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## **The Morning Star - volume 53 number 01 - January 2, 1878**

Freewill Baptist printers

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# The Morning Star.

VOL. LIII.

THE MORNING STAR, BOSTON AND CHICAGO, JANUARY 2, 1878.

NO. 1.

THE MORNING STAR,  
A WEEKLY RELIGIOUS NEWSPAPER,  
ISSUED BY THE  
Freewill Baptist Printing Establishment,  
Rev. I. D. STEWART, Publisher,  
To whom all letters on business, remittances of money, &c., should be addressed, at Dover, N. H.  
All communications designed for publication should be addressed to the Editor.

Terms—\$3.00 per year; if paid strictly in advance, \$2.50. See the 8th page of this paper.

The Morning Star.

WEDNESDAY, JANUARY 2, 1878.

## WORDS BY THE WAY.

If I might only love my God and die!  
But now he bids me love Him and live on.  
Now when the bloom of all my life is gone,  
Now when half of life is quite gone by,  
My tree of hope is lopped, that spread so high,  
And I forget how summer glowed and shone,  
While autumn grips me with its fingers wan,  
And frets me with its fitful, windy sigh.  
When autumn passes, then must winter numb,  
And winter may not pass a weary while,  
But when it passes, spring shall flower again,  
And in that spring who weepeth now shall smile;

Yea, they shall wax who now are on the wane,  
Yea, they shall sing for love when Christ shall come.

—Christina Rossetti.

## SELF-KNOWLEDGE.

BY R. T.

While we recognize the fallibility of human wisdom, and realize the possibility of self-deception, we can not help thinking that, in the matter of self-knowledge, man's ignorance is greatly over-estimated. It is folly to suppose that we understand a person better than he understands himself. In the most shallow-minded individual, there is a depth of knowledge which human penetration can not fathom. The loquacious babler who tells us what he knows about art, science, and literature, will not reveal what he knows concerning himself. So carefully is the betrayal of these thoughts guarded against, that even in delirium, when every faculty is apparently deranged, the heart's secrets are rarely disclosed. Doctors tell us that when the mind has been wandering, the patient on regaining his senses invariably asks if he has said anything about himself. This preternatural watchfulness and feverish anxiety indicates no lack of self-knowledge, but rather, a super-abundance of it. In other words, it shows that the sick man knows himself better than he is willing to admit.

There are instances in which self-knowledge is so accurate and appalling, that individuals become literally a terror to themselves. This accounts, in a great measure, for the dread which criminals have of solitary confinement.

"Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a hermitage;"

but to minds guilty and restless, nothing can be more dreadful than enforced solitude.

With many prodigates, licentiousness is not a passion, but a purpose. There is method in their madness. Goaded by remorse,—the bitter sequence of self-knowledge,—unhappy mortals plunge into the vortex of dissipation, eager to pawn their senses for a draught from the waters of Lethe. Those Anacreontic odes and bacchanalian catches in which devotees of Bacchus bid "Dull care begone," and declare that "For happiness' sake they'll bid farewell to reason," forcibly illustrate this painful longing for oblivion.

But although human beings may sink themselves to a level with the brute, there is a provision in nature to prevent their remaining there. Even intoxication does not insure forgetfulness. In the hour of wildest revelry the voice of conscience is heard repeating the terse injunction, "Man, know thyself." It is this, that turns men from their evil ways, and leads them to repent and reform.

Self-knowledge is at once the punishment of the guilty, and the reward of the innocent. Existence can not be otherwise than terrible, when it serves to remind a man of his utter worthlessness. To such an individual, victory itself is but an empty and barren triumph.

On the other hand, under the most unfavorable conditions, the man of rectitude finds life enjoyable. Reverses may dampen, but they can not destroy the happiness of one who rejoices in the consciousness of right motives, and honest endeavors.

In our own hearts lies the secret of human happiness. Do we love the right, we may rest securely in the midst of alarms. Are we false and base, these things thrust fear and terror upon us, and no assurance of safety arises to calm our apprehensions; for "conscience makes cowards of us all."

As reasonable beings, let us remember this; and, since the very nature of things forces self-knowledge upon us, let us endeavor to regulate our lives, so that on retiring for meditation, we shall not "go, like the cowed slave scourged to his dungeon," but, uncouraged and satisfied, fearlessly engage in self-examination.

## "SHALLOW REVIVALISM."

BY A LAYMAN.

I read with a mingling of feelings, a short [selected] article with this title, in the *Star* of Dec. 26. The writer's idea of a rise and fall in religious interest is good, and it should be different with Christians from the way he speaks of. They should be "steadfast, unmovable, always abounding in the work of the Lord." But the reference of those who, he says, "speak with scarcely disguised contempt of old fashioned ways," &c., and the allusion to the Bible as a fitting equipment for sound, successful Christian labor, is very surprising. When we read of "the gospel of Christ," as the "power of God," I have always supposed it referred to that found in the Bible, and not in schools of learning or theology, and I firmly believe that if minister or layman could have but one, the Bible and a knowledge of its teachings would be far the "better equipment for preaching the gospel." The sermon of Peter on the day of Pentecost, which awoke the most remarkable revival on record, was not fashioned by any scholarly system of homiletics.

And we read in Acts 17: 2, that "Paul, as his manner was, reasoned with them out of the Scriptures." And in Acts 18: 28, Apollos "mightily convinced the Jews," . . . showing by the Scriptures, &c. While I have the greatest respect and love for schools of learning and theology, and for those who come forth from them, and give their lives and energies to the exalted position of "pastors and teachers," I still find the injunction, "do the work of an evangelist" (2 Tim. 4: 5).

The great Teacher has given us an unvarying rule, "by their fruits ye shall know them." And when a Paul, a Peter, an Apollos, a Timothy,—yes, and in later times a D. L. Moody and many others, who could be mentioned, show fruits that are sound and abiding, as the result of the use and honoring of the word of God, as "accomplishing that which he doth please and being prospered in the thing whereto he sent it," we should not refer to it as "shallow or spurious."

I should condemn, with the writer, "offensive egotism," but suppose a pastor would look with favor and approbation on "utter devotedness and consecration."

## WASHINGTON NOTES.

THE WILDERNESS.

I have read during the last quarter of a century enough times, it would seem, to induce belief, that slavery curses not only man, but even the very soil he attempts to cultivate under its influence. And still it has been difficult to break an illusion, early formed, of associating only sunny climes and tropical growths with the South. So that any realization of the real facts was to me the same as a surprise. In passing through New Jersey and Pennsylvania, I was delighted to witness on all sides the unmistakable evidences of intelligence and thrift of the people. Such beautiful villages, such cozy country seats, and such broad acres, manifestly under the highest and most intelligent culture, it does one good to see. But no sooner were we fairly within the limits of the old slave States, than all was changed. The distance from Baltimore to Washington is about forty miles. Between the suburbs of these two cities, I do not recollect of passing a single village, or but one solitary neighborhood, even. At one place, it is true, my attention was called to a cluster of some half a dozen very ordinary houses, near what seemed to be an old mill, on a stream nearly or quite dry. The country is mostly a wilderness, with occasionally a small house, or hut, in an opening, that might be dug over with a stick, after the primitive mode of husbandry.

The same is substantially true of the country, for the most part, on both sides of the Potomac, so far as I had occasion to explore that noble stream. It is said, as a reason for this, that the malaria has driven the better portion of the inhabitants back several miles into the interior. But the land along the river is not low and marshy, it is far otherwise, and I venture to say that Northern intelligence and Northern enterprise would, in less than a generation, drive all the malaria of that region into the Potomac, and so into the bay and sea, and turn the wilderness into a "Garden of the Lord."

ARLINGTON HEIGHTS.

This place has become one of public resort, because there is located there one of the largest, and probably the best cared for, national cemeteries in the country, and because there stands the notable mansion, formerly owned and occupied by Gen. Lee, now, together with the whole estate, the property of the Government by an act of confiscation. It is reached by crossing the old bridge at Georgetown, and ascending the long, steep slope on the other side of the river, where lay the army of the Potomac, during the eight months subsequent to the disaster at Bull Run. Four months from the time Gen. McClellan took command, the latter part of July, 1861, there were in that single army one hundred and fifty thousand as "good soldiers as the sun ever shone

upon," with five hundred pieces of artillery, and yet four months more passed of this strange and unaccountable inactivity, and another four months would, in all probability, have passed in the same way, had not President Lincoln, weary of urging McClellan to move, issued peremptory orders for an immediate advance.

This unsavory bit of war history was suggested upon passing a sort of farmhouse, a few rods from the road, on the right, a little way from the river, said to have been, for a time, the headquarters of Gen. McClellan. It was not visited, because there are doubts of its ever becoming historic, since it was not the scene of battles planned, nor of victories organized, but rather was devoted to the patient and less inspiring study of the art of entrenching.

Upon reaching the heights by a somewhat circuitous route, we come at once upon the cemetery, a beautiful spot, where repose in peace and quiet some 12,000 of the nation's dead, gathered from the hospitals and battle-fields of the region round about. The graves are arranged in lines with ample spaces between, and stretch away over acres of nearly level ground, with trees, apparently of native growth, scattered over the whole, thickening on the remote side into a dense forest. The head of each grave is marked by a memorial stone of beautiful white marble, inscribed with the name of the soldier sleeping beneath it, and of the State to which he belonged. Here and there we noticed a small block of marble with no inscription upon it except the number. A little farther on, and quite near the mansion, is a granite monument dedicated to the "unknown," beneath which the remains of some 2,200 of this class were deposited. Unknown to the Government, which has honored their dust as best it could, but once known to somebody, and loved, and even now wept for, with tears embittered by the thought that their resting-place is unknown. Let them take comfort in this other thought, that perchance their dear ones were borne by tender hands to this lovely spot, and immortalized, though thus darkly, by a grateful country, in this monumental pile.

The Lee mansion itself is beautiful for situation. It overlooks the river far below, extending at this place to the width of nearly a mile, the entire city on the other side, and the woody highlands far beyond. Its halls and several apartments, stripped of their former rich furniture and gay ornaments, are all open to the public. It is far more pretentious than that other historic mansion at Mt. Vernon, I have described elsewhere. Still, it reminds one of that by a striking resemblance in general structure, as well as by a sharp and painful contrast between their original proprietors and occupants. I shall attempt no description. Nothing struck me particularly besides the loveliness of its situation and surroundings, except the immense size of the pillars that stand along the whole length of the portico in front, and across its ends, as it is very wide. These pillars are nearly six feet in diameter at the base, and running up two stories, support a small projecting roof at the top. They occupy nearly one-half of the line, the distance between them being only a little greater than their respective diameters. When considered by themselves, they certainly present a stately and imposing air, but when viewed in connection with the whole structure, they seem quite out of proportion and altogether too pretentious.

While seated by the side of these columns on a wooden bench, nearly the sum total of all the furniture in and around the house, an incident happened, which shows that when the representatives of the country in yonder capitol were insisting in oratorical periods that the fruits of the war should not be lost, some of its fruits were painfully felt to be assured, at least, for this generation. But the present limits will not allow a relation of it here.—J. F.

## NEW YORK CORRESPONDENCE.

NEW YORK CITY, Dec. 27.

CHRISTMAS AND MUSIC.

Christmas festivities and charities in New York have been described in the daily papers of Dec. 26th in so nearly the same terms for twenty years past, or ever since Lewis M. Pease smote the rock and drew from it a perennial flow of sympathy for the outcast poor, that one must turn to some other subject in holiday week, if he would not be the stalest of correspondents. But a variation befel my eyes this year, which fairly yielded a new sensation. It was something so odd as to be the very opposite of all we annually read of or skip—at this season. In short, I was asked to see the children's own Christmas trees in the "Model Kindergarten" of Prof. and Mrs. Kratus, who have carried the Froebel principle a step farther than the master himself in its application to Giving. That principle is to put the child into the active instead of the passive voice, and gets them to do instead of being done to. Three large trees had been loaded by sixty children of from

three to ten years old, with pretty and curious little gifts of their own making in the school, for their parents' and friends, who were invited to the simple festival. It is within bounds to say that the little ones found it more blessed to give than to receive, and enjoyed no other gifts so much as those they made with their own well-trained little hands, and gave out of their well-directed little hearts. And surely none received gifts of the season with more lively appreciation than the fond parents who enjoyed those sweet little first fruits of filial gratitude, so easily—and yet so seldom—started with tender years of infancy by a wise and assiduous nurture.

Nor were these all: the buds of a broader charity had likewise been grafted into this young stock. The children, being mostly from opulent families, could have brought "the dollar from their fathers" without any trouble to buy gifts for the children of poverty. But this would be directly anti-Froebelian in principle. Instead, they were incited to contribute from their own clothing and toys, and in this way made up a large and valuable contribution for the little ones in the Home of the Friendless.

Another notable feature of the holiday week is the grand performance of the Messiah, twice, by the New York Oratorio Society and Dr. Damrosch's Orchestra. Music is the feature of the season generally, in New York, partly from accidental causes already mentioned in these letters, which have produced an unprecedented supply, and proved by an unprecedented patronage the truth of the old adage that competition is the life of trade. The public rehearsal, this afternoon, proved a most successful movement, drawing an audience of the largest size from the cultivated and serious "lovers of sacred song." Very many of them were evidently from the country, by their reluctant departure for the homeward trains, before the three-hours' work, which even an abridged Messiah affords, was over. The performance itself—choral and instrumental, that is, was a noble advance upon the inposing representation of last year. The opening chorus, "And the glory of the Lord," burst with an electric effect more like the great master's ideal than we had ever realized before. In no department, in short, has our wonderful progress in music been more marked (considering neglect) than in this noblest, highest and most exacting department of all. We have everything needful, except soloists of adequate genius and volume, for the full interpretation of Handel's masterpiece.

The second concert of the united Philharmonic and Thomas orchestras was also an event, to my thinking. I thought I had already heard Brahms' new symphony twice, but I soon began to feel that I had not heard it at all. The vast volume of instruments, with the smooth, finished, classic style of playing, gave a finer meaning and a finer tone to every strain, than would have seemed possible.

DR. TYNG AND HIS BISHOP.

It seems that I underrated, after all, the effect which the existence of the Reformed Episcopal church (as a convenient city of refuge for persecuted evangelism) has upon the whilom intolerance and arrogance of the dominant High Church party in the parent organization. Bishop Potter—the same who punished Dr. Tyng, jr., for officiating in a Methodist church—last Sunday gave his apostolic sanction in the same Dr. Tyng's church, to the same Dr. Tyng's introduction of a Presbyterian layman into his own consecrated pulpit as the leader of the most unbridled service ever seen in an Episcopal sanctuary. The work now goes quietly but bravely on, and will be done. The large debt is really small in proportion to the remarkable expansion of Christian work for which it has been accumulated. Besides the parent church at Madison avenue and Forty-second street, with its college for Christian workers near by, the corporation has, I believe, some half dozen city mission properties running, including, besides the church of the Mediator in Eleventh avenue, the church of the Reformation in Stanton St., an orphan asylum in East 53d street and a Reformatory Farm at Sing Sing.

LITERARY.

The absorption of the *Galaxy* by the *Atlantic Monthly* reduces our two (or one and a half) monthlies of some literary pretensions to one. I do not mean to imply any literary comparison between the former and the latter of the two; but the *Galaxy* has some aims and some elements of a really literary character, which we don't like to have lost to New York literature (if there be such a thing), as well as some moral elements of a Parisian stamp, which Christian people will be glad to have lost as they certainly will be in the irreproachable *Atlantic*, which has, under its present editor and publishers, become the one American monthly that never offends against the most sacred convictions of those to whom it looks for support. Even Dr. Holmes, once so ruthless as the free thinking "autocrat," is seen in the last *Atlantic* to betray a yearning for spiritual rest and refuge from the miseries of scientific skepticism.

As yet, we have no more sign of winter here, than is usual, say in October.

## EXCHANGE NOTES AND QUOTES.

The effects of religious quackery, however gratifying for the moment, can not endure the test of history. In the course of years, it must lead to ruin.—*Watchman*.

Jesus Christ is the incarnation of mystery. He is very man, flesh of our flesh, and at the same time God manifest in the flesh. To render the relations of the two natures clear and explicable would be to remove the divine from his person; to believe in him as the salvation of God despite the mystery, is a perfection of faith.—*Zion's Herald*.

The prophecy of the Church's efficiency and power is not to be based, as shallow-sighted seers put it, upon indifference or good-natured careless toleration, but upon her clear vision and passionate embrace of doctrine, vital to the souls of men—doctrine which throbs into living energy in every fiber of her being. Faith is the measure of her power.—*Church Journal*.

Among the many theories that have been broached to account for the great success of Mr. Moody as a fisher of men, is the theory that men listen to him so willingly because he preaches so little doctrine. The fact is the very opposite. Mr. Moody's sermons are steeped in doctrine. His theology may be erroneous on some points, but every sermon is full of it. It was so with Whitefield and Finney, it is so with Spurgeon—it has been so with every man who has had great power with men.—*Examiner and Chronicle*.

Each age has had its own testing truth, whether of doctrine, command, promise, threatening, to which the godly have assented, declaring Christ has said it, and we with all our heart receive it, while the godly in name but godless in heart have rejected it. The testing-truth, the truth of the fan of Christ to-day is the doctrine of future everlasting punishment.—*Christian Intelligencer*.

No mature Christian can think upon the endlessness of sin without an increase of that mental pain which its existence causes him. The extinction of sin and sinners would be an immense relief to this heavily-laden world. But if we are to know that to be God's purpose, he must surprise us with a new revelation. The Bible leaves those who "believe not" in the punishment to which Jesus, the Judge, sends them.—*Advance*.

Keep up the Sunday-schools during the winter, everywhere. It can be done, and it ought to be done. Work while it is day. Gather the children in. Instruct them in the principles of our holy religion, and lead them to saving acquaintance with the Lord Jesus Christ, and thus prepare them for the conflicts of life, and for usefulness in the world, and for a blessed immortality in the great hereafter.—*Evangelical Messenger*.

There are those who insist that the entire series of agencies from the primary and the rural district school to the high school should, in their organization, studies, and management, be made tributary to the wants of the State universities. This means, substantially, that in providing for the necessarily limited education of the many we must subordinate their needs in respect to the studies pursued, to the requirements of the few whose good fortune it may be to partake of the highest advantage afforded by the State. Now this doctrine is a heresy, and is exerting a pernicious influence upon the great educational movement of the country. It leads many to overrate, relatively the claims of higher education, to the detriment of that work of thorough elementary training which is so essential to good citizenship, which alone is within reach of the masses, and which it is the chief function of our common school system to impart.—*Education Weekly*.

## MISSION WORK.

CONDUCTED BY REV. G. G. WATERMAN.

CARDS FOR NEXT YEAR.

Our Financial Secretary, ever fertile in expedients, has made some changes in the card to be furnished to our churches for use in their mission work next year, and it is hoped that these changes will prove to be improvements. The cards would have been ready for distribution at the beginning of the year but for an unexpected absence of the Secretary from home, in answer to an urgent call for his presence at Harper's Ferry. They will, however, be sent out as early in January as possible, and will no doubt be cordially welcomed in all the churches which have already used them, and will, we trust, find many new friends in other localities. If our pastors and official brethren in all the churches would only take hold of the proposed plan and work it to the best of their ability, they would be astonished at the results, and gratified quite as much. Let us gather up our strength for a steady pull all together next year.

THE PROVIDENCE PLAN.

At the meeting of the American Missionary Association, held at Syracuse, N. Y., in Oct. last, Rev. Geo. Harris, of Providence, R. I., read a very able and complete paper on "The Discovery and Success of the True Method of Giving," in

which he discusses the subject of Systematic Benevolence, and advocates the Weekly offering System. Of the "Discovery" made in R. I., we shall not stop to speak now, for it was made in our own denomination more than twenty years ago, and the "Weekly offering System," with cards and envelopes, was introduced into many of our churches, some using it for raising the pastor's salary, some for benevolent contributions, and some for both. Of the "success" of this plan in Providence and other places in R. I., we are glad to make a note, for it is a plan in which we believe most firmly. Like other "plans" it will not work itself, but requires to be attended to carefully and faithfully, in order to be successful. What we claim for it is that if adopted and thus looked after, it is the most effective and economical, brings the largest returns for the work done, and is the fairest in its method and spirit. Of its practical results, Mr. Harris gives examples: one church which in 1874 contributed for all objects \$479, in the next year, by this system, gave \$1686.97—more than four times as much as before; the next year the same church gave \$2,397.97. The Union church increased its contributions more than 40 per cent. in the first year of its use. The Central church, of which Mr. Harris is pastor, more than doubled its contributions in one year. Not only did the amounts given increase in individual cases, but the number of givers increased even in a greater ratio, and this is one of the chief glories of the system. It reaches a larger number of persons; it draws from more sources, and so is less likely to fail in a hard time. We shall refer to this paper again and give a synopsis of some of the arguments presented.

WORDS OF CHEER.

The paragraph under this caption in our last issue was from the pen of Mrs. Dr. J. L. Phillips, and was only a part of her article. We give the remainder this week, and ask for it a careful reading by all friends of our India Mission.

What a wonderful work the Woman's Union Society is doing in foreign lands, and the reflex influence at home has been still more wonderful. Would that the noble work you are doing might be increased a hundred fold. Oh, that every church might have an auxiliary society or its equivalent, and a band of working children. Remember the promise, where two or three are gathered "in my name." Let this number meet and pray for heathen women and for help. Through the coming month, visit as many others as possible. Your next meeting will be double in numbers. You will soon be astonished at the growth of your society. Bring living facts into every meeting, and in your zeal to open Hindu Zenanas do not fail to enter American ones: You shudder at the thought of two hundred thousand pagans with their idols and temples in our golden California, but complacently behold the worship of two huge idols at your next door, Juggermout, the king of idols, asks no more devout worshippers than the cooking stove and sewing-machine have. Ten, twenty and forty years some of our noble women have been immersed in the kitchen and sewing-room. Custom, or "their habit" is the cruel warden. They have not a "peg" of poverty upon which they can hang an excuse. The other day a lady "worth her millions" remarked, "I used to think I must be in the kitchen most of my time." Another, living in a mansion with luxuries and beauty everywhere, said, "I have so much to do I have no time for the charities of the day." A third breaks the silence of the holy Sabbath evening with her needle and scissors, "our daughters must be elegant." "Extreme cases" admitted. But would that we knew of a town or community where there are no women of exactly this stamp and spirit. Inured to hard work and self-sacrifice, each one will be a host in herself, can you but make her know, there is a better service than hers has been. Bring them into the work.

Our great hope, our future strength is in the children. Every moment you delay interesting them is so much pure loss. There are no such enthusiastic workers as children, none so ready to make sacrifices. No church can afford to neglect them. Its very life is dependent upon them. Intensely true is this of the mission work. Their missionary has sailed. Is every Sabbath-school and child bringing in the miles that will so surely sustain her? Do let the children have the honor of keeping at least one missionary in the field.

One Juvenile Society, which commenced with half a dozen members or so, now numbers over sixty, composed of children of all ages from four to twenty, and some older ones. They have just sent twenty-five dollars, or five shares, for the children's missionary, and have \$30 in the treasury. A happier band it would be difficult to find. At Gen. Conf. Mrs. J. B. Davis, of Pittsfield, Me., gave a most interesting account of the children's society there. Would there were hundreds like it.

When the Woman's Society was organized, some of the good ministers in "their haste" questioned the necessity of it and feared its results. But to-day there is scarcely one, from last President Durgin (who encouraged the women so heartily at Gen. Conf.) to the humblest minister in Maine, who does not gladly and gratefully welcome the women to the responsibilities and labors of this cause. Heavy burdens are well-nigh crushing some of the missionaries. They are calling upon you to help. In this hour of their dire necessity they have no time to twaddle about who "is getting the most money?" or "who is greatest?" What they want is just such help as you can give. The denomination is looking to you, for her whitened fields are perishing for laborers. How anxiously the faithful band in India are waiting for your timely aid. Our dear Miss Crawford is calling upon you in tones that would melt a heart of stone to help. He who will reward every act done for Him is saying, "In as much as ye have done, it unto one of the least of these my brethren, ye have done it unto me."



## S. S. Department.

## Sabbath-School Lesson.—Jan. 13.

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

(For Questions see Lesson Papers.)

## ASA FAITHFUL TO HIS GOD.

GOLDEN TEXT: "Lord, it is nothing with thee to help, whether with many, or with them that have no power." 2 Chron. 14:11.

## 2 Chron.—14:1-11.

## Notes and Hints.

CONNECTING HISTORY. Rehoboam reigned 17 years, from B. C. 975 to 958. His son Abijah reigned three years, to 955, and distinguished himself by defeating with four hundred thousand men, Jeroboam with eight hundred thousand, and slaying five hundred thousand of the Israelites. Asa succeeded Abijah, reigning from 955 to 914. Asa was contemporary with eight kings of Israel, all from Jeroboam to Ahab. This lesson extends over fifteen years to 941.

"Abijah." His reign was short and evil. He walked in the idolatrous ways of his father. "Slept with his fathers." Sleep is often, and beautifully used in the Scriptures for death. The metaphor is innocent of any intent to teach the nature of death. If we read "rested" in place of "slept," the meaning of the sentence would be the same. "The city of David." Jerusalem, or more specifically Mount Zion, the south-western part of Jerusalem. It was the burial place of many kings of Judah. "Asa." The good son of a wicked father, the grandson of idolaters, both on his paternal and maternal side. 2 Chron. 15:16; 11:20. The mother of Asa is not known. How can we account for his early piety unless we attribute it to the training of that unknown mother. "The land was quiet ten years." Free from war. This, in those days, was a long period of peace. War was the business of kingdoms. The gospel of peace now strives to do away with war, that horrible Moloch so long served by ambitious nations. "Asa did that which was good and right in the eyes of the Lord his God." Notice what is here said, and then compare the acts of Asa which constitute his righteousness. He is not, and should not be judged by the Christian standard of character, but by his relations to idolatry. Each man is good or bad according to his light. "The high places." The pagans built altars and shrines to the gods, on hills. The Israelites, contrary to their law, built altars in such places to Jehovah. Remember that the sacrifice of Elijah was on such an altar. But often idols were worshipped by sacrifices on these spots in Judah and Israel. "Images." The margin says "statues." The seventy Greek translators show that the posts, slabs, or pile of stones set up as a monument are meant. They were probably inscribed with vows, thanks, or other honors to Baal. "The groves." Images of the female deity Ashtarte, or pillars devoted to her. The word can not mean a grove, since these "groves" are said to have been set up under green trees. 2 Kings 17:10. "He commanded Judah to seek the Lord God of their fathers." The Jehovah God of their fathers. Seek in the sense of worship. The command was a prohibition of idolatry. Law can not make men holy, but it can prevent public religious corruption, put evil under a stigma, and give encouragement to virtue. Had Asa lived now, he would have been in temperance a prohibitionist. Law owes it to society, now and ever, to prohibit all practices that destroy society. It can not make us pious, but it can keep the pits in our path closed. "Out of all the cities of Judah." The extent of idolatry, notice. Asa was but twenty years removed from Solomon. Could all this idolatry have sprung up in that period? Notice the thorough work of Asa. He renovated the whole kingdom. "The images." In the fifth verse, the word for images is different from that in the third. The margin says, "sun-images." These were statues consecrated to Baal, the sun-god. "Fenced cities." Walled towns. Those built by Rehoboam, Shishak had doubtless dismantled. Judah was at this time a dependency of Egypt, and this was an act of rebellion. In peace the nation grew strong. "The Lord had given him rest." "We have sought the Lord (Jehovah) our God, we have sought him, and he hath given us rest." Notice how intimately associated with every phase of national life is the influence of God. Who has promised rest to the soul, promised to subdue the foes of our peace? Asa shows how to obtain the rest that God gives. He says "we have sought him, and he hath given." Seeking is the means, rest the reward of using them. "And Asa had an army." Judah furnished the heavy armed, Benjamin the light armed soldiers. The former had spears and long shields, the latter slings and small round shields. In the time of David, Judah alone had nearly 600,000 warriors. "Zerah the Ethiopian." Supposed to be the same with Usarken (or Osorkon), II, the third king of Egypt after Shishak. He was the son-in-law of the preceding king and reigned in the right of his wife. This explains why he is called the Ethiopian. The object of this invasion was to chastise Asa for rebellion against Egypt. This army numbered a million, the largest army of which the Scriptures speak. Xerxes led a million men into Greece. "Mareshah." A city on the road from Hebron to Philistia, twenty-five

miles south-west of Jerusalem. "The valley of Zephathah." Nowhere else named in the Scriptures. It is described as a deep valley, leading out into the great Philistine plain. Zerah would need a broad space for handling his chariots and immense army. "Asa cried unto the Lord (Jehovah)." In times of trouble, God is a refuge; in times of posterity, rest and peace. "Whether with many or with them that have no power." A better translation is "It is alike to thee to help the powerful or the weak." The Septuagint reads, "It is not impossible for thee to save by many, or by few." "Help us 'O Lord (Jehovah) our God." The force of these passages is lost by reading Lord in place of Jehovah. Jehovah was the name of the God of Asa. "In thy name we go against the multitude." As worshippers of Jehovah, they went only against the heathen. Whatever we do in the name of God brings God into the deed, and, as it were, makes it his. "Do all in the name of the Lord Jesus." Piety requires the association of God in all acts that we do. This is one of the practical truths of the lesson. Another is that, since trust in Jehovah brought victory to Israel, trust in Jehovah is not in vain. If we are true to God, he will never withhold his aid from us. Again, the removal of the images and high places from Judah shows us, by illustration, what is often needed by the heart that would give a pure worship to God. The idols of the heart may be the rivals of God. Idolatry was the besetting sin of Judah. Asa removed the temptations to this sin, and made his people safe. There is no safety to piety that does not destroy, or fly from its sources of temptation. Let the subject of this lesson also teach us what to be.

KINGDOM OF ISRAEL. Israel, or Ephraim, was the term for the kingdom of the ten tribes, which through jealousy of the growing power of Judah and Benjamin, set up a government of their own. This northern kingdom had the advantage of the southern in extent and fertility of territory, in population, and perhaps in the natural ability of its sovereigns. The canker which ate out its natural life was its apostasy and its idolatry. Its power was broken by the capture of Samaria, B. C. 723, though it began to suffer from its Eastern foes as early as B. C. 884.

KINGDOM OF JUDAH. This was the southern kingdom and embraced the two tribes of Judah and Benjamin. Though smaller than its northern neighbor, it played a more conspicuous part in the history of the chosen people. The holy city was within its borders. It was therefore the legitimate heir of the glories of the monarchy of David and Solomon. Idolatry was far less prevalent in Judah than in Israel. The southern kingdom survived the northern about a hundred years.

CHRONOLOGICAL. The dates of the Old Testament are confessedly difficult; but Usher's selection of B. C. 1015 for Solomon's ascension is sufficiently accurate for our purpose. Solomon's reign of forty years was followed by Rehoboam's of seventeen years, or B. C. 975-958. Shishak's invasion was in the fifth year of this reign, B. C. 970. Abijah, the son of Rehoboam, was on the throne three years, B. C. 958-955. In his second year that his army of 400,000 defeated Jeroboam's army of 800,000 inflicting upon it a loss of 500,000. Asa, the son of Abijah, died in the forty-first year of his reign, B. C. 914. It was probably in his fifteenth year, B. C. 940, that Zerah the Ethiopian, came up against Judah with three hundred chariots and a million men, and was defeated at Mareshah. Asa's successor was Jehoshaphat, who reigned twenty-five years, B. C. 848-813. Thus the events related in the lessons for January took place in the 10th century before our era, or between B. C. 975 and B. C. 900.—S. S. Teacher.

THE BOOKS OF CHRONICLES. They were originally one book. The division into two was made by the Seventy, by whom they were called "Paralipomena," i. e., things left out or passed over. The name "Chronicle" was first given by Jerome. The Hebrew title is "Events of the Times," or "Words of the Days," and points to the annalistic character of the matters recorded. The book of Ezra is a continuation of the history given in Chronicles. They were written after the return from the Babylonish exile. See 1 Chron. 9:1, where specific reference is made to the return from Babylon, and a list given of the families who resettled in Palestine. Their author was either Ezra, according to the prevalent tradition, or some one who lived in his time. The resemblance in the style of certain parts of Chronicles and the book of Ezra, portions of which are avowedly from Ezra's pen seem to confirm the opinion that he is the author of both. Their purpose was to give the history of the covenant people, and to show the blessedness which follows obedience to God's commands and the misery which follows disobedience of those commands.—S. S. Teacher.

## ITEMS.

At Aintab, India, is a Sunday-school numbering from 1,500 to 1,800 pupils, and it is said to be well managed and quite orderly.

The first Sunday-school has been started in Madagascar, with an attendance the first day of 630 scholars. It is located at Antanarivo.

In order to push the Sunday-school work of that state, the Executive Committee of Ohio, publish a little paper, edited by C. M. Nichols, called the Ohio Sunday-School Worker.

Six magazines for teachers and fourteen for children are now published in continental countries of Europe, some of which have a weekly circulation of 20,000 copies.

At the close of 1876, three scholars from the Sunday-schools of the American M. E. Mission, of Lucknow, India, were awarded prizes for perfectly reciting the international lessons for the entire year.

In Bengal the Bible has been introduced into the public schools. The Calcutta Bible Society offered to supply all the state schools with copies of the Scriptures. The offer was accepted, and now it is being used as a text book.

Bethany Sunday-school, of Philadelphia, lately seated 3,716 visitors. The whole number present that day was 5,418. No Sunday-school man or woman ever falls to visit Bethany, when good fortune gives them a Sabbath in the Quaker city.

## Communications.

## REV. SILAS W. STILES.

As already announced, this dear brother has passed from earth to his heavenly rest. He died at his residence at Newport Center, Vt., August 26, 1877.

The deceased was born in Danville, Vt., September 26, 1827. At the age of sixteen, he made a public profession of his faith in Christ, was baptized by Rev. Samuel Thurber and united with the Free Baptist church. When twenty-one years of age, he became strongly impressed that it was his duty to preach the gospel; but lack of a thorough education and other circumstances led him to defer beginning, till ten years after.

In 1853 he was united in marriage with Miss Laura A. Shattuck, a most estimable Christian lady, who has ever been a true helper, and who, with two sons and an adopted daughter, survive him. To the wife, the separation is a blow of more than common sadness because of their tender attachment to each other. While neglecting to do the Master's bidding, he was granted prosperity in worldly affairs; and when at last he heeded the call, he felt that he had spent time that ought to have been given to the work of preaching the gospel; and as a partial compensation, and an acknowledgment to God for his many mercies, he promised that a certain portion of his property should be given as a thank-offering to the Master's use. And well was this promise kept, for he gave liberally to charitable purposes, and in the disposition of his property, he remembered the denomination to which he belonged. His first effort as a minister of the gospel was in Hyde Park, December 18, 1845. He left his home in Albany, Saturday, expecting to return the next Monday, but the interest produced by his preaching was so great, that by request of the people the meetings were continued fourteen days; which resulted in the conversion of many. The next January he was licensed by the Wheelock Quarterly Meeting, and the following June ordained. After serving the churches in Newark, South Barton, Glover Center and Sheffield, he became pastor of the church at Newport Center where he found much labor to perform,—for the church was not only small, but without a house of worship,—and he went diligently to work giving willingly of both time and money for its accomplishment. In due time his hopes were realized in seeing the house dedicated free of debt, and a Sunday-school organized of which he was chosen superintendent. But such assiduous labor had its effect upon a constitution not naturally strong, and for several years he kept at his work amid great difficulties on account of bodily weakness, being several times attacked by bleeding of the lungs. Patiently, with effort, which no one not well acquainted with him would know anything of, he kept at his work till two weeks before his death.

His labors in the pulpit, social meetings and Sabbath-school, bearing evidence to the care and faithfulness with which he did what the Lord gave him to do. He took the Sabbath-school in its infancy, and under his wise and judicious management, led it on, step by step, through struggles, trials and opposing powers until it has become a power for good in the neighborhood. And it was his happy privilege to see some of the fruits of his labors in the conversion of several of the members. Bro. Stiles was a man of fine feelings, which were easily touched by the cares and sorrows he saw around him. He seemed especially fitted to be the minister of consolation to the afflicted; for at all times, when health would permit, he would leave a comfortable home, and ride many miles over rough roads and through severe storms for the sake of speaking words of comfort to mourning hearts, expecting no other reward than that the Master gave to his faithful servants. His last illness was attended with great suffering; but he bore it all with Christian fortitude. From the first he felt that he should not recover, and his strength failed constantly from day to day. He arranged all his affairs with perfect deliberation, and spoke of his death with great composure. He felt that he had done all he could do, and the same Jesus that he had preached to others was his support, and that he was standing on the "Solid Rock."

When informed by his physician, that there was no help for the severe pain from which he was suffering, he clasped his hands, while a heavenly smile lit up his countenance, and exclaimed, "Then sweet rest by and by." And thus one Sabbath morning, he passed to his reward; leaving besides his family, an aged mother, one brother, Rev. Horace Stiles (who has often been associated with his brother in ministerial labor), and several sisters to mourn their loss, and also to rejoice in his gain. The funeral services were conducted by Rev. S. S. Nickerson, of West Derby. The evidences of deep affection and love for the deceased were seen on every countenance during the obsequies.

"Servant of God, well done, Rest from thy loved employ; The battle fought, the victory won, Enter thy Master's Joy."

The number of those who possess great wealth and eminent social rank, and yet become earnest, useful Christians, is comparatively small. All godliness is of grass, and "boasting is excluded;" but when I see a man rising above the enervating and corrupting influence of wealth and fashion into vigorous piety, I feel especially drawn to honor him. He has had stronger undercurrents to contend with than most others have. Pride and self-indulgence tended to hamstring him and hinder him from becoming a cross-bearer of Christ.—Theo. Cuyler.

## MINUTES OF THE GENERAL CONFERENCE.

(Continued from last week.)

a pastor to just as many churches as circumstances and ability will permit.

5. Respecting the design of baptism: We believe that baptism is designed to represent:—(1) The burial and resurrection of Christ. (2) The remission of sin and the resurrection of the soul to newness of life. (3) The final resurrection, secured by the resurrection of Christ.

6. 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.

R. DUNN, Chairman.

## PUBLICATIONS.

28. Whereas, it has pleased our Father in heaven to take from us this self,—from labor to reward,—our beloved brother, Rev. G. T. Day, editor of the *Morning Star*, therefore,

Resolved, 1. That while it becomes us to humbly submit to the counsel of God, we do, nevertheless, lament with the Printing Establishment and the denomination, the removal thus early and at such a time, of one so eminently qualified, by financial ability, ripe culture, distinguished piety, and fidelity to truth and humanity, for the work to which the denomination and God, we trust, had called him.

2. We congratulate the Printing Establishment and the denomination, upon the election to the editorial chair of the *Morning Star*, of our esteemed brother, G. F. Mosher, and we bespeak for him success, and a place in the confidence and affections of our people, which it is our pleasure to record of his illustrious predecessors.

3. While we learn with regret that the receipts of the Printing Establishment within the past three years, have exceeded but little the expenditures, and, a considerable reduction exists in the assets, the report shows that the said reduction has been chiefly by the depreciation of values, the closing up of branches of business having uncertain profits, that careful attention has been given to securities, and that the managers, on the whole, are, and have occasion to be, hopeful of larger successes in the future.

4. We approve the purchase by the Printing Establishment, of the subscription list of the *Baptist Union*, and especially commend the wisdom of both parties in effecting this measure, in a manner so fraternal.

5. We approve the delay to remove the editorial office to Boston, until it can be done with safety to the finances of the Establishment, and that we confidently commit this question to the judgment of the corporators.

6. We regard the opening of a branch office in Chicago and the employment of the Western editor, under the circumstances, as a wise measure.

What amount of expenditure upon this office may be requisite in order to the best interests of the denomination in the West and elsewhere, we commend to the careful consideration of the corporators.

We recommend the continuance of the said office, or the maintenance of such other measures as may be best adapted to promote the unity of the West, and of all divisions of our people, upon the support of the *Morning Star*, as the organ of the denomination, and secure the largest dissemination of our literature, and the most rapid and healthy growth of our influence and membership.

7. We recommend the publication of the second volume of the History of the Free Will Baptists, and that it include the General Conference of 1880, and that it be published immediately after the close of that session.

8. On the requested publication of Rev. J. L. Phillips's address on missions, and the several articles of Rev. O. E. Baker, in the *Star* on Baptism, we recommend that it be done, subject to the pleasure of the corporators and the respective authors.

9. We favor the proposed re-establishment of the Quarterly, and recommend its publication by any company or corporation able and willing to undertake it.

10. We recommend that another volume of the Minutes of Conference be published, if practicable, soon after the Centennial session of 1880.

11. We commend to the favorable consideration of the corporators, the suggestion that they prepare and issue blank books, properly arranged for church records.

12. On the publication of a paper devoted to Missions, we submit that as the Woman's Mission Society has in contemplation the publication of such a work, which work we sincerely hope they will issue; we do not recommend another.

13. On the petition that the columns of the *Star* be open to the discussion of secret oath-bound societies, your committee report that, we are not aware that this question has been refused a place in the *Star*, and suggest that articles might be admitted within proper limits, provided, they be courteous and in a Christian spirit.

14. As to advertising in the *Star* questionable articles and kinds of business, we submit that it has been much more restrictive than many religious papers, has been commendably careful, and might do well to be even more so in the future.

O. E. BAKER, Chairman.

## HOME MISSIONS.

29. 1. Your committee recommend that the Home Mission Society employ a missionary who shall labor in the South, and who, in addition to his local work, shall be authorized to visit the various bodies of Free Baptists in the South, cultivate acquaintance with them and assist in perfecting their organizations in accordance with the policy of our denomination.

2. Agreed that this Conference advise that all church and missionary property paid for by general contributions outside of the society using said property, and all property in danger of being lost to the denomination, should, so far as possible, be deeded in trust or in fee simple to the Home Mission Society, or to the local incorporated Missionary Society of the denomination.

3. Although the present order of the ministry embraces the same talent for evangelistic work as would exist if some were ordained as evangelists, and though laymen may now exercise the gift of the evangelist, if they have it, it is not repugnant to the usages of the denomination to ordain evangelists, when the council shall find in the candidate a fitness for that work.

4. We can not recommend that the corporators make any change in the control of the Printing Establishment.

5. We recommend that the Home Mission Society, through the Corresponding Secretary, and the Financial Agent of the Benevolent Societies, undertake more fully the work of assisting unemployed ministers to suitable fields of labor, and church committees to suitable supplies or pastors.

6. We recommend the Home Mission Society to lend such help to the Ontario Yearly Meeting as it may be able to afford by sending them evangelists and pastors.

7. We are not prepared to recommend that an effort be now made to raise a centenary building fund.

8. We recommend that the Society take more immediate care of the mission interest in the Mississippi valley, and that the friends of that mission do their work more directly through the Home Mission Society.

9. Resolved, That we most heartily approve of the establishment of a Biblical training school for the education of the freedmen, at some central point in the Mississippi valley, believing that this will meet the general favor of all our people both east and west.

We present the following nomination of officers:

President—E. W. Page.  
Vice-Presidents—F. W. Straight, A. H. Morrell, J. S. Manning, E. W. Porter, O. D. Patch.  
Recording Secretary—E. W. Porter.  
Corresponding Secretary—A. L. Gerrish.  
Treasurer—J. D. Stewart.  
Auditor—S. Curtis.  
Executive Committee—G. R. Holt, A. L. Gerrish, L. W. Anthony, S. Curtis, E. W. Page, S. D. Bates, B. F. Hayes, J. Mariner, A. H. Huling, E. W. Porter, G. F. Mosher.  
D. M. STUART, Chairman.

## FOREIGN MISSIONS.

30. Resolved, 1. That while we regard it as a step far too long and almost fatally delayed, we now consider it absolutely essential to the continued and successful prosecution of our Foreign Missionary work, that a Bible School for training native helpers be at once established in India; and that we heartily second and commend to the attention and prompt generosity of our people, the effort now being made by Dr. J. L. Phillips, under the authority and direction of the Foreign Missionary Board, to raise a fund of \$25,000 for the endowment of such a school.

2. That we view with great satisfaction the recent action of the Maine Central, Vermont and Mass. & R. I. Yearly Meetings, in becoming responsible for the support of individual mis-

sionaries in the foreign field, as also the previous action of the New Brunswick brethren and of the Central Association in the same direction; and that, with still other Yearly Meetings following their example, and each fulfilling the obligations thus nobly assumed, we see the dawn of brighter days for our foreign work; and further, that we request the Foreign Missionary Society to encourage and aid other Yearly Meetings in assuming similar responsibilities, and urge upon all the necessity of being faithful in the discharge of our duties to God with reference to those whom we have sent out to pagan lands.

3. That we regard the present demand of the India mission for a strong re-enforcement as an occasion for prayerful solicitude and decisive action by all our pastors, churches and people; and that we earnestly recommend the immediate adoption throughout the denomination of the mission cards for weekly offerings, which have been approved by the joint convention of the three benevolent societies, as the surest and speediest way of meeting this demand.

4. That this General Conference heartily approves the co-operative plan adopted by our Foreign and Home Missionary and our Education Societies, in the appointment of one Financial Secretary, whose duty it is to labor for the interests of the three societies throughout the denomination.

5. That the sympathy and gratitude of this General Conference are due our beloved missionaries in India, who, feeling the cause of Christ to be dearer to them than the associations of kindred, or the blessings of civilization, have chosen to live and labor among a people having no interests in common with themselves save those engendered by our dear religion; and that we pledge them our united and earnest prayers, and will endeavor to make our appreciation of their self-denial and labor felt, by frequently addressing to them letters of encouragement.

6. That we look with great favor upon the work done, at home and abroad, by our Woman's Mission Society, and that the efforts now being made to render that Society more efficient in the future, call for our warmest commendation.

7. That we request the Foreign Missionary Board to grant the privilege of naming our Bible School in India to any person who will give ten thousand dollars for its endowment.

8. That we recommend to the Executive Board of the Foreign Missionary Society, that all candidates for the foreign field be rigidly examined as to their qualifications, physical, intellectual, social, moral and religious, for the work, and that none be accepted and appointed as missionaries, who have not proved themselves efficient and acceptable in Christian work at home.

9. That we re-affirm and emphasize the action of this General Conference in 1844, 1847, 1853 and 1856, in regard to the monthly concert of prayer for missions, and that we earnestly beseech all our churches, and particularly the pastors, to set apart some meeting of each month for this purpose, making it a meeting for imparting information by means of the Mission Map, missionary periodicals, and letters from the field, and for praying that more laborers may be raised up for our needy mission fields, both home and foreign.

10. That we recommend the introduction of more missionary literature, in the form of biographies, histories and periodicals into our Sabbath-school libraries, so that the rising generation may become better acquainted with the woes and wants of the great heathen world, and be more moved to respond to them.

11. That in view of the honorable anti-slavery record of the Free Baptists, and the noble efforts now being made for the evangelization and education of the Freedmen in the South, we look forward with eager and increasing hope to the day when some of our own colored brethren will go forth to publish the glorious gospel to the benighted millions of Africa, and that while we offer up our prayers to God for this, we earnestly request our missionaries in the South to keep this good object prominently before their pupils and their churches.

J. L. PHILLIPS, Chairman.

## EDUCATION.

31. Whereas, Bates and Hillsdale Colleges have recently sustained heavy losses—the one by the financial embarrassment of its friends, and the other by fire, and, whereas, the greater efficiency of these colleges absolutely demands a speedy and liberal increase of the available funds of both, therefore,

Resolved, 1. That we earnestly recommend that vigorous and persistent effort be made by all our ministers and brethren, to secure dollar contributions from all accessible sources before the first of January next, with the hope that at least five thousand dollars be added to the treasury of each of the Institutions named, and that the subscription be now opened.

2. That the hearty thanks of this Conference are tendered to Benj. E. Bates, Esq., of Boston, Mass., for his munificent gift of a second hundred thousand dollars to our New England College.

3. That hereafter we require beneficiaries to give their note for all monies advanced to them, said note to be paid if they fail to enter the evangelical ministry, or if they leave it, except for sickness or other sufficient reason,—otherwise said note to be null and void. And we would express the hope that all who have received, or shall hereafter receive aid from the funds of the Education Society, will feel disposed to refund the same as soon after leaving our school as circumstances will allow.

4. That this Conference recognize the value of expository preaching, or that which arises from and specially sets forth the form and spirit of the Scriptures, and believes that it should become more largely an element in the work of the pulpit.

And we also recommend that more attention be given in our Theological Schools to such exegetical and other studies as shall secure to the students a more thorough acquaintance with the Scriptures themselves, as a vital qualification for the work of the ministry.

D. W. C. DUGGIN, Chairman.

## SABBATH-SCHOOLS.

32. It is with pleasure that we note from year to year the advance of the Sabbath-school work in our churches; that advance, which is bringing to us better methods, increased facilities and stronger Christian influences. The Bible, through this agency, as the strength and support of our institutions, is made to appear not only in its vital relation with declarations of divine truth, but also in the better equipment of the membership of our churches, for the harvest work of the Gospel, therefore,

Resolved, 1. That this Conference believes it to be the duty—and we hereby recommend its performance—of all our Yearly and Quarterly Meetings to devote some portion of each session to the consideration of the Sunday-school interests.

2. That the work of the Sunday-school consist in more than sustaining a Bible service in the church; it is to give the Word to those needy of it. And for the accomplishment of this, this Conference recommends that each Yearly Meeting appoint an agent to superintend this work within its limits; he shall also collect statistics and items of interest, and see that each Quarterly Meeting makes an annual report to the F. Baptist Sunday-school Union.

3. That the ultimate end of true Sunday-school work is the conversion of the scholars, and the strengthening of Christian character.

4. That as the Sunday-school is an important department of church work, the church is responsible for its success, and should make it equal to the preaching-service, as to the place, time and attention given to it.

5. That, as the success in the Sunday-school largely depends upon the thorough qualifications of the teacher, it is of vital importance that teachers' meetings be sustained and uniform lessons adopted.

6. We would call the attention of the Printing Establishment to that part of the report made to the last General Conference on Sunday-schools, calling for the preparation and publication of a magazine or journal on S. S. work.

7. We recommend that every Sunday-school adopt the following triple temperance pledge:

I solemnly promise to abstain from the use of all intoxicating liquors as a beverage, from the use of tobacco in all its forms, and from profanity.

E. W. PORTER, Chairman.

## TEMPERANCE.

33. Whereas, The use of intoxicating liquors as a beverage, is one of the greatest evils of the present age, alarmingly demoralizing, severing families, producing pauperism and crime of every kind, filling our prisons, and causing burdensome taxation, unwise legislation and the robbery of the public treasury, therefore,

Resolved, 1. That it is the imperative duty of all, especially the Christian ministry, to warn the people of their danger from this insidious foe. And as Christians and Christian ministers, we here pledge ourselves anew to the work of exterminating this evil from our country and the world.

2. That as a denomination, representing more than half a million of the American people, we proclaim our faith in the rightfulness and usefulness of prohibition, and that we mean to never cease our efforts till the last vestige of the liquor traffic is swept from our land.

(Continued next week.)



## Selections.

## THE LAW OF LOVE.

Four forth the oil—pour boldly forth;  
It will not fail, until the vessels are full;  
Thou fallest vessels to provide  
Which it may largely fill.  
Make channels for the streams of love,  
Where they may broadly run;  
And love has overflowing streams,  
To fill them every one.

But, if at any time we cease  
Such channels to provide,  
The very fountains of love  
Will soon be parched and dried.  
For we must share if we would keep  
That blessing from above;  
Ceasing to give, we cease to have—  
Such is the law of love.

—Trench.

## TEMPERANCE.

## BOYS AND THE BOTTLE.

Nothing from the pen of Dickens or Thackeray goes nearer to the fount of tears than many a scene in child-life which is occurring every day. Not long ago, I came upon a staggering father who was being led home by his own little boy. When the helpless tot reeled over and was likely to fall, the lad dexterously steadied him up again, as if he had acquired the knack of it from a long experience. The expression of shame and grief on the poor child's face haunted me for hours. I shuddered to think that the accused appetite might descend as a hereditary taint, and be reproduced in that child in future years. One of the most hopeless cases of drunkenness I ever knew was the case of a church-member whose father and grandfather were confirmed toppers. That the lust for strong drink is hereditary has been often proved; but what father has a right to bequeath such a legacy of damnation to his offspring?

A few days ago an interesting lad called at my door with a request from his mother for me to visit her. "What is the matter, my lad?" His countenance clouded over as he said, tearfully, "It's about papa." The old, old story. I knew it too well. "Papa" had broken loose again, and the seven evil spirits which had been cast out, had come back again; and the last state of the man became worse than before. Such visits are among the saddest which a pastor can ever be called to make; to me—after my long observation of the clutch which drunkenness fastens on its victim—they are among the most desperate. There is a bare possibility that the father may be saved; but what an example to his boy!

A friend gave me lately the experience of a skillful professional man in about the following words: "My early practice," said the doctor, "was successful, and I soon attained an enviable position. I married a lovely girl; two children were born to us, and my domestic happiness was complete. But I was invited often to social parties where wine was freely circulated, and I soon became a slave to its power. Before I was aware of it, I was a drunkard. My noble wife never forsook me, never taunted me with a bitter word, never ceased to pray for my reformation. We became wretchedly poor, so that my family were pinched for daily bread.

"One beautiful Sabbath my wife went to church, and left me lying on a lounge, sleeping off my previous night's debauch. I was aroused by hearing something fall heavily on the floor. I opened my eyes and saw my little boy of six years old, tumbling upon the carpet. His older brother said to him—'Now get up and fall again.' That's the way papa does; let's play we are drunk!" I watched the child as he personated my beastly movements in a way that would have done credit to an actor! I arose, and left the house, groaning in agony and remorse. I walked over miles into the country—thinking over my abominable sin and the example I was setting before my children. I solemnly resolved that, with God's help, I would quit my cups, and I did. No lecture I ever heard from Mr. Gough moved my soul like the spectacle of my own sweet boys' playing drunk as papa does. I never pass a day without thanking my God for giving me a praying wife, and bestowing grace sufficient to conquer my detestable sin of the bottle. Madam! if you have a son, keep him, if you can, from ever touching a glass of wine."

The narrator of the above touching story may never see it in these columns; but if he does, I know he will pardon its publication. It may be a timely warning to more than one father who is by no means a toper, and yet is putting a wine-glass right before his own children. It is the ready excuse of many a young lad for taking a glass of champagne—"We always have it at home." The decanter at home kindles the appetite which soon seeks the drinking-saloon. The thoughtless or reckless parent gives the fatal push which sends the boy to destruction.

Long labor in the temperance reform has convinced me that the most effectual place to promote it is at home. There is done the spot where the mischief too often is done. There is the spot to enact a "prohibitory law." Let it be written upon the walls of every house, wherever there is a boy, there should never be a bottle.—*Theodore L. Cuyler.*

## A MANIA FOR DRINK.

What one drink may do even to a total abstainer is fearfully illustrated in the following incident, told by the Kansas City, Mo., Times:

A singular instance of the power of alcoholic drink was brought publicly to notice yesterday. A young gentleman, a journalist, a capitalist, and a Christian, a victim of a suddenly-acquired mania which is quite remarkable. He went to visit his former home last summer in Cincinnati. On his way home to Kansas City, he became sick, and in the absence of a doctor, went to the steamboat bar and asked for and was given a glass of whiskey. The drink coming upon a system unaccustomed to it created an intoxication, which has been perpetual ever since. It gave the young man such a mania for strong drink that nothing could restrain him in his excesses. There was nothing about his intoxication offensive to those who visited him. On the contrary, his brilliant mind and inexhaustible fund of conversation seemed to be renewed. He knew that he was surrendering himself to drink and its fascinating effects, but paid no attention to the remonstrances of his friends. There was nothing violent in his excesses. He was calm, mild, and genial; but he insisted on drinking when he desired to drink, and he kept on

drinking. He had a wife to whom he was devoted; he idolized her and made every provision for her comfort. He was a member of a church and in good standing; a good lawyer, and the chosen leader of the Young Men's Republican Club. He owns a large amount of real estate, and was on the highway to wealth and prosperity. He had never taken a drop of intoxicating liquor in his life before this drink taken on the Ohio steamboat. Yesterday he was taken East by his father and brother, where restraint will be placed upon his actions, in the hope that the brilliant and cultivated mind may be saved from this strange and fatal infatuation.

## TELLING EXPERIENCE.

"Don't tell your experience, we don't want to hear experiences, we want the Word of God." Such is the counsel which is given by some, while undertaking to direct the testimonies of their Christian brethren. In a sense, their counsel is judicious. There is a sense, however, in which it may be otherwise. There is certainly one class who can not relate any acceptable Christian experience, namely, those who have never had any. They may talk about faith, and find fault with feelings, but they are equally strangers to both. It is not desirable under ordinary circumstances that persons should occupy the time or attention of others with constant statements regarding their own "feelings" or emotions, and the mental storms and calms through which they have passed; but sometimes a statement even of these may be of great use to others who are perplexed while passing through similar phases of Christian life. But telling experience means more than this. David said: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." The triumphant songs of Israel of old were largely devoted to the rehearsal of the experience of God's ancient people, and of "his wonderful works to the children of men." When the apostle Paul was called in question by Jews or Gentiles, it was his usual practice to tell his experience, or in other words to relate the circumstances by which he was led to Christ. And the people of God in every age have found in their duty and their joy to speak of the "wonderful works of God," and this is relating experience; and such relations are often blessed and sanctified of the Lord.

Sometimes the very persons who object to the telling of experiences will proceed to tell of things which they themselves have heard, or said, or done, and this is simply telling experience. That which a man has experienced he is supposed to know; knowing it, he may be called upon as a witness to declare to the glory of God and the honor of his cause, what great things the Lord has done for him.—*The Christian.*

## HOW TO PREACH.

There appears often a virtual distrust of the power of God's Word, in the preaching of our day. A Christian minister thinks he must meet the enemies of the truth on their ground, and not on God's. He must argue with the Materialist or the Pantheist on purely scientific or metaphysical grounds. He must enter the lists as a geologist, a biologist, or a linguist. He must talk learnedly of the stone age, and pre-Adamite man, of protoplasm and natural selection. In order to do this, he must read all the philosophers and scientists, and become a cosmical Humboldt, while the Book of God must be proportionately neglected. Well, Satan gets him down into the world's arena and is satisfied. He'll not convert souls or edify saints in that region, but he'll get many a commendation in the newspapers. We desire to protest against this perversion of preaching. We insist that the preacher is uttering a revelation from God, and not acting as a philosopher of the schools. The Bible furnishes him with quite strong weapons for any form of infidelity. The battle can be fought on the ground of principles enunciated in the Word, and need never be carried into the detailed techniques of a specialty. If the preacher knows his Bible well, he is ready for any opponent from Porphyry to Strauss. Men's affections, not their intellects, are the hindrances to God's truth, and accordingly, if the contest can be brought into the intellectual field, and so relieve the heart from the pressure of spiritual truth, men are satisfied. The Bible is God's attack on the heart, and preachers lose all their advantage when they prefer men's attack on the intellect.—*Dr. Howard Crosby.*

## THE ITALICS OF SCRIPTURE.

The italic words of our English Bibles are not translations of words in the original, but were added by the translators to fill out what they considered the sense or the meaning of the passage. In most cases they were right, but in a few they blundered, weakening the force, or perverting the meaning by what they added. A good illustration is in Psalms 16: "The fool hath said in his heart, There is no God." Leave out the italic words, and how much stronger the statement: The fool hath said in his heart, no God; i. e., I wish there were none! I don't want any. I will try to believe there is none. It is a heart-utterance, the expression of desire rather than conviction. We don't believe that even a fool gets beyond this. Atheism is a disease of the head rather than of the heart.

Another notable instance, familiar to all biblical scholars, is in John 10:10. Our version reads: "I am come that they might have life, and that they might have it more abundantly." No doubt many have wondered how the "savior's" followers could have life more abundantly, or a great deal more of life. Now leave out the italic word and we read: I am come that they might have life, and that they might have more abundance, or more a great deal, i. e., life and all the blessings of life. In Christ, we receive not merely pardon, deliverance from death, restoration to life, but all the riches of God's grace. Having given his Son, with him he gives all things freely. Yes, not life alone, but a crown, a mansion, an inheritance incorruptible and undimmed. And how grateful is he to the executive who restores him from the condemned cell to life. It may be a life of toil, of poverty, of suffering, of contempt, yet it is regarded as the greatest boon that man can bestow upon his fellow-man. But God gives divinely. He adds to life a sanctified heart and a hope that is full of glory.—*Herald & Presbyter.*

## NEGLECT NOT THE GIFT.

It is the duty of a Christian man to make the best possible use of the abilities which God has bestowed upon him. And in this duty very many people most sadly fail. They have gifts which they never exercise, and which through neglect are perverted and impaired. There are ministers of the Gospel who have the gift of easy, fluent speech, but instead of exercising it, they learn the whine, and drawl, and sing-song of some one whose qualities may attract them, and so they pervert their own abilities and disgust the thoughtful who may hear them. They have the gift of study, but they refuse to exercise it, and in consequence they run the round of stale ideas and fail to benefit those who look to them for guidance. They have the gift of thought, but they do not exercise it, and instead of meditating day and night upon the law of the Lord, their minds are filled with trifling things which they make no effort to drive away. Through acquiring easy habits and positive faults, and through the neglect to improve the abilities which God has given to them, they often bring needless reproach and dishonor upon the cause of Him whom they profess to love and serve, and thus smother beneath the burden of their own ideas and ignorance, the latent fires which God had kindled in their hearts.—*The Christian.*

## FILLETH THE POOLS.

Romans 15:13: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

God alone knows our capacity, and where the vacuum lies which most needs filling. A man might try to fill us and fail, but God, who made us, knows every corner and cranny of our nature, and can pour in joy and peace till every portion of our being is flooded, saturated, and overflowed with delight. I like to remember David's word, "The rain also filleth the pools," for even thus doth the Lord pour his grace upon the thirsty soil of our hearts till it stands in pools. As the sun fills the world with light, and enters into all places, even so the God of hope by his presence lights up every part of our nature with the golden light of joyous peace, till there is not a corner left for sadness or foreboding. This is Paul's prayer, and he expects its answer to come to us through believing, and in no other way; he does not ask for us mysterious revelations, dreams, visions, or presumptuous persuasions; he seeks for us no excitement of fanaticism nor the intoxication of great crowds and pleasing oratory, neither does he seek that we may imagine ourselves to be perfect, and all that kind of lumber, but that we may be happy through simply believing in the God whose hope he is set forth in the Bible. I take this book of God into my hands and say, "Whatsoever things are written here were written for my learning, that through patience and comfort of the Scriptures I might have hope." I do have hope, for I believe this book, and now I feel joy and peace welling up within my soul.—*Spurgeon.*

## SMARTNESS.

A private letter lately received at this office, says: "Mr.—has begun his ministrations at this church with high hopes on their part; but he seems to be the only obtainable authority for his past." And if this church, and all others taking a similar course, do not come to grief, it will not be because they do not deserve it. We have no knowledge of Mr.—, but have no doubt he is "smart," and this church is foolish enough to count "smartness" of so much consequence, as to render it unnecessary to make sure of a sound character. We are amazed that, in these days of imposters, any church should employ as its pastor, and spiritual teacher, a minister whose character and record are not first ascertained beyond question. And the more eloquent and fascinating such a one may be, the greater the danger.—*Cong.*

## HANGING UP PICTURES.

We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows. Then, summing all up, only Christ can make any life, young or old, truly beautiful or truly happy. Only he can cure the heart's restless fever and give calmness and quietness. Only he can purify the soul from within us, our corrupt nature, and make us holy. Would you have a beautiful and happy old age? would you look back from amid the shadows with glorious hope? you must begin your walk with Christ in the golden days of youth. Then the decay, and wasting, and infirmities of old age will be, as dear Dr. Guthrie calls these symptoms of his own approaching death, only the land birds lighting on the shrubs, telling the weary mariner that he is nearing the desired haven.—*From the New York Evangelist.*

## ALONE WITH GOD.

We need to be more alone with God, that we may learn, as only in solitude we can learn, the sweet secret of his Fatherhood. Also that we may tell him there, as we never can tell in the presence of others, all the sad story of our guilt, and shame, and distress. A natural reserve keeps us from speaking of these things in public save in very general terms, or even from letting the signs of them be seen. There is a sort of uselessness in marring the decorum of public religious worship by the passionate cry of the sad soul, bowed down with the burden of its sins and sorrows. We must needs be grave and decorous, telling to the God of the great congregation only that which the great congregation may hear. It is to our Father, which is in secret that our whole sad heart can reveal itself.—*Dawson.*

Try to live such a life, so full of events and relationships, that the two great things, the power of Christ and the value of your brethren's souls, shall be tangible and certain to you, not subjects of speculation and belief, but realities which you have seen and known, then sink the shell of personal experience, lest it should hamper the truth that you must utter, and let the truth go out as the shot goes, carrying the force of the gun with it, but leaving the gun behind.—*Rev. Phillips Brooks.*

The crown of England contains 1,700 diamonds, the imperial crown of Russia contains 2,500 diamonds, the crown of France 3,352 diamonds, but the crown of the poorest of Christ's saints is one solid gem, not to be compared for beauty and value with all the diamonds in the world. For the Lord God has in him a crown of glory and for a diadem of beauty to the residue of the people.—*Anon.*

Those who get through the world without enemies are commonly of three classes; the subtle, the adroit, and phlegmatic.

The leaden rule surmounts obstacles by yielding to them; the oiled wheel escapes friction; the cotton sack escapes damage by its impenetrable elasticity.—*Wheatley.*

After giving all possible sympathy and aid to every association for reform and charity; after assisting in every hopeful revival effort for an aggressive movement upon the ranks of unbelief and sin, we must fall back upon the established church.—Christ's ordained instrumentality for the world's salvation.—*Zion's Herald.*

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## Rev. L. Knibbs thinks



## The Morning Star.

WEDNESDAY, JANUARY 2, 1878.

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.

The Western Editorial Office is at 46 Madison St., Chicago.

We take advantage of the season to extend its compliments to our readers. It is typical of life, this mingling of duty with pleasure, this emerging from the Christmas holidays to find the sober work of the new year at hand. We trust that it may be the good omen to all our patrons. May they carry into all their service that glad and joyous spirit that always attends the true worker, so that they may help through the whole year to establish that era of peace and good will of which the Christmas angels sang. We keep fast faith with the old friends, and extend a cordial greeting to the new. May the *Star* bear help and comfort to all your homes, and bring back those fruits of the intellect and the spirit, of just criticism and of merited good will, that will make its visits still the more profitable to you.

What a mighty if not mysterious meaning there is in that wonderful sympathy of Nature with the whole history of our Saviour. The stars sang at his birth, and the rocks cried out at his death. The sea whose angry waves he rebuked, upbore him on a peaceful bosom when he would walk upon it. The fig tree bore its fruit or shed its leaves at his command. How finely Dr. Sears has expressed Nature's mood that morning in Judea:

O'er the blue depths of Galilee  
There comes a holier calm,  
And Sharon waves, in solemn praise,  
Her silent groves of palm.

It is not strange that it should be so. One can easily imagine the animate principle in Nature giving expression to its joy as it foresaw how Christ's mission was to beautify and ennoble her whole realm. Look at that portion of her realm under Christian influences, with commerce-laden seas and waving plains and populous cities; and then at the rough, untilld, torn and famine-smitten heathen countries. Is it any wonder that Nature's chords should respond with a song or a wail, when touched at such points? What could set in more striking contrast the marvel of man's indifference to the provisions of Grace?

Getting in debt is not always wise; paying debts is always both wise and honorable—when one can. Churches have in the past been quite as unfortunate to use a mild term, as individuals in the debt-incurring business. With commendable zeal, a good many of them are just now trying very hard to get out, but, like most difficulties, find it much easier to get in than to get out. For some time, Mr. Edward Kimball, of Chicago, has attracted public attention for his superior talent as the champion "Church Debt Extinguisher." His exploits commenced, we believe, in San Francisco, astonished the Mississippi river towns, created a passing impression on the debt-crusted surface of Chicago, and now, has set all New York to wondering. From raising \$40,000 in an hour or two for the Chicago Union Park Congregational church, Mr. Kimball, at an all day and an evening session, succeeded in raising \$150,000 for Trinity Episcopal church in New York on a recent Sunday. The "raising" process, however, be it understood, consists in getting individuals to give their notes at six months. The question naturally arises whether, under the enthusiasm which a magnetic and skillful man in a sympathetic audience may arouse, the going in debt on the part of the individual, is much improvement on the retention of the original debt by the society. The question will bear examination on both of its sides.

### THE SWEETNESS OF HUMILITY.

Whatever may be said of the strength of humility, it is a sweet virtue. Take all the humble men and women out of the world, and where should we look for those homes which are the resting spots on earth? Where should we seek those men who breathe upon the troubled waters of fruitless discussion and there is a calm which will permit the still small voice to be heard? Where for those women who are drawn by subtle magnetism towards the homeless and the houseless, towards all in deep misery of body or soul?

Does God endue with haughtiness those whom he has anointed to preach good tidings unto the meek, those whom he has sent to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound? A sweet spirit is ever humble. Humility puts afar off envyings and jealousies and strifes, adding its own quiet beauty to lives that attract without fascinating, and rule without imperiousness. Nice criticism can not penetrate this veil of gauze which is the hallowed beauty of the meek.

Few things touch us as deeply as the anecdotes which relate the humility of those in proud positions: as of him who places humanity above rank and would sooner disappoint the duke at the reception, than to fail of meeting the humble child at the appointed street corner; as of him who would rather help the poor old apple-woman pick up the fruit which she, stumbling, had spilled out of her

basket than to throw down his rich plush cloak to serve the queen as a foot-cloth.

A missionary in China sent home for an assistant. The Committee had their attention directed to a young man of Aberdeen, who wished to enter into that work; but his homely and untutored appearance decided them against him. They, however, thought he might do for a servant in the mission field, and so one of them in private broached the subject to the young applicant, asking him if he was willing to go in that capacity. "Yes, sir; most certainly; I am willing to do anything, so that I am in the work. To be a hewer of wood and a drawer of water, is too great an honor for me, when the Lord's house is building." Young Mihie became the famous Dr. Milne.

Does any one doubt that a sweetness would have been added to the memory of Henry Wilson had he not departed from the name of his fathers? By seeking a fictitious charm he lost a real one.

The beauty of humility is evanescent. It vanishes at the approach of self-consciousness. This is the reason why it is so hard to counterfeit. Every other virtue can seem to take on sheep's-clothing better than this. To directly seek humility is to never attain unto it. It is but one phase of that charity which vaunteth not itself. To gain that charity is the true end of living, if we may be allowed the commonplace method of stating a universal fact.

### COLONIZATION AND THE FREEDMEN.

Within the few months past fresh interest has been awakened and no little discussion held on the subject of colonizing the colored people in Liberia. An organization to promote emigration to that country has been industriously at work for some time among the negroes of the South, and it is said that the desire, especially in the cotton States, is quite general among them to try their fortunes in the land of their ancestors. We notice now, as the most recent movement, that a State convention of the Mississippi Colonization Society has been held which, after due deliberation, adopted the following resolution:

Resolved, By the people of color of the State of Mississippi, in convention assembled, that we earnestly entreat our countrymen throughout the Union to form a national colonization association, with branches in every county and State in the Union, for the purpose of effecting a peaceable separation of the blacks from the whites and concentrating our numbers as a body in certain States or Territories within this Union, as may be hereafter agreed upon in national convention assembled.

A national convention is to be held in February next at Corinth, Miss., in furtherance of this project.

In view of the deep-seated prejudice which exists in the South, and will for a good while exist, however much to be deplored, and in view of the fact that hereafter the local State governments will manage to practically deprive the colored people in the cotton States of most of their civil and all of their political rights, the free and voluntary movement of the colored people themselves towards a withdrawal from the land of former bondage and present vassalage may present the beginning of a favorable solution of the subtle problem in American politics. Among those who favor the general scheme of colonization, no doubt wide difference of opinion will be found to exist as to the merits of the respective plans set forth. On the one hand, Liberia presents an inviting field by reason of its natural advantages and political complexion. Its government is modeled closely after our own, and an experience of more than fifty years has demonstrated the ability of the people to maintain a prosperous and peaceful republic. Situated on the west coast of Africa, with a coast line 600 miles long and an area of 9,700 square miles, it is capable of holding a large population.

At present the Americo-Liberian population numbers about twenty thousand, though the entire native population is counted at about seven hundred thousand. The temperature does not differ very materially from that of Florida, though it is dangerous for whites, it is said, owing to miasmatic influences. That the peopling of such a country with industrious laborers from the cotton fields and sugar plantations of the South would result in adding materially to the commercial prosperity of this country can not be doubted. The soil and climate are highly favorable to the production of the best coffee in the world, while sugar and cotton grow with little cultivation, and all the luxuriant fruits and choice vegetables of the tropics are abundant. The export of ivory is already considerable, and iron and copper are said to exist in large quantities in the interior.

The voluntary emigration of the colored people of this country to that region would seem to be in the interest of the colored people themselves and at the same time in the interest, politically and commercially, of the country at large.

But this manifestly depends on some other considerations than those which we have named. An impulsive, hap-hazard exodus of these people, under incompetent or rascally leadership, and without previous careful provision for the employment of the people on arrival, would be a very bad thing indeed; while such emigration, directed by competent and honest hands, after careful verification of the asserted advantages offered, and involving a system of schools commensurate with the wants of the people, might possibly be a very good thing.

The territorial colonization scheme, as contemplated by the Mississippi society, may, on further examination, be found to

possess substantial merit. If, for instance, New Mexico should be selected as a favorable area for settlement by the colored people, and a general movement should take place in that direction, we see no reason why the Government and the people generally should not look with favor on the movement. Our system of free schools, and all the paternal care which the general Government is allowed to exercise over its territorial children, would help to mold a virtuous, industrious and self-reliant people out of the now dependent and embargoed race.

Possibly a moderate movement both toward Liberian and territorial colonization may soon set in, and, possibly, in both directions there may be seen "a way out."

### MR. MOODY IN PROVIDENCE.

The third month of Mr. Moody's revivalistic labors for the season was devoted to Providence, R. I. As usual, he was accompanied by Mr. Sankey. Mr. Morehouse was present a portion of the time and conducted overflow meetings. The revivalist received the co-operation of some fifty churches in Providence and vicinity, and his work has been an absorbing theme. Large numbers, both from the city and country, came to hear him. In addition to Music Hall, which convenes some twenty-five hundred people, three large churches were sometimes used for overflow meetings. At the noon day prayer meetings and the week-day afternoon services the pressure was immense and continuous. During the last two Sundays, Music Hall was twice filled by issuing tickets to those who were not church members. One of these services was for men and the other for women only. As a condition of admittance, the receiver of a ticket had to apply for it in person. There was a literal pressing to hear the word of God.

A month of effort of this character can not be without results. But these can not be understood and estimated only in part. Mr. Moody's ability as a judicious manager is fully equal to his power as a preacher. Under his leadership not a note of discord was heard. With the ministry, the laity and the people at large he gained steadily. The bonds of Christian union were strengthened. The ministers and other Christian workers, who were previously strangers, have come to know and love each other. In this particular, if in nothing else, the effort has paid. Moreover, the churches as a whole have been placed in a far better condition for aggressive and effective service.

The leading characteristic, however, of Mr. Moody's labors in Providence is the reaching of the non-church-going element.

At the close of the first inquiry meeting, held on the evening of the fifth day of his efforts, Mr. Moody remarked that as many inquirers were present as were in attendance in Boston at the end of four weeks' labor there. From this time onward the stream which flowed thitherward was constant. At least three-fourths of those who came as seekers acknowledged substantially that they had no church home. Among these were those stubborn and rebellious as well as those submissive and penitent. There were old and hardened sinners as well as those young and in comparative innocence. The brothels and dram-shops sent their contributions as well as homes of virtue and sobriety. Some of the cases were of the most interesting character, and some of the conversions are strikingly illustrative of the power of the regenerating grace of God. Almost any one of Mr. Moody's inquiry meetings presents a scene the representation of which would require the highest skill of the painter. The number of conversions has been large, but at present no estimate of it can be given.

The union effort, though somewhat changed in its character, is to be continued during the month of January. Rev. G. F. Pentecost is to take Mr. Moody's place as a preacher, and Mr. Stebbins, of Boston, Mr. Sankey's place as a singer. Mr. Moody strongly urged this, and there are many prayers that the seed sown will ripen into a bountiful harvest.

### A LOOK SOUTH.

They are rather serious statements which "A South Carolinian" makes in the January *Atlantic Monthly*, and the more serious because they are so generally conceded to be true. We make a few random extracts. Here is one, for whose facts the writer holds the President's Southern policy responsible:

Republicanism is dead, and the old intolerance has revived. No overt violence has been offered to any one on account of his republican sentiments since Hampton's triumph, though there has been plenty of hooting and gibing. But it is because the republicans have kept very quiet. There is no federal support now, and they know from the experience of the autumn what would follow if a vigorous party course were adopted, calculated to consolidate the negro vote and win: that is, violence and starvation.

Further on the author states that "Negroes, dependent on the whites, and consequently the majority, are now made to understand that to cast a republican ticket means discharge, proscription and starvation." The condition of the colored race is one of the principal things to be considered in estimating the effects of the President's policy. Certainly such statements as these do not offer much encouragement, unless the negro is to be kept wholly out of politics, excepting so far as his white masters may permit him to enter. Of course, in order to carry out such a plan, the negro must be kept in ignorance. Accordingly we are told that

There is great prejudice in this State [South Carolina] against free schools for any color; nor have the airs put on by colored school children contributed to re-

move it. Policy, however, and past promises will probably impel the maintenance of a free-school system for some time, at least, but on a less extensive scale. It is proper to add that some cultured Southerners are in favor of educating and elevating the negro as the best way to solve our race difficulties. But it is doubtful if their views will prevail against inherited prejudice.

Again, "the whites regard the negro as an inferior animal, admirably adapted to work and to wait, and look on him, 'in his proper place,' with a curious mixture of amusement, contempt and affection. It is when he aspires to participate in politics or otherwise claim privileges, that their hatred becomes intense." It is best for all parties to see into just what condition this new policy as inevitably bringing the colored people.

Here is a notable sentence:

Whatever names parties may hereafter bear in South Carolina, whatever local issues may divide them, or whatever may be their assumed general principles, one thing may safely be predicted: the whites, in the future as in the past, will not tolerate, unless forced, any party which aggressively and in real earnest advocates negro rights, or in the same manner denounces the past course of the South.

The principal question with our South Carolina brethren, according to this writer, is how to make the most of their situation in the Union:

Some hope we can in the future elect a Southern president, gain the control of both houses of Congress, and then get everything possible out of the Union in the shape of offices, internal improvements, war losses, it may be, or more Southern States from Mexico and Spain, or by dividing Texas into four or five States, so as to acquire more votes in the Senate. Many of these things are expected during the present administration.

If these statements appear startling, it should be remembered that it is a native Southerner, and one who is claimed to be reliable, that makes them. To sum up, he tells us that "re-enslavement is not desired by one in fifty" chiefly because it is not economical; that "the idea of negro citizenship is not yet palatable"; and that "there is a general disposition to prevent the negro from holding public meetings, and attending day schools—or any at all."

These thrusts at the free school system are perhaps the most significant features of the article in question, or of the situation which it describes. For as the moral and intellectual pre-eminence of the North over the South is owing chiefly to its school system, so there can be general prosperity in the South, at least of the kind that shall bless all alike, until some system of free public instruction is a part of the law of that land.

### CURRENT TOPICS.

—REFERRING to the question in the circular recently sent out by the *Congregationalist*, that inquired whether a professed belief in the eternity of future punishment should "be insisted on as a prerequisite to the ministry in our Congregational churches," Dr. Leonard Bacon suggests in that paper that the issue thus raised is not the true one. "The question," he says, "on which some of our young men are becoming unsettled in judgment is not, 'What is the doctrine of our denomination' concerning the life to come? It is rather, 'What is the truth?—what do the Scriptures teach?—what is the teaching of our Lord?' The sooner we come to the consideration of such questions as those the better, both for sinners and the church."

—CONSIDERABLE light is thrown on the present attitude of the English Baptists towards the Communion question, by this statement of Rev. John Clifford, Editor of the *English General Baptist Magazine*:

I judge there were not more than a dozen General Baptist churches fifty years ago that would allow unbaptized persons to commune with them at the Lord's table. Now we have not a dozen rigidly enforcing that rule. The tendency of opinion is strongly in favor of treating baptism as an individual duty, incumbent upon the believer, and not as a term of church communion. Quakers may belong to Baptist churches, and, indeed, do. Wesleyans and Independents find ready access into such communions, and in not a few instances are found holding office.

The frequent conversions of Jews to Christianity of late years afford encouragement. We have no means of knowing the number of Jewish Christians in this country, but it must be very considerable. There seems at least to be enough to justify the Rev. David Rosenberg, of Columbus, Ohio, in calling a national convention of all Israelites who are now willing to accept Jesus Christ as the promised Messiah of the world. The objects seem to be, first, to form a basis for the national existence of the Israelites on the New Testament Scriptures as the law of the nation henceforth; second, to unite all the converted Jews throughout the world into one body; and third, to influence the governments of the world to aid in restoring Palestine to the returning Israelites. We do not know how strong this movement of Mr. Rosenberg is likely to prove, but toward its success there can be but one attitude, and for it only sympathetic regard on the part of the Christian world.

—JUST now there are two phases of French affairs which give promise of a more stable future. We see it stated on authority that M. Bardoux, the new minister of Public Instruction, has prepared a bill which he will submit to the House of Deputies with earnest recommendation for its passage, providing for the establishment of elementary schools, at Government expense, at an outlay of twenty millions of francs. This is essentially America's free school system, and will, if thoroughly applied, do much to rid the

country of priestcraft and to foster virtuous intelligence among the masses who, in a republic, are the source of power. The other encouraging feature is found in the growth of sentiment in favor of Protestantism among eminent public men. M. Sabatier has recently written a letter calling attention to the fact that among many public men, nominally Catholics, a disposition is openly manifested to commit themselves to the Protestant faith, believing that its influence tends to stability and prosperity in the State. Jules Favre has of late written a series of able articles for *Le National* advocating Protestant Christianity from a historical standpoint, and showing that only in the application of primitive Christianity in its purity can be found the solution of the troubles which France has experienced for a century. The names of M. Rouchard and M. Renouvier, the former eminent in the public service and the latter editor of the *Critique Philosophique*, are also given as public advocates of the Protestant faith. French infidelity is scarcely as bad in its effect on the State as Papacy, and now hope dawns, faintly, perhaps, on unhappy France, foreshadowing her emancipation from both in the coming years.

—BATES AND HILLSDALE. We say frankly that if we had known all the facts in the case, we should not have cast the opening sentence of last week's "leader" exactly as we did. The fact to which we now especially refer is that of an agreement between the Presidents of the two colleges to so interpret the action of Conference that each college might make its own use of that portion of it which related to itself. If we had known this, we should never even have referred to the use of that action which the President of Hillsdale recently made: we had certainly never thought of reflecting upon his intentions in the matter. We propose that the *Star* shall be as fair and impartial towards all of our benevolent and educational institutions as we are capable of making it, and we trust that gentlemen will not so far forget their arrangements as to make our task a difficult one.

### BRIEF NOTES.

The *Galaxy* is about to be merged in the *Atlantic Monthly*. Expunge its general dullness, and what will there be left to merge?

The vote to discontinue the Baptist *Quarterly* suggests a reference both to the hard times and to a lack of patronage in so large a denomination.

The citizens of New Haven are not satisfied with the expulsion of the Bible from their public schools, and petitions are circulating for its restoration.

But for our crowded columns we should like to reproduce the excellent poem, by Prof. J. W. Barker, one of our old contributors, read at the recent dedication of a new school building in Buffalo, N. Y.

Rev. Edward Abbott, who retires from the editorial staff of the *Congregationalist*, will enter the Protestant Episcopal church. This step is said to be "the result of preferences long entertained, and of convictions of gradual growth."

There seems to be some mistake in the interpretation of the remarks by Rev. Mr. Munger at the No. Adams installation. Dr. Mark Hopkins, Moderator of the council, says that "the doctrine of Universal salvation is not an article of his [Mr. Munger's] creed. He would not feel either bound or authorized to teach it."

### MISSIONARY MAGAZINE.

#### PERSPECTUS.

The F. B. Woman's Missionary Society, seeing the growing demand for missionary intelligence, have decided to publish a magazine. It will consist of not less than twenty-four 12mo pages, and will contain communications from India and the Shenandoah Valley, general missionary intelligence and a children's department. While it will be especially the organ of the Woman's Society, it is hoped to make it applicable to general missionary work in the denomination.

The terms will be thirty-five cents per annum for single copies, and thirty cents for five copies sent to one address. It will be issued bi-monthly, the first number to appear in January, and will include the reports of the Secretary and Treasurer of the Society for the year.

All who propose to take this publication should communicate at once with Mrs. J. M. Brewster, Providence, R. I., to whom names of subscribers and the pay for the same, as well as all articles for publication, should be sent.

Those who have communicated with Miss DeMeritte in response to the postals sent them should now communicate with Mrs. Brewster, stating definitely the number of copies to be taken, and to whom sent. About six hundred probable subscribers have been obtained already. It is earnestly desired that the number shall be increased to one thousand by the first of January. A very little effort will secure such a result. Shall we not go steadily forward with this undertaking?

Per Order

PUBLISHING COMMITTEE.

### Denominational News.

#### Maine Central Institute.

In another column may be seen, over the signature of the Treasurer, the receipt of \$1782.97. This aid, much needed just now, we are glad to acknowledge. The amount should have been much larger, with the close of the year. Numbers have promised to pay early in Jan. This will be timely. It will be observed, too, that many items credited are interest only, which say to us, extend our time a little. We can't complain of this, knowing as we do the financial pressure, but must ask the friends of this school not to find a pretext for deferring payment in this, but to make a little extra exertion for the cause's sake. Will not others be influenced by the examples above to for-

ward the amount of their pledges, or, at least, the interest since Oct. 1, 1875? That the Institute is doing a most important work, exceeding even the expectation of its friends, is confessed by all. Shall not its future be even more prosperous? The payment of amounts pledged would insure this, bringing to many, who are putting into this interest their best efforts, a happy new year. G. W. BEAN.

### Ministers and Churches.

LETTERS to C. J. Fowler, the Evangelist, will always reach him addressed to Bethlehem, N. H.

REV. A. S. PRESCOTT has resigned his pastorate at Gray, Me. We also learn that the church is well united and the interest at Windham is steadily increasing.

RENEWED prosperity has come to the church in New Gloucester, Me., we see it stated. Rev. S. W. Perkins has been laboring among them for the past two or three months.

A MARKED interest has attended the series of meetings held at the Free Baptist meeting-house, in Greene, Me. Several ministers from Lewiston and Auburn have given their aid to the good work.

AFTER the service at the Free Baptist church in Augusta, Me., the Sabbath morning before Christmas, the congregation remained, and both church and society voted unanimously to add to the pastor's salary \$300. More than enough money for the purpose was raised on the spot.

REV. A. T. WORDEN has resigned the pastorate of the F. B. church at Unadilla Forks, N. Y., to take effect April 1st, 1878. Any church desirous of his services, address as above.

REV. C. S. FROST, of Lewiston, Me., has received a call to the F. B. church in St. Johnsbury, Vt. Bro. F. has the qualifications to attract a congregation and to build up a flourishing church.

A REVIVAL interest has been in progress at Gilbert's Mills, N. Y., in the F. B. and Methodist churches, under the labors of Revs. L. R. Grant and G. H. Button. The work includes all classes and several heads of families, one a man of 70 years.

THE church in Bristol, N. H., is enjoying at the present time a good degree of prosperity. Quite a number have been converted, and a few backsliders have returned to their first love. The prospect is much more encouraging than for the past two years. The three churches were united during the month of November, and under the labors of Rev. Mr. Garretson over 100 came forward to the anxious seats. A large number, we trust, have found Christ.

THE church in North Wilton, Me., has been enjoying a refreshing season of God's grace, under the ministrations of Rev. Mr. Bartlett, assisted by brethren Proctor and Starbird. The Christian people have been strengthened and encouraged, and quite a number of conversions have occurred. A praying band is now being organized among the church members and converts. We also learn that Bro. Bartlett's congregation favored him with a pound party recently, and that the occasion was one of enjoyment all around.

SWANVILLE, ME. There is an increase of religious interest in the Swanville Free Baptist church. More love abounds, the members take their places again in the house of God, some have been revived, and a better feeling prevails in the community. I have visited and prayed with sixty families, and held fifteen meetings, but the diphtheria came in a fatal manner, and wisdom dictated the suspension of the meetings. Better days for Swanville.

M. H. TARBOR.

### Western.

All business with the Printing Establishment should hereafter be done with the office at Dover, N. H., as the Western business office is now discontinued, but the editorial department continues as heretofore.

WE are holding a protracted meeting in Sheffield, O., and some souls have found redeeming grace. We expect to have baptism next Sunday. The meeting has been in progress only nine days.

REV. M. H. ABBEY has just closed a series of meetings in Wellsburg, Pa., and baptized twenty, and twenty have been received to the church.

RUFUS CLARK.

DEC. 26. MARION, O. A precious revival work has been enjoyed by the Marion church. During the month of Nov., Sister F. E. Townsley was with us, preaching the word to the edifying of Christians and the awakening of sinners. The work was continued for two weeks after the evangelist left, and as a partial result of this "labor in the Lord" twenty-four have united with the church, eighteen of whom were buried with Christ in baptism at the close of the evening service, Sat., Dec. 23. Others are expected to follow soon. Interest is still manifested, and we purpose to "hold the fort" until even greater victories come. J. W. P.

### Ordination.

We learn that Bro. C. H. Davis, a graduate of Bates College and Theological school, was ordained to the work of the gospel ministry at the last session of the Hennepin Q. M., recently held at Champlin, Minn. Rev. J. S. Staples, of Elk River, read the Scripture and made the opening prayer. The ordination sermon was preached by Rev. A. J. Davis, of Minneapolis, and the ordaining prayer was offered by Rev. C. L. Russell, of Champlin; and the Rev. W. H. Hayden gave the charge and extended the right hand of fellowship.

Several western items are received too late for insertion.

### Quarterly Meetings.

OTSEGO Q. M.—Held its Nov. session with the church at West Oneonta. Most of the churches were reported. Meeting of worship was well attended; spiritual interest fair. None of the churches report conversions. The temperance cause was agitated in the covenant meeting to some extent, which drew out many pointed remarks. I am still obliged to report a low state of spiritual interest in the Q. M. I will state a few facts: We have five churches in the Otsego Q. M., which are to-day without a pastor. Each of these churches has a good house of worship, and are all situated in fine, flourishing villages, surrounded by a rich farming country. Each church is abundantly able to sustain an acceptable minister among them. At the same time we have four ordained ministers living within the bounds of this Q. M. having no regular charge of any church. But three churches in this Q. M. have self-dedicated pastors, and those are supplied by two ministers,







## Poetry.

## SATURDAY NIGHT.

Placing the little hats all in a row,  
Ready for church on the morrow, you know;  
Washing wee faces and little black fists,  
Getting them ready and fit to be kissed;  
Putting them into clean garments and white—  
That is what mothers are doing to-night.

Spying out holes in the little, worn hose,  
Laying by shoes that are worn through the  
toes,  
Looking o'er garments so faded and thin—  
Who but a mother knows where to begin?  
Changing a button to make it look right—  
That is what mothers are doing to-night.

Calling the little ones all round her chair,  
Hearing them lisping forth their evening prayer;  
Telling them stories of Jesus of old,  
Who loved to gather the lambs to his fold;  
Watching, they listen with weary delight—  
That is what mothers are doing to-night.

Creeping so softly to take a last peep,  
After the little ones are all asleep;  
Anxious to know if the children are warm,  
Tucking the blanket round each little form;  
Kissing each little face rosy and bright—  
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,  
Lowly and meekly she bows down her head,  
Praying as only a mother can pray:  
"God guide and keep them from going  
astray!"

—Anon.

## THE BABY I LOVE.

This is the baby I love,  
The baby that can't talk;  
The baby that can't walk;  
The baby that just begins to creep;  
The baby that's cuddled and rocked to sleep;  
Oh, this is the baby I love!

This is the baby I love!  
The baby that's never cross;  
The baby that papa can toss;  
The baby that crawls when held aloft;  
The baby that's rosy and round and soft;  
Oh, this is the baby I love!

This is the baby I love!  
The baby that laughs when I peep  
To see it is still asleep;  
The baby that coos and frowns and blinks  
When left alone—as it sometimes thinks;  
Oh, this is the baby I love!

This is the baby I love!  
The baby that lies on my knee  
And dimples and smiles at me—  
While I strip it, and bathe it, and kiss it—oh!  
Till with bathing and kissing 'tis all aglow;  
Yes, this is the baby I love!

This is the baby I love!  
The baby all freshly dressed;  
That wakens is never at rest;  
That plucks at my collar, and pulls my hair  
Till I look like a witch, but I do not care;  
Oh, this is the baby I love!

This is the baby I love!  
The baby that understands,  
And dances with feet and hands  
And a sweet little whinnying eager cry  
For the nice warm breakfast that waits it  
close by;  
Oh, this is the baby I love!

This is the baby I love!  
The baby that tries to talk;  
The baby that longs to walk;  
And oh! its mamma will wake some day  
To find that her baby has—run away!  
My baby!—the baby I love!  
—Wide Awake.

## Family Circle.

## STORIES FOR THE CHILDREN.

BY V. G. RAMSEY.

## THE CHRIST-CHILD.

Ethelin Taylor was the child of a proud southern family, once rich in slaves and land. The war had changed everything. The slaves were free, and the plantation had been sold for debts. They lived in a small house which they had saved from the wreck of their fortune, and subsisted on an annuity which came to them from a relative in the North. Ethelin had been born in those terrible days when the very earth seemed shaken by the roar of cannon, and the tread of armies. She knew nothing of the ease and luxury of other days. Poverty had made her familiar with care and toil, but it had not poisoned or depressed her sweet and buoyant nature, nor lessened the graces of face and form.

Agnes was the daughter of Carl Luckhardt, the German, who had purchased the Taylor plantation. Agnes, blue-eyed, golden-haired, fair as a lily, was a practical little maiden, always ready with smiling face and ready hand to help the mother, yet she had brought from the Fatherland a spice of romance and poetry, and a German's love of the mysterious and wonderful.

Lottie was the daughter of a mulatto woman who had been a slave on the plantation, and now was "hired help" for Mr. Luckhardt. She was one of those persons of mixed blood who seem to inherit the best traits of both races. Her hair had a crinkly curl, her eyes a liquid depth, and her rosy lips parted over teeth of pearl. She had the African's love of high colors and gorgeous shows, united with the æsthetic taste of the more cultivated race. These three girls to whom I have introduced you, were nearly of the same age, and though so very unlike, they were fond of each other, and never so happy as when together.

One day, in the late autumn, they sat together in a little arbor formed by climbing roses and sweet honeysuckle. In the North the trees were leafless, and the ground naked and frozen, but there the flowers still bloomed, and Lottie was busy making a wreath of chrysanthemum and roses.

"We shall have no lessons till after Christmas," said Ethelin. "What shall we do?"

"Let us tell stories," said Agnes.

"Oh yes," cried Lottie, "let us tell

stories. There is nothing so nice as stories."

"I do not think I know any stories worth telling," said Ethelin.

"Oh, you do not need to know any," cried Lottie. "You may make one when your turn comes, and made stories are the best. But Agnes must begin."

"You have made me think of the Christmas," replied Agnes, "and I will tell you the story of the Christ-child."

"Will you make it?" inquired Lottie.

"No, I will tell it to you as my grandmother told it to me. We lived then in a great city, in the dear fatherland, and I was a very little girl. The house was all ablaze, for the Christmas candles were lighted. The street was full of people who hurried to and fro with smiling faces, and all the great bells were ringing so loud. I knew it was Christmas eve, a happy and welcome time, but I did not know why there should be such great joy. So I went to my grandmother who sat smiling and rocking in her easy chair, and she took me in her arms, and said,

"What is it, little one?"

"And I said, 'Why are the candles lighted? Why do they ring all the bells so long and loud? and why are all the people so happy?'"

"They do well to ring the bells," she replied, "and we do well to rejoice and be exceeding glad, for this night, eighteen hundred and sixty-three years ago, the Christ child came to the earth. There was in that country shepherds, keeping watch over their flocks by night, and lo, an angel came to them, and the glory of the Lord shone round about them, and the angel said, 'Fear not: for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day a Saviour, who is Christ the Lord.' I want my little one to remember that Christ, who is the Lord of glory, took on himself the form of a little child, so that all little children may know that he is their friend and brother. He was born in a very poor and lowly place, even in a stable, and he was laid in a manger where the cattle fed, that the poorest and the lowliest might never say, 'Christ will not remember, and pity me.' All the days of his life he went about doing good. He healed the sick, he gave sight to the blind, he took little children in his arms and blessed them, and he preached the gospel to the poor. This is why we ring the bells and light the candles and call this the gladdest day of all the year."

"That is a beautiful story," said Lottie, "but do you not know that every Christ-

mas night the good Christ comes to the earth in the form of a child? He comes to every home in all the wide world where there are little children. He comes while they are asleep, and looks into their faces, and lays his holy hands on their heads and blesses them. He knows if they are sick, or poor and neglected, and when kind and pitiful souls care for these little ones, he counts their work as done to himself. Now, I will tell you my story.

"Once upon a time there was a little girl, and her name was Dorothea, because when she was born her father and mother said, 'She is the gift of God.' Though they were very poor and lived in one little room, Dorothea was very happy till she was seven years old. Then her parents died, and she had neither home nor friends. After the funeral was over, Mrs. Flanagan, who lived next door, took her home, and said if she would sweep the house, wash the dishes and tend the baby, she would keep her, out of charity. Little Dorothea was very glad to find a home, but when she tried to sweep, the broom was too heavy for her little arms, and she did not sweep clean. Then Mrs. Flanagan scolded, and her heart ached, because she was not used to hard words. She tried to wash dishes, but the dishes were too heavy for her weak hands, and she let some of them fall and they were broken. Then Mrs. Flanagan not only scolded, but she beat her with cruel blows. But the baby was worst of all, a fat, cross baby, that she must carry from morning till night. One day she was so tired that she fell and hurt the baby's head. Then Mrs. Flanagan said, she would not have such a bad, and lazy girl in her house, and she drove her into the street. This was the day before Christmas, and the poor little child wandered up and down in the city, for she did not know where to go.

"At last the night came on, the Christmas eve, and all the houses were lighted, and all the bells rang. She looked in at windows, and saw green trees, lighted with tapers, and loaded with beautiful things. She saw tables where there were the richest feasts. She saw fathers and mothers caressing their happy children, but she dared not knock at the doors, she dared not ask for shelter and for food, though she was faint with hunger, and numb with cold. When she could walk no longer, she crept into the shelter of a doorway, lay down and went to sleep. Then she heard a soft voice say, 'Little sister, thou art not forsaken.' She looked up and saw a child bending over her. On his head was a crown of diamonds, and his garments were bright as the light. She knew it was the Christ-child, and though she was so hungry, and cold, she smiled with joy. 'Little sister,' he said, 'thou art not forgotten. If no other heart opens to thee, I will fold thee close to mine. Thou hast seen the good things I have given to other happy children—I to thee I will give more and better than to them. Look up into the sky!'"

"Then she looked up, and saw a tree whose roof seemed to be in the earth, but its top filled all the heavens, thousand stars lighted it, and wonderful spheres

hung amid its branches. She saw walls of jasper, and gates of pearl, golden palaces, crystal rivers, and beautiful beings, who floated on snowy pinions, or glided with shining robes around the great white throne. Dazzled with the glory, she turned her eyes away, and the Christ-child said, 'Look again.'

"She looked, and among the singing ones she saw her father and her mother. 'Come,' he said, and she knew she was rising from the earth. Instead of the rags that had covered her, she had a shining robe, and silvery wings. He held her hand, and said, 'Be not afraid,' and so he led her into the palace of the great King.

"In the morning, some one passing, found the body of a dead child in the doorway. They buried her with pity. They did not know that she was richer than they all."

The three girls sat quite silent for a while. Their hearts were touched by tender thoughts, and their eyes were dewy with tears. Agnes broke the silence, saying, "Now it is Ethelin's turn."

"I will tell you of the little princess, Wilhelmina," she replied. "In a land far away, there was a great king. He had lands, and wonderful palaces. He had jewels, and horses, and servants without number. But there was one thing he lacked. He had no child, so he would often say to the good queen, Winifred, 'What shall we do with all these things? We can not live always, and who will inherit my crown, and govern my people when I am gone? Then the good queen prayed that God would give her a child, and one Christmas eve, he sent her a little daughter. There was great rejoicing in the palace, and throughout the land, for in all the realm there was nothing so precious as the little child.

"The queen said, 'She is sent from God, and because she is his gift, no evil must come near her. We must keep her pure as she came from His hand.' So they built a new palace on a hill in the midst of a beautiful country. There they gathered together everything that could make the little princess happy. Beautiful maidens, and holy women were brought to nurse and teach her, and no sick, deformed, or miserable person was allowed to enter the little kingdom where she dwelt. So Wilhelmina grew day by day, and no one could be happier, or more lovely than she. Her beautiful mother was with her much, and she often held her to her heart, and told her that she would some day be the queen, therefore

she must pray God to give her great wisdom, and to make her holy, so that she might be able to make her people happy. One day when she was about ten years old, her serving women came to her in great distress, and told her she must go to the palace in the city, for her mother, the queen, was very sick. She arrived only in season to receive a parting kiss, and to see her mother die. This was her first sorrow. It was very great, and the sorrow of all around her increased her own. When the funeral was over, they took her back to her beautiful home, but she was no longer the gay and happy child. She found no pleasure in all the beautiful things she possessed. 'What does it avail,' she said, 'to be rich, if one may be called at any moment to leave all, and lie down in the grave?' The fact that she would be queen only added to her trouble. The government of a nation appeared a great task, for which she saw no motive, or reward. She grew pale, wept much, and after a little while was sick. The doctor said she must be cheered. So every form of amusement was sought for her; but all in vain.

"At last the Christmas eve came—her birth-night you remember—and she was eleven years old. Her father came to visit her, and brought her the most costly, and beautiful presents, but when she lay down on her pillow she thought not of them at all and only wept for her lost mother. 'She fell asleep, and then the Christ-child came to her. He comes to the rich, as well as the poor, and the princess Wilhelmina needed his care just as much as the poor little Dorothea. He came, and spoke to her in her dream, saying, 'Little Sister, thine eyes are heavy with weeping. Thy cheek is pale with sorrow.' She replied, 'What can I do but weep? My mother is taken from me, and in all the earth there is nothing certain but death.'

"He smiled with a look of pity, saying, 'Thou shalt see thy mother, that thy heart may be comforted.'

"Then suddenly she saw the palace of the great King. She saw how it was lighted by the glory of him who sat on the throne, whose face she could not see. She saw the hosts that worshipped around him, and among them, radiant as a star, and more beautiful than any mortal woman, she saw her mother. Stretching out her arms she cried, 'Let me go! O let me go!'"

"Nay," he said, "thou art not ready. There is work for thee to do." He laid his hand on her head, and she felt, as did the woman who touched the hem of his garment, that healing and peace had entered into her heart.

"What shall I do, I who am but a little child?" she said, looking into his eyes, in which there was reproof, as well as pity, and love.

"Thou must do the work of a child," he replied. Thou must learn to suffer patiently, because, the discipline of pain will make thee fit to dwell in that holy habitation which I have shown to thee. Thou must learn to love God so well that his law will be thy delight. Thou must learn that riches and power are great blessings, which are to be received with thank-

fulness and humility. God is rich, therefore he giveth liberally. He is strong and his creatures trust in him. These gifts, to which thou art born, ally thee to him, and bind thee to the work for which they were bestowed, for in my kingdom, he who is greatest is servant of all."

"While he spoke, she felt joyful hopes, and holy aspirations rising in her heart, and she cried out, 'O gracious Friend, and Brother, abide with me forevermore!'"

"He laid his hand again on her head, saying, 'Lo, I am with thee, always.'

"She awoke, and she no longer saw the Christ, but she knew he was with her still. He had given her peace, and a purpose that glorified life. She lived many years, and saw much joy. Her people loved her, and wondered at her goodness; for she remembered how Christ had come to her when a sorrowing child, and she loved all his creatures, and pitied all the suffering."

"Breaking the silence that followed the story, Agnes said, 'So ought we to love and pity all, for to us also has Christ come.'

## MOTHER AND SON.

Most boys go through a period when they have great need of patient love at home. They are awkward and clumsy, sometimes strangely willful and perverse, and they are desperately conscious of themselves, and very sensitive to the least word of censure or effort at restraint. Authority frets them. They are leaving childhood, but they have not yet reached the sober good sense of manhood. They are an easy prey to the tempter and the sophist. Perhaps they adopt skeptical views from sheer desire to prove that they are independent, and can do their own thinking.

Now is the mother's hour. Her boy needs her now more than when he lay in his cradle. Her finer insight and sencer faith may hold him fast, and prevent his drifting into dangerous courses. At all events, there is very much that only a mother can do for her son, and that a son can receive only from his mother. In the critical period of which we are thinking, it is well for him, if she has kept the freshness and brightness of her youth, so that she can now be his companion and friend as well as mentor. It is a good thing for a boy to be proud of his mother; to feel complacent when he introduces her to his comrades, knowing that they can not help seeing what a pretty woman she is, so graceful, winsome, and attractive! There is always hope for a boy when he admires his mother, and mothers should care to be admirable in the eyes of their sons. Not merely to possess characters which are worthy of respect, but to be beautiful and charming, so far as they can, in person and appearance. The neat dress, the becoming ribbon, and smooth hair are all worth thinking about, when regarded as means of retaining influence over a soul, when the world is spreading lures for it on every side.

Above all things, mothers need faith. Genuine, hearty, loving trust in God, a life of meek, glad acquiescence in his will, lived daily through years in presence of sons, is an immense power. They can never get away from the sweet memory that Christ was their mother's friend. There is a reality in that, which no false reasoning can persuade them to regard as a figment of the imagination.—*Christian Intelligencer*.

## LITTLE BESSIE'S REQUEST.

"To-morrow will be New-year's morning," said little Bessie Arnold, coming to her papa's side. "I wish I could have what I want."

"Perhaps you can, my dear. What is it?"

"Promise me that I can have it, papa?"

"Oh, I can not do that," said papa, laughing. "It may be something entirely out of my power to give."

"No, it isn't, papa. It is something very easily done; and it would make me so happy," said the child, looking earnestly into her father's face.

"I can not promise," said her father; "that would not be right; but tell me, and I will try to do it."

"Well, then, papa, I have been reading here in my little paper how many boys and young men are led into wine-drinking by having it handed to them on New-year's morning. Please, papa, promise me that you will treat no one to wine to-morrow. It seems to me such a bad thing to do, papa."

Joseph Arnold looked at his little girl with a strange mixture of surprise and contempt. But in spite of all he could do, the truth of the child's words went home to his heart.

"And who sent you to say this to me?" he said, sternly. "Somebody must have done it."

"Nobody sent me," said Bessie, firmly. "I told mamma what I was going to do, and she said it was very foolish; that everybody in our circle handed wine. But, papa, I felt that I must ask you; and, oh! if you would only promise me."

Something in the child's face and earnest manner made Joseph Arnold weigh the subject as he had never weighed it before. He took the paper from the child's hands and read the little piece that had so awakened her conscience. He would not promise, but long after the little golden head had fallen asleep upon its pillow, he sat revolving the subject in his mind; and before he retired he had formed a resolution that no wine should be offered at his board again. So much for a child's influence.

## Literary Review.

THE UNITED STATES AS A NATION. Lectures on the Centennial of American Independence, given at Berlin, Dresden, Florence, Paris and London. Crown 8vo. Pp. 333. (\$2.50).—For sale by E. J. Lane & Co., and by Lee & Shepard.

Most thoughtful Americans have a high appreciation of the service rendered their country by these lectures. At a time when the eyes of the world were turned to the United States by the magnificent celebration of its Centennial,—and when, too, evil tongues were refusing to speak in just praise of the greatness which lay behind this celebration, that they might the more glibly prate about the political scandal that was then, unfortunately, so rife among us, Dr. Thompson appeared before representative audiences in some of the chief cities of Europe and put his country in its proper place before them. The lectures were written abroad, and with direct reference to the queries of foreigners, so that along with their presentation of facts, there is always "the subjective desire of meeting difficulties that are rather felt than stated." The author seems to have maintained "the sober judgment of history," respecting his country, and he expresses the hope that, after seven years abroad, in the study of foreign life and institutions, "the conviction of the wisdom and stability of American institutions, that has grown upon me as I have studied them from a distant point of view, will impart strength to any who may be wavering amid internal conflicts." Patriotic fearlessness, the culture of scholarship and the candor of the real gentleman characterize the whole volume, and will make both, wholesome and profitable reading for American students. The lectures, which are prefaced by two speeches delivered in London, July 4, 1876, the one at the "Centennial Dinner," and the other at the dedication of "the Lincoln Tower," deal with the "Grounds and Motives of the American Revolution," "Doctrines of the Declaration of Independence," "Adoption of the Constitution," "The Nation Tested by the Vicissitudes of a Century," "The Nation Judged by its Self-development and its Benefits to Mankind," "The Perils, Duties, and Hopes of the Opening Century,"—this last being a clear presentation of some of the perils that beset the country, and the way to avoid them.

LETITIA EDEN; or, The Lamps of Earth and the Light of Heaven. A Tale of the last days of King Henry the Eighth. By Emily Sarah Holt, author of "Mistress Margery," "Robin Tremayne," "Clare Agony," etc. New York: Robert Carter & Brothers. 12mo. pp. 376. (\$1.50).

Kings and nobles, princes and princesses, and all the habits of palace and court move familiarly through the pages of Miss Holt's books, and lend to them a charm that can be caught only from putting one's self into the current of mystery and romance that so strongly pervaded the era of which she writes. All the characters in these historical tales are well limned, and their language and customs are truthfully described. This glance at the last days of King Henry the Eighth throws more light on the social customs of that time, and brings out the daily life of the persons who moved about him, more plainly than is done by half of the pure histories of those times. For the story element which pervades the narrative is not fiction, and the historical portions are not imaginary. There are some of the best of lessons to be drawn from the volume, which is adapted chiefly for those girls who are about to be plunged into the world, to meet its wiles and snares, and to be made or marred for life. We can commend it to their faithful attention.

RIPLEY PARSONAGE; With More about the Mackenzies. A Sequel to "Mr. Mackenzie's Answer." By Faye Huntington. New York: National Temperance Society and Publication House. 16mo. pp. 351.

This is a temperance story and more. Mr. Anderson is the minister. His daughter, Marvie, returns from boarding-school, bringing her friend Tina with her to pass the vacation. The latter has been brought up in an infidel family, but is anxious to learn all she can about religion. Intemperance has been gaining a hold on the young men of the town, and the minister hopes for great good from his daughter's influence among the young people. But she cares very little about the good she can do others, or gain for herself. A series of revival meetings is being held in the place. Tina attends and is led to the light. Her influence over her associates is good. A temperance work is commenced, and the greater part of the book is occupied in telling of the struggles and temptations besetting those who have taken the first steps in intemperance, and desire to reform. The moral and religious tone of the book is excellent.

Most readers of the Autobiographies which are now coming from the press of James R. Osgood & Co. turn first to the biographic portions which Mr. Howells, as editor, furnishes. They are not only characteristic of the choice and finished diction of that author, but they serve wonderfully to light up the autobiographical pages that follow. This is especially true of the volumes on Alfieri and Gibbon. That brilliant Italian poet, possessed of marked dramatic genius, and whose whole life was full of romance, has never been so well known to English people as he will be after this volume is read. For in addition to the element of fact which underlies the narrative, it is pervaded by a charm that it seems to have caught from the genial editor himself, and which will serve to fix it in the memory. Readers of the *Atlantic* have already seen with what a skillful hand Mr. Howells sketches the life of Gibbon. They will here get that sketch re-inforced by that remarkable piece of autobiography in which the learned historian mingles so much of the philosophy of life, in general, along with the account of his own. The whole series promises to be full of interest and profit. That promise is certainly fulfilled in the case of the volumes thus far published.

C. E. Hunt & Co. (Rockland, Mass.) publish an octavo volume of 502 pages entitled *The Empire and People of Turkey, and the War in the East*. It is written by R. A. Hammond, LL. D., author of "Travels in the Holy Land," "Egypt and the Egyptians," etc., and aims at giving an account of the origin of the Turks and the growth and decline of the empire, their civil and religious customs, and some account of the cause and progress of the present war. The book is profusely illustrated, contains maps of the country, and gives a good deal of useful information.

We wonder if architects and builders know what help they might derive from the habitually study of Osgood's *American Architect*. Both the text and the drawings ought to have in them more or less help for everybody engaged in the business. The news department is well filled, and it is a model architectural journal.—Boston: James R. Osgood & Co.

D. Lothrop & Co. (Boston) began with December the quarterly publication of *The Boston Book Bulletin*, which in its general scope is much like the *Literary World*, but more miscellaneous than that. In the first number there are original articles and signed reviews by J. T. Trowbridge, A. Bronson Alcott, Edward Everett Hale, F. B. Perkins, and John Fiske, as announced, and also from George H. Whittemore, A. M., of Cambridge, and Lucius E. Smith, D. D., author of the articles on American Literature in Appleton's *Annual Encyclopedia*; with illustrated poems from Bryant, and Louise Chandler Moulton, and Longfellow's beautiful tribute to Tennyson. The classified list of American books can not fail to attract the attention from its prominent feature of numerical arrangement. A key to the system,—which is really, we believe, the "Ambers" system,—upon which this classification is based, which will explain it fully, and be of great value to all who handle or use books or pamphlets, will be given in the next number. The subscription price is put at only thirty cents a year, free of postage. It is intended that the *Bulletin* shall contain an eclectic record of the best books published, and of the best ideas concerning books.

The "South Carolinian" continues his papers in the January *Atlantic Monthly* on the condition of affairs in his native State, this time declaring that the results of the President's Southern policy are the extinction of the Republican party, the banishment of the negro from politics, good government, decrease of crime, and general prosperity. The wholesale persecution of Republicans, and the immunity granted to white criminals are also set forth. In the concluding chapter of his "Rambling Notes" on Bermuda, Mark Twain combines information and entertainment. "An Episode in the Life of an Artist," by William F. Apthorp, is a description of the Fantastic Symphony of Hector Berlioz, and of the circumstances which led to its composition. Under the title of "The Gentle Fire-Eater," Clarence Gordon gives a clever character-sketch of a type which flourished at the South before the war, but is now doomed to extinction. Charles Dudley Warner commences a series of sketches, to be entitled "The Adirondacks Verified," and endeavors in this first chapter to convince his readers that he actually killed a bear. Mr. Bishop's romance, "Detmold," sustains its interest, and leaves its hero in a very unhappy situation. Edward H. Knight's ninth article on "Crude and Curious Inventions" treats of cotton, silk, and spinning, with illustrations of the Japanese methods. Henry James, Jr., gives a charming account of "A Little Tour in France," which he made during the pleasant October days, to Rheims, Laon, Comcy, and Soissons. A new feature in this number is the first of a series of "Open Letters from New York," by Raymond Westbrook, which will treat of artistic, social, and literary matters at the metropolis. This number presents a new poem of two pages, "The Leap of Roshan Beg," by Henry W. Longfellow; one of three pages, "The Seeking of the Waterfall," by John Greenleaf Whittier; and a third, of over two pages, entitled "My Aviary," by Dr. Oliver Wendell Holmes. Mr. Howells contributes a very interesting biographical sketch of "Edward Gibbon," the historian, and Prof. Arthur Scarle writes a timely and instructive paper on "Mars as a Neighbor." The Contributors' Club contains some bright dialogue on "Culture versus Cakes and Ale," and the number closes with careful reviews of the latest holiday and juvenile books.—Boston: H. O. Houghton & Co.

Wide Awake celebrates the holidays in the January number, and in pleasing style. The enterprise and worth that the publishers are putting into this magazine ought to assure its success. The present number is full of the spirit of boy and girlhood, and will not fail to favorably impress those into whose hands it now comes for the first time.—Boston: D. Lothrop & Co.

## MUSIC.

"'Twas on a Moonlight Night, My Love" (Ballad). Louisville, Ky.: D. P. Faudels.

"King Bibbler Shall Perish" (Temperance song and chorus). Same publishers.

Dillon & Co.'s *Musical Monthly*, No. 8, is at hand, with a good variety of Christmas music, covering twelve of its twenty musical pages. The whole contains eight pieces of music. From the same we have a "Romance," by Rubinstein (whose portrait appears on the title page), an elegant mazurka called "Frauenlob," and an easy and pretty transcription of "Sweet By and By," by Warren. There is also Gounod's song, "The White Dove," the German folk-song called "The Little Bird," with German and English words, and lastly "Come and Cheer Me, Little Treasure," a simple song and chorus of the kind that most people like to sing.

"Santa Claus Will Come To-night" (song and chorus). Cincinnati: F. W. Helmick.

The December number of the *Score* contains twelve pages, with four beautiful pieces of fine music printed from regular size plates.—Boston: John F. Perry & Co.

## LITERARY NOTES.

D. L. Guernsey, Concord, N. H., issues a neat catalogue of new and choice books which he offers for sale.

Jansen, McClurg & Co., Chicago, have in press a new book by Prof. Cumcock, the eloquent, entitled *Choice Readings*, and designed for public and private entertainment.

The old *United States Gazette* of Philadelphia—for the last thirty-eight years merged with another paper, and called the *North American and Gazette*—is the oldest daily paper in America. It began as a daily in 1784.

Mr. Erastus Brooks says that in the forty-one years past, at least, 112 daily New York city journals have been born and are now dead, leaving not so many regular journals in this city now as there were twenty-five years ago.

A book of daily worship is published by Messrs. Jansen, McClurg & Co., Chicago, entitled "Manna." A single page is devoted to each day in the year, and each day's service consists of a short prayer and brief Scriptures.

The artist Bierstadt has been interesting himself in the establishment of an Academy of Fine Arts in Columbus, O. He writes to a friend in that city: "I am certain our Western cities have always been, in proportion to their age and the number of their inhabitants, far more enterprising in art matters than our Eastern towns. Chicago and San Francisco notably are examples of this."

In France the copyright of an author lasts during his life, and is secured to his family for six years after his death.

Among forthcoming books in American local history is a history of Belfast, Me., by Joseph Williamson.







