' tables, will not solve the problem, though as benevolent auxiliaries they may do great good. When the churches are filled, or places of worship are provided with attractions sufficient to draw people of all classes, to seek on a plane of common equality supplies for a common need, "the masses" will be reached.

The spirit in which the Convention itself dealt with this subject will be best seen by consulting the resolution, in another column, which it adopted, and by some attention to the report of the Committee on practical church work. From a resume in the daily papers it appears that special attention was called to the need that the church, in view of the social conditions of the great body of the people, so guide and direct the social movements of the day as to control them in the interests of peace and progress. "It is a narrow and imperfect view of the church which regards the priesthood as the only means of extending the gospel." Well-directed effort was recommended to secure a more widely extended use of lay services in the great work of making known the gos-

pel of Christ, and in taking part in all those various ministrations of charity and social effort, by which not only the bodies of men are to be diligently cared for, but the moral and intellectual wants as far as possible supplied. The existing system of lay reading does not meet this want, especially among the colored population of the South and the agricultural population throughout the country. The Sunday-school has not fulfilled the promise it gave, says the Committee, nor does it meet the wants of young men and women who ought to be kept in the church. Is it not possible to supply this latter defect, if in every city and village congregations will unite in building guild rooms or halls in which men and women may be brought together to have their social, moral, and intellectual wants supplied? The Committee believe that recent events in the history of the country impose upon the church the duty of setting forth the fundamental principles that are at the foundation of social order in America. The people need to be reminded that property and culture have no rights that do not impose equivalent obligations, and it is the duty of those thus blessed to teach by precept and example the cardinal principles of religion and morality, which are the basis of all. Unless these principles are embedded in the hearts and consciences of the people, mere physical force will be powerless to defend the most important institutions of society. Employers and all who are looked up to for superior knowledge must impart to those over whom they have influence, the faith of Jesus Christ. The spirit of communistic principles and feeling have exhibited too clearly the fatal consequences of failure on the part of the privileged possessions of power and influence to aid in carrying the gospel to every man. The Committee called the attention of the Convention to the increasing desecration of the Lord's Day by unnecessary work, and asked how the antagonism between labor and capital can be removed when so many men are obliged to employ their Sundays in secular labor.—We have given extended space to this summary, because there is considerable significance in a body of people representing the aristocracy and traditions of the Episcopal church setting itself in earnest about the improvement of the lower classes in society.

HE LEADETH ME.

The schemes of men often prove abortive because they are not wisely formed. The motive may be good, the end sought a worthy one, yet some folly in planning or executing may cause failure. Saul of Tarsus was a man of noble powers, of high culture, conscientious and devout, and fully resolved on doing his best to promote the kingdom of God. He verily thought that the way to accomplish this was by crushing Christianity. But a light and a voice from heaven suddenly brought the bold persecutor to a stand. He yielded at once, with the simplicity of a child asking, "Lord, what wilt thou have me to do?"

Here is an example worthy of all imitation. The great thing is to be right, and we may always be sure that we are right when God leads us. The teaching of experience is that when we plan in our own wisdom we are likely to commit folly, and fail. Men are often very slow in learning the lesson. In their willfulness and obstinacy, one failure leads to another, and they are ever repeating their errors. How much better to stop at once, confess the wrong, turn square about, and accept the rightful guidance. This which changed the fierce persecutor into the faithful servant and apostle of Jesus may be just as effectual in every instance.

The way is a plain one, and the duty ever imperative. In entering on the career of life, happy are those who thoroughly learn this great lesson. For want of it how many lives are made fruitless and wretched. Then to find one whose strength has been wasted through all his best years, brought to see his great mistake too late! Better even then to learn and accept the reality, though but a poor remnant be left. Better enter the gospel harvest at the eleventh hour than not enter at all. The best of all is to enter early, at the beginning, and so be in service the whole day.

In these seasons of spiritual refreshing, so richly enjoyed, when the Master's call for volunteers is sounding through all the churches, it is a favored time for decision and consecration. Whether in the midst of revival scenes or not, the voice of his invitation comes to every one. Why delay or wait for a better opportunity, which may never be offered? An immortal career is before us. We need divine guidance and help. We must have it or perish. Christ needs us, the world needs us, we can not afford to go a step further without God. Every inducement to a right life at all is pressing us to make this the accepted time.

The lesson which applies to the individual life is equally plain to associations. What a field is now open, what a harvest to be gathered for the Lord. True, there are obstacles, placed mostly by the willfulness and conceit of men. The great leader, the captain of our salvation, is ready to receive us, and direct us. How great the folly of reliance on our wisdom, our strength, our devices, which are sure to fail, disappoint and shame us. Rather seek the only infallible guide, in whom we may have implicit confidence; then we shall not labor in vain nor spend our strength for nought, but make every stroke effective.

Nothing without God. Our hand in his.

Ourselves ever at his disposal. There is the path of duty, honor, and success for every church, every body of churches. The work is so great and glorious that we can not afford to fritter away our time on visionary experiments. Let our motto be, Service for God under his leading.

CHRISTIAN ASSOCIATIONS.

We are reminded afresh of the importance and power of Young Men's Christian Associations by a circular lately sent out by the Secretary of the International Committee. From it we learn that there are over one thousand such Associations in this country, and about as many more on the other side of the Atlantic. The multitude of Christian young men thus associated unite in setting apart the week beginning with the second Sunday in November, as a season of special prayer for the far greater multitude of unconverted young men, and for Christian work on their behalf. In this observance they ask the co-operation of all Christian people on both sides of the sea.

The theory of the workers in these organizations is to labor as the messengers of Christ and his church. In a vast multitude of homes the twice repeated question of David—"Is the young man safe?" has never yet received a joyful answer. It touches the sorest anxiety felt in those homes. These bands of Christian young men, therefore, who are seeking to relieve just such anxieties, appeal strongly to our sympathies.

The circular states that the Associations are making decided progress. Those on this Continent are banded together as State and Provincial Conventions in twenty-four different groups, eleven of which employ a secretary to correspond with and make them mutually helpful to one another. Forty-eight societies own buildings worth over two millions of dollars. One hundred and five employ secretaries devoted wholly to the work. Ten years ago there was hardly a single Association building, and not half a dozen secretaries, so that in these respects the societies have been growing rapidly.

But the field before them yet untouched is immense. Among the 800,000 employees along the 80,000 miles of American Railroads the International Committee are sending their visitors. A few vigorous organizations of Christian Railroad men have been formed. The influence exerted by these during the recent strikes was in every instance helpful to the friends of peace and order. At more than one point serious disaster was averted by their wholesome restraint. Though this work is still in its infancy, a beginning full of promise has been made.

At the South a few years ago hardly a dozen Associations existed; now over one hundred report their work. Organizations have also been effected among the 30,000 young men in our colleges and schools, and for the first time the International Committee have secured a secretary for this branch of the work. The number and vigor of these Associations make it evident that Christian young men are becoming more active than ever before in effort to benefit those of their own age.

These seasons of united prayer on behalf of their work have in each year been signalized by many revivals, in which numbers of young men have been added to the churches. The present year there is promise of an observance by Associations and churches more general than ever before. At this season, too, gifts as well as prayers are offered. The International Convention, in making the appointment, recommended the taking up of a collection at some service of the day or week in aid of this large and important work, which they have instructed the International Committee to prosecute at the South and in the West as well as among the Railroad men and the Germans. The sums thus contributed are generally quite small, but so many churches and associations forwarded collections last year that the total amount was large enough to be very helpful in the general work.

At the recent Episcopal General Convention in Boston, one of the delegates, a Railroad President from Cleveland, Ohio, testified to the value of the Association work on behalf of Railroad men, and its restraining influence at the period of the strikes. Twenty-five hundred men he said had met in Cleveland at night, and deliberately voted to march through the city and sack it. They were deterred by the presence and words of a Christian Railroad President, who simply preached the gospel to them. They were ready to listen, he said, because for years the Young Men's Christian Association had been doing effective work among them. It is the object of the Railroad visitor of the International Committee to promote and extend this work at the Railroad centers of the country.

But this is only one of the directions in which the Associations are doing a real work. We recently referred to the practice of the Associations in some of the cities of Maine, of sending out devout laborers to remote sections, and to places more or less destitute of religious instruction. Great good has often followed from these meetings. It would be singular if there were not some objections to some of the results of such work. But of these we are not aware.

Meanwhile we trust that the week set apart for prayer for the Associations and their work—Nov. 17—will be duly observed. Seasons of deep religious interest have in previous years begun with

this week of prayer, and it should always be desirable to awaken and promote such interest as that.

CURRENT TOPICS.

—THE National Congregational Council, recently held at Detroit, has served to register more or less distinctly the average conviction of Congregationalists on current subjects, we take it, whatever else it has done or failed to do. The very great fears of the very little State of Rhode Island that "regularly recurring" councils of this kind tend to ecclesiasticism, or worse, do not seem to be generally shared by other localities, for the protest had a brief, good-natured hearing and then another Council was straightway arranged for. One of the significant features of the Council was its disapproval of a resolution by President Bascom, of the Wisconsin State University, putting denominational colleges and State Universities on a level as to the support due from the churches. While expressing a purpose to do what could be done to promote Christian culture in these State institutions, the Council made itself understood, though none too emphatically, in its preference for the denominational schools. We do not learn that any attempt was made to express any formula of belief, which omission was eminently Congregational. The Council was well attended, its utterances timely and its influence can but be beneficial to the churches.

—How refreshing are truth and candor. After giving General Howard high praise for his conduct of the Indian campaign, the *Chicago Tribune* says:

The motive for the various small and malignant attacks in the newspapers upon General Howard are not far to seek. He is "a Bible-chief," or in other words, a Christian; and it is the fashion among many of the younger men of the newspaper profession—that class who try to be "smart"—to presume that no good can come out of Israel. We believe in awarding honor where honor is due, and that honor is due to General Howard no candid man who has read the history of the campaign can doubt.

—To relieve our friends of the *Examiner* and *Chronicle* we will say that "the question at issue was finally settled at Fairport" in the following terms:

We believe it to be the duty of all Christians, as such, to partake of the Sacrament of the Lord's Supper. We also affirm that our pastors and churches can and should withhold the elements of the Eucharist from any and all persons who are known to be unworthy.

We also agree that the same is "an endorsement of sound Baptist principles"—in perfect harmony with Freewill Baptist doctrine from the beginning. The difficulty with our close Baptist brethren is that they are too free, for we know of several instances where they have not only invited to the table (by their form of invitation) persons notoriously unfit to be there, but have also presented the elements of the Eucharist to them.

For one year's subscription in advance—\$2.50—we will give the "Morning Star" from now till Jan. 1, 1879.

—REFERRING to the recent decision of the Presbyterian Synod of New Jersey, which practically forbids women to speak in public, the *Independent* says:

It is with no disrespect toward the greatest and wisest (save Moses) of the inspired writers that we declare that it is always with a sense of shrinking shame that in this day we hear an argument against woman's activity in any sphere which she can fill drawn from the subordination proper to her sex. What subordination there is based on woman's smaller physique. It is a physical subordination, prominent in rude and barbarous societies, which rule by force. Women may also average smaller brains, and may not, on the average, think as strongly as men; but this does not create a sexual subordination. It is absurd now and here for a strong woman to be imagined in subordination to a weak man. Ridicule as one may the "spirit of the age," it is the opening Providence of God, and the Synod of New Jersey is powerless to withstand it.

In this connection the following incident is not without its force:

During the session of the same Synod which condemned Mr. See a crowded woman's missionary meeting was held in connection with the Synod's meeting in one of the largest churches—the church of the prosecutor—and at least two Presbyterian ministers were present and took part with the women in the service.

—A CLERGYMAN of the M. E. church in Michigan was recently deposed from the ministry of that body by the Conference for holding and teaching the Universalist doctrine of probation after death. Whereupon the *Star* in the West (Universalist), commenting on the case, says:

When he became a Methodist preacher he solemnly pledged himself to teach the doctrines of the church; when he changed his views, he should have withdrawn quietly and not put the church to the trouble and expense of a trial. The Conference did the only thing it consistently could do, and we can see no just reason to complain of its action.

That is a most sensible and forcible way to put it. While there should be elasticity enough in any church organization to admit of many minor differences of opinion, it seems equally plain that to hold and teach essential doctrines, which clearly antagonize the well-known and accepted standards of belief is schismatic, tending to discord among brethren, and to the last degree, dishonorable. The various church organizations are sufficiently numerous to afford a place to all

shades of belief, so that the assumption of any particular man against all the wisdom and uniform conviction of his whole church is rendered entirely unnecessary and mischievous.

—GENERAL interest attaches to that portion of the report of the Executive Committee of the American Missionary Association relating to education, which was presented last week at its meeting in Syracuse, N. Y. Religion and temperance are reported to go hand in hand in the colored schools in the South. Whole classes of graduates are reported as "all followers of Christ." Meanwhile the better classes of Southern citizens are showing a deepening sympathy with and interest in the work, and the States are more fully providing schools and appropriating money for the education of the colored children. The Association cooperates with them, providing competent teachers, and in some instances extending the time of the schools. The normal school work is, for the present, of great and increasing importance. Of the 5500 students in its twenty-six schools under the care of 134 teachers, more than one-fifth are now directly preparing to teach, and probably three-fourths will teach as soon as they are competent. The industrial training given assists the graduates both for self-support and to be teachers in the practical arts of daily life. The poverty of the people is referred to, and the need of establishing endowments to assist them in prosecuting the needed courses of study. The Association has three theological schools, at Nashville, Atlanta and New Orleans, all doing good work. The students number seventy-four. At Fisk University ground has been broken for the Livingston memorial hall, intended to be a training school for missionaries for the African field, with a special course of instruction.

—THE same report speaks as follows of the general missionary work of the Association:

The African mission was a year ago in great weakness. There have been found during the year three men of negro race, a minister, a physician and teacher, all born in slavery, all educated since the war, who with their families are on the sea sailing for Africa. This is the beginning under the Association of this foreign work by freedmen trained here to work for Africa. To re-enforce them, and finally to establish schools and churches there, is the aim of the Association. The work among the Chinese on the western coast has been carried on in eleven schools by seventeen teachers, with 1155 pupils. A Christian association and home has been kept up by the Chinese converts, the Barnes school building erected, and, despite the occasional hoodlums, outbreaks, the work progresses.

Of its Indian work, the report recognizes an improved administration of a bad policy. Six Indian agents are nominated by the Association and have done good and faithful service. The objections against the whole system of reservations and rations, and of dealing with Indians by treaty and as tribes, are stated. Three missionaries have been sustained among the Indians, and seven teachers, two churches, with thirty-seven members, and five schools, with 287 pupils. The hindrances are many, the progress slow, but real and evident. The total income from all sources for the year has been \$209,695.26; expended and due, \$179,279.17. A year ago the debt was reported at \$93,232.99; it is now \$62,816.90, a reduction of \$30,416.09. This has been accomplished by economy of administration, reduction of appropriations where it could be done without seriously impairing efficiency, and by realizing from the sale of assets now for the first time available. The report makes an earnest appeal to the friends of the Association to wipe out the remainder of this indebtedness.

—THE labor-question has already brought several petitions into Congress, the petitioners generally asking for government aid in improving their condition in their present locations or in getting to desirable places. Many wish aid in moving upon lands belonging to the public domain. Mr. Garfield presented a petition Thursday, signed by 210 men of color, asking assistance from Congress to go to Liberia, making it their permanent home, and saying that a very large movement of that sort was going on among them. The petition was read and referred to the committee on education and labor, together with a letter from the Rev. Dr. Sampson. It sets forth the difficulty under which the colored people labor in sustaining their families in the face of competition from white labor, and asks that an allowance of \$100 each be made to emigrants to Liberia, under the auspices of the colonization society. We trust that out of these impractical requests something practicable and helpful may come.

—THE *Journal & Messenger* comes across the following question and answer as reported by the Committee on Church Policy and adopted by the General Conference:

Question. Is it proper for any church to invite a minister to administer the Lord's Supper who rejects the atonement, or to baptize, who has not himself been baptized? Answer. No. It seems that the J. & M. rather likes this, and thinks we are tending strongly towards the "Regulars." It says: "If our Freewill Baptist brethren enforce that rule, they must surely be close communionists." Bless you, brethren! We have always been the most regular of the Regulars, and the closest kind of close com-

munionists. The Freewill Baptists commune only with Christians, while the other Baptists commune with church members! By the way, will our contemporary tell us sometime what the action above quoted has to do with close communion anyway? We long to know.

TO OUR PATRONS.

We are able to announce to our readers that the accustomed features of the *Star* will be continued through the coming year, with such additions and improvements as we may be able to make. One or two offers appear elsewhere on this page, and subscribers will be informed next week by circular of a liberal offer to induce them to aid in the circulation of the paper. Thankful for past patronage, we believe that we shall be able to make the *Star* still more worthy of it in the future. Our departments of religious and secular intelligence, of help in Sunday-school work, of family reading, of correspondence, and of articles of a special literary and religious character, will be as complete as we can make them. With an able corps of special contributors, and with the department of denominational news as full as it can be made, we confidently hope to make a paper that no Freewill Baptist family at least can afford to do without. We urge every friend of the paper to do his utmost in increasing its circulation, for we believe that he would thus be doing a real Christian work. Let the spirit of faithful, united work that prevailed at the General Conference in Fairport, be put into the effort to extend the circulation and influence of our publications, and blessed results will follow.

MAPS of our Foreign Mission field may be obtained at this office, at the Western office, or of Rev. J. L. Phillips, Pascoag, R. I. Price, one dollar.

OUR BOOKS, including Registers, are for sale by Penfield & Co., Hillsdale, Mich.

BRIEF NOTES.

We must use the word *ought* with a little more discrimination hereafter. Joseph Cook says "God is in that word ought."

The Episcopal convention immediately tabled a resolution expressing sympathy with the movement to sever Church and State in England.

The Paine Memorial Hall, lately erected in Boston under such expansion of mind hopes, was sold Saturday by auction, and brought only \$55,000.

It is not very long since a Sunday game of base-ball was reported in the St. Louis, Mo., papers, as having occurred in that city, and now the Monday papers report a base-ball which occurred there last Sunday, for the championship of the Mississippi.

The Presbyterian Synod at Newark, N. J., has immortalized itself. It has voted against the Rev. Mr. See's higher-life holiness doctrine—110 to 3, and has voted to suspend the Rev. John Miller for heresy on the doctrine of the trinity—100 to 2.

The New Hampshire Sunday-school Association will hold its next annual convention in Nashua, Nov. 5, 6, and 7. Dr. Vincent will conduct a normal class, and various Sunday-school workers will give addresses.

The Archbishop of Rheims used to say that when he met a man who had the courage to arise early each morning he straightway formed a very high opinion of the firmness of his character.

One of the Secretaries of the Congregational Home Missionary Society stated at the Council in Detroit that during his twenty-five years of work in that position he had received as salary \$25,000 less in the aggregate than it had cost to support his family on a moderate scale.

The experience of the Congregationalists, extending over a long series of years, satisfies them that they can not reduce the number of their Home Missionary Secretaries without greatly impairing the usefulness of the Society.

There is this about Rev. J. D. Fulton—he is rarely inconsistent with himself. He now lones for an opportunity to tell the Boston North Association how wise we were in making short work with the open communion controversy [in the Long Island Association], and how we have been blessed ever since, we parted company with those who profess to love everybody else as well as they have no regard for those of their own household.

The *Standard* asks, apropos of Mr. Pentecost and the Warren Ave. church: "What a church follow a man when he leads them wrong, because of their confidence in his word, Christian life and character?" The N. W. *Christian Advocate* answers: "Robert Hall led his church 'wrong' in the same direction, and Charles Spurgeon leads his 'wrong' today. Yet the *Standard* endorses both these great preachers as fully as Warren Avenue church does Mr. Pentecost. How is it that what is wrong in Boston is all right in London?"

The Centenary Methodist church of Chicago, (the largest in the city) reports that of the converts from the Tabernacle meetings of last winter 133 were apportioned to its care. Of these: 22 could not be found, 40 declined to join, 24 were already members of more than two years' standing, 78 joined on probation, and 12 were received into full membership. Doubtless this is a fair specimen of permanent results shared by the other churches. The figures are highly suggestive.

The National Convention of the Woman's Christian Temperance Union held a four day session last week in Chicago. Representatives were present from twenty states and territories, and reports from the various auxiliary Unions showed gratifying progress. The tone of the convention was eminently hopeful, the action taken, in the main, wise and practical, and we may hope much for the future from this strong force of workers in the temperance field. Mrs. Anna Wittenmeyer, of Philadelphia, presided. Miss Frances E. Willard, of Chicago, is Corresponding Secretary.

Poetry.

MY FATHER MADE THEM ALL.

BY J. W. BARKER.

"All things were made by Him; and without Him was not anything made that was made." I remember in times of my boyhood, When the world seemed strong and new, And to all the vexing questions That with my boyhood grew, There came this soothing answer, As dew on the flowers fall, And I listened as to music:— "My Father made them all."

Long years have passed in silence, Those lips of tenderest love, And the spirit, worn and weary, Hath found its rest above; But now in the hush of evening, And at morning's quiet hour, These words come on the whispering winds, With all their olden power.

I could see the stars above me, Upon their field of blue, And they seemed so fair and golden, So charming to my view; And the earth was fair and flowery, And I loved it passing well, But whence these forms of beauty My heart could never tell.

I shall bless the loving Spirit That taught my heart the truth, A lamp to guide the steps of age, And guide impetuous youth; For when in the mystic shadows Of doubt I seem to stray, And wandering in this desert land, I well nigh lost my way, The same sweet voice I seem to hear, As the silvery echoes call, It quells each wild, tormenting fear, "My Father made them all."

O ye who press the flowery path, Where science breathes a sweet perfume, Who wander o'er the inviting fields In search of flowers of fadless bloom; Let the soft radiance of this truth, On every doubtful vision fall,— On stubborn age or fiery youth,— My Heavenly Father made them all.

Family Circle.

HOW EVERYTHING CHANGED.

John Lewis, the drunken carpenter, had left off drinking just one week. On Saturday night, when he had returned home from his work, with his whole week's wages, he said:

"Here, Mary, you'll be wanting to go a marketing, directly, I suppose; there's the money," throwing it into her lap.

"Can it be possible?" she thought, "seven dollars and a half!" "Is all this for me, John?"

"Yes," said John, "and I hope you'll spend it well."

"I hope," said Mary, trembling, "you haven't done anything wrong to get so much, John."

"No, my lass," said John, while his heart trembled with emotion; "I have done wrong long enough, and I am going to do right for the future."

"Get your bonnet and shawl, Mary, and let us both go to market."

John then told her his decision; hoped she would forgive him for the past, and help him to better in the time to come; to all of which Mary listened, with trembling joy and interest. Their conversation was soon interrupted by approaching the butcher's. He thought they wouldn't want much, so he continued looking at his stock of meat with his back toward them.

He was soon aroused, however, by hearing John's voice, "I say, guvener, what's this leg of mutton a pound?"

"The idea of your asking such a question!" thought the butcher; but in a moment he said, "sixteen cents!"

"Take it down and see what it weighs," said John.

"Yes," said the butcher thinking to himself, "I'll weigh it, and that will be enough for you I know."

"It weighs just eight pounds, and comes to one dollar and a quarter."

"I'll have it," says John.

"Yes," thinks the butcher, "when you've paid for it."

"Here Mary," said John, "give him the money."

So Mary brought out the gold-piece and laid it on the butcher's block, carefully, as if she was afraid of rubbing the gold-stuff off.

The butcher thought probably that the money was bad; so taking it up, he bounced it hard upon the block to test its quality, but when its ring assured him that all was right, in a moment his face changed its expression and his voice its tone, while he said, with great politeness:

"Can I send it home for you, sir? And is there any other article, beef, pork, etc.?" while the change rested between his fingers.

"No," said John, feeling rather vexed, "nothing else to-night."

"Thank you, sir. You live at No. 20 Broad street, don't you?"

"Yes," said John.

We won't follow them to the other places, and will only say that each shop-keeper was surprised and pleased to receive large orders and, as a matter of course, showed an extra amount of politeness.

Meanwhile, the children at home had their talk about the matter.

"How funny," said Tommy, "to see father and mother go out to market together!"

"Yes," said Sally, "isn't it?"

A sharp rap at the door disturbed them.

Sally went to the door, and there stood a butcher-boy with a basket and a leg of mutton.

"Does Mr. Lewis live here?" said the boy.

"No," said Sally, "there is no one of that name lives here."

"It's strange!" said the boy, "I was told this was the house. Isn't this No. 20?"

"Yes," said Sally, "this is No. 20, but no one of that name lives here."

"Well, who does live here?" said the boy.

"My father and mother and us," said Sally.

And what's your father's name?" said the boy.

"They call him Jack Lewis," said Sally.

"Well, that's the same man; mister and Jack's all the same," said the boy, "and here's a leg of mutton for him."

"Oh! I'm sure you're wrong," said Sally; "we never have such things as come to our house."

"But I tell you it's all right," said the boy, "and it's paid for."

"My word," said Tommy, "isn't it a whopper? Only fancy if this was ourn wouldn't we have a tuck in for dinner?" and the little fellow danced about the room for joy; and while he was cutting his capers in this manner, another knock was heard at the door.

"Here he comes," said Tommy. But on opening the door, a baker's boy presented himself with three large loaves.

"Does Mr. Lewis live here?" said the boy.

"Well," said Sally, thinking it strange, "my father's called Jack Lewis, if that's him."

"All right, here's these loaves for him."

"Are they paid for?" said Sally.

"Yes," said the boy, "come, make haste."

"I'll take 'em in seeing as how they are paid for, but we never have such big loaves as them, and I'm sure you'll have to fetch 'em back again. There's a mistake somewhere."

"There, that's all fudge," said the boy, and off he went.

"My word," said Tommy, "ain't they busters? See, sister, they are new, and well baked too, ain't they? Only fancy if they was ours, wouldn't we make a hole in them soon?"

And again he started off with a dance and a shout, in the midst of which another rap at the door was heard.

"Here they are," he said, "I'll bring them to the door."

But upon the door being opened, there was a lad with parcels of tea, sugar, coffee, etc., and the same question was asked. But Sally by this time had decided to take all in that was paid for, at the same time telling each one: "They mustn't be surprised if they had to fetch them back again."

The grocer sent potatoes and cabbages; the buttermilk, eggs, bacon, and tutter, and other articles from different shops arrived, until the table began to be quite full.

"I do wish father and mother would come home," said Sally. "Suppose a policeman was to come up and find all these things here, what could we do?"

"I wonder," said Tommy, "whether father's going to keep a shop?"

"Don't be silly, Tommy. It would make you still, I know; if we were all to go to prison," said Sally.

In the midst of this dialogue, much to the joy of the children, father and mother returned, and soon told them that the things on the table were for the coming week, and that all of them would have a share if they were good; and giving them a piece of the new loaf and a bit of cheese, off they were sent to bed. But quietness was out of the question. No sooner were they up-stairs than they began to talk of the morrow's feasting, and their tongues made such a noise that it awoke the other children, and then Tommy had to tell them that down stairs there was such a whopping leg of mutton, and such big loaves, and lots of other things; and they soon set up a shout which brought the mother to the foot of the stairs, and she said:

"If you children don't be quiet, you shan't have any pudding to-morrow."

"Pudden, pudden," said the little ones; "what's that?" And again the voice of Tommy was heard telling the others that down-stairs there was flour and currants, and that on the morrow mother had promised to make them a plum-pudding. Of course with this additional piece of news, was it any wonder that their eyes were not much troubled with sleepiness, and that long before the time for getting up had arrived, Tommy was showing them by the aid of the pillows, how big the loaves were, and how mother would make the pudding, and then they wished for the time to arrive when they might be able to experience in reality that the "proof of the pudding is in the eating."

However, the day was at length fairly ushered in, and it is more easily imagined than described how the day passed away with so much to talk about and so many things to enjoy; and in the afternoon, while all were seated around the table, mother brought out a plate of rosy ripe cherries, was it any wonder, when the children set up a shout of joy, that Mary's heart was too full to contain its emotion? And while the children were making ear-rings of the cherries, she drew close to John, and kissing him quietly, the tears trickling down her cheeks meanwhile, she whispered in his ear: "We may be happy yet."

And so it was, for in a short time John

found that he could buy clothes for his children, and then for himself and wife. Soon he moved into a better neighborhood, and soon after he began to put his savings in the Building Society, and this enabled him to build a house for himself. Meantime, the master, finding him more than ever attentive to his work, appointed him as foreman, at advanced wages. And step by step he arose until he became a master himself. He has built a nice row of houses, from which he receives sufficient to keep him without work the remainder of his days. His son Tommy is now a physician with a good practice, and the rest of his children have been well educated; and, added to all this, he and his wife are consistent members of a Christian church.

A TERRIBLE CASUALTY.

"Yes, it was a terrible thing; a great shock to us all. His poor wife and those darling children. Just a chance, as one may say, or perhaps, as the preachers would put it, a mysterious dispensation of Providence. Did you ever see such beautiful flowers? I declare that solid column of tuberoses, to symbolize a life broken off in the middle of its career of promise, is just perfection. How handsome he looks, too. I see by the inscription on the plate that he was only just thirty. What a casualty!" So rattles on one of the "five hundred friends" who thronged George W.'s parlors—or rather those of his wife, perhaps of his creditors—on the day of George's funeral. "But how did it happen? I have not heard the particulars. Just saw the notice of the funeral, and hurried up."

"Haven't heard? O, it happened this way. The family were all out of town, and George, poor fellow, attacked with some slight summer ailment, went down stairs for medicine, and it is supposed took poison by mistake. When the stupid servant found him he was in a terrible condition, and by the time she brought a doctor it was too late to save him, though he lingered in great agony for three days—long enough for his heart broken wife to come and see him, but not for him to recognize her."

"What a dreadful casualty!" says the friend, and the service proceeds: "Earth to earth, dust to dust, ashes to ashes," spirit—where? That depends.

Was it a casualty? This is the true statement of the case. George W.—was a good fellow, a handsome fellow; the pet of drawing-rooms till he married the prettiest girl of his "set," and the pet of dinner and supper parties afterwards. He had even been a church member once in his boyish days; but that was long ago, and had been put away with other "childish things." Now he was a man, a father, a rising young lawyer, generous. "Nobody's enemy but his own," his friends said—a cabalistic phrase which has come to have but one meaning. His wife never suspected the habit which had been gaining upon him so rapidly for the past few months when she departed with her little ones for their summer's country rest and refreshment, saying: "Now don't mope in the house, George; go out and enjoy yourself; see your friends and have a good time." And he took a "good time" according to his definition of the term. There was no one at home whose opinion he valued now, and night after night he stumbled in with barely sense enough to get to bed, sleep off the effects of one carouse, and begin another next day.

"Aren't you going this thing too strong?" asked a friend who saw him to his own door-step the night of the "casualty." "You'll find it hard to knock off when the old lady comes home."

"Mind your own business, and don't call my wife names," said George, as he closed the door without bidding his friend good-night.

Somewhat that night's sleep did not come as easily as usual, and after tossing wearily for hours, the poor victim exclaimed: "I'm awfully thirsty. I believe I am in a fever. I must have another drink." So he groped down the stairs, found his way to the side-board, and a great draught of brandy followed all that had been already taken that evening. Then another, and another. Reason was quite gone, sense almost, as the fated wretch discovered the bottle to be empty. "Here's another," he stammered, as his trembling hand grasped a similar flask, and raising it to his lips he drained at least a wine-glassful of some poison he kept in the house, and which had accidentally been placed on the side-board.

Was it a casualty, this substitution of one poison for another, the quick for the slow? Was it a casualty that, stupefied with drink, the dying man sank down without a thought of calling for assistance, and was found in the morning past all human aid? Are the heaven and hell which are to come after death casualties; or is it as sure as the word of eternal truth, "no drunkard shall enter the kingdom of heaven?"

Ah! there is no chance in this life. "As a man soweth, so shall he reap," and the seeds of the social wine-cup are like the dragons' teeth of the ancients, and spring up, sooner or later, a crop of armed enemies ready to hunt their powerless victim to the sure end of a drunkard's grave.

Let us rather, while dropping tears of natural pity at the fate of one, so promising and so bright, thank God that the end came so soon, before other crimes followed in the track of their instigator; before innocent children were led to follow in the steps of their wretched father, and the man who was only his own enemy because also the enemy of every one else.—Good Words.

HOW BOBBY MADE PICTURES.

"Oh, my! ain't that just lovely!" and Bobby stood looking admiringly at the picture his sister Alice was just finishing. "I wish I could make pictures as you do, Alice."

"What would you say, little brother, if I told you that you made lots of pictures every day?"

"I should say that you were telling me a real story; because I tried to draw old Jack's picture the last day he was here, and all the boys made fun of it. And really it wasn't one bit like him either."

"No? Well, listen, and I will try to show you that you are a real artist, constantly making pictures. But first you must tell me everything that you have done to-day."

"Well, the first thing that I did this morning was to slap Mary. You see, Alice, she would not let me have kiddy to make a horse of, and so I slapped her. And then she slapped me, and mother put us both in the corner for a quarter of an hour. Then Mary made faces at me, and I made faces back at her, but mother did not see us; and when the time was up she said we might go to the barn and get some eggs."

"Well, what next?"

"We had lots of fun, only I broke three eggs, Alice."

"How?"

"I put them in my pocket and forgot all about them, and rolled all down that pile of hay (that old speckled hen—it was all her fault, she won't lay anywhere else but at the very top of the pile), and smash, smash, went the eggs, and I could not stop. And oh, how Mary laughed when I put my hand in my pocket, and it was full of egg."

"And then?"

"Why, then mother spanked me. But, Alice, mother's spankings don't amount to much. I just cry because I know she expects me to. But—"

Alice put her hand over Robbie's mouth, and said, "What did you do after the spanking?"

"I changed my clothes, and then Jim Clausen came for me to play a game of ball, and mother forgave me about the eggs and said I might go. It was real good of her, and I don't intend to put any more eggs in my pocket. We had a real splendid game."

"After the game what did you do?"

"I lay down under the trees with the rest of the fellows. Then John Cobbles, he slapped Eddie Willis in the face. Then I told him to let Eddie alone, and he said he wouldn't. So I made him."

"How?"

"Gave him a whipping. After that I came home and got my dinner. Then after dinner I went with Tim and Jerry Flanigan to the creek. We caught some fish, and found lots of curious things besides. There's lots of water rats in the creek."

"Indeed! And what next?"

"Well, never mind what next. It is of no consequence, and I don't want to tell."

"Oh! but you must tell me all; if I am to tell you what pictures you have drawn," said Alice.

"Will you promise not to tell?" said Bobby, getting very red in the face, and drawing a little behind Alice.

"Swear engines shall not draw it from me, Bobbie."

"Well, then, after Jim and Jerry had left me, I met Nellie Rush, and Alice, she's a real pretty little girl. She was dressed in white with a blue sash, and such trim, pretty button-gutters; and she had a little basket full of grapes; and she was taking them to the widow Gibson, who is very sick."

"And you went with her, eh?"

"Well, I went to carry the basket. Nellie was afraid the grapes might stain her dress, and then it was getting toward night; and I took Nellie home, and then, Alice, when I bid her good-bye, I kissed her."

"Bobbie, I am shocked!" said Alice with becoming gravity.

"Well, I don't believe I did anything wrong," said Bobbie, stoutly, turning round on his heels several times. "Nelly did not say it was wrong."

"Nelly is not a judge. What did you do next?"

"I came home and got my tea. And now, Alice, you see I am not an artist, after all. I have not made any pictures that I can see."

"Sit down here, my dear little brother, and I will prove to you that you have made at least ten pictures to-day. The first picture is a scene in a pretty dining-room—a little boy, aged ten, and a little girl, aged seven, quarreling about a cat, and slapping each other. The second picture is the same little boy and girl, in different corners of the same room, making faces at each other. The third is the same brother and sister in the barn-yard, the brother holding up his hand covered with the eggs he has carelessly broken, while his sister with her pinafore full of unbroken ones, stands laughing at him. The fourth is this boy getting a whipping he well deserved. The fifth we will call a game of ball. The sixth is this same little brother of mine whipping a big boy, who was ill-using a boy much less than himself. The seventh is the three boys on the banks of a lovely creek. They are pretending to fish; but are really far more interested in water-rats and what old Jack calls 'varmint.' The eighth is a scene in a shady lane. The figures in the foreground are a brown-eyed, curly-haired, white-robed little girl, and a blue-eyed, yellow-haired, rosy-cheeked little boy, with his boots over his pants, his cap either on the side or the back of his head, and a fishing rod over his shoulder. And this audacious little boy is kissing the sweet, innocent little girl. The ninth is this little boy and girl prattling and paring at Colonel Rush's garden gate. The tenth is my dear little saucy brother admiring and tripping up his older sister at the same time. Now, have you not been an artist to-day?"

"Oh! but these are not pictures like yours."

"No, dear. Yours are real live pictures, that move and think and talk; while mine are only so much paper, pencil and paint."

"Oh! yes, they do. Men and women watch them every day; and there is somebody very good and great who not only sees them, but preserves them for us to see again in another life. Bobbie, the pictures we make in our childhood we shall see again in heaven. So, darling, let us make them beautiful and innocent, so that we shall not be ashamed of them when we see them in the light of eternity.—Independent.

Literary Review.

REVIVAL OF REFRESHING. A History of American Revivals from 1740 to 1877. With their Philosophy and Method. By Rev. Chas. L. Thompson, D. D. Chicago: Fairbanks & Co. Octavo. pp. 483. (\$2.00).

The work of preparing anything like a comprehensive and permanently valuable history of American revivals for the long period named above is one demanding patient research, a fervent spirit and a judicial mind, as well as a ready pen. The volume before us bears evidence of the possession of some of these qualities on the part of the author, and the result is a very readable book. The first seven chapters are devoted to a general review of revival work under Whitefield, Nettleton, Baker, Finney and others, and they summarize in a very compact form the work accomplished down to 1837-8. The rest of the book—twelve chapters—is occupied with an account of the various features of what is commonly called "modern revivals," as developed under Hammond, Moody and Sankey, White and Bliss, and the "Bible readings" of Morehouse, Needham and others. Considerable space is devoted to "Gospel Temperance work," as conducted by Murphy, Reynolds and Miss Wileard.

It will be seen that the author's interest in his subject has centered mainly in the evangelistic work embraced by the near past and tending to important results in the near future. The author frankly states his design in the preface when, speaking of himself, he says: "He has written in the hope of helping the Church in her present revival work. He has therefore given much space to an account of present revival movements. Such an account must, of necessity, be rather of the nature of a sketch than of a history." We think the intelligent reader will heartily agree with the author also in the statement that "said the work of the revival scenes of this day it would be difficult, if not impossible, to write an abridging history of these times."

We are already beginning to realize somewhat unmistakably that the margin between the results of our best modern evangelists, as heralded in the newspapers, and as impartial history must record them, is very large, even painfully so in some cases. The real history of the work accomplished by our living revivalists will be written by an impartial pen, moved by the power of personal attachment, and many years hence.

We confess to a good deal of surprise at the strange omission from this volume of anything like a history of several of the, at least, notable revivals of the country, while others less noted are given liberal space. For instance, we find that Jacob Knapp, the widely known Baptist revivalist, is mentioned in a page or two, while Daniel Baker, the Presbyterian evangelist of the South, is treated somewhat exhaustively through sixteen interesting pages. Mr. Earle, the living Baptist revivalist, claims less than a page from the author, while Hammond, certainly not better known nor more successful, is given an entire chapter. The modest reader will be apt to notice that Mr. Graves, another Baptist revivalist, is not even mentioned in this "history of American revivals."

Doubtless Dr. Thompson has felt obliged, under the pressure of work laid on him as editor of the *Interior* and city pastor, to write mainly of those whose work was most familiar to him, and to lay hold of material most readily accessible.

On the whole, this book will prove a real addition to the literature of Revivals, and will no doubt find a welcome wherever good and useful books are appreciated.

BIOLOGY, with Preludes on Current Events. (Boston Monday Lectures.) By Joseph Cook. Three Colored Plates after Beale and Frey. Boston: James R. Osgood & Co. 1877. 12mo. pp. 325. (\$1.60).

Joseph Cook's Monday lectures had become classic even while they had a no more stable presentation than that of the daily and weekly press. That they should find this more permanent presentation in book form is natural and fitting. No man in modern times has so fearlessly set forth the science of life as he has, nor so completely answered the objections raised by materialists and transcendentalists against the essential teachings of the Bible. His lectures, delivered in Boston, have not only been models of culture, but they have also been models of argument—learned, kind in spirit, pure in diction, and generally convincing. They have attracted the best audiences that New England could afford, and although they have advanced theories that in a few cases have been criticised by the orthodox philosophy, they have in the main won the approval of the Christian church. Even those thinkers whose theories the lectures oppose have expressed admiration of the learning and spirit displayed in presenting them.

It would be natural that such volumes as these lectures make should find their way into the libraries of clergymen, and of students of moral philosophy, and of every person interested in the development of life-forces. The present volume contains thirteen lectures, comprising those dealing with Huxley and Tyndal's materialism, the theories of certain scientists on living tissues, the problem of nervous action, Emerson's views on immortality, and the famous lectures on that pregnant question, "Does Death End All?" We shall not attempt to analyze the lectures. They are too well known to all persons who read to regret that. And they have been too eagerly waited for to need more than the announcement of their publication. The "Preludes" in this volume which introduced seven of the lectures impart to it a popular character which will be generally appreciated, while the colored plates, illustrating the origin of living centers, their growth and movements, and the distribution of life-force fibers to muscle, greatly aid in comprehending the nature and force of some of the theories presented.

The second volume, which will contain a discussion of the views of Theodore Parker, will soon appear, and will complete the publication of the lectures delivered last season. We wish all our readers the privilege and influence of their companionship.

CHRISTIANITY AND HUMANITY. A Series of Sermons by Thomas Starr King. Edited with a Memoir, by Edwin P. Whipple. Same publishers, etc. 16mo. pp. LXXX. 380. (\$2.00).

These sermons will find a cordial welcome. The volume is aptly named. Like their author, the sermons are full of that rare combination of love to God and love to man that makes a person in the best sense a Christian. We do not say that it makes one a complete Christian. But in the presence of that loving, self-denying, devoted and helpful spirit which Mr. King displayed, one hardly wishes to raise any question of creed or of theology. Mr. King held always and firmly to a belief in Christ as the express image of God, as the Son who reveals to us the Father, as

the Redeemer through whom we are saved. Thus his sermons have a warm, throbbing life in them, expanding the heart at the same time that they lift the spirit. His familiarity with French and German critics of the Bible never shook his faith. "To many of our present young students," says Mr. Whipple in his Memoir, "exegesis practically means ex-Jesus;" but this was never true of Mr. King. His premature death removed him from a world full of friends and from great usefulness. This volume will help to perpetuate the one, and will be a cherished memento to the others.

ADRIAT IN THE ICE-FIELDS. By Capt. Charles W. Hall, author of "The Great Boatsman," etc. Boston: Lee & Shepard. 16mo. pp. 326. (\$1.00).

This volume narrates the experience of a party of six persons who, not many years ago, spent a season in fowl-shooting near the mouth of the St. Lawrence. Their adventures and mishaps by day, the stories and amusements with which they whiled away the evenings and by and by the thrilling experiences of four of the party who, by the breaking up of the ice, were sent into involuntary wandering amid the vast ice fields, which in the winter and spring fill the St. Lawrence, are vividly portrayed. The perils of these wanderers, the shifts to which they are driven to get fire, shelter and medicine, and their final escape by a sealer, the author uses "to give interest to what is believed to be a reliable description of the ice-fields of the Gulf, the habits of the seal, and life on board of a sealing steamer." We have been highly interested in perusing the narrative, not the least on account of the knowledge to be gained from it of the habits of the birds and animals that are described in it. Whoever has a love of adventure or an appreciation of Nature, will enjoy the pages which Capt. Hall has given us.

The same publishers issue a little volume on *The Telephone*, which will be likely to get a popular reception. It gives some account of the phenomena of electricity, magnetism and sound, as involved in the action of the telephone, with directions for making the instrument itself. The mystery and curiosity which center in the telephone, are the more remarkable on account of the simplicity of its construction, and will make the little volume the more eagerly read. It is written by Prof. A. E. Dolbear, of Tufts College, and is illustrated with several useful cuts. The history of the telephone itself, which the author gives, is quite interesting. Its principles, he claims, were well enough known nearly forty years ago, but they have been only recently developed, and he predicts a still more marvelous application of them in the future.—(18mo. pp. 128. 75 cents).

HOUSEHOLD EDUCATION. By Harriet Martineau, author of "Eastern Life," etc. Boston: James R. Osgood & Co. 15mo. pp. 306. (\$1.25).

A woman with children of her own would hardly have dared to lay down rules of household government. She would have been too conscious of the necessary exceptions.

A disinterested person is always the most competent as a critic or adviser, and a theory is the most confidently advanced by those who have never been taught its weakness by experience.

But these remarks are general. Miss Martineau's hints are wonderfully to the point, and practical. She has furnished a book which we would like to see in every household. Her reminiscences of childhood and her observations of children must have been accurate and close to enable her to make such wise suggestions to fathers and mothers. Every page is valuable. We read the book, seeking truth and wisdom, nor are we disappointed.

The book was first published nearly thirty years ago, when it met with due appreciation. The statements in her "Autobiography" respecting her unhappy childhood have created a new interest in her ideas of household education. This fact, together with the real merit of the book, has led to a re-publication.

The opening chapters treat of the family as a company of learners, each progressing in education as long as life lasts. The child learns by imitation. If he sees his father and mother eager in pursuit of certain ends, exercising patience, hope, courage, or other virtues, he will speedily be interested in exhibiting the same traits. Other chapters follow, giving very valuable hints in regard to cultivating the different powers of the mind in children: will, hope, fear, patience, love, veneration, conscientiousness, and the intellectual faculties. The allusions to her observations in America would have been different if her visit had been made in the past few years; and her remarks on deaf mutes, we are glad to know, are untrue, in view of the advantages they receive to-day, and the intellectual development to which they attain. Many other features of the book are more applicable to English than American homes. But, on the whole, it is one of the best of family books, in its wise suggestions, deep thought and practical worth.

SAVED BY SYMPATHETIC KINDNESS, and the Grace of God. A Tale of To-day. By M. E. Winslow, author of "Barford Mills," etc. New York: National Temperance Society and Publication House. 16mo. pp. 818. (\$1.25).

We feel no hesitation in giving such a book as this a hearty commendation. It is a good temperance story. The preface leads us to infer that it is founded on facts, and the story is so perfectly natural and true to life that we may easily believe such to be the case. Grace Morton marries Robert Barclay, a talented, intellectual man, and heir to a million dollars. Ten years of happy domestic life pass. When on a political campaign, he yields to the invitation of those with him and drinks wine at a complimentary dinner. Having yielded once he is constantly subject to the same temptation. Next, he joins a club where champagne suppers are in vogue. His course is downward till his wife, alienated from him, remains with the children in Paris, where they had been traveling while he returns home to be a common drunkard and reach the verge of the grave in delirium tremens. His wife's mother undertakes his reformation. Again and again does she assist and encourage him in temperate life, but as often does he fall. Discouraged, he is contemplating suicide, when he is attracted to one of Moody's meetings. The right word is spoken, which results in his conversion, and trusting in Christ he is able to overcome his appetite for drink. His wife is influenced by his letters to become a Christian, and they are reunited, a happy family, founded upon religion. The book will be an encouragement to all temperance workers, especially to those who have friends under the strong fetters of intemperance.

The copyright receipts of Mr. Marcus Wilson from the Harpers, on his series of School Readers, have amounted to about \$200,000.

Literary Miscellany.

THINGS TO REMEMBER.

Eternal salvation is the great purpose of life.

There is no better every day virtue than cheerfulness.

Truth itself, severed from the love of the truth, may be an idol.

Life to him who wishes not to have lived in vain is thought and action.

The greatest misfortune of all is not to be able to bear misfortune.

It is sad but true that we can silence our consciences easier than our desires.

Those men are worthy to be remembered who have left the world better than they found it.

A man's first care should be to avoid the reproaches of his heart; the next to escape the censure of the world.

To the generous mind the heaviest debt is that of gratitude; when it is not in our power to repay it.

Talents are best nurtured in solitude; character is best formed in the stormy billows of the world.

Philosophy is the right exercise of reason, in the pursuit and attainment of a happy life.

All the members, head, heart, hands, tongue, eyes and ears, must be brought into willing captivity to the obedience of Christ.

Of all things, purity in acquiring wealth is pronounced the most excellent, since he who gains wealth with clean hands is truly pure.

When a man begins to love money for money's sake, and not for what it will procure, it is no longer a desire for independence, but the provision of avarice.

"THE AVERAGE PEOPLE."

The Independent thinks better of the American people since witnessing their behavior on the recently wrecked Sound steamer "Massachusetts".

One of our editors, and two, at least, of our contributors were in the company that were on board the "Massachusetts" on Thursday's ill-fated trip which ended so disastrously on the rocks of East Marion, Long Island. We only refer to it now to call attention to the admirable calmness, self-possession and Christian fortitude which seemed to pervade the entire body of one hundred and fifty or two hundred passengers. During these two fearful hours from one to three o'clock on Friday morning, when the wind had just turned to the northward and thumped the boat upon the rocks; when in the thick darkness and rain and hurricane of wind no man could tell on what coast we had stranded nor how far from shore; when the hull was wrenching and crashing with each beat against the rocks, and it seemed as if only a miracle could save all the souls on board from death, we did not hear one scream nor see one woman faint, nor hear one unmanly word. And all through the long hours, until nearly noon, after the ragged hull had filled with water, as it was evident with each moment that the staunch frame was growing less able to stand the strain, and the pounding on the bottom became more ominous, and the time of rescue seemed very long delayed, yet every voice was calm, and they whose best loved ones were near them in deadly danger, mothers with their children, and those who had their loved ones absent from them, all displayed a quiet, unruffled calmness, a self-control, a trust in the wisdom of God's providence that was more beautiful than words can tell. We felt proud of our people, that not only strong men, but nearly a hundred of women, offered perhaps not one exception to this practical trust, courage and common sense. A reason, and we believe the reason, was made evident for this uniformity of calm courage, at which we heard two foreigners on board express their great surprise, in the prayer and praise meeting held the next evening, at which Neat Dow was one of the speakers. Our people believe and trust in God. Probably three-fourths of the women and half, at least, of the men among the passengers had a Christian experience, which had taught them the love and fatherhood of God, and they were not afraid of it. Beside this, we believe that Christianity has been one strong element in diffusing all through our people a calm, quiet strength and a self-poise, which come not admirably under danger and excitement. We think better than we did of the American people—the common average even of them.

LONG-LIVED GREAT MEN.

The death of the ex-President of the French Republic at the advanced age of 80 years suggests the thought that the civilized nations of the earth are for the most part governed and guided by old men. On the 24th of March last the Emperor of Germany completed his eightieth year. This mightiest of the rulers of the world has known adversity as great as his present prosperity is exalted. A boy of 10 he fled with his mother to escape the victorious armies of Napoleon the Great. Forty years later he had to fly a second time from Berlin, and sought refuge in London from the resentment of his countrymen. Marshall MacMahon, Duke of Magenta, and President of the French Republic, is nearly 69. His life has been one of steady progress, but he stands to-day for the first time in his career in an uncertain position. Alexander II, Emperor and Avenger of all the Russias, has not lived three-score of years, but his life has been a most eventful one. In 1861 he performed one of, if not the greatest act in history, namely, the emancipation of 23,000,000 human beings from the bondage of serfdom. The Russian Prime Minister, Prince Gortchakoff, is now in his seventy-ninth year. Prince Bismarck, who was born on All Fool's Day, is over 62. The Earl of Beaconsfield (Disraeli) is in his seventy-second year; the ex-British Premier, Mr. Gladstone, is 68, while Count Andrassy, the Hungarian statesman and leader of public opinion in Austria, is no older than 54 years. Admiral Constantine Parnass is 87. President of the Cabinet and the hope of Greece. It is 55 years ago since he avenged the devastation of Sicily by fastening a fire-ship on the Turkish fleet and blowing her up with many hundreds of men who were celebrating the Ramadan. Victor Hugo is just midway between the three-score and ten and the four score years of the Psalmist. Earl Russell, the great Whig leader, is 85. M. Grey, who has been chosen as Gambetta's lieutenant, is 64. Jules Simon is 63, and Lord Stratford de Redcliffe, better known as Sir Stratford Canning, is no less than 89. Of venerable politicians and statesmen in our own country, it would be easy to multiply names. Simon Cameron, the great Re-

publican leader in Pennsylvania, is 78; Caleb Cushing, of Massachusetts, is 77; Alexander H. Stephens, a representative Southern Democrat, is 65; Gen. John A. Dix, of this city, has now turned 79. E. B. Washburn, of Illinois, is 61, and Horatio Seymour is 67. Secretary of State, Evaris, who is both lawyer and statesman, is in his sixty-first year.

Turning from those who govern to those who educate, we find numerous old men who exercise a wide influence throughout the world. Thomas Carlyle, the English essayist and historian, is 82; Alfred Tennyson, the poet, is 67; Prof. Charles R. Darwin is 63; and these are the greater lights in English literature and science. Of Americans, Henry Wadsworth Longfellow has just turned 71. John G. Whittier is 70; Ralph Waldo Emerson is 74; George Bancroft is 77; William Cullen Bryant, the poet and journalist, is nearly 83; William Lloyd Garrison is 73; Theodore Dwight Woolsey is 76; and Peter Cooper is 86. Legal jurisprudence at home and abroad is represented by Charles O'Connor, of this State, who is 73; by Isaac Adolphe Cremona, a French lawyer and legislator, who is 79; by William Ballantine, an English Sergeant at Law, who is 63, and by Firmo-Agostino Caballero, a Spanish lawyer, journalist and statesman, who is 87. Chief-Justice Waite is 75; the Lord Chief-Justice of England is 75; and the Lord Chief-Baron is over 80. Of ecclesiastics high in authority or position, Pius IX is 85; the Primate of England is 67; Bishop Ames is 71, and Dr. Dollinger, the German theologian and historian, is 78. Among leaders in religious thought are Bishop Dupanloup, of France, who is 76; Dean Stanley, of Westminster Abbey, who is 61; Dr. Newman, who is 67; Cardinal McCloskey, who is 77; Dr. Thomas Worcester, who is over 75; Henry Ward Beecher, who is 64; Dr. Chapin, who is 63; Dr. McCosh, who is 56, and Rev. Stephen H. Tyng, Sr., who is 77. In the science of war the chiefs are Count Von Moltke, who was born in 1800; Gen. W. T. Sherman, who was born in 1820, and Gen. Garibaldi, the most popular man in Italy, who is now approaching his seventy-first year.—N. Y. Times.

VOYAGE OF A MONOLITH.

From the Illustrated Christian Weekly we take the following description of the granite obelisk known as Cleopatra's Needle, which has recently arrived in London:

A leaf of the old Egyptian history is to be inserted into the British annals of our times. A memorial of Thothmes III, and Ramesses II, is to stand in the capital of Victoria I. The Christian city of London is to be adorned with an imperishable record of the oppressive rule of that old Pharaoh "who made the children of Israel to serve with rigor" before the days of Moses. While we write there is on the way to England from Egypt a notable present, which was given to the British government 57 years ago by Mehmet Ali, the regenerator of Egypt, and grandfather of the present khedive, but which has remained untouched for over half a century. It is one of the two famous obelisks at Alexandria, popularly known as Cleopatra's Needle and Pompey's Pillar. They are of red granite from the quarries of Syene or Assuan, on the Nile, near the borders of Nubia, from which they were floated to the famous city of Heliopolis to stand as sentinels before the Temple of Neptune fifteen centuries before Christ. After fifteen hundred years they were again dislodged and removed to Alexandria to adorn the palace of the Ptolemies. It has been supposed that they were removed by Cleopatra, but two inscriptions upon the one that has recently been shipped to England, one in Latin the other in Greek, show that it was erected in Alexandria in the eighth year of Augustus Caesar's reign, or about 32 years before the birth of Christ.

The gift of the distinguished viceroy was indeed a valuable one from its historic interest and its intrinsic worth, but it was none the less embarrassing. The old proverb forbids a recipient to look a gift horse in the mouth, but in this case it was no trifling thing to accept the stately offering. It lay, where it had been buried for centuries, in the sand, a single shaft 66 feet in length and 7 feet square at its base. How to excavate it, and how to remove it when excavated, was a problem involving engineering skill and no little expense. The obelisk that adorns the Palace de la Concorde, in Paris, had required nearly half a million of dollars to place it in its present position. That might not be a grievous burden to a wealthy government like Great Britain, but it showed that the present was not a free gift. The government did not feel justified in undertaking its removal, and it has at last been left to private generosity and skill to secure it.

The obelisk lay about sixty feet from the shore of the Mediterranean. A short length was completely excavated, and a section of wrought iron cylindrical pontoon was built around it. When that portion of the obelisk was securely fixed to this part so as to rest upon it, another length was excavated, and another section of the pontoon built, till the whole cylinder was constructed, 92 feet long and 14 in diameter, tapering at each end to a vertical edge, with the obelisk securely fixed in the centre. At the top of the pontoon, which is water-tight, and hermetically sealed, is a small deck-house with steering wheel, and accommodations for three men; above it there is a long, narrow hurricane-deck and a mast with two sails, an inclined roadway was dug to the sea wall, down which the pontoon, when finished, was rolled to the sea, a kind of launching that would not be popular in our navy-yards. Afloat on the waters of the Mediterranean it was ready to be towed its long voyage to London. Where it is to stand when it reaches there and whether English engineers can equal the skill of the old Egyptians in handling such gigantic masses of stone, are yet to be seen.

POETS IN A PUZZLE.

I led the horse to the stable, when a fresh perplexity arose. I removed the harness without difficulty; but, after many strenuous attempts, I could not remove the collar. In despair, I called for assistance, when all soon drew near. Mr. Wordsworth brought his ingenuity into exercise; but, after several unsuccessful efforts, he relinquished the achievement, as a thing altogether impracticable. Mr. Coleridge now tried his hand, but showed no more glowing skill than his predecessor; for, after twisting the poor horse's neck almost to strangulation, and the

great danger of his eyes, he gave up the useless task, pronouncing that the horse's head must have grown (gout or dropsy) since the collar was put on; for he said "it was a downright impossibility for such a huge oss frontis to pass through so narrow a collar!" Just at this instant a servant girl came near, and, understanding the cause of our consternation, "La, master," said she, "you don't go about the work in the right way. You should do like this?" when, turning the collar completely upside down, she slipped it off in a moment, to our great humiliation and wonderment; each satisfied afresh that there were heights of knowledge in the world to which we had not yet attained.—Cottle's Life of Coleridge.

NARROW REFORMERS.

There is a class of narrow reformers who make themselves conspicuous by their offensive attacks and criticisms upon others laboring in the same cause, but sometimes holding views as to men and measures. They never accomplish any practical service themselves, but simply weaken the attacking force against an admitted evil by destroying confidence in the friends of the movement. They have no breadth, no modesty, no wisdom, no charity, but are endowed with a voluble tongue, an irascible pen, and a scolding voice. They constantly lose sight of the great object to be attained. They have not the slightest idea of availing themselves of every possible helping hand. They can not conceive of any mode for reaching the desired result, save the one which they have marked out for themselves. And the great end itself, which is sought for, is swallowed up, often, in the more cherished purpose of bringing themselves into notoriety, even at the expense of better men. The sound of their voice, or the sight of their names in print, is sweeter than any real victory in the progress of reform. All this becomes particularly offensive when it is, as is often the case, coupled with declamatory assertions of peculiar conscientiousness, and the most offensive utterances are poured out, as they assure us, from an unexpressed painful sense of duty. No cause has suffered more from these narrow, vociferous, uncharitable, impracticable advocates than the great and good temperance reform. An outspoken and manly frankness, combined with a noble and generous charity; a positive and unswerving utterance of honest conviction, but expressed in terms becoming a Christian gentleman; a hearty recognition of all that is praiseworthy, even in those that do not fully reach our standard of opinion and duty—these are the true characteristics of a persuasive and successful reformer.—Zion's Herald.

THE RICH MAN'S SON.

In the city of Glasgow once lived a worthy merchant, whose children I knew. As God had blessed him in his buying and selling, he became a rich man. And having a great love for country life, he took his riches and bought some fields on which he had played and gathered flowers when a child, and also the mansion in which the old laird of the place was wont to live. There was just one thing he forgot to do: he forgot to make his will, and to say to whom the mansion and the fields should go when he died. So by-and-by, when he died, no will could be found. Now he left behind his wife, four daughters, and an only son. But as no will had been made, the mansion, and the fields, and a great part of all his riches, came to this only son. He was in London when the news came that his father had died, and that he was now a rich man. Just at that moment money would have been very useful to him, for he was a young merchant beginning life, and no one would have blamed him if he had said, "The money is welcome, and with it I shall push my new business on." But God had given him a gentle heart. He left London as soon after he got the news as he could get a train. And although it was late in the day, when he arrived at his native city, the first thing he did was to go to the house of a friend who draws out debts. And at his request, made out a deed by which the mansion and the fields were made over to his mother all her days—and all the rest, both land and money which his father had left, was divided share-and-share alike between her, his sisters, and himself. And when that was all fixed, he went to his home and afterwards, "But you say you want to mend your ways, and you need more duty to do it. If I had left it till next day, my duty might not have seemed so clear."—Sunday Magazine.

MULTIPLICITY OF SUBJECTS.

One great occasion of the superficialness of the public school education of today, especially in our cities, is the multiplicity of subjects of study which have been introduced. They are all valuable accomplishments; they may be of practical service in after life; they aid in securing a harmonious mental development; but they are not indispensable to a fair introduction into modern knowledge. A young person can secure his living, and attain the means of obtaining for himself, if studious, just as broad an acquaintance with science, literature and the languages, as he pleases, be a good citizen, and intelligently discharge all his public duties, without being trained in music or drawing. To make opportunity for these, and certain branches, such as physiology, and physics, and English literature, etc.,—all very important in themselves—the old-fashioned fundamental studies are crowded to the wall, and but a short space is allowed to any one branch of knowledge. Indeed, in some of our schools, nearly all the hours are occupied in recitations, and but the most limited period is devoted to hearty and honest study. Branches like writing, reading, spelling and plain figures, which are the simplest rudiments of grammar and general culture, which are absolutely requisite for the daily business and intelligent discharge of the relations of life, are placed upon the same basis with the more important but not vital studies, and receive no more attention. And this, in the instance of young persons whose school education closes with the grade public school.—Zion's Herald.

It makes a boy heart-sick as the winter's wood begins to loom up in steadily growing pines in the background, and induces his mother making preparations for organizing him into a skating-party.

Obituaries.

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

JAMES H. NICKOLS died in Bristol, Vt., Sept. 15, aged 80 years. He was born in Old Healdton, Ct., Nov. 18, 1798. About five years after his parents moved to Richmond, Vt., Nov. 1810, he experienced religious conversion, and was baptized. He was a member of the Free Baptist church in Huntington. He remained an honored and useful member till Sept. 22, 1866, when he united with the Free Baptist church. His brother took an active and heartfelt interest in the progressive work of our denomination. He took and read the Morning Star since its establishment. He was deeply interested in the churches where he had held a membership, and will always be remembered by them as a consistent and useful Christian. If it would not exceed the limits allotted for this obituary, we would say that his life was a life of piety and usefulness. He was a man of great physical strength, more than ordinary intellectuality, good judgment, and an amiable disposition. These gifts were so consecrated to the service of the Lord that he commanded the respect, received the high esteem, and an affectionate regard of all lovers of truth. He selected the text from which his pastor preached, and made most of the arrangements for his funeral. The last service he rendered was to offer prayer at his family altar; soon he was struck with paralysis and died but little more. Truly we miss his help, but no one so much as his lonely widow who made his last days pleasant and sunny by her faithful ministrations. ISAAC HYATT.

MRS. CLARA CAVELLY, wife of Calvin Ray of North Andover, Mass., and eldest daughter of Aaron W. and Elizabeth O. Foss, died in Stratford, Oct. 10, of gastric fever, aged 28 years. She was taken sick while on her way to visit her parents, and after a severe illness of several weeks, peacefully gave up her life. Thus the anticipated joys of the family circle were cut short by the untimely death of the dearest friend. Her companion returns with a heavy heart to his lonely home; her parents deeply feel the loss of their first-born, while brothers and sister realize that they have sustained a bereavement forever. Not, however, as they who have no hope. When quite young, Clara put her trust in the Lord and publicly confessed him. Near the close of life, she assured her friends that she had never given up that trust, and that she prayerfully hoped for rest in heaven. Her unselfish disposition, her zeal for the good of others, and her benevolent life exhibited in a marked degree the influence of the Christian faith. Her death leaves a bereaved family and sanctifies to them this sore affliction. S. C. K.

MRS. JANE JOHNSON, relict of Merritt Johnson, died in Middlesex, Yates Co., N. Y., March 23d, 1877, in the 62d year of her age. Mrs. Johnson was born in Ohio Co., Jan. 6th, 1815; about four years of age, she lost her mother, and was taken care of by her father, with whom she lived until the 2d marriage of her father. She then returned home, and lived with her father and other relatives, until, at the age of twenty, she was united in marriage with Merritt Johnson, and removed with him to Yates Co., and settled the next spring on South Hill, Middlesex, N. Y. Two years after moving here, she with her husband was taken by cholera, and both died. She was united with the F. B. church of Middlesex. Nine years ago last Oct., she was called by death to part with her husband. This she bore bravely and fortitude. After the settlement of the estate, she came to reside in Middlesex Center, where she was as far as her feeble health would permit, was a faithful attendant at church, and was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both for the church and unconverted friends about her. Like one of a noble mind, she was a consistent member of the church, and a supporter of every good cause, and with charity for all. She loved dearly the church and people of her choice, and when adversity overhauled her, she loved Zion, her church, and her friends, and prayed for them, and when property came, again none rejoiced more than she; all through the summer and spring just past, her interest has increased both

News Summary.

CURRENT EVENTS.

(For the week ending Saturday, Oct. 27.)

Monday, in the Senate, several bills were introduced and referred, among them one for the repeal of the resumption act, and one for the distribution of the balance of the Geneva award. In the House, the Colorado contested election case was discussed. Messrs. Harris, Butler, Conner and Chalmers participated in the debate. No vote was reached.

Tuesday, the Senate held a brief session, transacting no business of public importance, and adjourning until Thursday, after confining four or five executive nominations.

Thursday, in the Senate, bills were introduced providing for a further distribution of the Geneva award and for the re-establishment of the court of commissioners of Alabama claims. The report of the governor of the State of Alabama, relative to the Alabama claims, was submitted and referred to the railway committee. In the House, the Colorado contested election case was discussed at length and referred to the committee on elections. Both branches adjourned until Monday.

Political.

Collector Arthur, of New York, has finally decided not to forward his resignation to the President, as requested.

There is said to be a strong movement organizing in Washington to induce the President to set Secretary Schurz out of the Cabinet. The most active elements at work against him are some Western interests as center in Indian affairs and land matters. Eastern politicians are also engaged in the move.

The rival claims of the Louisiana senatorship made written statements Saturday, before the Senate election committee, as to the line of evidence each desired to present in establishing his case. The committee is hearing the statements adjourned until Monday.

The following are believed to be decided on as the chairman of the leading committees in the House:

Wood, ways and means; Atkins, appropriations; Backner, banking and currency; Clarkson Potter, judiciary; Swan, foreign affairs; Alex. B. Stephens, Pacific railroad; Banning, military affairs; Goode, naval affairs; Reagan, commerce; Hutton, District of Columbia; Harris of Virginia, elections; Bright, claims; Waddell, post-offices and railroads; Foster, Interior; Ohio, and Gibson of Louisiana, are the two new members on the ways and means committee; Kelley, Garfield and Burchard remaining.

A Washington dispatch says that several members of Congress from the States about to hold elections have been consulting with the President in regard to the scope of his civil service order, and have been assured that it was never intended to prevent federal officeholders from taking part in election campaigns after a ticket was put into the field. It was the old abuse of manipulation or managing of election campaigns common among officeholders that it was designed to correct by the order. The information thus received has been promptly conveyed to the President, and many of the officeholders who have heretofore been a power in their respective localities, have been urged to begin vigorous work. It is understood that the Attorney-General has written a letter for publication in Boston, explaining the intention of the order, and saying that it does not contain anything that prevents officeholders from working actively in a campaign after the ticket is in the field.

Fires, Crimes, Accidents, etc.

Wright's woolen and flour mills, at Los Moines, Ia., were burned Thursday. Loss, \$30,000.

The Hancock woolen mill in Orchard, Me., was burned on Saturday night. Loss, \$13,000 to \$20,000; insurance, \$13,000.

By the burning of the chemical works at East Haven, Conn., Thursday, \$50,000 worth of property was destroyed.

A fire at Amherst N. S., on Saturday night, destroyed Dodge's woodenware factory and Holmes' carriage-shop.

James Barry was arrested at Kankakee and brought to Chicago, Thursday, when he gave up about \$5,000 worth of diamonds and other property stolen from hotels there some days ago.

Lewis Meyers, treasurer, and J. S. Smith, auditor, of Anglaise county, O., were arraigned at Wapakoneta on Saturday, charged with embezzling \$47,000 of the county funds. Meyers pleaded guilty, and was sentenced to three years in the penitentiary, and Smith was committed in default of \$10,000 bail.

The Sheriff of Fulton county, Ga., arrested in Wilmington, Del., last week, upon a requisition of the Governor of that State, J. H. Jackson of the Jackson & Sharp Car Works, charging him with obtaining several thousand dollars from the Legislative Committee of Georgia, in 1875, by false pretenses.

An explosion of coal gas occurred on Monday week in the High Battery Colliery near Glasgow, Scotland, by which two hundred and fifty persons perished. The destruction of the wood work and hoisting apparatus together with the volumes of gas, prevented their rescue. Men worked bravely and unflinchingly to reach the victims, but without further success. This is one of the most dreadful casualties of the kind on record.

In Philadelphia, on Friday, the grand jury found a true bill against John S. Morton, Samuel P. Huhn, B. F. Stokes, John R. Nagle and George N. Yokers, charging them with fraudulently making a return instrument and attesting and publishing the same, and with conspiracy to defraud the Market Street Railway Company out of \$200,000. Another true bill was found against Morton, Stokes and Huhn, charging them with embezzling \$200,000, the property of said company, and against Nagle and Vickers, charging them with receiving the money, knowing it to have been come by dishonestly. Morton was arrested this evening, and held to bail in \$15,000 under new indictments.

News from the Eastern War.

The Vienna *Freidenblatt* reckons up the Russian losses in three months at 63,200 men, the Turkish at 40,000.

The reported junction between Ismail and Muktar pashas is confirmed by official dispatches from Constantinople. The concentration of troops at Koprak is announced, and the Russians from Ardahan are said to be advancing on Olti. A great battle is imminent at Koprak.

The impression prevails that, since the recent rains, the Russians are convinced of the impossibility of wintering in Bulgaria, and will make a desperate effort to effect a retreat to Plevna and defeat Sultan Pasha's army before retirement into Roumania becomes necessary. Russia would thus stand in a better position, should diplomatic intervention during the cessation of operations.

Miscellaneous—Domestic.

Reports from Indianapolis state that Senator Morton is worse.

Receipts at the Patent Office last year, were \$709,000; expenditures, \$604,000; patents granted, 18,623, being 1000 less than the year previous.

Gro. Kennedy, the notorious outlaw, made famous in Kentucky because of his daring and defiance of the law, was captured near Lancaster, Ky., on Saturday morning.

The removal of the Indians from Red Cloud Agency to the vicinity of Fort Stanton, began Wednesday morning, and was finally completed Thursday.

A large band of Mexican raiders are reported deprecatory thirty miles west of San Antonio, Texas. The state has been alerted, and the United States Cavalry is on the march.

On the recommendation of Mr. Vail, Superintendent of the Railway Mail Service, the

Postmaster General has issued an order requiring each and every employee of that service (including local agents and messengers as well as route agents and postal clerks) to provide himself during the next sixty days with a uniform to be worn whenever on duty. The uniform will be of plain blue material and is expected to cost something less than \$25 per suit. The purpose of the order is to guard more effectively against robberies of the mails, and especially to prevent the handing of mail bags between the wagons and the offices or cars by persons who boldly take advantage of the presumption that they have a right to be carrying the mail pouches that they may be seen in their hands.

Miscellaneous—Foreign.

The British Parliament has been further prorogued to December 19.

The Staffordshire (Eng.) colliers have decided to strike, by a majority of 400.

Australia has had its cabinet crisis, the ministry resigning on the 20th inst.

Mexico advises that President Diaz is determined to extradite all criminals held for violating the law on the Rio Grande. Several regiments of infantry and cavalry have been ordered to the frontier.

Reports from the Arctic whaling fleet indicate that there have been only small average catches during the past season. Two vessels have been crushed by ice, and the crews of the fleet abandoned last season are supposed to have perished.

The Paris correspondent of the *Times* telegraphs that he believes President MacMahon has fallen under the influence of those who are determined to resist the will of the nation, but the cabinet is divided about how far such resistance ought to be carried. The Duke de Broglie, president of the Council, and Minister of Justice, the Duke Decazes, Minister of Foreign Affairs; General Berthier, Minister of War, and Viscount de Meaux, Minister of Agriculture, might go as far as a second dissolution of the Chamber of Deputies, but the other members of the cabinet would resist. There are others who dream of establishing a dictatorship on the ruins of the constitution. The correspondent does not believe President MacMahon will follow them. He is well-informed and conservative, and thinks that the majority of the cabinet would be pleased to have the Senate refuse a second dissolution, and thereby afford them the opportunity to bow to the will of the Senate instead of the Chamber of Deputies.

The correspondent adds: "I think the Senate will be disposed to facilitate their retreat."

Personal.

"Sunset" Cox is fifty-three.

Col. T. W. Higginson is going to Europe next spring.

Miss Susan E. Dickinson, a sister of Anna, is to enter the lecture field this winter.

Marshall MacManus was the sixteenth of seventeen children of his parents. He was born June 13, 1808.

Mrs. Jefferson Davis has just returned to this country, leaving her daughters at school in Germany.

There are fourteen ex-Governors in the Senate, and eight in the House, besides several ex-Governors of Territories.

Mrs. Elizabeth Thompson, the distinguished philanthropist and millionaire, has been elected President of the New York liberal club, formerly presided over by Horace Greeley.

Edwin Adams died at Philadelphia, Sunday forenoon in the arms of Daniel Gardner, at whose house he was staying. The funeral will be held on Thursday.

Major John Bushman, well known throughout the country as a journalist and editor of the *Beaumont*, died at his residence in Bennington, Sunday, aged 49 years.

The synod of New Jersey has voted to sustain the presbytery of New Brunswick, suspending the Rev. John Miller, of Princeton, for heresy on the doctrine of the Trinity, by a vote of 100 to 2.

Ex-Gov. Tilden was arrested in New York City Saturday evening by the Young Men's Democratic Club, and in response to a court order, spoke at considerable length on State and National politics.

Cable dispatches say that Nov. 6 has been named as the day for the banquet to Grant by Americans in Paris. The director of Italian opera offers Grant a fete on the opening night, Nov. 8, at the Grand Opera House.

The Merrimack Print Works in Lowell, have been ordered closed for a fortnight, in consequence of the dull times and to make repairs.

The wife of Prof. R. H. Mathes of Amherst College, died suddenly, Sunday night, from hemorrhage of the lungs.—Seven masked men knocked at his door and robbed Agent Wilson of the Northern Pennsylvania Railroad, near Hellenstown, Pa., Friday night. They secured \$900, a watch and other valuables. Wilson was fatally injured. A series of wholesale robberies, supposed to be the work of the same gang, who robbed Wilson, have been committed at Davidsville and Newell, Buck's county. Two women were outraged, and a number of valuable horses stolen. Much excitement prevails.

P. T. Barnum was nominated at Bridgeport, Conn., Saturday, for Governor of the State. He is a native of New York, and has been a member of the Louisiana Commission, of which Wayne McVeigh, General Harlan and General Wayne were members. It is intended to charge that, in the settlement which this commission superintended, bribery was used, and the words which Kollege used about the whole Louisiana settlement and the validity of the present State government. This seems to confirm the rumor that Packard pretends still to be Governor of Louisiana, and that various people are to get the Senate to impeach him as a day of national thanksgiving and prayer.

Reports from Indianapolis up to 11:30 o'clock Monday night, state that Senator Morton is rapidly sinking, and it is not expected that he can possibly survive more than a day or two longer.

General Bedford Forrest, the great Confederate cavalry officer, died at Memphis, Tenn., Monday. President Hayes is using a proclamation recommending the observance of November as a day of national thanksgiving and prayer.

The Hon. E. W. Stoughton of New York is nominated by the President as Minister to Russia.

EDUCATIONAL.

The fall term of Maine Central Institute, which closed Friday, was the largest for several years for a fall term, numbering over 1500. The school work had been well done, and religious interest has prevailed, resulting in several conversions.

Photography is successfully taught in the evening High School in Chicago.—The Hartford deaf and dumb asylum now has 119 boys and 81 girls pupils, with 18 teachers. The pupils are taught the sign language as well as to articulate, and besides the school duties, the older inmates work three hours and a half each day at tailoring, and afterward at shoe-making and cabinet making, and are said to require great proficiency in each line.—The tenth anniversary of the Drew Theological Seminary, Madison, N. J., was held Tuesday.

The Drew Theological Seminary, Madison, N. J., was held Tuesday. The faculty of Daniel Drew, two Professors have been endowed by A. V. Stout, and the family of the late George T. Stout in gifts of \$40,000 each, and others have been pledged.

A young woman who has entered the course in Architecture at Syracuse University—the first of her sex who has done this. The number of entrances in the College of Arts is unusually large. The college of music has been enlarged by the addition of a professorship of political economy is to be established at Middlebury College. It is endowed by a New Yorker.

Rural and Domestic.

ECONOMY IN BUYING.

No one will deny that it is good economy always to buy the best of everything, but said a lady speaking on this subject, "How am I to buy the best when I haven't even money enough to get a second-rate article?" Such one can always buy the best of a kind however limited one's means may be. If one can only pay a dollar and a half a yard for a dress, do not buy a silk at that price, get a cashmere, of which an excellent quality can be had for twelve shillings a yard. You will then have a much handsomer dress than a cheap silk would be, and one that will turn and wash and make over, and will never look shabby as long as it lasts. The trouble of making will be less if you do it yourself, or if you hire it made you will pay less, for the making of cashmere, if you can not afford to pay a dollar and a half, then buy a good quality of alpaca, or some other kind of material, but whatever you get let it be of good quality. Never be tempted into spending your money for a cheap imitation of some fashionable goods. Better get a neat dress at twenty-five cents than a shabby imitation of some showy material at the same price. One becomes sickened at the wretched attempts of the poorer classes to imitate the dress of the more wealthy. Our markets are glutted with tawdry articles of all descriptions that steal the money from the purses of the poor shop and mill girls. The price of the cheap fringes and laces, gray before they are worn a month, that a girl will buy to trim a common dress, would, if added to the price of the dress, buy a much better article that would look well without trimming. No one can afford to be fastidious in ways clear while they are the rage and are very often loud. How many girls have spent their last dollar for bustles that have only served to make the shabbiness of their scant and cheap dress more glaring. During the last twelve years fashion has given us hoop skirts five and six yards in circumference, bustles to expand the top or the whole length of the skirts, many of both the latter being so large as to be decidedly vulgar, and lightly laced suits of chambray skin in order to display the whole perfection of the female figure. All of these fashions, made by women of the demi monde of Paris, have been eagerly followed by modest but thoughtless girls of our own country. Wealth and the skill of a good dressmaker can do much toward robbing these fashions of their shocking indecency, but poverty and fashion can not go hand in hand. If a girl would spend her dollar in buying two or three good pairs of hose, she would do much better than in buying a bustle to display undarned ten-cent stockings. Never buy a five-cent calico when you can get a piece that will wash and wear more than twice as well for ten or twelve. Gingham is much better for a work dress than a calico or old worsted dresses. The latter are not neat for kitchen wear, they absorb dirt and grease readily and can not be washed often enough to keep them nice. If they have been of good quality, you can get sufficient wear out of them without taking them for work dresses. In making over a dress, if you have not enough material, it is a good plan to make an underskirt of plain with trimmings of the goods. Of black stuffs, an underskirt can often be made when there is no longer material for anything else, and a black underskirt is always serviceable for wear with cambric over-dresses in summer. When it has done duty in these several ways you may line the breadths, insert wadding half-way up the skirt, give a few rows of quilting, bind with braid, and trim with two box platings of cheap red or blue flannel, and you will have a pretty and warm skirt that will outlast a well dozen of the felt abominations sold in the stores. In selecting a hat never get one of the ready-made articles offered at the milliners; choose your frame and trimmings and leave it to be made, or what is much better, if you have a talent that way, make it yourself. You will pay \$4 or \$5 for a tawdry ready-made hat that in one season will be faded past wear, while you may get a pretty, modest hat for the same sum, of materials that can be used many times. This would seem laughable to ladies whose bonnets direct from Paris cost \$20 to \$40. But a piece of plain velvet, and most good bits of flower material can be used many times before they show signs of wear. Very fair kid gloves can be had for \$1.25 a pair, but if you must get a pair for less, do not buy kids; get thread gloves, for fifty or sixty cents. If you choose a tight fit, they will always look neat, and every time you wash them you will seem to have a new pair, as each washing makes them a shade lighter. By all means if you have a slender purse, and if you have not yet read this article in school yourself, or to force the young ladies of dress as to make no unique attempts to follow fashion, who at best is always a tickle and often an indecent mistress. Gratify your love of the beautiful in dress by the occasional purchase of a bright ribbon of some exquisite shade by way of adornment, and with a neatly made dress—the best of its kind, even if that kind be only calico—you will always be well dressed.—N. Y. Herald.

The best stock you can invest in is farm stock; the best shares, plow-shares; the best banks, the fertile banks of rural streams, since the more the latter are broken, the better dividends they return on the investment.

Now that your crops are generally harvested, turn your attention to Grange and Club meetings. Comparison of successes and failures, discussion of methods and results, will educate you for the next campaign.

THIS AND THAT.

How to Cook Oats and Wheat. There is only one perfect way of cooking oats and wheat. For the perfection of oat food the whole or "pearled" oat should be used, as oat meal becomes rancid by absorption of noxious odors in a single day. The pearled oats must be soaked ten or twelve hours in four times as much water, by measure, to which a trifle of salt has been added, and then boiled in a double boiler for an hour and a half, receiving no stirring except at the close of the boiling process; pour into molds, and serve when partly or quite cold, as preferred. To lovers of oat food, this will be found a most valuable recipe, and it will be found that it will commend itself for its elegance, being nearly white and delicate flavor.

"Pearled wheat" and coarse "granulated wheat," which can now be bought, require like treatment and are entitled to like commendation.—Exchange.

Turpentine for Wounds. For all ordinary burns, sprouts of turpentine will be found to give a great relief from pain. Turpentine is also an excellent application in cases of punctured wounds. It relieves the pain at once, promotes a rapid healing, and tends to prevent the sad consequences

which often follow, of lockjaw. We have known of very ugly wounds made with a pitchfork in the hand, being filled up immediately with turpentine, greatly to the comfort of the patient. People have an idea that it must irritate and sting, which is not the fact.

PREVENTION OF CRUELTY TO ANIMALS. A prize of \$500 will be paid by the Massachusetts Society for the Prevention of Cruelty to Animals to the person or persons who shall do most to lessen the sufferings of animals in transportation by rail during the year which will end July 1, 1878; the money having been given by one of its directors for the purpose. Two of the judges are Dr. C. F. Folsom of the State Board of Health, and John B. Winslow, Esq., land manager of the Boston & Lowell Railroad.

ITEMS.

Upwards of \$11,000,000 is invested in live-stock in Great Britain.

The Kentucky tobacco crop is the largest and best ever grown in the State.

Maine imports manures to the value of \$325,000, while her exports exceed \$1,000,000. The American Poultry Association will hold its annual meeting at Portland, February, 1878, in connection with the Maine Association.

Land locked salmon are rushing up the Songo and Crooked rivers in Maine, and are so numerous in some places that they can be taken out with the hand.

Great Britain consumes ninety-six pounds of meat to each inhabitant, aggregating annually an amount for the kingdom costing the enormous total of \$495,000,000.

Glasgow and Liverpool receive two-thirds the butter exported from this country, while Liverpool takes sixty-five per cent. of our shipments of cheese.

On all the rivers of Maine a larger logging business will be done than for years. On the Penobscot and Kennebec twice as many will enter the woods as last year.

The apple crop of Chautauque County, N. Y., this season is the largest ever known. Shipments to date are valued at \$800,000. It is estimated that the entire crop will realize \$250,000.

Reports from Michigan indicate that the lumber business looks much better than at any time since 1872. It is said that 25,000,000 feet have changed hands at East Saginaw during the last week.

The Leipsic police are making war on ladies' trains in the street. Notice has been given through the newspapers that all persons whose dresses are found trailing on the sidewalk will be fined.

Texas bids fair to be the greatest among the grain-growing States, the yield to the acre in wheat being much larger than in California, which is regarded as the finest wheat-growing country in the world.

A writer who has lived ten years in Alaska, says that the land there is worthless, and the seal fisheries likely to soon be exhausted. There are, according to this authority, only 100 white persons in the country.

No improvement of peats, bogs or marsh lands can be made unless preceded by draining, stagnant water being injurious to all the nutritive classes of plants. Soft black peats, when drained, are often made productive by the mere application of sand or clay as a top dressing.—Am. Cultivator.

"ANDREWS' BAZAR" contains not only fashion news and plates, but serial and other stories, a children's department, correspondence from Paris, London and New York, society personals, amusement and art notes, and in short, as much matter as can be found in periodicals of quadruple its cost, but at only one dollar a year. Address: R. Andrews, publisher, Cincinnati, Ohio.

Markets.

BUTTER, CHEESE, AND EGGS. Reported by HILTON BROS. & CO., Commission Merchants, and dealers in butter, cheese and dried apples, &c. Collar No. 2 Quinary Market, Boston.

BUTTER. The receipts of Butter for the week have been 14,282 packages, including 322 boxes, and tubs, against 14,970 packages for the corresponding week last year and 14,188 in 1875. Total receipts since first of January 44,182 packages, against 43,800 for the same time last year. Exports for the week 90 packages.

Trade during the week has been slow and very unsatisfactory, and prices of all grades of fancy grades are in favor of buyers. The supply of the grades is a little larger than last week; although we have very little change in quotations. The bulk of the receipts consists of fair to choice New York Vermont, and these can be had at prices ranging from 20 to 25 per pound, but only choice dairies with full cream will command the outside price, and it is hard to place good sound lots at over 22 to 23c. The stock of these grades has accumulated, and attempts to force business would result in a further decline. The weather has been unusually warm the season and the best receivers do not hold for a favorable change. Fine flax seed from Franklin County, Vermont, has been taken at 28 to 30c, and fancy creameries run up to 30 and 32c, but these are all exceptional figures, and creameries are generally at 25 to 26c. Fair to good..... 25 to 26c. Good to choice..... 26 to 27c. Creameries..... 28 to 30c. Fair to good..... 25 to 26c. Good to choice..... 26 to 27c. Creameries..... 28 to 30c.

EGGS. The receipts for the week have been 5,343 boxes and the exports..... boxes. Eggs have not been so plentiful as of late, and the advance quoted last week, and the market has shown a weaker tendency. Sales of choice factory have ranged from 14 to 15c, and a few fancy lots of 15 to 16c. September make run up to 15 to 16c, but at the close of the week a more of an asking than a selling price, and 15c is all that could be obtained for choice 1/2 if placed upon the market. Egg to good lots range from 12 to 13c, and a few common lots run down to 10 and 11c per dozen. The market closes with a very quiet tone, but the supply of strictly fine September eggs is small and holders are not disposed to come to market at prices which will pay a fair margin on cost. We quote: NEW CHEESE. Choice factory..... 15 to 16c. Fair to good..... 14 to 15c. Common..... 13 to 14c. Choice Western..... 15 to 16c. Common to good..... 14 to 15c.

EGGS. There has been a light supply during most of the week, and prices have ruled firm. With sale of fresh Eastern at 25c, and Prince Edward Island and Northern at 23 to 24c per dozen. Western ranges from 21 to 22c, and a few fancy lots of 23 to 24c. There is a very strong feeling, and 25c is obtained for best marks. We quote: Eastern..... 23 to 24c. Northern..... 21 to 22c. Western..... 20 to 21c. P. E. Island..... 25 to 26c.

BEANS. Medium have been in light supply and in good demand at 23 to 24c per bushel, but 25c has not been obtained. A few extra large and white have been obtained at a little better price, with 25c. Yellow beans have been quite short and sales in small lots are readily made at 23 to 24c per bushel. Peas, Northern P. E. per bushel..... 23 to 24c. Do, common..... 22 to 23c. Do, common..... 21 to 22c. Medium, choice..... 23 to 24c. Yellow Kidney..... 22 to 23c. Red Kidney..... 21 to 22c.

VEGETINE.

Neurosis, Scrofula, Dyspepsia.

General Debility,

Canker Humor, Liver Com-

plaint, Rheumatism,

Consumption of the Bowels.

CHARLESTOWN, Mass., March 25, 1880.

MR. H. R. STEVENS—

Dear Sir, The following is a statement of my experience with the great Blood Remedy, Vegetine. I have been keeping a boarding-house here for many years, and have had the misfortune to have a great deal of sickness in my family. In one case in particular, I noticed the wonderful effect of VEGETINE.

About the year 1847, a young man, then sixteen years old, who was a distant relative of mine, came home from sea. He had injured his left leg on board the ship some months before; and when he stepped ashore his left leg was so much swollen, being so feeble that he could not go to his home in Lowell. His leg was swollen above the knee more than twice its natural size, and he was obliged to drag it along after him, having no use of it what ever. The effect of this had reduced him to a mere skeleton. His father came down, and employed Dr. George Hayward of Boston, to attend him, who then occupied a prominent position in the Massachusetts General Hospital. He pronounced it a bad case of Neuritis; said he must be moved to the hospital, have his leg opened and the bone bored to allow the discharge of matter there collected; otherwise the leg must be amputated.

Not thinking it advisable to pursue this course, and having used VEGETINE, the great Blood Remedy, in the past with so good effect, concluded to try it in this case. After taking it regularly for six weeks, his leg was but little swollen, and his general health so much improved that he did not look like the same person. At the end of five months he went home to Lowell perfectly cured. He remained in Lowell until the commencement of the war, when he joined the army, and was pronounced a sound and well man.

The above is but one case out of many where I have seen this Blood Remedy used with unparalleled success. I have taken it myself for twenty years, more or less, for Dyspepsia and General Debility, and it always appeared to give me new life and vigor.

One lady boarder was completely cured from Canker Humor, after she had suffered for years, and tried almost everything else, without receiving any benefit. Another lady was cured from Liver Complaint, which was a bad case, and so considered by the many physicians who had attended her from time to time.

I have known its use by other boarders for Rheumatism with extraordinary good effect. A lady took it for consumption of the bowels, and found more relief than in anything else she could procure.

I do not want to overstate its usefulness; but I do want those suffering from sickness to know what this good medicine has done and is doing. For I know where it is to be had, and I can over-estimate a remedy at the expense of the helpless sick; and I, for one, will not do it under any circumstances whatever.

MRS. ALICE S. MONROE,
101 Chelsea Street.

TOILET USE: Removes Scourges, Roughness and Smarting; heals Cuts, Eruptions, Itch, and all skin diseases. It is a perfect skin preservative, and wonderfully improves the complexion.

TO FAMILIES: No Family is complete without a bottle of this. It is used by the leading ladies in New York City. It has no equal in the world. It is a perfect skin preservative, and wonderfully improves the complexion. It is the only article used by Physicians, and in the hospitals of this country, and in the hospitals of other countries.

HISTORY and Uses of Pond's Extract, in pamphlet form, sent free on application. POND'S EXTRACT CO., 25 N. 2nd St., New York.

LANE, New York.

CAUTION: Be careful of the name. The genuine article has the word Pond's Extract blown in each bottle. It is prepared by the only person who has ever known how to prepare it properly. Refuse all other preparations of Witch Hazel. This is the only article used by Physicians, and in the hospitals of this country, and in the hospitals of other countries.

THE SQUARE OF LIFE; or, Manhood, Womanhood, Childhood, and Motherhood. By S. H. Tyng, Jr., D. D. Paper cover, 40c.

CORAL AND CHRISTIANITY; or, The Children's Pilgrim's Progress. By Miss Lillie E. Barr. A clever, entertaining, and instructive story, and eagerly read. Dated "Coral" is worth knowing. Rich cloth, 75c.

THE HERALD OF HERBERT. By Boadicea Hawley, D. D. A perfect gem, containing Herbert's glorious poems, household proverbs and immortal sayings. A gift book par excellence. Buy it and possess a treasure. Rich cloth, \$1.00.

THE TEMPLE OF PLEASURE; or, Seeing Life. By Rev. J. W. Bonham, Church Evangelist. A triumph of science and common sense. Every votary of Rich, rich, original, popular. Superb binding, \$1.00.

ECCE REGNUM. Must make its mark very speedily. It deserves to be read by all the leaves of the autumn. Rich cloth, \$1.25.

HE WILL COME. Fifth thousand, \$1.25.

THE PEOPLE'S PULPIT. Sermons for Home Reading. By Dr. Tyng, Jr. Every month, 60 pages. Cheap and popular. 35c.

At all bookstores, or mailed free on receipt of price.

W. H. MUCKLOW, Publisher,
Forty-second St. and Madison Ave., N. Y. City.

N. B.—Agents appointed where our publications are not otherwise obtainable. Send for particulars. 40c.

25 ELEGANT CARDS, with name, no two alike, 25c. Address: C. B. Havens, 314 N. Y.

EBEN SHUTE

Has Removed

to Store No. 52 Broadway Street, where with enlarged space and increased facilities he will be happy to furnish all the books, papers, and other goods, including Lesson Papers, Question Books and Periodicals for 1878. EBEN SHUTE, 52 Broadway Street.

AGENTS WANTED FOR CREATIVE SCIENCE

or, Manhood, Womanhood, and their Mutual Inter-Relations: Love, its Laws, Power, &c.

Agents are selling from 15 to 25 copies a day. Send for specimen pages and our extra terms to Agents