

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

10-9-1878

The Morning Star - volume 53 number 41 - October 9, 1878

Freewill Baptist printers

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

The Morning Star.

VOL. LIII.

THE MORNING STAR, BOSTON AND CHICAGO, OCTOBER 9, 1878.

NO. 41.

THE MORNING STAR,
A WEEKLY RELIGIOUS NEWSPAPER,
ISSUED BY THE

Free Will Baptist Printing Establishment,

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

TERMS—\$3.00 per year; if paid strictly
IN ADVANCE, \$2.50. See the 9th page of
this paper.

The Morning Star.

WEDNESDAY, OCTOBER 9, 1878.

A PINE TREE.

A pine tree stands alone on
A bare, bleak northern height;
The feeble and snow they swathe it,
As it sleeps there, all in white.

'Tis dreaming of a palm tree,
In a far-off Eastern land,
That mourns, alone and silent,
On a ledge of burning sand.

—Helen.

THE ANNIVERSARIES.

LYNDON CENTER, VT., Oct. 1, 1878.

The anniversary exercises of the Free Will Baptist Benevolent Societies are held this year with the flourishing church in this village. They began this evening, a prayer and praise meeting fittingly opening the services. It was led by Rev. Silas Curtis, of N. H. At half-past seven the Anniversary Convention was called to order by Rev. A. L. Gerrish, of Rhode Island, who presided in the absence of the President, Rev. S. P. Morrill, of Maine. After prayer by Prof. J. A. Howe, of Maine, the reports of the Secretary and Treasurer, Rev. E. W. Ricker, of N. H., were presented; also the Committee of Arrangements reported, submitting substantially the programme already printed in the *Star*. Revs. J. W. Scribner and Silas Curtis, of N. H., and C. F. Penney, of Me., were appointed a Committee on Closing Resolutions. On motion of Rev. I. D. Stewart, of N. H., a committee consisting of I. D. Stewart, C. A. Hilton, of N. Y., and Silas Curtis was appointed to consider the question of revising the Constitution of the Anniversary Convention, and report one year hence.

At eight o'clock, Rev. P. W. Perry, of N. H., was introduced as the preacher of the Anniversary sermon. The subject of his discourse, which was founded on Psalm 90: 17, was "The Discipline of Christian Work, and its Influence upon the Worker." We commend it to the attention of our readers. Rather, it commends itself. We trust that none of them may miss its excellent suggestions, or fail to follow them. Mr. Perry spoke as follows:

We are wont to look upon work as a curse pronounced upon Adam for his transgression, but if it was a curse, it certainly had a blessing in it. If it was a punishment, it was also a remedy for sin, for it is the best human means of counteracting the dire effects of the fall. No greater calamity could befall our race than to have the necessity of labor removed. Man's struggle for existence, his battle with the elements strengthens his muscles, quickens his intellect, and develops his manhood. There stumblers in every well-organized human being a noble, heroic manhood, and nothing but toil, study, sacrifice and suffering can arouse it and call it forth into perfection. One has said: "Destiny is not about thee but within. Thyself must make thyself. The agonizing throes of labor; these, bring forth glory; bring forth destiny."

Hence the labor that life requires, the burdens it imposes, the sacrifices it brings, and the pain it inflicts, are all adapted to call out and develop our God-like qualities and give us symmetry of character.

Therefore, we see that work produces two good results: one upon the world, and the other upon the worker. He who learns to make a watch, not only gives his fellow-men a time-keeper, but also increases his own mechanical ability, and he who paints a picture not only furnishes the world a work of art, but also acquires artistic skill.

The same law holds good in morals and religion.

The Christian work we perform for the benefit of others also benefits ourselves by its reflex influence upon our own hearts. It is a well-known law of physics that action and reaction are equal. This is true in morals as well as in mechanics. The acts we perform upon others, react upon ourselves. The character is the product of the life. I mean, of course, the whole life, its thoughts, words, deeds and experiences, for all these are included in life's work.

It is said: "As a man thinketh so is he." It is equally true, as a man liveth so is he. Every thought, feeling, word and act of our lives is making an impression upon our souls, molding our characters, and shaping our destiny, just as surely as the strokes of the sculptor's chisel are fashioning the statue.

And even the little, casual and ever-varying experiences of life are helping to round up and complete our characters, as the gentler touches of the painter's brush are giving the more delicate shades and exquisite expressions to the picture.

In the Swedish school-house, on the Centennial grounds at Philadelphia, I saw a very curious and complicated instrument called the Meteorograph. It was so constructed that it registered the day of the month, and the hour of the day, the direction and the rapidity of the wind, the weight, the temperature and

the humidity of the air. When properly adjusted and placed in any position, it would, for months, faithfully record all the atmospheric changes.

So God has placed in our souls, as it were, a Moral-Meteorograph, a self-registering power which records with unerring precision on the delicate, enduring tablet of our souls, all our thoughts, words, emotions, and deeds.

It faithfully indicates all the mental and moral changes which transpire in our hearts. Thus it is that the work of our hands is being wrought within us, and established upon us.

By doing good, we receive good; by laboring to bless others, we bless ourselves.

He who, animated by the love of Christ, feeds the hungry, clothes the naked, visits the sick, comforts the afflicted, teaches the ignorant, and rescues the perishing, will receive a moral discipline and culture which will enlarge his heart and ennoble his manhood. A traveler benumbed and perishing with the cold, sees a fellow-traveler lying by the wayside almost frozen. His sympathies are excited, and he dismounts, lays aside his furs and robes, and enters vigorously upon the work of warming and saving the unfortunate man. But the labor and excitement of arousing and resuscitating him, quickens his own pulse and causes a glow of warmth to pass over his whole system. Thus, by warming and saving another, he warms and saves himself.

So, if the cold, lifeless Christian, stiffened by pride and benumbed by selfishness, would earnestly engage in the blessed work of saving the lost, he would soon find his spiritual pulse quickened and his soul all aglow with the love of Christ. New life would pervade his whole manhood, and he would be thrilled with "a joy unspeakable and full of glory."

What a wise and benevolent arrangement this, the very work we are required to do for others is the greatest possible blessing to ourselves. For the discipline of labor is worth more than all its outward products.

The skill acquired in painting the picture is worth very much more than the picture itself. It is the development of the artistic powers, the enlargement of manhood, and may be the means of producing many better pictures in the future.

The ability to make the watch, is worth more than the watch, and the mental discipline of the college course is more valuable than all the knowledge acquired. So the discipline of Christian work is worth more than all its outward results. And what is true of man's labors is also true of his sacrifices and sufferings. These are included in life's work and they develop certain phases of character which nothing else could call forth.

The trials, persecutions and afflictions of life are all designed to be so many factors entering into the product of a well-rounded Christian manhood. These are but the chiselings and poundings of God's artistic hand in carving out character and giving it beauty and radiance.

They eliminate the alloy of selfishness and pride from our hearts, and work out for us "a far more exceeding and eternal weight of glory."

Then let us not shrink from the toils and struggles, the sacrifices and sufferings of the Christian life, but work on earnestly, patiently and heroically, knowing that "in due time we shall reap if we faint not." Let us now endeavor to draw a few practical inferences from this subject.

And first, we learn that Christian development and culture can be obtained only by working and sacrificing for Christ.

This is a general law. The student can not get mental culture without patient and protracted study; his teacher can not impart it to him; nothing but earnest application will bring it. Euclid once said to his king: "There is no royal road to geometry." So I may say, there is no royal road to Christian culture and growth. There is no substitute for Christian work, and the exercise of the Christian graces. Men may inherit wealth and social position, but they can not inherit virtue and piety; personal piety is the Master's vineyard alone can give it.

Moody can not preach it into us, nor can Sankey sing it into our souls.

It must be wrought into our hearts by the discipline of labor and sacrifice, through the Holy Spirit "working in us both to will and to do His good pleasure."

There are a great many unsymmetrical Christians: they are not well-proportioned, they are rickety. They are strong in some points and weak in others; they are well-rounded on one side and badly shrunken on the other. Seen from one standpoint they are beautiful and charming; viewed from another, distorted and repulsive. They are giants in the prayer-meeting, but dwarfs out among men; mighty in words, but minus in deeds; eloquent in prayers but lacking in alms. Now it requires a great variety of works to round up and complete such characters. True symmetry of soul can not be attained in the prayer-meeting and closet alone.

It must be wrought out on the active arena of life; in the kitchen and in the workshop; in the social circle and in the markets of trade; among the poor and suffering and in the mission field. There is where we attain the Christly qualities; there is where we add to our faith virtue; and to our virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, charity, the cap-stone of the pyramid of Christian Graces.

But in order to produce these results and acquire this discipline, Christian work must be performed regularly, systematically, not spasmodically. No man ever became a scholar, or a musician, or an artist, or an orator by spasmodic efforts. Patient, persistent toil is the price paid for these attainments.

Hence experience, as well as the Bible, teaches us that the best way to do our work is to do it systematically.

That method will bring more money into our treasuries, and more culture into our souls than any other. It is God's method of work; and he has written it on our natures and recorded it on the pages

of revelation. It is the only road to success!

Again we learn from this subject that the Christian worker's reward is twofold, subjective and objective, present and future.

It is that which is wrought in him and that which is to be bestowed upon him.

The experienced workman in any department, the man who puts most brain and skill into his labor will command higher wages than the inexperienced and unskilled. Even the common day laborer increases his strength and skill and adds to the value of his labor, by his daily toil, besides receiving wages. The physician visiting his patients and the lawyer pleading at the bar are both constantly adding something to their professional ability and widening their reputation, as well as receiving money for their services.

So he who faithfully labors in the vineyard of the Lord will receive an hundred fold in this life and in the world to come. He will be beautiful and ennobled by his character, a treasure in heaven. Besides this, the purest and most lasting joy we experience is that which wells up in our hearts when contemplating the results of well spent efforts.

The satisfaction felt by the architect when he gazes upon the beautiful and grand temple he has erected, the rapture which glows in the heart of the artist when he looks at the life-like statue or the masterpiece of painting he has wrought, and the joy which fills the mind of the successful poet or orator, are the highest and most lasting earthly pleasures which come into the human heart, but the ecstasy which thrills the soul of the Christian worker, on seeing the fruits of his toil, is holier, sweeter, and more enduring. Since then, there is a double reward, not only that which is present and visible, but that which is future and hidden, therefore, we should not estimate the value of any work by its direct and visible results alone, but also by those which are indirect, invisible and future. We should take into the account its reflex effect upon ourselves, and its far-reaching influence upon others.

We should not measure the success of our mission in India merely by the number of heathen who have been converted, neither should we estimate the value of our schools and colleges merely by the number of graduates they have sent out, but we should also take into consideration the influence they have exerted upon us as a denomination, and the grand results which they may produce in the future. All the results of Christian labor do not appear in statistics. Some of them are written in the heart.

If we had not succeeded in leading a single heathen to Christ, our Foreign Mission work would not have been a failure.

The thought and care it has demanded, the sacrifices and struggles it has imposed, the sympathy and longings it has elicited, and the prayers and tears it has called forth, these have given us a spiritual discipline and culture which amply repay us for all the money and labor we have put into it.

But finally let us learn, in the light of this subject, that the Christian worker can not be cheated out of his reward. No one can wrest it from him. It is sure. This appears from two considerations.

First, the reward of his labor, as I have already more than intimated, is wrought in him—woven into the very web of his character and becomes a part of himself.

It is said: "Virtue is its own reward;" it may also be said that labor is its own reward.

The culture it brings to us is as lasting as our souls. And no man can snatch it from us; as well might he expect to take our food from us after we have eaten and digested it, and it has become a part of our physical being, a part of our bones, muscles and nerves. Though the life-like statue which has cost the artist years of study and toil may be broken to pieces by some ruthless, cruel hand, yet the artistic culture and skill acquired in producing it can never be taken from him.

Though the professional man, may study and toil for years to attain some eminent position in life, and then after all his struggle fail to reach the goal, yet he does not fail to have and keep the discipline of his labors which is worth ten thousand times more than the position he aspired to reach.

So the Christian worker may be robbed of the honor due him for his toil, or evil influences may counteract and hold in check the good effects of his work upon others, yet no one can take from him the discipline of his toil or the ecstasy which thrills his soul at the remembrance of having done his duty.

Hence, the more work we put into the vineyard of the Lord the more reward we will get out of it. It is like a productive farm, the more it is cultivated the more it yields, the more we sow the more we reap.

But again, the Christian worker will not lose his reward because he is working for God, yes, he is a worker together with him.

He is, as it were, in co-partnership with heaven and he can not fail in his work unless God himself shall fail.

Men may take away from us our hard earnings, they may steal our gold and bonds, defraud us of our lands, burn down our house and barns, and scatter all our earthly possessions to the four winds, but they can not rob us of our treasure in heaven, our crown of life, our mansions in the skies, our inheritance incorruptible, undefiled and that fadeeth not away.

Then, my Christian brethren, let us go into the vineyard of the Lord and work, and whatsoever is right the Master will give us. Perhaps there never was a time when the people of New England could more fully appreciate the importance and value of labor than at the present. Thousands have recently been thrown out of employment and their families are in danger of coming to want. How they would rejoice if they could find something to do! And hundreds of the more ignorant, vicious and fanatical of these idlers gather in our public halls, or swarm at the corners of our streets, where they may be heard discussing the greenback heresy, talking communism, denouncing capitalists, and demanding work. They seem to ignore the fact that this state of things, has been

brought about by over-production in certain departments, by the violation of a great commercial law, and that relief can not come until equilibrium is again restored.

The condition of this unfortunate class is truly deplorable and is becoming more and more desperate every day as winter approaches. But it is not so in the moral world—there the fields are all white and ready for harvest, and the Master commands us to thrust in the sickle. He says to the idlers in the market places: "Why stand ye here all the day idle? Go ye in to the vineyard and whatsoever is right ye shall receive." And the work to which he invites us is grand and glorious as well as remunerative. I know we are sometimes disheartened and feel that our work is of but little value and our best efforts failures. But it is not so, for God with whom we are laboring will make our feeblest efforts successful. He will give the finishing touches to our work.

The young artist's first picture is a mere daub even at the best, but when the skillful artist takes it in hand and touches it up, it becomes a glorious masterpiece. So our works, though imperfect in themselves, when handed over to the Great Master-workman to be finished and polished, will be made to sparkle with beauty and glow with radiance.

We can not now comprehend the far-reaching results and glorious consummation of our work! We are like the workmen preparing the materials for Solomon's Temple. They had no just conception of the beauty and magnificence of the building they were helping to construct.

The carpenters in the forest hewing out timbers, the stone-cutters in the quarry splitting out rough blocks of marble, and the workers in brass, silver and gold could none of them see the importance of their humble toil, nor comprehend its relation to the grand structure they were erecting.

But by and by, when each stone, timber and ornament was put into its place and the building completed; and when they saw it standing on the summit of Mount Moriah in all its beauty and grandeur, its dome glittering in the golden beams of the morning sun and dazzling the eyes of the beholder, ah, then they began to comprehend the dignity and glory of the work in which they had been engaged!

So when God's transcendently glorious, spiritual temple shall be completed and shall be seen standing on the Holy Hill of Zion, sparkling with beauty and glowing with radiance in the blazing light of eternity, then shall the humblest Christian toiler begin to realize the importance and grandeur of the work he has been helping to accomplish; and then shall he be filled with joy unspeakable when he shall hear the Master saying: "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy God."

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord, and I pray that ye will abide faithful.

At the close of the sermon, which was listened to by a large audience, the Committee on nomination of officers of the Convention for the coming year reported, and the report was adopted, as follows: President, W. H. Bowen, D. D., of Me.; Vice-President, E. W. Page, Esq., of N. Y.; Secretary and Treasurer, Rev. E. W. Ricker, of N. H., committee of arrangements, the Secretary of the Convention and the Secretaries of the several Benevolent Societies.

WEDNESDAY—FORENOON.

There is a gratifying attendance at the Anniversary, and the people gather from their various places of entertainment this morning full of pleasant reflections and anticipations. The village itself is a charming one. We hardly saw it until this morning. It is situated upon the Passumpsic river and railroad, and is flanked on either hand by high hills green even to the summits. The Seminary, which is now in the midst of its fall term, is a fine brick building, and an honor to the educational enterprise of Vermont Free-Will Baptists.

The prayer-meeting this morning was led by Rev. A. H. Milliken, of Vt., and was full of the Spirit's peace and power.

THE TEMPERANCE UNION.

The anniversary of the Temperance Union was held during the forenoon. In the absence of the President, Rev. C. F. Penney, of Me., occupied the chair. Prayer was offered by Rev. H. F. Wood, of N. H. The constitution was read, and it appearing that no members of the Union were present, since no one in the house had paid the constitutional fee of membership, recruits were called, resulting in a good membership to the Union, as well as the replenishing of the treasury. Revs. Wood, Perry and Mariner were appointed a Committee to revise the Constitution, and Revs. Prescott, G. C. Waterman and Perry were appointed a Committee to report on the relations of Baptist churches to the Union. After consultation, the committee presented the following report:

That we recommend that the constitution of the Temperance Union be so changed that the initiation fee be abolished, and that all persons belonging to our religious societies, who sign the pledge of total abstinence, be considered members of this Union.

That we recommend that all our churches have auxiliary societies or temperance committees who shall circulate temperance pledges through the congregations and Sunday-schools.

We further recommend that the Secretary be instructed to carry out this recommendation, collect all the statistics relative to this work, and report at

the anniversaries of the Temperance Union.

The report was adopted, the first item being then referred to the Committee on revision of the Constitution.

The report of the Committee to nominate officers was adopted as follows: President, Rev. A. L. Gerrish; Vice-Presidents, Revs. O. E. Baker and C. F. Penney; Secretary, Rev. H. F. Wood; Treasurer, A. A. Harrington; Ex-Com., Revs. H. F. Wood, C. A. Hilton, J. Mariner, C. D. Dudley, G. S. Ricker.

The President stated that the gentlemen announced on the programme were not present, and that Revs. G. M. Park, A. C. Hogbin and C. A. Hilton had been appointed in their stead. He then presented Mr. Park, who spoke incidentally of the importance of the temperance question and of the evils of intemperance, quoting Ex-Senator Morrill's characterization of it as "the gigantic crime of crimes." He then spoke at length of the mistakes that had been made in the work, mentioning the easy attitude of the Government toward the manufacture and use of drink, the recognition of the business by collecting revenue on the proceeds of the still, the enactment of license instead of prohibitory laws, the little that is done to arouse public sentiment against it, the alienations and jealousies among temperance organizations, the inactivity of the church, the dereliction of the pulpit, and the use of intoxicating wine at the communion table. Each of these points was elaborated, and numerous illustrations, drawn from the speaker's experience, enforced the argument. He then referred to the encouragements in the work, such as the influence of those who were recently in the gutter but are now strong workers, woman's work, and the unity among Christian and temperance laborers. A strong point was made when the speaker discussed the relations of the traffic to the nation, showing how it never benefited but always positively injured both individuals and the nation. He urged greater activity among all friends of temperance and especially in the church. Vote as you pray. That touches the politicians, and will effect a reform the quickest. His appeal to Free-Will Baptists to make the same honorable record in this work that they already had in the anti-slavery struggle, we hope will be duly heeded.

The next speaker was Rev. A. C. Hogbin. He proposed to consider briefly the fundamentals, or the logic, of temperance action. A man can not be a temperance man and still a moderate drinker. Hence, total abstinence is the only logical doctrine. But the authority for total abstinence does not, in his opinion, come wholly from the Bible. He himself is so much of a teetotaler that he drinks neither tea nor coffee. But he gets no specific authority for it from the Bible. Christ himself did not teach total abstinence in set terms. He moreover made intoxicating wine at Cana, and used it at Communion. [A voice in the audience cried, "Doubted?"] The speaker then admitted the variability of authority on the question at issue, but stated that the results of his own personal investigations had confirmed him in the position, already taken. But he got what was just as good as direct authority for total abstinence from the Bible. When Paul, in 1 Cor. 13, coveted a certain gift that he might thereby benefit his brethren, it warranted him in coveting the practice and prevalence of total abstinence principles, that he might also benefit his brethren. Whether the Bible specifically teaches those principles or not, common and brotherly love teach them, and that is enough for him. The right to demand prohibitory legislation is founded on a duty that every man as well as the state owes to society. No man had any right to display obscene pictures before his child, or otherwise corrupt his morals. It was the parent's duty to see that his child was shielded by law from such influences. So no man had a right to induce his son into a liquor saloon, and the right and duty to legally prohibit him from doing it was as strong in the one case as in the other. The speaker referred to his own experience in Europe as bearing on a recent statement by Rev. Dr. Prime that the latter had seen no drunkenness in the old world, attributing it to the use of light wines. In a few pithy sentences Mr. Hogbin showed how false and untenable was such a statement. The doctrine of "a national beverage" to cure intemperance is a heresy, and is contradicted by all the facts in the world. Mr. Hogbin differed from the preceding speaker more on the statement of his belief than on the intensity of it. He believed that circumstances ought to govern in the line of policy to be pursued, or rather in the carrying out of the policy, which both speakers agreed should be as firm as possible and utterly opposed to the use of all intoxicating drinks. He wanted to fight on ground that was tenable, and did not wish to make claims either for the Bible, or Christ's specific teaching, or for anything else, that he could not substantiate.

The last speaker was Rev. C. A. Hilton, and he insisted on speaking briefly. He emphasized the need of greater activity

among the clergy and the churches. With 85,000 churches in the country and over 200,000 grog-shops, and with the Bible proclaiming that drunkards shall not inherit the kingdom of God, there is no excuse or apology for inactivity or indifference on the part of any lover of humanity. The rum traffic is mercenary. It is a power in politics. It benefits society neither socially, industrially, physically nor morally. It ought to be preached against. No man can fairly charge that temperance is "lugged" into the pulpit. It belongs there by right, and every minister ought to feel the duty upon him to preach it. Mr. Hilton spoke forcibly of the remedial power of the ballot in temperance work. "If we pray against it," he said, "let us also work against it. Only so will God answer our prayers. It is the nation's duty to kill the business. Otherwise it will kill the nation."

On motion of Rev. J. Mariner the audience expressed thanks to the speakers for their excellent speeches, and brief discussion of means to make the Temperance Union more efficient followed. It ought to be exerting a more marked and beneficial influence on our churches and Sunday-schools.

AFTERNOON.

The devotional meeting was conducted by Rev. Jonathan Woodman, with old-time vigor and earnestness, and he is remembered that he is the only surviving member of those enterprising men, who established the *Morning Star* more than fifty-two years ago. The Foreign Mission cause was made a special subject of prayer.

FOREIGN MISSIONS.

At 2.30, the anniversary of the Foreign Mission Society was held. The President of the Society, Rev. J. Rand, occupied the chair. The call for the meeting was read, and the hymn, "Rock of Ages," was sung. Prayer was offered by Rev. A. L. Gerrish, of R. I. The records of the last meeting were read and approved. A committee of five was chosen to nominate officers for the ensuing year. It consisted of Revs. C. F. Penney, W. H. Bowen, A. L. Gerrish and Bros. E. W. Page and R. Deering.

The Treasurer then read and submitted his Annual Report. This report was accepted. The receipts foot up \$18,345.98. The expenditures amount to the same sum. The gross debt of the Society is \$8,000.97. There is due the Society \$2,980.88, making the net indebtedness \$5020.09. This is \$1026.34 less than last year.

The records of the Executive Committee were read and approved. These were of considerable length, and occupied some time in reading.

The Corresponding Secretary, Rev. J. L. Phillips, then gave a synopsis of his annual report. The home field occupied a prominent place in it. A due recognition was given to the efforts of the members of the mission who have been laboring at home. Prominent and commendatory mention was made of the efforts to pay the debt. The sentiment in favor of local support has been taking a practical form, especially among the women in Rhode Island and New Brunswick. They respectively sent a reinforcement who sailed Oct. 5. The Ohio State Association is following in the same line, and will send a lady missionary next year. For the Bible school there have been subscribed \$26,320.00. Of this sum, over \$25,000 have been secured by payment and interest-bearing notes. The school will be opened next March. Great blessings will result from it.

The new missionaries who sailed Oct. 5, are Rev. T. W. Burkholder, of Harrisburg, Pa.; Miss Hattie P. Phillips, of Chicago; Miss Frankie Millard, of Mich.; and Miss Jessie Hooper, of New Brunswick. This is a needed re-inforcement. Unless our mission is a growing mission, it must be a dying one. The report closed with a strong appeal.

The Committee on the nomination of officers reported through Rev. W. H. Bowen, as follows: President, Rev. James Rand; Vice-Presidents, Revs. A. L. Phillips, R. Cooley, G. H. Ball, J. M. Kayser, and E. W. Page; Corresponding Secretary, Rev. C. S. Perkins; Rec. Sec., Rev. P. W. Perry; Treasurer, Rev. Silas Curtis; Auditor, E. P. Prescott, Esq.; Financial Secretary, Rev. E. N. Fernald; Executive Committee, J. Rand, J. M. Brewster, D. W. C. Durgin, J. Calder, A. Lovejoy, L. Dexter, A. L. Houghton, P. W. Perry, J. L. Hammett, O. B. Cheney, N. C. Brackett, C. S. Perkins and S. D. Bates. The report was accepted.

The President then introduced Rev. L. A. Crandall, of New York, as the first speaker. His topic was, "The Personal Element in our Foreign Mission Work," and his excellent paper is here presented in full:

The apostle Peter, writing to the brethren that had obtained a like precious faith, says, that it is done in order that they may "stir up their pure hearts by way of remembrance." It was not new truths he sought to inculcate, so much as to impress upon their minds the truths to which they had already listened. With something of the same thought in my heart, I have undertaken to say a few

(Continued on fourth page.)

S. S. Department.

Sabbath-School Lesson.—Oct. 20.

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

(For Questions see Lesson Papers.)

THE PRODIGAL SON.

GOLDEN TEXT: "I am poor and needy; yet the Lord thinketh upon me."—Psalms 40:17.

Luke 15:11-32.

Notes and Hints.

"A certain man had two sons." There are three ways of looking at this parable of our Lord, called "the crown and pearl of all his parables;" one, as a description of the publicans and sinners on the one hand, and of the scribes and Pharisees on the other; the second as illustrative of open, flagrant sinners of any age, and of those who have never departed from a good life; the third, as referring to the Gentiles, under the figure of the prodigal, and to the Jews under that of the elder son. The correct view may be learned from the preceding part of the chapter, where it is found that Christ refers to the feelings of God towards all penitent sinners. The "certain man" represents God; the "two sons" represent sinners, and those who have always kept the law.

"Father, give me the portion of goods." The beginning of the sinner's career. He is tired of home, of restraints, of the essential laws of happiness. He wants to be happy, and so resolves to see the world for himself. The Jewish law allowed the younger son one-half as much as the portion of the elder son, in the paternal estate. Deut. 21:16.

"Divided unto them his living." The father gave to his two sons the whole estate, each his legal proportion. There was a flagrant wrong in the demand for this division; for it was not due until the father died. The father, however, does not resist. Thus the parable shows how God allows free agents to choose their own course, though they choose to "exchange a light yoke for a heavy one and one gracious master for a thousand and imperious tyrants and lords."

"Gathered all together." The resolve is taken, the heart has cast off God, the opportunity will find the sinner ready to yield to Satan. "Into a far country." The state of heart to which the sinner abandons himself is far from that of loyal, filial love to his Father. Every sinner is in a far country, is far from his home. "Wasted his substance." Ruined his character by immoralities, and his hopes of eternal life.

"When he had spent all." Exhausted his power of enjoyment in sin. Vice consumes the soul. "A mighty famine in that land." What sinner has not felt it? The unrest of the wicked is real; the destitution of spirit which he feels is a famine indeed. In all pleasures, amusements, luxuries, or in any gay society, this famine may be felt. "To feed swine." The lowest point of degradation in the eyes of the Jews. Thus we are taught the way that sin lowers self-respect and drags down the soul from her high estate.

"With the hogs." The fruit of the carob tree. This tree bears long slender pods which contain a sweetish pulp, and a few beans. Though the poorer people eat it it is regarded as food for swine. "When he came to himself." When reason and conscience, which he had refused to respect, were restored to their rightful place. Sin is folly. The sinner knows not what he does.

"Hired servants." These were not so well off as those that lived in the family; so even the poorest in the kingdom of God, compared with the sinner, are to be envied. They, according to their capacity and needs are supplied with good, but he "perishes with hunger." "I will arise." The beginning of a sinner's salvation is a purpose to return to his Father. The turning point is passed when he can say, "I will arise." "And go to my Father." So let the wanderer from God go directly back to God. The prodigal had faith in the goodness of his father.

"And will say unto him." Confession resolved upon. That was the natural and needful thing to do, in his case. So it is in the case of the returning sinner. "I have sinned." Here are penitence, shame, humility, and casting of self into the arms of mercy and love. The parallel between the return of the prodigal and that of the wanderer to God is still good. "He arose and came." With downcast eye, with sorrow and hope, with a deep sense of unworthiness and ill-desert. Resolution must be transmuted into action, if the sinner would find pardon.

"A great way off." God is watching for the penitence and return to him of those who have gone from him. He sees the first movements of penitence, he detects the first tear that falls in secret; he hears the lowest whisper of resolve to return home, he welcomes the soul even before it has outwardly executed his purpose. How beautiful this eagerness of God to restore and save the sinner. "And the son said." Confession and prayer may follow the consciousness of God's welcome. The words "And am no more worthy" are true. The act of God is not a debt, but a grace, a heavenly grace that does not rebuke the one on whom it is bestowed.

"The best robe." The rags of the sinner are taken off, a new robe of pardon, righteousness and adoption put on. "A ring on his hand." This has no special spiritual significance. It was added in

the parable to bring out the idea of a complete restoration. "Fatted calf." One kept in readiness for any season of unexpected rejoicing or need. "Was dead and is alive again." This shows why there is joy in heaven over one sinner that repents; that God would have every man saved; that sin, and sin alone, ruins men and keeps them out of heaven. The practical lessons are in every verse.

THE THING TO DO. The proper thing, says the Independent, in conducting a Sunday-school is to strike the happy medium between a long, tedious session and a short, hasty one. The S. S. World has something to say worth hearing about the latter fault:

It is a common practice with some Sunday-school officers to cram into one hour the largest amount of singing, praying, reading, studying, and speech-making possible. The whistle sounds, the bell rings, steam is crowded on with all force; then, with a whirr and a buzz, the school rushes through the programme, leaving the majority of the scholars feeling that they have gone through something, but can not recollect very clearly what it was. If it should be suggested that a little less programme, and the remainder a little more carefully worked out, would be better, it will probably produce a look of surprise, if not pity, and you may hear in reply that the school is large and popular, and it is necessary to rush things through, with a view to increasing its numbers and popularity; when the fact is, the school is too large already to do good and efficient work. There is, in consequence, a great waste of spiritual advantage and opportunity for teaching God's Word. This prodigality and novelty of programme; this continuous scramble for quantity, rather than quality, in Sunday-school work, must of necessity make that which, above all other things, should be solid to be only superficial—even the religious culture of our youth. We believe in the right kind of breadth; but narrower limits, well cultivated and cared for, are far more preferable than broad acres, with weedy, short crops. If Sunday-school work is worth doing at all, it is worth doing well.

PRAYER FOR SUNDAY-SCHOOLS. The London Sunday-school Union has issued a call for the observance of October 20th and 21st as days of prayer for Sunday-schools. The call suggests "that on Sunday morning, Oct. 20th, from seven to eight o'clock, all Christians in private offer prayer on behalf of Sunday-schools. That the opening services of the morning schools be preceded by a meeting of the teachers for prayer. That ministers be asked to preach special sermons upon the claims of the Sunday-school upon the teachers and the church. That in the afternoon the ordinary services of the schools be shortened, and that the scholars be gathered for a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited. That at some time during the evening the teachers, in union with other Christians, meet for thanksgiving and prayer. That on Monday morning, Oct. 21, between seven and eight o'clock, teachers should bring their scholars in private prayer before God. That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving. That in the evening each church congregation be invited to hold a meeting, at which the interests of the Sunday-school should form the theme of the prayers and addresses."

THE SUNDAY-SCHOOL IN GERMANY. "The Sunday-school," writes Prof. H. A. Fischer, "is an older institution in Germany than in generally supposed. The city of Hamburg had one as early as 1789, and in 1824 the Baptists started another in the same city, which is still in existence. In 1862, the whole number of Sunday-schools in the States comprising the present German Empire (excepting Alsace) was thirty-two. From that year the number rapidly increased, so that ten years later it had reached over 1,300. The number of teachers was over 4,600, and the number of children in attendance over 80,000. I have no later statistics; but it is probably safe to estimate that there are over 1,500 Sunday-schools and more than 100,000 Sunday-school scholars in Germany now."

SUNDAY-SCHOOL NEWS. Sunday-schools have been maintained in Palestine since 1809 by the London Society for Promoting Christianity among the Jews, and more than a thousand children have attended them.

The American Sunday-school Union has one missionary who has been organizing Sunday-schools for more than fifty years, and it has two others who have served about forty years each. Some of its missionaries have organized upward of 600 schools.

The German Sunday-school Association of Philadelphia reports for 12 schools an average attendance of 3,124 pupils, 435 teachers. Receipts, \$1,458.22. They gave to missions, \$1,050.67; for orphans, \$107.30; for school purposes, \$3,321.27. Volumes of books in their libraries, 3,378.

A missionary of the American Sunday-school Union has succeeded in organizing a school in Kentucky in a place that is known as "The Devil's Kitchen," where the people, it is said, "live in log cabins, drunkenness, and filth." If it were not for the church and the Sunday-school, "The Devil's Kitchen" would be found in every community.

The Church of the Pilgrims, Rev. Dr. Storrs, pastor, have begun the erection of a new Sunday-school building, on Henry St., about 100 feet square, costing about \$32,000, and capable of seating about 1,200 persons. The main room will accommodate from 500 to 600, and around this are grouped sixteen or seventeen class rooms, so arranged as to be separated from or made a part of it. The exterior will be very handsome. It will be another prominent landmark to show the progress of the Sunday-school idea.

Communications.

ADVANTAGES OF GIVING.

BY REV. C. F. PENNEY.

The warning against covetousness is more impressive when the advantages of giving are set over against the results of a covetous life.

The contrast shows the folly as well as the guilt of such a course. The inspired writers rebuke no sin more sharply than covetousness. In their eyes, it is not a blunder, a foolish mistake, but a crime. And this is the more apparent when the benefits flowing directly from liberality are counted.

Among these may be noticed the multiplication of one's own resources. Admit this is the lowest of all considerations, yet it is worth thinking of, or the Bible would not mention it. As a matter of fact it will reach the minds that need it, more forcibly than anything else.

The New Testament rule, urged by the Apostle, is this, "He which soweth sparingly shall reap also sparingly; he that soweth bountifully shall reap also bountifully." But in another text the same apostle seems to take pains to group all the advantages and gains of liberality together, when he speaks of them as directly bestowed by divine reward. "Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." In a word, he that gives seed to be sown brings at the harvest bread to him that sows it. Like every other "gift" this gift increases in exercise. Just as one thoroughly educated who sits down to become a mere recluse soon reaches dullness, or as one just by teaching learns more. So does he who is backward in sowing suffer from the pressure of a scant harvest, or who sows liberally gathers a bountiful reward. This is not mere superstition, it is a fixed providential fact. Bad as this world is, mean people can not thrive in it. The curse of ill-success is almost sure to follow a miserly man, and the niggardly gains which small investments bring are a standing testimony to the truth of inspiration. "With the same measure that ye meet withal, it shall be measured to you again."

Good Richard Baxter testifies of his own experience in his quaint way: "I never prospered more in my small estate than when I gave most, and needed least. My own rule hath been, first, to contrive to need anything as little as may be, and lay out none on need-nots, but to live frugally on a little; second, to serve God in my place, upon that competency which he allowed me for myself, that what I had myself might be as good a work for common good, as that which I gave for others, and third to do all the good I could with the rest. And the more I have practiced this, the more I have had to do with it; and when I gave almost all, more came in (without any gift), I scarcely knew how, at least unexpectedly; but when by providence I have cast myself into necessities of using more upon myself, or upon things in themselves of less importance, I have prospered much less than when I did otherwise. And when I contented myself to devote that stock which I had gotten to charitable uses after my death, instead of laying out at present, that so I might secure somewhat for myself while I lived, in all probability all that is like to be lost; whereas, when I took that present opportunity, and trusted God for the time to come, I wanted nothing and lost nothing."

Another advantage which follows the persistent exercise of liberality, is the increase of general intelligence. Nothing so enlarges one's views and gives breadth of perception as the habit of giving. A covetous, grasping, miserly man is always contracted in his estimate of things around him. On the other hand, when one has begun to contribute liberally of his means his notion of things enlarges. He becomes better informed. Tell him of a mission cause, and he will buy an atlas, and read a report to know where the field is. Liberal gifts of money bring liberal measures of education, and that is frequently a great year in one's history when he has entered the college of contribution.

The increase in the growth and attractiveness of Christian graces is another advantage which follows open-handed benevolence. A common instance, which almost every one has observed, will illustrate this. A church member, known for a long time to be miserly and small, suddenly under some new force begins to be generous and free with money. The difference is seen almost immediately. Charity sets in motion all the other graces. His love grows, his zeal and prayerfulness grows. He is more gentle and polite. He shakes hands differently. He meets his neighbors with more cordiality. This he knows as well as anybody else. He quickens in self-respect. The impulses of his religious life are invigorated tenfold. His evidences of piety multiply. He is more alive than ever before. He is a happier man, a better man, more of a man all around.

The multiplication of one's power for doing good is another blessing which follows in the train of liberality. The influence of every Christian is intensified by giving. It has great force in leading others to give freely. Some are kindled and others shamed; some are encouraged and others directed. Thus the rope of effort is thrown around other pulleys, and without drawing any harder more weight is really moved. With what force a liberal contributor will sometimes precipitate himself upon a community! How often a person of slender means sets on a neighbor of large wealth to far outstrip him! Who has not known an insignificant member of a society to double the practical value of his gift by the surprise he effected!

Now look at the contrast. Who has not felt the penumbing power of a mean subscriber upon a project of public good? Who has not met with the same hindrance in church enterprise? Many a noble work is killed because a mean man has taken it in charge. It is told of an aged and prudent pastor that he actually made a serious offer to one of the officers of his congregation to give him the present of a sum, just equal to what he gave for missions, if he would quietly contrive to be absent on contribution days. People all watched him as the box was passed, and the light ring of the small coin he dropped into it discouraged the rest, and provoked them other than to good works. Let a free, open-hearted Christian go through any church, he will gather twice what others will; not that he begs harder, nor that he cringes more; but he is a manly follower of the Lord Jesus Christ, and the world knows it. He leads, and men will follow one who leads worthily. Julius Caesar was once asked how it came that his soldier kept up so close in the charges of hand-to-hand conflict. He answered: "I never say *Re illic* but *Venite huc*." He never ordered them, go there, he beckoned them, come here, for he himself was ahead.

and without drawing any harder more weight is really moved. With what force a liberal contributor will sometimes precipitate himself upon a community! How often a person of slender means sets on a neighbor of large wealth to far outstrip him! Who has not known an insignificant member of a society to double the practical value of his gift by the surprise he effected!

Now look at the contrast. Who has not felt the penumbing power of a mean subscriber upon a project of public good? Who has not met with the same hindrance in church enterprise? Many a noble work is killed because a mean man has taken it in charge. It is told of an aged and prudent pastor that he actually made a serious offer to one of the officers of his congregation to give him the present of a sum, just equal to what he gave for missions, if he would quietly contrive to be absent on contribution days. People all watched him as the box was passed, and the light ring of the small coin he dropped into it discouraged the rest, and provoked them other than to good works. Let a free, open-hearted Christian go through any church, he will gather twice what others will; not that he begs harder, nor that he cringes more; but he is a manly follower of the Lord Jesus Christ, and the world knows it. He leads, and men will follow one who leads worthily. Julius Caesar was once asked how it came that his soldier kept up so close in the charges of hand-to-hand conflict. He answered: "I never say *Re illic* but *Venite huc*." He never ordered them, go there, he beckoned them, come here, for he himself was ahead.

In our English Bibles in the marginal reading, "The liberal soul" is rendered "A soul of blessing." What a gift of gifts this must be! Not an act of blessing, not even a life of blessing, but a soul of blessing—carrying its living benedictions into its very immortality—watering others here, and drinking the water hereafter, from the river of life.

THE SOUL OF SLAVERY ALIVE.

BY REV. O. E. BAKER.

The insult upon Bishop Haven recently by the Southern Methodist Conference, is another of the many exhibitions of the remaining pre-slavery spirit in what ought to be the best class of Southern society—the religious.

It was always a thing unaccountable that Christian churches could tolerate slavery. They would have disdained to sanction or forbear with any one of the many sins involved in that "sum of all villainies." The whole brood together, however, seemed to win admiration. There is a grandeur in greatness. It is even more astonishing that now, so many years after the death of the beast, and with the fact patent to every one that the monster can never have even galvanized life again in this country; now, after the people have had time for deliberate thought, free of the bias of gain by the once lucrative traffic, still the spirit of past times lives, it would seem, unabated. The Southern churches, especially, are still in mourning for the dead pet, and changing admiration to devotion seem ready to place it among the gods, and give it rule over their religious convocations.

From an honest anti-slavery standpoint, it was gratifying, after God, Lincoln, and Northern soldiers, had abolished slavery, to hear the Northern churches, from whom a slave holding membership had been severed, by voluntary secession, now announce "whether in pretense, or in truth," that they had always been anti-slavery.

It has been disgusting enough to see these same Northern churches lamenting their divorce, or rather their having been divorced from their Southern consorts, and by plaintive epistles, and persuasive messengers, seeking a restoration of former peaceful relations. If they have not been quite ready to apologize for the anti-slavery utterances of some of their over-ardent members, they have not asked from the Southern churches any renunciation of their former complicity with the abominable institution. "Slavery is dead," it is said, and now "let us drop all strife and be one again." Church and State, of the North, have seemed to fall in with this method of reconciliation. Disabilities have been removed from non-repentant rampant rebels, and the highest offices of the government opened to their ambition. The result is we are having re-enacted, the same disgraceful indignities, and disloyal menaces, as in former times.

How the South are to be treated politically, may be a problem of doubtful solution. In our judgment the government erred greatly, in not holding the conquered territory under Federal rule, though to the third and fourth generations, until treason had been made odious and the people prepared to appreciate the clemency of the government.

How the church should treat this question is easy of solution. Slavery was vile in principle, and in its working the synonym for all sin. Every church should pronounce against the whole, and act accordingly. That slavery has been abolished by force of law and arms, makes those none the better who resisted such law and arms, themselves responsible for a war costing life and treasure in such frightful sums. A robber is not sanctified by being arrested and divested of his ill-gotten treasure, and that would be a novel church polity which would restore to fellowship non-repentant members expelled for crime. Northern loyal anti-

slavery churches should doubtless treat the South with kindness of spirit, but in no way give sanction to the spirit of the old institution still prevalent; should neither ask nor accept restoration to fellowship with them, until the sin of slavery is repented.

If Free Baptists, by their past anti-slavery record, are now relieved of their painful experience of divorce and reunion, who will say that they do not now reap some remuneration for their past integrity?

REV. L. INMAN.

Rev. L. Inman died in Cedar Falls, Iowa, Sept. 12, aged 68. He was born in Wayne county, N. Y., May 22, 1811.

When about 21 years of age he made a profession of religion, and was baptized by the Rev. Daniel Lyons, and united with the Free Baptist church. In 1835 he was married, and shortly after moved to Kane Co., Ill. He was ordained to the gospel ministry, March, 1854, at a Quarterly Meeting held at Elgin, Ill., and was pastor of a small Free Baptist church at Sugar Grove, Kane Co., Ill. In 1858 he moved with his family to Marble Rock, Iowa, where he continued to follow his business and with his hands supported his family and preached the gospel in these new settlements without charge, and through his labors a number were brought to Christ. At the close of a revival meeting, with which God blessed his efforts on the Cedar river, a church was organized and the F. Baptist church of Marble Rock was also organized as the result of his labors, and to this church he preached for a number of years till failing health compelled him to give up pastoral work. He often felt embarrassed under a deep sense of his unfitness for the work, in view of his limited knowledge and the lack of mental culture, having had no advantage of the schools in earlier life, but he had learned in the school of Christ, he was a student of the Bible, and from it he drew the weapons of his warfare and God made him the instrument in the conversion of many precious souls. As a preacher he was sound in doctrine, plain in statement, unflinching in his fidelity to the truth as he understood it; he believed in serving God because it was right. He was a man of strong passions; he often mourned over his failings and shortcomings; his life he felt to be a conflict. But he has fought his last battle, his warfare is ended. When at the last Quarterly Meeting he attended at Horton, about four months before his death, he told his brethren that in all probability that was his last meeting with them. Shortly before his death the writer spoke to him of his trust in Christ, he gave an earnest look (and referred to the words of Peter to the Saviour), and said "To whom could I go but unto Him, He alone hath eternal life;" and when he felt the last struggle was at hand and we were bowing in prayer, he whispered to us, "ask for special aid." He seemed to rest entirely and alone upon Christ his Saviour. "I have nothing else," he said, "on which to rest." He leaves a wife and five children, but their loss is his gain. The cause of Christ held a sacred place in Bro. Inman's heart, and he was ever desirous to sustain it by his counsel, prayers and money to the best of his ability. His disease was ulceration of the stomach and bowels. He suffered somewhat severely before he died, but the struggle was short. J. H. MOXOM.

REV. WILLIAM ROGERS.

This dear brother, and servant of the Lord Jesus Christ, died at Barnstead, N. H., August 29, aged 71 years, 6 months. He was born in Bath, Eng., March 24, 1807. In his youth he learned the trade of a shoe-maker and followed this business for many years. He married in April, 1827, Miss Catherine Banett, with whom he lived fifty-one years. They had nine children, two of whom died in their infancy, seven survive to mourn the loss of a dear father, whose remains they saw committed to the grave. In youth he was a lover of pleasure, but when he was twenty-four years of age he was taking a walk in one of the streets of London, he heard the voice of a street preacher of the gospel. He was convicted, the Lord sending the word to his heart. He gave himself fully to the Saviour, and like the apostle Paul he soon commenced to preach the gospel, and for this he was arrested and imprisoned, but was shortly released. He used to work at his trade during the week, and travel as a primitive Methodist preacher on the Sabbath, the Lord owning his labors. It was his custom to walk from five to twenty miles to fill his appointments, preaching from two to four sermons on each Sabbath.

About thirty-one years ago he came to this country, leaving the pastorate of a Baptist church, on the Isle of Wight, which he had faithfully served for seven years. He settled in N. J., and then joined the F. B. church in N. Y., of which Rev. Dr. Graham was the pastor. Some time after this he received a call from the F. B. church in Hampton, N. H. There he remained two years. He then removed to Stratham, where he labored four years as pastor. From thence he removed to North Sandwich. He subsequently returned to Stratham, and after two and a half years left, to serve the churches in Nottingham and North Stratham as pastor, for five years each. His last charge was at North Barnstead. Here he faithfully worked for the Master, in season and out of season, being greatly beloved by his people, till at last he was thrown from his carriage while proceed-

ing to Farmington to supply for the Rev. Mr. Adams. He never recovered from his injuries, although death was not expected so soon to ensue. He gradually sank, and after some conversation with his family and physician, he raised his hand to his head and said, "Precious Saviour help me to bear it," and he was gone to his rest. He was a beloved member of the New Durham Q. M., a true man of God, a kind husband and father, a true friend to all.

His funeral was attended by a great company of people, including representatives from the Masonic Lodges of Newmarket, Farmington and Pittsfield, and a large circle of children and grandchildren, with his surviving aged companion. G. S. HILLS.

ing to Farmington to supply for the Rev. Mr. Adams. He never recovered from his injuries, although death was not expected so soon to ensue. He gradually sank, and after some conversation with his family and physician, he raised his hand to his head and said, "Precious Saviour help me to bear it," and he was gone to his rest. He was a beloved member of the New Durham Q. M., a true man of God, a kind husband and father, a true friend to all.

CHRISTIANITY.

We clip the following from a sermon by De Witt Talmage, published in the *Advance*. It is a vigorous refutation of the sickly theory that the people are getting tired of the Bible and the Bible's religion:

There are those in this day who tell us that Christianity is falling back, and that in twenty-five years it will be extinct. These men found their opinion on the assumed fact that the Bible is not as much of a book as it used to be, and many chapters of it, they say, are repulsive to the people. I answer this by asking which one of the publishing houses of New York, Boston, Philadelphia, is publishing the Bible with a single chapter or verse left out? Are not our publishers intelligent men? If they found that the Bible was an unpopular book would they, against their own financial interests, continue to publish it as it is? When I find the fact that in Christendom there are hundreds of printing presses publishing the Bible from Genesis to Revelation, without one verse left out, I come to the conclusion that the Bible is still the most popular book on this planet. What book is almost sure to go in the young man's trunk when he starts for city life? The Bible. More Bibles published in this country in the last decade than in any decade since the world swung. Voltaire wrote: "The Bible in the nineteenth century will be an obsolete book." Well, we are pretty well on through the century. Has the prophecy come true? Is there any prospect of its coming true? Are you aware of the fact that in the very room where Voltaire wrote that prophecy in regard to the Bible, not long ago there was a great cargo of Bibles packed from floor to ceiling—in that room Bibles for Switzerland! Suppose that the Congress of the United States should pass a law that there should be no Bibles printed or read in this country. If there are thirty million men and women in this country, then there would be thirty million armed against such a law. If a law should be passed by the Congress of the United States prohibiting the publishing or the reading of any other popular book—Macaulay's history, or Gladstone's tracts—could you rally a thousandth part of that army? When I find that there are more Bibles being printed in this age than in any previous age, and that there are more Bibles read, I come to the conclusion that Christianity is not falling back from this country.

But, say these men, "The Church of God is losing its power." Is it? The one denomination—the Methodist Church—is dedicating on an average one new church every day of the year. Three hundred and sixty-five churches in one year? And there are being built in this country by all the denominations about one thousand new churches every year. Does that look as though the church was failing and falling back? Around which of the institutions in our communities cluster the "most ardent affections?" Around the post-office, the court-house, the city hall, or the churches? Why, when our former Tabernacle was burned down, on that cold, wintry day, were there thousands of men who never attended church, standing in the streets, with tears rolling down their cheeks? It was because the church stands nearer the sympathies of the people than any other institution. People caricature the church, and talk about its being a great collection of hypocrites; but when their children are swept off with diphtheria, whom do they send for? The postmaster, the Attorney-General, the alderman, or for the pastor of the churches? And then if the private house be too small for the obsequies, what building do they solicit? The Art Gallery? The Academy of Music? The hotel? No; to the church. And if they want music on that sad occasion, do they select the "Marseillaise Hymn," or God save the Queen, or our national air? No, they want the hymn with which we hushed their old Christian mother into the last slumber, or they want the Sunday-school hymn that was sung by their little girl the last Sabbath afternoon she was out before she was seized with that awful sickness which broke father's and mother's heart. The church of God is the most popular institution in this country.

It costs more to neglect our duties than to accomplish them. It costs more to take care of the idle poor, the able paupers, than to see that they are trained, in some wise, to work, and the means of self-support put before them. It costs more to cure than to prevent, ten times over.—Anna Dickinson.

If the animal in us is not subject to the mind, it is because the mind of man is not subject to the Lord.—Jukes.

The English laws punish vice; the Chinese laws do more, they reward virtue.—Goldsmith.

(Continued from last page.)

worries concerning the "personal element in our Foreign Mission work." The ideas advanced may be true, the way we journey familiar; but if, with new earnestness, come fresh and more earnest resolutions, and, as a result, better work for Christ, I shall be content.

The consciousness of our individuality is pre-supposed in all our action; both such as stands related to our social and our spiritual life. Along with the acknowledgment of the "existence of the thought goes that of the thinker; and the famous Cartesian motto, "*Cogito, ergo sum*," is not only the basis of our system of philosophy, but of all which acknowledge the phenomena of life as having their bases in reality.

And if the terms thought and existence seem to interpenetrate, the *actus* between existence and action is no less vital. We might safely, with little variation of the grand words of Des Cartes, exclaim, "*Sum, ergo laboro*." Says the sage of Concord in his "*Fortunes of the Republic*," "The distinction and end of a soundly constituted man, is his labor. Use is inscribed on all his faculties. Use is the end to which he exists. As the tree exists for its fruit, so a man for his work." The very conception of sentient being involves the idea of exertion of power, as the expression of the life. And this power is individual. As we look upon results accomplished, they may seem the work of some unknown and unknowable agent. We behold the upheavals in society, the complex movements in political and religious circles, the mighty changes taking place in all departments of human endeavor, and sometimes forget that all these are but the accumulations of individual action. The ultimate analysis reveals to us the innumerable human atoms, composing the mighty force we call society. When, then, we seek to right wrongs, or change an existing status, our appeal is to be made to humanity as represented by the individual rather than to the aggregate. The brave Carthaginians under Hannibal, who, standing shoulder to shoulder, the Roman army could not conquer, yielded one by one to the excesses of luxurious Capua, and fell an easy prey to their enemy. We may fail in our attempt to rout the whole army of Satan, but victory will be ours if we battle against his emissaries one by one.

Our efforts are to be individual even if united, and not the less individual because united. Every enterprise is successful or otherwise just in the degree that it awakens a personal interest in its welfare.

Especially will this hold true in the history of Christianity, and the department of missions. Wherever and whenever general appeals have been made on general principles, to humanity in general, there has been general indifference.

But where duty has been laid upon the individual life, and the voice of God has been heard, saying, "Thou art the man" for this work, when the cause of perishing souls has been plead face to face, then stony hearts have broken up, and men, bound by long years of apathy, have sprung to earnest action.

(1) It seems almost an idle task to attempt the proof of that which appears self-evident, viz.: that the command of our Master, "Go ye and teach all nations," is one which particularizes and means each one of his followers. And yet men seem deaf to the voice which calls them to sacrifice for Christ's sake. Their way of escape from all troublesomeness, is by stripping the commands of God of any special meaning. Such men never ask, "who is my neighbor," but "who is our neighbor." By securing company, they contrive to shift off all unpleasant feeling of responsibility, which otherwise might haunt them. The number of individuals shirking personal responsibility by hiding under the editorial we, is almost beyond computation. One must be unusually willful or obtuse to so read the word of God that no-called general duties are recognized, but how many there are; who, from Genesis to Revelation, never find any special personal work laid upon them.

They forget that time at Jerusalem when after the anxious search of the sorrowing parents, Jesus was found, dispeering in the temple, when, in answer to the mild reproach of Mary, the boy of Galilee answered in those sublime words which thrill every Christian heart even now, "Wist ye not that I must be about my Father's business?" The multitude may talk freely of the great work to be done, in ameliorating the condition of the race, but only the few are crying from the depths of burdened hearts, "I must be about my Father's business."

It is passing strange that, in so-called Christian lives, the will of God is so small a factor. How can men look up to God, acknowledge his greatness and his love, feel that he is ever the guide and helper of those who seek him, and then go their ways in life without attempting to shape their actions in accordance with his given law?

Men are governed, oftentimes, in their giving rather by their moods than by their words, and, than by the plain command of God. A plea comes to us from China, or India, for help. Should not the first thought, the first prayer be, "Lord what will thou have me to do?"

I have sometimes feared that many ignore the Lord entirely at such times. The crops have not been abundant, or the cattle market is poor, and although there may be a bank account, which insures against want, the cry of millions famishing for the bread of life goes unheeded.

Perhaps, with another year, come larger returns from farm, more favorable showing on the balance sheet of the firm, and then we are able to dole out a small pittance to the Lord. There seems a most intense willingness, on the part of some, that the Bible should be given to the heathen; but "I pray thee have me excused," is the only response one gets when they are invited to aid. The Christian, in all these eighteen centuries, has been taught to look to Christ for his model. The church is said to be Christ-centric, and, for our example and inspiration, we are gazing upon the man of Nazareth. When, as humble pupils, we come to the study of the great Teacher, we find embodied all the elements which make up the perfect man; and here, as nowhere else in the world's history, is even manifested the feeling of personal responsibility. Whether mingling in the festivities at Cana of Galilee, or speaking into life the son of the widow at Nain, surrounded by the enthusiastic throng that would fain crown him King, or weeping at the grave of Lazarus, there was

one thought which filled the soul, and found expression in every word and deed: "My Father worketh hitherto, and I work." And we are not to say that he was thus faithful because shut up to this course of action. He looked upon all the kingdoms of this world and upon the glory thereof, and turned from them, to the lot of one who had not where to lay his head. Necessity was laid upon him, but it was the necessity which every true soul feels when standing in the presence of duty.

Is it not a strange phenomenon, presented by a large part of the Christian church whose only hope is in Jesus Christ, that, accepting his sacrifice, claiming to love him, they will yet refuse to follow his example?

The pattern which is set before us by our Saviour, of personal consecration, should be to us an inspiration. Dr. Nelson, in a recent number of the *Independent*, moves that the term Foreign Missions be amended by substituting our for Foreign, and dropping the final s in Missions, so that it read our mission. I say amend. But I believe the F. Baptists of America should amend the amendment; so that it shall stand my mission. Whether we change the reading or not, there should be a change in our feeling. We have no right to think of our Foreign Mission work as if we owed it no special individual aid. It is your work and my work, and none the less yours and mine because we labor there by proxy, and our eyes never behold the fields we till.

When each heart comes to feel this is my mission, then shall each one know, by a glorious experience, the truth of that sweetest promise, "Lo I am with you," &c.

(2) But we are to seek for this personal consecration not only because it accords with the command of God and the example of Christ, but on account of its necessity to the carrying forward of the work in India. Nothing which Christ has shown to be important can be safely ignored. We can not do this work unless the burden is laid personally upon the hearts of our people. We have mourned, and do to-day, over the imperfect manner in which the work in India has been done. Much has been accomplished, many souls have been saved, but much more should and could have been done, with proper facilities. Life has been preserved, but it is not a vigorous life. Many have seen the possibilities which God has placed before us, but the few only have felt themselves held individually responsible for the realization. Where scores have heard the story of the cross, and turned with loving hearts to Him who died upon it, there should have been hundreds, ay, thousands. Four millions of souls have looked to us for the bread of life, and how have we fed them? Only the few out of the teeming multitudes could be supplied, because of limited means.

No fault can rest upon the noble band that has labored in India. There has been no lack among them of tears, and prayers, and unremitting toil.

If you would read of heroism, you need not turn to Sparta; of patience, you need not study Job; but if you would find faithfulness in the midst of gloom and discouragement, then survey the history of our mission in India.

From the gray-haired man whose name for almost half a century has been a household word in F. Baptist homes, to the noble woman whose greatest sorrow is that, because of health lost in that distant field, she can not return to her chosen life-work, all have been faithful to God, and an honor to the denomination that sent them forth. The only wonder is that they have been able to accomplish so much with means so limited.

Neither can any blame be attached to the Mission Board. The management of the finances has been admirable; and instances are not wanting of generous sacrifices made by those who, by intimate acquaintance, came to keenly feel the necessity of a vigorous prosecution of the work.

Neither can the perversity of the natives be made the reason for limited success. The wonderful revivals of the present year show that they are not indifferent. During the seven months ending with August 1st, over 33,000 souls were converted and added to the mission churches in India.

You have all read of the wonderful work done in the Telooogo Baptist mission where eight thousand were baptized and received into the church within six weeks. Such statistics make good reading for those who are wont to sneer at Foreign Mission work as a failure, and who love to repeat the time-worn advice to "give to the heathen at home."

I believe the great cause of the lack of means to carry on our Foreign work, lies in the indifference of a large per cent. of our membership. The few can not, if they would, do the work of the many.

I know men, connected with our denomination, who count their dollars by thousands, and whose interest in the conversion of all India is less than in selling a car-load of potatoes. Men, who, from one year's end to the other, never contribute a farthing to support our missionaries, except it is drawn from them by some one who "will not let them go." Men upon whom more vital force must be expended in order to get a contribution, than is necessary to write a dozen sermons. Possibly this picture may seem overdrawn, but it is taken from life, and the originals have not yet departed. Such men never think of praying for the mission, that would be nearly as hard as paying.

But perhaps some may say that, as a denomination, we are doing all we are able to do. If this be true, then for the sake of the perishing thousands, in Balasore and Jessore and the jungles of India, for the sake of Christ's dear cause, let us relinquish the field to some one who can do the work. We have no moral right to stand in the way of the salvation which, under God, others may carry to this people.

But we are not doing all we can do, or should do. No man who has given any consideration to the matter, but knows that if each one of the 70,000 men, women and children who call themselves F. Baptists, did but feel their personal relation to this work, the future of our mission in India would exhibit a success of which the past has given little promise.

And this must be. We dare not look up to Him who has commissioned us to this work, and placed before us an open door, and say that having gone thus far, we will go no further. That having led these idolaters to look to us for help, we have now no help to give them. That having encouraged the men and women

laboring there to enter the work, we will now abandon them or afford a scanty, stunted support. No! No! We must go forward; and that does not mean the maintenance of a sickly, crippled existence; but a vigorous prosecution of the work. We can do this; because we can, we ought; and if we ought, we must.

We must do it, by coming to feel that India is speaking to us; that my mission and my duty are to be substituted for "their work."

I have but little faith in the patent medicines, which are warranted to cure all diseases. It is possible that the panacea of personal consecration, would not remove all the difficulties encountered in prosecuting our Foreign work; but it is worthy the trial. And the effort should be made now. The parent society is embarrassed—new recruits are a necessity. The Bible school could have a larger endowment without any special detriment to its interests. Money must be had, and it will never come until the owners' hearts are interested.

We have gone too far to think of abandoning the enterprise, or lessening the support already given. What we need is to have every heart saying within itself, "This is my work and it shall succeed." A little infusion of the triple extract of "shall," would be a good thing for us denominationally.

(3) I must confess to a degree of selfishness, as I contemplate the revolution which would be effected by the general acceptance of the fact; that we stand individually responsible for the carrying on of our work among the heathen. I know the efficiency of our efforts would be greatly augmented, the hearts of our faithful missionaries cheered, and a more favorable aspect assumed in all departments of the undertaking; but more than this, I can not ignore the fact that as churches we are suffering spiritually from the lack of heartfelt interest in the salvation of the world. I covet for my church, for all our churches, the blessed results which flow from a vital relation sustained to our Foreign Mission work.

Said Seneca, the stoic philosopher, "If you would live for yourself, you must live for another." Words worthy our attention, whether found in Roman philosophy or Christian ethics. I have found that whenever one of my membership becomes zealous for souls in India, their zeal for souls in Fairport increases proportionately, and their religious life becomes, under the influence of extending sympathy and broader views of the great commission, something more real and helpful.

The value of the influence proceeding from activity in extraneous work is not duly appreciated. I would urge its necessity for the very work's sake, but if we would have a spiritual church-membership, anxious for the true prosperity of the local church, they must be led to extend loving hands to those across the sea, who as a part of our Father's family have claims upon us. Where the life is bound in its sympathies by the limits of the town or State, there will be a dwindling of vital Christian forces, and a gradual spiritual absorption. It is not alone for India's sake, that I desire a greater proportion of the personal element in our work, but for America's sake as well.

Knowing that when we do the most and sacrifice most for India, the spirit of Christ is being most truly exemplified in America. When the F. Baptists of this country come to do their whole duty by others, they will possess a spiritual power which has heretofore been unknown among us. Seventy thousand souls inspired with the idea of personal duty, a personal and living Christ, could revolutionize mission work, and make an era in Christianity. I have heard it said, "Oh, that some of our wealthy men would give the \$25,000 to endow the Bible school." It would undoubtedly have been a blessed thing, for Bro. Phillips, but I doubt its favorable influence upon the mass of the denomination. One man's soul would have received a precious blessing; but how would it have fared with the thousands who had no part nor lot in the matter. I count it a grand thing for as a people that we have been permitted to endow this school; and I believe the results, in a more fervent piety, will be seen and felt long after our dear Bro. Phillips has left for his native India.

(4) But perhaps some are saying, "How is this desirable result to be secured? How are the hearts of our people to be fired with love for souls they may see?" I answer, by the direct personal influence of those who do love. We can not inspire others unless we are inspired. I remember, not long since, watching a sexton as he lighted the gasjets of a great church. A little flickering flame was applied to the burners, one by one, until the last edifice was one blaze of light. The beginning was in the little part; but the resultant illumination was glorious. So it is in Christian effort. One single soul, fired with personal consecration, will set ablaze a score of lives. What grander thought possible than that we, in our weakness, may with God in our hearts vivify lives that to-day are cold and barren of Christian fruit. When Sir Humphrey Davy was asked what was his greatest discovery, he replied, "Michael Faraday." More than his discoveries in chemistry, was the discovery and bringing out of that bright young man, whose genius and work would be forever linked with his own.

If we, under God, are enabled to so exert our personal influence that some one shall take a deeper interest in the conversion of the world, we have done a grander thing than the discovery of a star or a new species of fossil.

There are those among us who love India as they love their own life. As they see the dusky faces turned towards us with unutterable longing, and hands stretched out to us in mute entreaty, they cry, "How long, O Lord, how long?" How long shall thy professed children be indifferent to thy dear cause, and thy work languish because of their coldness? I feel that the words spoken to the pastors of this denomination upon our duty to the Foreign Mission work by one whom we shall soon see no more, should weigh upon our hearts. Are we, brethren, in the ministry, entirely awake to the interests involved? Are our hearts burning within us as we commune with the Master concerning this work? With us rests, in a great degree, the solution of the problem. If we are indifferent, the people to whom we minister will not be active. If our hearts are all aglow, others will be warmed thereby. When the men of Jericho besought the prophet to heal the waters which flowed abundantly around and through the city, clasping in his hand the cruse, he journeyed back, back from the populous town to where the spring

bubbled out from the base of Quarantania and there cast in his salt. Would we to-day have our denominational streams sweet and life-giving, the salt of personal consecration must fall into the fountain of individual life. As we apprehend Christ, it must be as one who leads us to a well-defined and individual duty.

Oh, that through the length and breadth of our Zion there may be a greater love for Christ and his dear cause, until, losing sight of the world and its cares, we can cry from our great love, "Thou, O Christ, art all I want."

Rev. J. M. Pease, who followed Mr. Crandall, spoke to this question: "Shall our weak churches be urged to aid in Foreign Mission work?" Our report would be incomplete without his clear and forcible address, which was as follows:

Allow me, without a moment's delay, to commit myself unqualifiedly and earnestly to the affirmative of this question. I can not think contentedly of resting for an instant, under the suspicion that I may be one of those short-sighted, or weak-kneed, or mercenary individuals who, as pastors, refuse to use their influence in persuading their churches to participate in this glorious work of missions.

I do not wish to be uncharitable. But, in searching for the explanation of the fact that a very large number of our churches seldom, or never send their offerings of money to our Foreign Mission treasury, I have been unable to avoid this conclusion, that, in many cases, this is due to the delinquency of pastors in giving instruction upon the subject, and inviting the contributions of the people. If I could only know that none of this remissness resulted from a fear of coming into disfavor with their people, or from the apprehension of personal pecuniary loss, if giving to missions were to be encouraged, I should experience a wonderful relief.

I am ready to believe, however, that, in many instances, churches are withholding their efforts from this work, because they sincerely think they can best subserve the interests of Christ's kingdom by applying their entire strength to the cultivation of home fields. In their poverty, hardly a moiety of what is needed can be done in their own communities. Only through aid from others can some of these churches sustain a feeble, struggling existence. Is it well to counsel all such churches to devote to the work abroad a part of those means which, when undivided, seem so insufficient for the home demands? Charge me not with heartlessness, nor recklessness, when I answer yes, unhesitatingly and emphatically. My very compassion for these burdened and struggling ones leads me to the expression of this view.

1. And first among the reasons for the advocacy of this policy I put this,—it accords with the spirit of the Divine commands and purposes.

For the present, I shall assume that no objection is made to the missionary enterprise in general, by those who claim the justice of exempting our poorest churches from sharing the pecuniary burdens of the work. I would press this duty upon all from these considerations. This work of Christianizing heathendom God has committed to his people in no such general way as to release any church, or any member from participation in it. I look upon our Saviour's last behest as a voice to each disciple proclaiming, "Go, and send forth into all nations." I can not think it will be anything but pleasing to the Master for us each to regard our missionaries as our representatives, doing the work it would be our duty to perform in person, but for providential hindrances. I am aware that all this may be admitted by some who will yet affirm that the weak churches can fully meet their obligations to this cause by giving to it their sympathies and prayers. When these are intelligently and conscientiously furnished, they are valuable indeed, because acceptable to our Lord and gratefully strengthening to the mission workers.

The fact is indisputable, however, that work, both abroad and at home, will achieve its highest success only when every church accompanies her sympathies and prayers by some gift of consecrated treasure.

In a general way let us look at the fruits of such action. There would be a wonderful gain to the efficiency of efforts in the foreign field, in consequence of the increase of the funds to be employed. And this increase of benefactions would not be slight, as I apprehend, were every church to make the Master's gift an accompaniment to the Spirit's promptings. It would then be possible to send larger additions to the working force from America, and better equip and utilize the native teachers and preachers. And so, more extended operations, as well as greater thoroughness, would characterize the mission labors.

The moral effects of this scheme would be most cheering and satisfactory. At the outset, we should all become inspired by the removal of this incubus of debt. And what a stimulus would be given to the courage and faith of those sorely burdened laborers in India, who have sometimes kept heart and strength from failing only by thinking that God was less forgetful than man. How much sturdier blows would they be enabled to deal upon the kingdom of darkness. How it would add to their motives to fidelity to think they were the depositaries of sacred offerings from all the churches.

The good that would come to the home churches must not be overlooked. Nothing can be of so great benefit to any church as that which most conduces to the individual growth in piety of its membership. Giving to this cause will foster the missionary spirit. And that is just the element needed in every heart for the promotion of personal Christian character. Some one says, "Whatever other objects we make up a good, noble, Christian character none of them can be complete unless the missionary spirit is super-added, that indefinable, intangible, heavenly something that fills the heart with sympathy with the Lord Jesus himself, and with his designs in this world."

Under the conditions supposed, the prayers of our people would become more hearty, more trustful, and thus, our labor for truth would everywhere be attended with more of the Divine presence and power, and larger successes would gladden our hearts. And what if these churches do not give to missions? In reply to that question, it will suffice to say that if I were wicked enough to hold a spite against one of these feeble churches, and hard-hearted enough to seek its extinction, I can hardly think of a more murderous thing I could attempt for it than to encourage, among its membership, an antagonism to Foreign Missions.

The argument of logic and experience favors the line of action I am commending and makes it clear that it is according to the will and purpose of God.

Again, the right view of the Master's commands to his followers, to cultivate fraternal love, strengthens this position. When a church or an individual finds membership in a religious body, a denomination, for instance, there is an indentifying with the general policy adopted, a commitment to its plans for labor, and

covenanting to aid to the extent of ability. We must not allow churches nor fellow-disciples to be over-burdened.

2. Another reason for this policy is that it is an appropriate way to deal with a certain debt of gratitude we are under. Let it be remembered that our ancestors were once in heathenism. Their religion was Druidism, a cruel system, in whose rites human victims were often sacrificed. Into the midst of their darkness and degradation, Christian missionaries bore the "lamp of life," heralding the tidings of a crucified Christ. Forget it not, you who are to-day indifferent to the wants of the perishing heathen; you who contend that it is unwise to propagate the gospel abroad so long as there are any at home without the means of religious knowledge, forget it not, that those missionaries who first taught our forefathers the way of salvation did not go from countries which had become so fully christianized as to need their labors no longer. The fields at home called for their efforts far more urgently than does Christian America now for the labors of those who go from us. And what is the measure of our debt of gratitude to those missionaries to the Britons? Let the countless and priceless blessings of Christian civilization make answer. There can be devised no more fitting way to meet that debt than for us all, by some real sacrifice, to aid that cause which now seeks to do for those who need the very work that was once done for us in the persons of our ancestral representatives. Let there come from every church, not excepting the poorest, some gift which shall be an acknowledgment of our deep indebtedness to missions. Let none withhold because of the smallness of its offering. If but a dime a year can be given, better that than nothing, for if it is the measure of a church's ability, it will serve to link to the cause her truest sympathies and most earnest prayers.

I have not intended to commend any unreasonable sacrifices. One of the deepest needs of the church, to-day, is a return to the spirit of self-sacrifice that characterized the primitive Christians. By them, houses, lands, goods, and often life itself, were cheerfully surrendered for the sake of Christ. And should not our hearts feel the impulse of just as fervid a zeal for self-denial for Christ and his cause as that which inflamed the first members of the Christian brotherhood? Was it reasonable that to them, standing as it were, almost under the shadow of the cross, with echoes of the Redeemer's dying groans scarcely yet passed away, with the memory of Gethsemane and Calvary so fresh upon them, was it reasonable that to them it should seem impossible to sacrifice too much for the Master? If their motives to self-sacrifice were the mightiest that ever were presented to human souls, ours are the same. We have the same Christ to love, and for the same reasons, only with added ones.

But we do not need to point to so remote examples for incentives. There stand among us now those who, in a few days, will not be with us, because self-exiled for the love of Christ and the darkened souls he died for; they will go to their far-off fields of service—new to some, familiar to others. Let us think, too, of those who came back to fatherland and will yet remain for rest, and of that devoted band of tollers over the great waters, some of whom have spent so many years of wearying labor. And let them not be separated in our thoughts, just now, from those who have finished their earthly service and "gone up higher." And what have all these given to this cause? I shall not attempt to weigh by words the extent of their offerings. Shall they sacrifice so much, and we so little?

Let the churches remember all the noble, faithful, heroic company, and gather in clement to copy their spirit of self-sacrifice. Dr. J. L. Phillips, being called upon at the close of these addresses, spoke substantially as follows:

"This is the first knowledge I have had that I would be desired to speak this afternoon. I have made no preparation and I am exceedingly weary. The month which has just closed I regard as the one of the hardest labor of my life. If it please God, on Saturday next, some of us will sail for India. I look forward to the time with joyous anticipations. I do not ask any one to pity us, as I find that some are disposed to do. I do not want this. I ask every one's prayers. I was never so glad to go. India calls me back. Her unsaved millions call me back. I thank my brother on the right (Crandall) and my brother on the left (Pease) my friend of college days, for the noble words which they have spoken this afternoon. In behalf of my co-laborers in India, I return thanks for the aid given towards the Bible school. It is the joy of my life that I am able to say that the sum of \$25,000 has been secured. I could not have said this sixty minutes before I came to this meeting. This is, however, only the beginning of the work of endowment. The school will, I hope, tell vastly for the Christianization of India. I urge that pastors help the women in their work. They are laboring nobly. Perhaps some of you expect me to bid you good-bye, but I shall do no such thing. I will postpone that until I come back ten or twelve years hence. I ask an interest in your prayers during our passage of two months. We go a way in which many have perished. I heartily thank you for all the help you have given me. These faces are dear to me."

At the close of Dr. Phillips' brief address, the interest which had been rising during the meeting was at its highest. There were many moist eyes. A collection to aid in the outfit and passage of missionaries was taken, amounting to more than \$36.00. So closed one of the most intensely interesting anniversaries of the Foreign Mission Society.

(Continued next week.)

WHILE the people of this country very properly hasten to do honor to Dean Stanley as an Englishman of letters and an eminent Christian divine who has much in common with American Christians, we do well to remember that greater Englishmen whose words echo round the world and whose works are too far-reaching in their results to allow of human computation.

Charles H. Spurgeon is laid aside for a time from his accustomed work—worn down by the constant labors of the past few years. His temporary silence brings home to us a partial sense of the great loss to the cause of God and humanity

which the world would suffer were he to break down permanently. No man of any time, perhaps, has undertaken successfully so wide a range of Christian work and been in such universal demand on both sides of the Atlantic. In his sermons he speaks to an audience as wide as the two continents, while his supervising work in the college and orphanage is an efficient means of multiplying himself. In addition to all this is the pastoral care of a church numbering nearly five thousand souls. The *National Baptist* well says: "We question whether there is a man of any station in the United Kingdom whose work demands a larger expenditure of brain and of spiritual force than that of Mr. Spurgeon." American Christians may well thank God for giving to the world Mr. Spurgeon and pray for his early recovery.

The Morning Star.

WEDNESDAY, OCTOBER 9, 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 157 Dearborn St., Chicago.

A WORD ABOUT THE ANNIVERSARIES.

The office has just had a caller, one of the returned missionaries, in fact—just returned from Lyndon Center, full of Freewill Baptist work and aims. And is not this true, loyal, hearty denominational enthusiasm a missionary spirit? And are not the hundreds who assembled in Vermont to attend the Anniversaries, as they go back to their homes—are they not entitled to be called returned missionaries in a sense peculiarly true? The office thinks they are.

In short, would not these missionary societies, which have just been taking counsel together at Lyndon, quickly wither and die did they not grow in the good ground of a generous denominational earnestness?

Sectarianism is like a family whose small selves will have nothing to do with anybody except the select circle of their own narrow clique, and out of which comes that "respectable" selfishness which is so poisonous to spiritual culture. Denominationalism, rightly understood, is like a home out of which come characters true, and pure, and self-sacrificing; a blessing to the neighborhood, and a joy to whatever part of the world its members go.

If the true home idea has not received a new impulse from the Anniversaries, then the office is woefully mistaken in the voices which have come echoing down through the mountain notches; and as the waves of this hearty denominational response break against the office, it would, in turn, with the same enthusiasm, reflect them over the whole people.

And to just this end we would increase the circulation of the *Star*. A more than usually extended account of the Anniversaries is reported for our columns, the sermon and many of the papers being published in full. This week's issue brings the report only down to Wednesday evening, including the sermon and the exercises of the Temperance Union, and of the Foreign Mission Society. The public meeting of the Woman's Mission Society, on Wednesday evening, and the full and varied exercises of the Education and Home Mission Societies and the Sabbath-school Union, on Thursday, are yet to appear.

Now will friends of the denomination speak a good word for the *Star*, and let their neighbors and friends know that it will be sent to new subscribers from the present issue till Jan. 1, 1880, at the reduced rate of \$2.20. The numbers containing the reports of the Anniversaries are well worth the subscription price for one year to every member of the denomination.

PREMATURE REJOICING.

Our esteemed contemporary, the *Journal and Messenger* of Cincinnati, has evidently enjoyed a very recuperative summer vacation, for it opens a vigorous Fall campaign by printing a heavy editorial touching Communism and Calvinism, under the title of "Restricted Communism." Perhaps it would be nearer the exact truth to say that our contemporary sounds a note of victory for battles already won rather than a bugle blast of attack.

The conclusion seems to be easily reached that the free communion rebellion in the ranks of the "Regulars" was not much of a rebellion after all, and has been effectually subdued. It concludes that the Warren Avenue church, "under the unfortunate guidance of one who suddenly found himself a conspicuous figure in the arena," is not very anxious, or even willing, to "get away from its old-time and long-time associations." The growth of a free communion sentiment among Baptists is, therefore, a myth, or at most, is at an end. The *Journal and Messenger* indulges in an illustrative figure on the subject in this wise:

Again and again the heralded rupture has been closed up, and signs of a fissure have disappeared. The breach, instead of widening, has simply closed, upon somebody's fingers, as "Old Murphy's" log closed upon the fingers of the half-dozen Indians whom he had encouraged to try to pull it apart—closed the artful Indian-moat of the wedge by the savages at his hunter, who thus had the unknown quarry, and his mercy upon the unknown quarry. Several such poor dupes have been left to get their fingers out of this Baptist log best way they could, and some of them, at least, have died there.

J. A. BENDALL

Poetry.

MAMMA'S KISSES.

A kiss when I wake in the morning,
A kiss when I go to bed,
A kiss when I burn my finger,
A kiss when I bump my head.

A kiss when my bath is over,
A kiss when my bath begins;
My mamma is full of kisses,
As full as nurse is of pins.

A kiss when I play with my rattle,
A kiss when I pull her hair;
She covered me over with kisses
The day I fell from the stair.

A kiss when I gave her trouble,
A kiss when I gave her joy;
There's nothing like mamma's kisses
For her own little baby boy.

—A. E. Fabens.

THE SCHOOL-BOY.

We bought him a box for his books and things,
And a cricket-bag for his bat;
And he looked the brightest and best of kings,
Under his new straw hat.

We handed him into the railway-train,
With a troop of his young comrades;
And we made as though it were dust and rain
Were filling our eyes with tears.

We looked in his innocent face to see
The sign of a sorrowful heart;
But he only shouldered his bat with glee,
And wondered when they would start.

'Twas not that he loved not as heretofore,
For the boy was tender and kind;
But his was a world that was all before,
And ours was a world behind.

'Twas not his fluttering heart was cold,
For the child was loyal and true;
And the parents love the love that is old,
And the children the love that is new.

And we came to know that love is a flower
Which only groweth down;
And we scarcely spoke for the space of an hour,
As we drove back through the town.

—Episcopalian.

Family Circle.

BROTHERS.

The friendship between John Spencer and Robert Doane was singular in its intensity, and a marvel to the friends of each. John was rich; Robert was poor. The culture and refinement of generations of ancestors which made John so thoroughly the gentleman had also imparted to him a reserve which was impenetrable to many of his own set. Robert, whose father was a poor Western farmer, had almost unconsciously, and certainly without effort, found the "open sesame" to this somewhat unapproachable nature.

Robert was a young minister of strictly evangelical proclivities. John was a member of no church, but his sympathies were strongly enlisted on the side of the liberalists. Each avowed his opinions fearlessly, scorning a friendship which had not truth for its foundation.

Their natures were essentially different. John, though a real benefactor to many of the destitute around him, shrank from being so recognized. To give anonymously was his delight. Robert also gave liberally of such as he had,—the sympathy of a loving heart. To him was given the rare tact, which, alas! is sometimes wanting in the most generous natures. John watched those to whom he gave from afar, none the less happy in their happiness that they knew him not; Robert drew them to him by his kindness and Christian charity, the delicate expression of which is one of the sweetest of God's gifts to man. They knew that he loved them, for he would have it so.

Both natures, though faulty, were singularly true and sincere; so perhaps it was not so strange, after all, that, back of circumstance, back of creed, they met and found each other.

It was upon John's invitation that Robert heard his first "liberal" sermon,—a sermon which charmed him by the freshness and vigor of its thought, while at the time he winced at what seemed to him its irreverence. He looked at John, who sat by his side, his eyes fixed upon the preacher. Somehow he felt more at his ease for the thought that John was listening too. The minister might not be as irreverent as he seemed. He could even pity him as a man misguided rather than willfully wrong.

But when he said this to John afterward, he was surprised to find that his companion had far less patience with what he termed "clerical eccentricities" than he himself had.

"A brilliant man, a deep thinker, and, I truly believe, a good man," said he; "but he is an egotist. You find yourself continually thinking of him rather than of his subject, which is usually far more interesting."

"Yet with his talents he might do so much," said Robert.

"He does so much, but not exactly in our way," was the answer.

Robert smiled at the little word "our," but he said nothing.

"This irreverence, as you term it, one finds everywhere; more the pity," said John. "Have you none in your churches to whom the thought of self seems more prominent than the care of souls?"

Robert reluctantly admitted that he had.

The next Sabbath evening found him again seated by John's side in a crowded church; but this time he hardly thought of his friend at all.

"Those were grand words," he said, enthusiastically, as they went out together. "None but a true servant of God

could have spoken them. I feel, somehow, as if I had looked into the Holy of Holies."

John was not ill pleased, but he made no reply.

"But you in your denomination are so many-sided," continued Robert, half-laughing, half-perplexed. "There is no putting one's finger on you."

"Our sides are broad enough; you can put your hand on us if you choose. We speak what we think. And this glorious freedom of thought, no matter by what name it goes, is working like a powerful leaven in other denominations also. Are your ministers all of the same mind? Are your brethren and sisters always knit together in strictest harmony?"

Robert, remembering sundry conscientious wrappings of poor Elder E—with what he considered rank infidelity, and the frequent wanderings of Sister F—into forbidden paths, acknowledged that they were not.

"They would be a set of automatons, not living, thinking, human beings, if it were not so," said John, warmly.

Robert brightened. "To be a Christian is not to say 'I believe thus or so,' but to do the will of the Father." There are many such in every church, thank God.

Not long after this he was invited to assist in carrying on a protracted meeting in a neighboring town. To one of these meetings he persuaded his friend to accompany him, with what inward shrinking John would hardly acknowledge, even to himself.

Habitually reserved in the expression of his own feelings, he listened to the fervent outpourings with a repugnance which would have been distrust had not Robert's face, with its look of deep serenity and quiet content, been before him all the while. Robert enjoyed all this, believed in it. Robert was a loyal subject of the great King. In him dwelt not the shadow of hypocrisy. John looked at the earnest worshippers with more lenient eyes. What mattered it by what road they approached the Father if they only came.

At length the service was over. The impatient had been warned, the penitent had risen for prayer, and the prayer which came from Robert's full heart brought the tears even to John's unaccustomed eyes. Many of the congregation left, but a little company kept their seats.

John kept his also. He watched Robert as he went from one to another of the "inquirers," the unspeakable tenderness of his soul shining out of his gray eyes. He watched the faces of those to whom he spoke. Some were earnest with the solemnity of a new purpose; others dry-eyed and curious, apparently eager for argument. A few seemed stolid and unmeaning; others still tearful and despairing. For this latter class John had at least sympathy. Crying over one's sins was to him a foolish wasting of the time which should be spent in conquering them.

As his eyes wandered over the little company they fell upon a young girl who sat apart from the rest, at no great distance from him. He noticed that from time to time she glanced uneasily at the clock, as if the minutes were flying too swiftly for her.

He could never tell what it was that made him go and take a seat beside her, but it was probably the half-appealing look of the young face. It might have been a pretty face had it not been so thin and careworn.

"Are you waiting for any one?" he asked, kindly.

"I wanted very much to speak with Mr. Doane; but he is engaged."

"And will be for some time, I fear," looking at Robert, who was deep in conversation with an aged man.

"There is a gentleman who seems to be unoccupied," he added, with a glance at one of the brethren, a thin, sharp-faced man, who happened just then to be standing in the aisle.

"Thank you," with an amused look. "I do not care to talk with Deacon Jordan."

"Can I do anything for you?"

Not until the words were spoken did John realize the strangeness of the inquiry. It was too late to recall them, however, and he was by no means sure that he wished to do so, even if he could.

"I don't know."

She looked into his face as she spoke. It was a trustworthy face, as her black eyes were not slow in discovering.

"I want to know—whether I am a Christian or not."

"Do I love the Lord or no?" repeated John, thinking of the familiar words of an old hymn which he did not like.

"Yes. That is just it. Sometimes I think I do; and then I get so tired and cross that it seems as if I hadn't a bit of love in me for anybody."

The words would have made him smile if the girl's voice had not been just a little tremulous in its tone.

"I do not feel strong to bear things," she went on hesitatingly. "I have to make believe at home all the time, for father is sick, and the children look to me for everything."

"Have you no mother?" asked John, pityingly.

"My mother died three years ago. I am the mother now. Mothers have to be strong, you know, for the children's sake; but sometimes, when I am alone in my chamber, I seem to see the days coming along, all crowded so full of everything, and they almost stifle me."

"Poor little girl!" thought John. "But only one comes at a time," he said, soothingly.

"I knew it; but there are so many of them. But I try to think," she continued, earnestly, "of what mother used to say when I went to her with my troubles. 'Look for God, and you will find him. He is always looking for you.' And I do look for him."

"And you find him," said John, encouragingly.

"Sometimes—it really seems—as if I did. I feel willing to bear everything for his sake—and mother's. Then I dare to hope I am a Christian. But things will grow hard again. The children are troublesome perhaps, or father's toast isn't just right. I get discouraged and out of patience. I can't be good all the time, but I want to, oh, so much. What should you think about it?"

The childlike simplicity of the question touched John inexpressibly.

"I think you have found him. In your bright days you may recognize him. In your dark days you must be still and wait, never thinking for a moment that he will let you go."

"And you think I am a Christian?"

"Do not doubt it for an instant. But here comes Mr. Doane. He will help you better than I can."

He moved away as he spoke, and Robert seated himself beside the young girl. They conversed earnestly together for awhile, during which John saw the black eyes brighten, though there were tears in them. Then, as it was getting late, she joined a little party of her friends, who had waited for her, and he and Robert passed out together.

"What did you say to that child?" he asked, as they left the shadow of the little church behind them. "I hope you gave her your benediction."

"I asked her if she could not say with me, just then and there, 'Lord I give myself to thee. I trust thee forever and ever.'"

"And she said—"

"She was afraid. It was too solemn. She did not dare. Then I asked if she could trust him day by day, feeling that whatever he sent was right and good; and she said yes, though she was cross and disheartened sometimes, she truly thought she could."

"Cross and disheartened!" repeated John, thinking of the sick father, the children, and the "stiffing" days. "Robert, you didn't tell her she was not a Christian."

"Of course not. I told her that God was with her every day; that the very strength which enabled her to make believe, as she calls it, was his gift; that she must have patience and wait for the light which would surely come, for God would show himself to her more and more as the days went by; and that he would never leave her nor forsake her."

John smiled half-audibly. Robert looked up inquiringly.

"It is exactly what I said to her, though in different words," said John.

Robert passed his arm lightly through that of his friend, and they walked along in the moonlight for a few rods without speaking.

"John," said he, at length, "I believe you are a converted man."

"Nay, verily," replied John. "If sinners and sinners stand apart in the world, each in a separate class, then with the sinners do I take my place. There I belong, and there I shall belong, until I die."

"Yet you would not say you were not a Christian?" said Robert, in a puzzled tone.

"Neither would I say that the poor wretch who was arrested yesterday for stealing a loaf of bread was not a Christian. For aught I know, he may have fought far more nobly against temptation than I have. He may have conquered more sinfulness than I ever dreamed of."

"This is a broad, broad field," answered Robert. "We may lose ourselves in it. We must not lose our God. But, John, there is such a thing as true conversion. I know it, for it came to me. I was sinful and wicked, and I liked to be so. God was nothing to me but a terrible name. I did not want to know him. Sinful and wicked I am still, but—his voice trembled—"he found me. It was a real power which I could not resist. It was as if God stretched out his arm and drew me to himself."

"I believe you," said John, earnestly. "And I believe that he has held you closely ever since. He has shown you your path plainly, and you have walked in it, fearless and undoubting. Yet it is not the path for me. I could not even enter it except by the way of deceit and hypocrisy. I should stumble and fall at the very outset. Don't you see?"

Robert nodded.

"I am like our little friend at the church yonder. Faith will not come and take up her abode with me once for all. I must entreat her daily, as one begs for daily bread. She is coy and shy. She holds herself aloof sometimes, and seems as if she had never known me. Yet she always comes."

Robert grasped his companion's hand. "God has stretched out his arm to you also," he said, exultantly. "I know it. He leads you no less surely than you can see the way."

And beneath the great firmament of stars the two friends separated, each feeling that the same good, loving Father's hand was tenderly holding them both.—Chris. Reg.

Man is only miserable so far as he thinks himself so.—Sannazaro.

PULLING THROUGH.

There are hundreds of families among the better classes of society, who, in these times, are simply pulling through a great mass of difficulties. They are rowing up stream. Before them, for all that they can see, lie night and darkness. Still, pride forbids them to make any public complaint, and they veil their anxieties, and meet the world with a show of courage. It is not always easy to do so.

There are two or three suggestions which are not impertinent, and may be helpful to those in such a strait. First, have nothing to do with the false pride. Do not be disturbed because others have what you can not obtain. Be content to appear poor. Do not be ashamed to wear old clothes. Do not shrink from letting friends know that you are pressed for money. If you can not continue to live in the desirable neighborhood where your present home is situated, move to an obscure one, where rents are lower. If you can not send the children to a private school, place them for a while at one of the excellent public institutions.

Just here, however, remember that you can least afford to let the children suffer, so far as their education is concerned. It is better, always, to make great sacrifices in other directions than to sacrifice in that which effects the intellectual and moral development of a child. There is dignity in accepting the situation in which you find yourself, and greatness of soul in being equal to it. So, the wise heads of households will not sit down with folded hands, when the emergency is alarming; they will look about them, take account of their environments, and adjust their actions accordingly.

Stop all little leaks. The most provident of us, in this land of plentiful harvests, have still to learn frugality from the people of older countries. A great deal can be saved by careful small things, by refraining from wastefulness and by judicious contrivance.

Do not go in debt; if you can not afford to buy bread and meat, and pay for both, buy only bread. Determine that you will not pile up rocks in front of you. It is quite enough to surmount the obstacles of every day, without the added burden of ever-accumulating obligation.

Take the children into the family confidence. I know that many loving parents dislike to overshadow with the least anxiety the sunny sky of their children's lives. But it really protects boys and girls from some sharp stings of annoyance, and uplifts them to a level with the dear father and mother who are fighting life's battle so bravely, to know all about the state of affairs. The most open candor will but knit the young hearts closer to each other, and to you.

Finally, do not neglect any of the usual means of grace. Go to church and to prayer-meeting. You will often find comfort awaiting you there. Read the Bible and appropriate the promises. Every one of them was meant for you. Meant, too, for you and for me, and for all God's children in their times of trial was that precious assurance of Jesus, "Your Father knoweth ye have need of all these things." Trust him, and by his grace you will be able to overcome.—M. E. Sangster.

A CURIOUS NEEDLE.

Among the rare treasures in possession of Queen Victoria is a very curious needle that was made at the famous factory in Buckinghamshire. It is both ingenious and beautiful, this quaint little needle, and the queen loves to tell how pleased she was, when, as a young matron, she visited the "needle house," and the foreman presented this needle as a specimen of his skill. The needle is a miniature model of the Roman column of Trajan, but the scenes it depicts are not the military exploits of Roman emperors, but some of the leading events in the life of Queen Victoria herself. There is the private christening of the infant princess, administered by the Archbishop of Canterbury and the Bishop of London, at Kensington Palace, on the 24th of June, 1819. Another that specially interested me shows the princess as a young maiden, at Tunbridge Wells, where, in simple, girlish attire, with a straw hat shading the sweet, earnest face, she is receiving the water from the hands of an old woman, to whom she seems talking very pleasantly. Another scene is the Coronation at Westminster Abbey, bearing date of June 28, 1838. In this scene are clearly depicted ten or twelve figures. Among them the Dean of Westminster, Bishop of London, and Archbishop of Canterbury, in full canonicals, are conspicuous; and the young queen is kneeling at the altar, with her right hand extended, as in the act of taking the coronation oath. Another scene is the queen's marriage, showing the royal bride and prince consort as they turn from the altar, with the date, Monday, Feb. 10, 1840. The last that I recollect is the christening of the Prince of Wales, Jan. 25, 1842, with the King of Prussia as sponsor, holding the royal babe.

The figures in all these scenes are so extremely small that they can be scarcely made out with the naked eye, but, by the aid of a magnifying glass, they appeared clearly cut and beautifully distinct. This wonderful needle can also be opened, and it contains several others, all of the same form, and all are adorned with miniature figures in relief—each scene portraying some notable event in the life of England's noble and virtuous queen, Alexandra Victoria, born at Kensington Palace, on Monday, May 24, 1819.—Sci.

Population of Berlin is over a million.

About Animals.

THE CAMEL.

Only two species of camel exist in the present day—the ordinary camel with one hump, well known as the Arabian and African camel, and the two-humped or Bactrian camel, that inhabits Central Asia, China and Tibet. The former is considered the most valuable. There are many breeds of camels the same as of horses, some being used for speed, some for draft and some for burden.

Animals of the most valued breed will travel fifty hours without once stopping for rest, food or water, and will make an average of ten miles an hour, so that the fortunate owner of such a camel can travel through a desert with ease and safety. Riding such an animal is, however, a task which requires an amount of endurance on the part of the rider almost equal to that of the camel. The peculiar gait of the camel is very fatiguing to the rider, and in case of the speedy ones the movement is so violent that the rider is obliged to use two girdles, one which he belts tightly around his body, one just under his arms, and the other round the pit of the stomach. Ordinary camels, however, travel at about the rate of three miles per hour.

All our young readers know that the great value of the camel lies in its ability to pass several days without requiring drink, thus making it of great service for use in parched and burning deserts of sand. The camel does not, in fact, need so much less water than other animals, for in this respect it is outdone by many South African antelopes, which are never known to drink at all, but it has a curious power of taking in at one time an amount of liquid that will serve it for many days. The water is stored away in a series of cells, which are formed in what corresponds with the honey-comb bag of oxen, and which are enabled to receive and to retain the water which is received into the stomach after the natural thirst of the animal has been supplied. These cells appear to have the capacity of preserving water in a clear and fresh state even after the death of the animal; a slight greenish hue is given to it, but otherwise it is clear. In one instance, after a camel had been dead ten days, the water in its stomach was drinkable and tasteless.

The quantity of water taken at one time is very large, more than twenty gallons being sometimes consumed at a single draught; the animal drinks with great rapidity, and the water disappears so fast from the trough or place of supply that it seems to vanish by magic. Its desire for water is so great that by some instinct, possibly by scent, it can detect its location at a great distance. When camels perceive water nothing can hold them back from it, and a whole caravan will break away from their drivers and make a fierce rush to the source of supply. This wonderful faculty is of the greatest value to the people of the desert, who would have known nothing of many a spring had not the camels directed them towards the water.

A camel can satisfy its hunger by eating and digesting substances that no other animal would touch. It does not stop to eat on its journey, but lowers its long neck and crops the scanty herbage which it chances to meet. The withered and dried leaves and twigs, that snap at a touch and seem to be without value as food, are all devoured by the camel, as are also branches of thorn that would discourage any other animal. The camel has been known to eat pieces of dry wood, chips, shavings and even charcoal with apparent satisfaction, and camels have been known to journey 1000 miles within twenty days, having no food but that which they gathered for themselves on the journey.

Its limbs are wonderfully adapted to the desert country in which it lives. Its high enables it to carry its own head and that of its rider at a considerable distance above the ground, so that both are sheltered from the heat that arises from the burning soil. The camel can traverse easily the mixed sand, rock and stones of which the desert is mostly composed, but it is a popular error to suppose that the animal likes to walk on sand alone. It hates sand, sinking into it knee-deep at every step and groaning piteously as it toils along. Whenever the camel is uncomfortable it takes good care to let everybody know it that is within the reach of the peculiar sound of its groan and growl.

One great advantage the camel possesses is that its feet are so tough that they can pass over rough and stony places without suffering, and that they do not require to be shod. In an ordinary march of great length, constant attention to the feet of horses and oxen makes great delay and expense; but the camel's foot neither admits of nor requires shoeing. Nothing seems to trouble the camel more than a wet soil; its hind legs are very divergent from the ankle-joint, which renders the feet very liable to slip sideways when the ground is wet. The hump is entirely disconnected with the spine, and varies in size according to the breed of the animal, being smallest in those of purest blood. If a camel has been half-starved for several months together, as is sometimes the case, the flesh of this hump is drawn upon for sustenance, and the skin grows loose, appears empty and actually hangs on the side of the animal.

Without the camel the wandering tribes of the East would utterly perish, since it furnishes their transport, their food and clothing. The camel is to the Arab what the seal is to the Esquimaux. The milk, though small in quantity, is rich in quality, and, when mixed with meal, forms a great portion of their food. The skin is useful for covering saddles, making boots and water-pouches; the long, coarse hair is woven together with goat's fleece, and forms a thick cloth that is used for tents, carpets, sack cloth and the like; the fine wool, of which there is very little on each animal, is spun into a very fine thread and woven into shawls. The flesh is much liked by the natives, though Europeans consider it tough and unsavory; with the exception of the hump, the tongue and the heart; the hump is esteemed as a great delicacy, and a host can not better express his warm attachment to an honored guest than by inviting him to dine on a portion of a camel's hump.

In lying down the camel drops on its knees, then bends the hind legs and drops upon them also, so as to be on the joints of all the legs; it then drops on the breast, and lastly, falls on the bent hind legs, making in all four distinct operations. A novice in camel-riding is usually thrown the first time his beast kneels or rises. Rising is, perhaps, even a more uneasy movement than kneeling, and is well described by an amusing writer: "When all is ready you give the signal, your Arab releases the camel; a sudden jerk from behind pitches you upon the pommel of the saddle as he raises his haunches, and then a swell from the stern throws you aft, and so on, zigzagging, until he is fairly up, when, after a little more rolling, while he is poised and standing and backing

and filling and getting his feet into marching order, he steps off and you are at last fairly on your way." There is much more of interest that may be said of this wonderful animal, and at some future time we will continue the account for the benefit of our young readers.—American Cultivator.

THE SEAL.

The seal, though chiefly living in the water, and swimming with the help of fins, is not a fish, but belongs to the class of animals. It is easily tamed, and becomes attached to its master.

The length of the seal is about five feet; its color is yellowish gray, clouded or dappled with brown and yellow; the lips are furnished with long stiff whiskers, the external ears are wanting.

To the Esquimaux and Greenlanders the seal is of the utmost importance. "The seal's flesh," says Crantz, "supplies the natives with their most palatable and substantial food. The fat furnishes them with oil for lamp-light, chamber, and kitchen fire; and whoever sees their habitations presently finds that if they even had a superfluity of wood it would not be of use; they can use nothing but train-oil in them. They also modify their dry food, mostly fish, in the oil; and finally, they barter it for all kinds of necessities with the factor. They can sew better with fibers of the seal's sinews than with thread or silk. Of the skins of the entrails they make their windows, curtains for their tents, and shirts; and part of the bladders they use with their harpoons; and they make train-bottles of the maw (stomach). Neither is the blood wasted, but boiled with other ingredients and eaten as soup. Of the skin of the seal they stand in the greatest need, because they must cover over with sealskins both their large and small boats, in which they travel and seek their provision. They must also cut their thongs or straps out of them, and cover their tents with them, without which they could not subsist in summer.

A gentleman in the neighborhood of Burntisland, county of Fife, Scotland, completely succeeded in taming a seal. It appeared to possess all the sagacity of a dog, lived in its master's house, and ate from his hand. In his fishing excursions, this gentleman generally took it with him, when it afforded no small entertainment. If thrown into the water, it would follow for miles the track of the boat; and though thrust back by the oars, it never gave up its purpose.

It is a common incident in the Zoological Gardens, at some part of the day, when the keeper goes to the seal-pond and whistles, for one of the seals instantly to come to him and crawl up the parapet of the pool so as to get as near to him as possible; the animal then endeavors to manifest its affection for the keeper by offering him a kiss, led thereto, probably, by the fact that the keeper has generally something behind him with which to reward its love.—Child's Companion.

SAGACITY OF ELEPHANTS.

Howe's circus was showing at Indianapolis when the storm of the Fourth came on, and because of injury to the railroads was compelled to remain there until the track was temporarily repaired. Then the circus started for their next place of exhibition. When about eight miles out one corner of a bridge gave way, and three cars containing animals ran off the track and turned over into the mud, very gently. The first car contained horses, the second an elk and camel, the other three the five elephants. The small animals were easily liberated, but the elephants were all in a heap. To remove them the car was cut away, exposing the tops of the unwieldy animals' backs. Then was exhibited the intelligence which marks these half-human brutes. They obeyed every command of the keeper, crawling on their knees, turning on their sides, squirming like eels, and assuming more wonderful and novel positions than were described on the show-bills. When released from their perilous position there was not a scratch upon them, and no school-boy ever gave more emphatic expressions of relief from confinement than did those elephants. They trumpeted, swayed back and forth, and did everything but talk. The remaining distance to the city was made overland, and a happier crew never started on a march than these poor animals. The cool, breezy atmosphere and the bright moonlight were all in their favor. As the bridges were gone, at each stream the elephants took fresh enjoyment of their liberty. As no time they obstinate or disobedient, but seemed to fully realize the situation. On arriving at Des Moines railway cars had to be procured, which was not easily done, as ordinary cars are too low. Some were finally found, which were about one inch higher than the tallest elephant's back. They were brought alongside and the platform properly placed, when Jack noticed that it was a strange car, and seized the door-frame with his trunk, gave it a vigorous shake, and then tried the floor. Satisfied that it was strong, he marched slowly into the car, placed himself lengthwise, gave a rocking motion, and bumped his back. A bolt overhead hit his back, and he marched straight out of the car. "It's no use," said the keeper, "he won't go back there again." The ribs which support the roof were removed, the elephants closely watching the operation. When this was done Jack went in, swayed himself, rocked the car, bumped his back, found everything all right, trumpeted his satisfaction, and went to eating.—Davenport (Ia.) Tribune.

CURIOUS HOMES OF SPIDERS.

Doubtless many children have watched the spiders spinning their gossamer webs and wondered at their queer homes and queer manner of getting a living. Perhaps they have thought that all spiders lived in the same manner, and if so they may be surprised to learn that a species in Britain constructs rafts of leaves and twigs on which they float over the water often leaving them and running nimbly over the surface to capture insects. From this habit they take the name of raft spiders. These rafts are only temporary habitations, but there is another species which lives in the water, and yet breathes atmospheric air. The explanation of this is—when the spider has constructed its cocoon-shaped home, (a more compact one than the house spider's), and has attached it to some firm substance, it comes to the surface of the water, and in a skillful manner captures a bubble of air; returning, discharges this into the opening which extends downward. In this way the little house is filled with air. After the tiny spiders come out of their eggs, which are fastened to the tops of the dwelling, they are fed by their mother, until they are large enough to go away and build similar homes of their own.

Of the spiders, the most interesting is the trap-door spider, which excavates a small hole, lines it with its silken web and closes the aperture with a lid; so ingeniously is this done, that the most keen observer could not distinguish it from the ground.—Selected.

Literary Miscellany.

THINGS TO REMEMBER.

The mountain's image trembling in the lake;
Look up. Perhaps the mountain's not so
quaint.

—W. J. Linton.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they!

—Tennyson.

Never despair; but if you do, work on in
despair.—Burke.

We may despise the world, but we can not
do without it.—Baron Wessenburg.

The removal of doubts requires less knowl-
edge and less downright honesty of pur-
pose and vigor of effort.—Presbyterian Jour-
nal.

A woman frequently resists the love she
feels, but can not resist the love she inspires.
—Madame de Staël.

All the geniuses are usually so ill-assorted
and sensitive, that one is ever wishing them
somewhere else.—Emerson.

A friendship that makes the least noise is
very often the most useful; for which reason I
should prefer a prudent friend to a zealous one.
—Addison.

Great designs are not accomplished without
enthusiasm of some sort. It is the inspiration
of everything great. Without it no man is to
be feared, and with it none despised.—Bovee.

The more gross the fraud the more glibly
will it go down, and the more greedily will it
be swallowed, since folly will always find
faith wherever impostors will find impudence.
—Colton.

No amount of preaching, exhortation, sym-
pathy, benevolence, will render the condition
of our working-people what it should be, so
long as the kitchen and the needle are sub-
stantially their only resources.—Horace Gree-
ley.

MARRIED DAUGHTERS.

The wonders of American marriage
would, if they could be truly described
interest European people more than the
rude and boisterous life described by
Bret Harte. It would astonish a French-
man, for example, to know that Ameri-
can fathers rear their daughters in luxury,
smile on their marriages with penniless
clerks, and make absolutely no provision
of a steady kind for the future of these
daughters. The Frenchman might ask
in amazement, not why a poor husband
is accepted, but how the daughter of luxury
is to be provided for, and on what
resources her children are to lean? He
would probably be told that the father's
mission ended with the daughter's mar-
riage; he would see a complacent smile
on the father's face as his friends con-
gratulated him, and would slowly gather
in that complacency had two factors.
"I have done my duty by her, and it is
over at last."

For our part, we have ceased to pity
poor girls growing up in scanty homes,
and marrying penniless young men.
These girls are trained for the life that
awaits them. They must be content with
little all their lives; but all their youth
has been a preparation for such content.
But a daughter bred in luxurious idleness,
taught none of the economies that belong
to humble life, and then married without
dower, deserves more pity than men
usually bestow upon her. And her hus-
band, full of enterprise and capacity,
takes up a burden whose weight he
may lighten, but can not carry. Business
failures, broken homes, miseries and
crimes lie behind this content.

Common sense is one of the American
virtues; but there is one subject to which
we rarely apply it. If we did, we should
see in strong light this simple law of
duty: it is a father's solemn duty to
secure to his daughter, as far as lies in
his power, that state in life to which he
has bred her. If he is poor, he has no
right to give her the luxuries of wealth—
no right as between her and him. If he
is rich, his wealth ought to be taxed, and
his, forethought more seriously taxed, to
provide for her a permanent income,
which will produce for her that degree of
luxury to which she has been accustomed.
The doctrine, that the father's duty
ends when the husband's begins, is a fearful
delusion, full of the miseries which
sometimes reveal themselves in divorce
cases. This husband may be more than a
father in watchful solitude; but ex-
perience warns us from every page of
life, that he may utterly fail in his duty.

Nature gave the daughter a father, and
has appointed no hour when his duty
ceases. It is a fearful misreading of
Scripture which finds such a limit in
God's word.

There is no satire so keen, if we had
eyes to see and ears to hear, as that
which is enacted upon a fond father
gives the penniless youth, to whom he
also gives his daughter, a sum of money
to be invested in business. As though
any of us could overlook for a moment
the perils of business—the fact that,
judged by experience, failure is the rule
and success the exception. In a few
years the business will break down, and
the young wife, with children at her
knees, will realize a little what it is to
be poor; and the husband, whose business
has broken under the strain of living
expenses, will realize a little what it is to
marry a portionless child of luxury. For
she was really portionless. The Euro-
pean system of dower would have
invested her fortune in the most secure
way, would have kept it religiously
secured to her and her children, so that
whatever vicissitudes attended the busi-
ness of her husband, her living would
have been secure. A better and a kinder
way than the usual one would be to rear
these girls in kitchen and shop; to keep
from them the sight of fine clothes and
costly dinners—to train them for the
hard work of life. We have recently
looked in upon one of these tragedies of
our American life—the waste of a wife's
fortune by her husband. We saw no
shame in the man's face. "Her father
trusted me with it," he said, when ques-
tioned; but there was absolutely no sign
that he felt one twinge of dishonor. And
yet he had done the one meanest thing a
man can do. There is no excuse for
those who devour widows' houses unless
it be that men unblushingly commit the
greater crime of putting the fortunes of
their wives in peril.

Women have many just causes of
complaint; but the cries some of them
utter do not touch their proper woes.
If those of them who know the real evil
could speak, they would say: "Our
fathers reared us tenderly; but they
married us without giving us practical
advice, or means of independence, or
security for the manner of life into which
we were born. Our husbands take our
portion of goods, and treat it in all re-

spects as their own. Neither fathers nor
husbands exercise any sufficient fore-
thought for our helplessness and that
of our children." We are speaking of
the rule; there are many honorable ex-
ceptions, and as we advance in real
civilization there will be more of these
exceptions.—Methodist.

A NATION OF MENDICANTS.

Italians of the lower order have always
distinguished themselves as beggars.
They seem to beg, many of them, for the
pure pleasure of begging, and this
national habit is extremely humiliating to
the better classes, who try to account for
it in every way except the right way, the
possession of a thoroughly mendicant
spirit, engendered by centuries of igno-
rance, dependence, and poverty. When
Victor Emmanuel first visited Naples in
1860, nearly 100,000 petitions for aid of
one kind and another were presented to
him, and since Queen Margaret came to
the throne, only eight months ago, she
has received about 90,000 begging letters
of every conceivable sort. They were
for capital to go into business; for money
to pay for masses for the repose of souls
of dead relatives and friends; for loans
to discharge gambling debts; for aid in
building churches; for purchasing relics
of saints; for means to make pious pil-
grimages; for the refurbishing of houses;
for enabling poor couples to get married;
for supporting illegitimate children; for
setting up new journals; for publishing
poems that the age could not appreciate;
for emigration to the United States, &c.
During the four days that the Empress of
Russia spent in Rome, 7,000 or 8,000
beggars and petitioners made their wants
known. Of such petitions, many came
from persons occupying position and
possessed of intelligence, so that begging
can not be charged upon the rabble alone.
Italy, especially the southern part, seems
to be a nation of mendicants.

THE "AUTOGRAT'S" LETTER.

The kindly autocrat, Dr. Oliver Wen-
dell Holmes, says the New York Tribune,
has been writing a pleasant letter to Mas-
ter Holmes Dunlap, an eight-year-old Ten-
nessean, whose parents so admired the
doctor that they gave their son his name.
The little fellow wrote a pretty childish
letter to the autocrat, adding this post-
script: P. S.—My little sister said to
mamma, "As Buddy is writing to a poet,
I think I shall write to Shakespeare." And
thus Dr. Holmes answers:
"My Dear Little Namesake—I have
so many letters that I can not do more
than answer yours in a very few words.
I am glad that you go to school, and have
already learned to write, and do sums in
arithmetic, and find places on the map.
I suppose you know where Boston
is, where I live. It is a pretty large city,
but what do you think I saw this fore-
noon out of the window of my library?
It was a flock of wild ducks in the
Charles River, swimming about just as
much at home as if they were tame ducks
in a pond.
"We have had a very great snow
storm. Yesterday I saw a boy not
much bigger, I suppose, than you are,
standing on the top of a snow drift, and
his head was as high as the street lantern
on the top of the tall post where it was
placed.
"I am sorry that I can not do every-
thing that every good little boy wants me
to. I am sorry that I can not write you
a speech, but you see that I have written
you a letter. Be good, and industrious,
and obedient, and then you will do credit
to the name your father has given you.
Kiss your little sister, and tell her there
are no post-offices where Shakespeare is
now. Your friend,
OLIVER WENDELL HOLMES."

DIVORCE.

The Vermont Chronicle is still fighting
the loose divorce laws of that State.
During the last ten years the courts in
this State have granted sixteen hundred
and fifty-eight divorces. Of this num-
ber less than one-fourth were for adultery—
the only Scriptural reason for full divorce.
The ratio of divorces to marriages is con-
stantly increasing, showing that our
present laws making divorce easy are
bearing their natural fruit. During the
five years ending with 1865, the ratio of
divorces to marriages was one to every
22.7; during the five years closing with
1867 it was one to every eighteen mar-
riages; during the five years closing
with 1875 it was one divorce to every
sixteen marriages, showing a steady
and alarming increase of divorces. So
great is this evil becoming that the busi-
ness of our courts is largely increased
for divorce; and the private grievances
of married couples, which should be pa-
tiently borne and never whispered abroad,
are made public and exaggerated to the
last degree, demoralizing the parties
and the general public. And we have
the best of reasons for knowing that it is
most irksome and distasteful thing for our
judges to be obliged to administer laws
which they see tend to corrupt the public
morals. Now what we imperatively
need is such a change in our laws as
will grant divorce with the privilege of
re-marriage only to the innocent party in
case of adultery, and legal separation
in certain other special well defined
cases, without the right of re-marriage,
at least till after the lapse of several
years.

THE MODERN LIE.

The Rev. David Swing discourses on
this in the Alliance, and illustrates his
subject in this manner:
A good old German father whose three
sons had been from home in a far country
seven years, and had come home to keep
a Christmas, offered the parental mansion
to that one of the three boys who had
acquired the most amazing art. The
oldest son said that in America he had
learned the barber's trade, and that he had
followed a rabbit in an immense field
and had lathered and shaved the rabbit
all over without the animal having once
abated in speed. That seemed indeed
wonderful, and the second son arose and
remarked that he had learned in the same
land, the blacksmith's craft, and had
followed after and had shot Potter
Palmer's coach horses while they were
galloping up to Lincoln Park. The
delighted ancestor of such gifted boys
was about to give his house to this won-
derful blacksmith, when the youngest
said that in the same land he had learned
the swordman's art, and had stood out
in a rain which fell to the depth of four
inches in one hour, and kept a lot of
cured hay dry by whirling a broad sword

over the field so rapidly that not a drop
of rain could reach the earth. To which
one of the boys the good old man gave
the house does not occur to my fading
memory, but the story goes to show what
stark tall lies our land is constantly pro-
ducing. It can not be that those German
boys are exceptional young men and
extracted from American institutions any
more cultured mendacity than is enjoyed
by those born in the land. They seem
only ordinary intellects called into action
by a lawful competition. It seems to our
mind that the modern lie comes readily
from the tongue, comes without motive
or with motive, comes at all times and
comes abundantly.

OVER-TREATMENT OF VISITORS.

We are very apt to make a mistake in
our desire to confer pleasure on our
visitors, and it is in this way. We assume
that it is our duty to entertain them every
moment, and so we talk to them, and
carry them from Dan to Beersheba,
till the eye is satiated with seeing and
the ear weary with hearing. It is well to
take them to see the view on which the
neighborhood prides itself, to the local
park, or the concert, or to hear the famous
preacher. But it is equally wise and
considerate to give them time to read and
think and rest. Let them feel that they
throw not be all the while on dress parade.
Throw aside that constant impression of
a stern responsibility as to their occupa-
tions and engagements. The guest should
be at home, not in the least neglected,
but never so zealously treated that he or
she can never forget that he is the cause
and occasion of a great deal of trouble.
In visiting and receiving visits, a little
mutual letting alone is the highest proof
of sincere friendship.—Christian at Work.

PARAGRAPHS.

The sea holds 60,000,000,000,000 tons
of salt.

Part of the Zooloo Islands in the Pa-
cific Ocean are to be ceded to Spain.

The telegraph cable between France
and Corica has been successfully laid.

A negro church in Florida has a cir-
cular saw for a bell. A big darkey pounds it
with a hammer to call the people to wor-
ship.

Madame Gagneur, the French novelist,
is about to found a home for the adop-
tion of illegitimate children, of whom
50,000 are annually born in France.

As they passed a gentleman whose op-
tics were terribly on the bias, Little Dot
murmured: "Ma, he's got one eye that
don't go."—Synagogue Times.

The Australian savages are kept from
destroying the telegraph poles by a set
of supplementary currents, which give
them a shock the instant they touch a
pole.

A bright little miss of four or five sum-
mers had green corn for dinner the other
day, and after nibbling all the corn off
an ear, she passed the cob to her mother,
with the request, "Mamma, please—put
some more beans on the bone for me."

"What is the defendant's character
for truth and veracity?" asked a Maine
lawyer of a witness. "Wall, now,
square, she allers used me fast-rate, she
did. As for voracity, square, why, bless
you, that was her big holt. Why, I've
seen that air gal eat a whole—Here the
judge asked the witness if he understood
the question.

A precocious boy was asked which
was the greater evil of the two, hurting
another's feelings or his fingers. He
said the former. "Right, my dear
child," said the gratified questioner;
"and why is it worse to hurt the feel-
ings?" "Because you can't tie a rag round
them," exclaimed the child.

"What is a junction, nurse?" asked
a seven-year-old fairy the other day of
an elderly lady who stood at her side on
a railway platform. "A junction, my
dear?" answered the nurse, with the air
of a very superior person indeed. "Why,
it's a place where two roads separate."

Mr. Charles Dudley Warner writes to
the Hamilton College alumni, who elect-
ed him class poet. "So universal suf-
frage has come to this! I knew you
made judges by it, but I did not think
you could make a poet. Elected? I don't
carry my doctrine of election so far. I
was pre-destined to be a poet. That
matter was settled before the ballot was
invented. I am very grateful to my fel-
low alumni for their good opinion. I
could make any sort of exhibition almost
to please them—stand on my head, or do
the parallel bars—but I am not a poet,
and can't fill the role. It is as much as
I can do to keep my prose from running
wild."

Obituaries.

PARTICULAR NOTICE. Obituaries should be
brief and for the public. For the excess over
one hundred words, and for those sent by per-
sons who do not patronize the Morning Star, it
is just that CASE should accompany the copy
at the rate of FOUR CENTS PER LINE of eight
words. VERSES are inadmissible.

SAMUEL S. BLAISDELL, of Laconia, N. H.,
died away from home while on a visit to
Peabody, Vt., Sept. 17, aged 64 years. He
professed religion more than thirty-seven years
ago, and was baptized by his father, Elder Wil-
liam Blaisdell, but he did not unite with any
church till two years ago last April, when he
joined the Free Will Baptist church in Lake
Village. He was a useful citizen and a devoted
Christian. His death is a great loss to the
church and to the community. He seemed
fully prepared to die. He leaves a wife, three
brothers and three sisters, and many friends
to mourn his departure. J. W. SCHRIENER.

MARCIA M., daughter of Rev. E. G. and
Laura M. York, of Milton, died Aug. 29, aged
2 years and 11 months. She was a lovely and
promising child, and the hearts of her parents
found great comfort in these words: "Of such is
the kingdom of heaven."

Mrs. LAURA M., wife of Rev. E. G. York,
of Milton, died Sept. 19, aged 46 years and 10
months. The subject of this notice was con-
verted at the age of sixteen. Baptized by Rev. A.
Shepherd, in Whitefield. For more than
thirty years she has maintained her profession
by her godly life. She had strong mental
power and great faith in God. The church
has lost a true and tried friend. Her life was
such that she won the respect of all who
knew her. Her sickness was short yet severe.
She bore it with Christian patience, and
in the triumphs of faith. She leaves a
husband and five children who mourn their
loss, yet not as those who have no hope.
May the grace of God be given to them in
full measure. COM.

JEREMIAH C. OSBORN died in Ogden, N. Y.,
Sept. 10, 1878, in the 70th year of his age. In
the full maturity of his intellect, and in the
fullness of his Christian faith, he died, and
the eternal God has his refuge, and under-
neath were the everlasting arms. Bro. Osborn

was born in Gilmanston, N. H., Dec. 6, 1808;
came to Monroe Co. in 1830, married Miss
Lacy VanDorn in 1831; settled in the town of
Ogden upon the farm on which he died. He
was first a member of a small Free Will Baptist
church in Sweden, and was afterwards a mem-
ber of the church in Ogden, which he was suc-
ceeded by the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world; loved and respected by all
with whom he came in contact. He was a
devoted husband, a devoted father, and a
devoted friend to his neighbors. He was a
member of the church of God in Ogden, with
which he since walked and shone as a light
in the world

News Summary.

CURRENT EVENTS.

Public Schools.

The Christian Intelligencer says: "That our public schools do not at present accomplish the results that are to be desired is now commonly admitted; but the question which remains to be answered is, How can they be made more useful?" Perhaps a little more true humility in those who have the public schools in charge wouldn't be a bad thing. There is no class in society who so much need the beneficent influences of a common school education as the poor and the outcasts of our cities; and yet it is just these who seem to get the least provision made for them. If we can not spend more than is now expended, wouldn't it be better to curtail the high schools in some of their luxuries of languages and literature, and put the money into the primary and grammar schools, and to pay trusty persons to go out into the highways and hedges to compel these little children to come in—these children who are fast growing up into paupers and criminals? Of course, this presupposes a compulsory law requiring attendance on these schools.

Charitable Bequests.

The will of Mr. James B. Hosmer, of Hartford, Conn., who died week before last, was admitted to probate last week. In his will he leaves \$5,000 each to the Connecticut Historical Society, of Hartford; the Charitable Society of Hartford, and the Hartford Hospital; \$2,500 each to the American Tract Society, of New York, the American Board of Commissioners for Foreign Missions, American Home Missionary Society, of New York, and the American Educational Society, of Boston; \$2,000 each to the American Bible Society, of Washington, the American Seamen's Friend Society, of New York, the Asylum for Imbeciles, at Lakeville, Conn., the Wadsworth Atheneum, of Hartford, the Hartford Orphan Asylum, the Widows' Society, and the Women's Christian Association of Hartford, and \$1,000 to the Liberia (Africa) College of which J. J. Roberts is President. To seven relatives the sum of \$200 each is given. The Connecticut Theological Institute is the residuary legatee, and receives about \$100,000 in addition to the \$102,000 already given by him previously.

"My Share" "My Share"

We haven't seen anything much better than this from the *Congregationalist*: "My share! my share!" is the Communist's cry. He has that already; all that he has inherited, or earned, and saved—the only three honest ways of owning property. What he really wants is not his share, but several other and more industrious men's shares. It is possible he will find it hard to work, persuading honest, hard-working men to earn money by the sweat of their brows to support him in howling around the country.

A Piece of Advice.

The Baptist Weekly is apparently willing to give advice, when asked: Mr. John Douglass sends us a circular to say he is urged to reissue the *Daily Witness* and he asks, "Would you kindly give me your opinion?" Our opinion is that the Christian public have thrown all the money away they are able to by Mr. Douglass's help, and that when a *Daily Witness*, for evangelical religion and total abstinence is a success it must be run by men who have a far better intuition of the wants of the American Christian public than those who managed the defunct one.

Turkey.

The Sick Man does not seem to get well, even after the doctoring of the Berlin Conference. The withdrawal of the Russian army and the English fleet will leave Constantinople to riots and revolutions, it is feared. The *Christian Union* well says that "none of the conditions are wanting. A weak government, a discontented people, a fanatical priesthood, a soldiery likely to fraternize with the populace, an immense horde of refugees and troops, and paper money seventy-five per cent. below its nominal value, make up all the conditions necessary to promote the most serious disturbances."

The Yellow Fever.

The latest intelligence (this Monday morning) from New Orleans shows that there is a general increase of the fever in New Orleans, for a day or two past, and that want and destitution prevail throughout the city. Forty thousand additional burials are to be distributed by order of the government. There were 50 deaths and 182 new cases reported during the last 24 hours. The news from Memphis is more encouraging; the weather is cooler and the mortality record decreasing, only 23 deaths occurring Sunday. The epidemic is on the increase in Mississippi, and an urgent call is made for nurses.

The *Ill. Christian Weekly* brings out into bold relief the figure of the true statesman: "Our faith in the sanity of office-seekers and office-holders has often been shattered by their readiness to yield to and to advocate the theories of demagogues which like wildfire at times sweep over the inflamed populace. The true statesman shows his title to that distinguished honor by daring to stand like a breakwater against the rush of the vehement flood."

The Australian colonies of England are not far from practical independence, and some think, entire independence. There has been a dead-lock recently between the Melbourne Council and Legislative Assembly, and the people are thinking that it might save some annoyance, at least, to elect their own Governor instead of having England nominate a Governor for them, who has to learn his business before he can act.

They evidently have a very hearty way of doing things out in San Francisco. Bishop Simpson on a recent Sunday, preached there in the Opera House one of his rousing sermons, and the audience frequently applauded by hand clapping and feet stamping. We are quite sure that this is an improvement on the explosive "amen" custom of our good Methodist brethren elsewhere, but as Dr. Kallach is also said to "bring down the house" regularly in his Metropolitan Baptist Temple, we suppose we must set this peculiarity down as "a way they have" out there.

In the State election on Tuesday week, the Republicans gained a victory in Colorado. They secured the State ticket and two-thirds of the Legislature, and as a consequence the next United States Senator. The Greenback element drew about evenly from the Republicans and Democrats, but carried nothing.

A popular lecturer is reported as saying that "there is no sense in boosting anybody who isn't climbing." Are we climbing all we can, or are we waiting for the "boost"? One thing has passed into proverbial truth, and that is that the harder we climb the greater is our prospect of getting a "boost."

Captain Eads estimated the loss from the suspension and disarrangement of business in the fever-infected sections at upwards of \$200,000,000. Other well-informed gentlemen from the Mississippi Valley who are now in Washington estimate it much higher.

They are building a work-house on a pretty large scale in Sheffield, England. The building will cover over 30 acres of ground, accommodate 1800 inmates, and cost, when completed, \$900,000.

Hon. Geo. S. Boutwell, of Mass., says he can not afford to go to Congress again; that his moderate fortune has diminished rather than increased during the last fifteen years of his public life.

We learn that one of the Freshmen at Bates College has received an offer of \$1500 a year to teach school. He has declined the offer, and the decision is one that he will not probably regret, hereafter.

The credit of our government stands high, especially abroad. The steady payment of the public debt has not a little to do with it, over \$2,000,000 of which were paid during September.

Miscellaneous.

Tennyson is writing a new idyll. The speaking trumpet was in use 335 B. C. The City of Paris has a debt of 1,235,634,100 francs.

It takes a \$315,000 bond to secure the St. Louis post-master.

Color blindness is said to be due to the use of tobacco.

Boston has killed 750 unlicensed dogs this summer.

Albert Victor, the eldest son of the Prince of Wales, is to enter a military academy.

Gas costs the citizens of Paris \$2.50 per thousand feet, and the city \$1.25.

The estate of W. S. O'Brien, the bonanza king, is appraised at \$9,500,000.

Judge Chamberlain, the new superintendent of the Boston Public Library, entered upon the duties of his office, October 1.

Mr. Henry M. Stanley is about to give in various parts of Great Britain a series of 100 lectures on his recent discoveries.

Florence Nightingale, now 60 years old, is in such feeble health that she scarcely leaves her room.

The Gregory House at Lake Mahopac, N. Y., was destroyed by fire on Tuesday morning, involving a loss of between \$200,000 and \$100,000.

An Episcopal church for the English community in Rouen, France, has just been dedicated by the Bishop of London.

Trinity church, Brighton, Eng., in which the great Robertson preached, is about to be pulled down, and a more imposing structure will take its place.

One of the largest gifts to missions ever made is that of a liberal friend of the church Missionary Society of Great Britain who proposes to transfer \$175,000 to the Society for special objects in India. Another has offered \$25,000 for a special purpose not yet designated.

Two Methodist conferences in Indiana report the following items of statistics: The Indiana Conference, 30,819 members, 2,984 probationers, 200 local preachers, 358 churches, and 349 Sunday-schools. The North-west Indiana Conference has 24,175 members, 1,690 probationers, 147 local preachers, 275 churches, and 290 Sunday-schools. The totals of members and probationers of the two conferences shown decrease of \$1,470.

Latest News.

Cooper's saw mills, at Bloomfield, Ont., are burned. Loss, ten thousand dollars.—The shipments for Europe from New York Saturday included 145,200 bushels grain, 29,800 boxes cheese, 3050 barrels flour, 5550 cases canned goods, 4803 barrels apples, 3300 bales cotton, 1750 packages butter, 200 tons and 1529 quarters fresh beef, 250 carcasses sheep, 300 live sheep, 140 head horned cattle, 30 horses.—The town of Koloschin peacefully surrendered to the Montenegrins, Friday, in accordance with the treaty of Berlin.—It is reported that Field-Marshal Von Moltke has tendered his resignation, the matter to be decided when the Emperor resumes control of the Government.

A FAREWELL MEETING.

Our readers will be especially interested in the following account of the farewell services on the departure of Miss Hooper, the missionary of the Free Baptist Woman's Missionary Society of New Brunswick. We clip the report from the *Religious Intelligencer* of Oct. 4:

Last Sabbath evening was an unusually interesting occasion in the Free Baptist Church, as a missionary farewell meeting was held. On Monday, Miss Hooper, a member of the church and the accepted missionary of the Free Baptist Women's Missionary Society of New Brunswick, was to leave for New York, to be accompanied on Saturday, for India, by the steamer of the character of a farewell meeting. The attendance was large, and the deepest interest was manifested throughout the whole meeting. The hymns and music were touching and appropriate. Rev. A. N. Sherwood offered the opening prayer. After introductory remarks by the pastor (Rev. J. McLeod), the presiding addresses were delivered by Mr. W. G. Gannoe, Revs. B. A. Sherwood and J. E. Gannoe and Rev. G. E. Foster. The addresses were peculiarly appropriate to the occasion, and it was evident that the congregation was deeply interested in the mission work and that the lady who was going to go from their midst to service for God in India, was going with her sympathy and to be followed by the prayers of all. It was a meeting that will not soon be forgotten, and we must believe that every one present will manifest a greater interest in the cause of the Free Baptist Missionary Society. At the close of the service the going out was slower than we ever knew it, for every one who could, waited to say "good bye" and "God bless her" to Miss Hooper. The whole scene was exceedingly touching.

On Monday morning, a good number was at the depot to see Miss H. off. The pastor, with some others, including the brother of the missionary elect, accompanied her as far as the depot. The partying from widowed mother, brothers and sisters, and other dear friends, was trying, but she bore it bravely, fully conscious that her going was of God and for his glory. "A most estimable young lady, and a thorough earnest Christian, always laboring faithfully in the Sabbath-school and other branches of Christian work, she had won the love of all who knew her. In the church she will be greatly missed; but in her call to another and important sphere of Christian labor they recognize the voice of the Lord, and humbly and gratefully acknowledge the honor He has thrust upon them in choosing one of their number for such service. She has gone forth with the love and confidence of all, and with their prayers that she may be abundantly successful."

The Women's Society is to be congratulated on having secured one to represent it in India. This work is, under God, wholly the women's. The Society since its organization has done well. A slight flagging of interest was beginning to be apparent, caused by the fact that the Society had no representative actually in the work. This was not surprising. Already a new interest is being awakened. What of it? It is the fact that the women who have already done so well from this time do even better. The hearts of many hundred of good women are fully alive to the importance of the work of reaching and teaching their India sisters of Christ, and they love. They are sure to make the work undertaken a great success. May God richly bless them and their missionary.

Rural and Domestic.

GATHERING APPLES.

Ho, children! come out to the orchard. The apples lie thick on the ground; There are Spitzenberg, Pippins and Greenings, The finest that ever were found.

And here's the pale Seek-no-further— O Shakespear! there's much in a name; The Swan, of rich hue, amber-tinted, And Baldwin, with cheek all aflame.

Far better than peach or banana, Inasmuch as they never will cloy, Are the apples, both golden and rosy, Whose harvest we welcome with joy.

Make haste, then, and fill all your baskets; There are plenty for lad and for lass; For the merriest frost will soon nip them, And the bright autumn days will soon pass.

We will sit round the fireside in winter, And merrily feast on our store; Though the storm and the tempest beat loudly, We'll but value our comforts the more.

—Intelligencer.

GATHERING APPLES.

We gave two weeks since our views on the ethics and the economy of the apple-harvest: insisting on careful picking and honest packing as not only the best, but in the long run the best-paying, method with apples designed for winter use.

There are a good many farmers, we observe in our trips through the country, who do not know or at least do not practice—the best way of gathering their apples. They have too much climbing, too much ladder-shifting, too many handlings of the fruit, and a general lack of system in the work. Some excellent directions are quoted by Dr. Loring, in his "Farm-Yard Club of Jotham," which will be of real value to those who have orchards to manage. He says: The first of the month (October) overhaul the stock of barrels, and if the number is deficient purchase some at once, be sure there are enough heads and hoops. When all is ready begin to gather the fruit as ripe, and by no means wait until hard frosts set in; the slightest skim of ice on standing water should stimulate the greatest exertions. It is very true that the leaves of the trees protect the fruit against the frost but it is not all protected in this way, and if frozen, however slightly, it is likely to decay very rapidly. Apples when ripe readily come off in the hand if gently turned round, and should be left on the tree until they will do so, unless the near approach of winter renders immediate gathering necessary.

When the fruit is ready for picking, carry ladders of different lengths into the orchard, so as to prevent any necessity for beating or shaking off the fruit. Clear some place on the ground large enough for a heap which will fill several barrels; cover this space with dry straw or old hay.

Fasten a hook of iron or wood to the handle of each basket, that it may be hung on the tree or ladder, so as to leave both hands free. Let your pickers understand that it is a fixed law that every apple, small or large, is to be picked by hand. Every basket as it is filled must be carefully emptied at the appointed place, by being laid on its side and slowly turned so that no apple may be bruised. It facilitates this labor and insures greater care in handling to have one person with an empty basket constantly employed in exchanging the full baskets of the pickers for the empty ones. When one pile of fruit is large enough make another. There will probably be a small portion of the fruit which can not be reached by the hand; this must be shaken down after the hand-gathering is done, piled separately, and used or sold as soon as possible.

When the day's work is drawing to a close, cover the heaps with straw, hay, or hay-covers, for the night, and do the same on wet days. Leave the fruit for several days, according to the weather, to cool and dry. When dried enough, have the barrels carried into the fields and the apples put into them by hand, carefully assorted, according to quality. Let one man fill the barrels as full as possible without crowding, and lay on one head, and another person should fasten in firmly. When this is done, the carts are to be sent out and the barrels lifted into them. Roll them as little as possible; carry them into the fruit-room, where they may stand on end or be piled on each other. If they must be left out through the night or in wet weather, lay them on their sides, and pile them up so as to shed rain, and cover the upper ones with boards.—*Golden Rule*.

BAD FLAVORED EGGS.

A bad flavor in eggs is the result of one of two causes—either the food on which the fowls are fed, or the substance on which the eggs are laid. This may be easily tested by shutting up a laying hen and giving her garlic or malted barley to eat. In a few days the eggs will taste of the food. We have tried this ourselves, and know it to be correct. Another theory is—but we can not speak of it with certainty—that an egg laid on any strong smelling substance will contract it. This is explained by the fact that the shell, when the egg is first laid, is comparatively soft and impressionable, and only hard after contact with the atmosphere. Let your birds be wholesomely fed on plain food and your nests be made with clean straw. Hay nests have a tendency to make eggs taste.—*Journal of Horticulture, England*.

IMPROVE THE HOMESTEAD.

If the farmer improves his farm he improves his financial condition. The more valuable he makes it, the more his capital stock is increased, the larger will be his returns and when he dies the larger will be the patrimony he leaves his family. Fix up the old home then. Clean out all the fence corners. Destroy the noxious weeds. Grub out the hazel and sassafras. Burn out the stumps. Clean off the logs and stones. Make a paradise on earth of your farm, for are you not to live on it while you remain on earth and will not your family live on it when you lie in your grave-yard? Plant out good orchards so that your family may enjoy good fruit that you had the foresight and energy to provide for them.—*Columbia Republican*.

No fashion publication has ever reached the excellence attained by "Andrews' Bazar." Its columns not only give the latest fashion notes from abroad, but it has a literary, dramatic and social department in the hands of competent editors. Even the children are not forgotten, as a special department for them has been reserved. Published by W. R. Andrews, Cincinnati.

"The Morning Star."

ANNOUNCEMENT FOR 1879.

In placing the *Morning Star* before the public for another year we do so with a firm conviction of its increased usefulness as a family visitor and religious instructor. Says a member of the faculty of Amherst College, writing under date of Sept. 20, 1878:

"I consider the *'Morning Star'* the healthiest religious paper I know of. It contains food, and not doses of religious pills."

We mean that it shall continue to stimulate the growth of all that is true and good in the daily life.

WHAT WE OFFER.

For \$2.20—the twenty cents being for postage and incidentals that must be prepaid at this office—we offer an eight-page paper, fifty-two times a year, each paper containing an average of forty columns of reading matter, that costs the subscriber only a fraction over four cents. This reading matter embraces correspondence from the principal countries of the world, contributed articles on topics of interest in social, national and religious life, stories adapted to the entertainment and profit of the family circle, the best selected and original poems, selections of a religious and literary character presenting right views of morals as bearing on the great questions of the day, practical thoughts on experimental religion, anecdotes and facts of interest in science and natural history, the progress of the Arts, latest news from all parts of the world, embracing items of political, social, educational, personal and religious information, book notices, a department of missions devoted especially to the interests of our own benevolent work, a Sunday-school department embracing hints on the International lessons and notes on general Sunday-school work, Editorials and Editorial notes and paragraphs on the living questions of the day, and particularly a department of Denominational News that makes the *Star* indispensable in every Free Will Baptist family.

DENOMINATIONAL NEWS.

With the beginning of the next year we hope to have two hundred denominational news-gatherers in the field. East and West, who will keep our readers posted on what is transpiring in every part of our Zion.

The importance of the *Star* in stimulating an interest in the benevolent and religious work of the denomination can not be over-estimated. Will not every minister interest himself to put the *Star* into every family in his parish? The results would soon be apparent in the fresh life and activity of his church. Several pastors who have done such a work, can bear witness to the truth of that statement.

SPECIAL FEATURES.

Among the special attractions in the next volume will be articles from an able corps of editorial and special contributors, sermons, essays, discussions of doctrinal and theological questions, correspondence, the continuation and enlargement of the Western department, and the freshest and best matter in every part of the paper. Farmers and produce-dealers will find the latest market reports in its columns, and advertisers will find it a desirable medium through which to reach the public.

REDUCED PRICE.

As showing our desire to favor those who are struggling with the hard times we have reduced the price of the *Star* to the figures mentioned at the head of this announcement. This will necessarily reduce our income. We could not safely risk such a reduction but for the belief that our offer will be appreciated, and that many new subscribers will be added to our list. Will the friends of the *Star* go to work for it at once?

All letters on business should be addressed to

I. D. STEWART, Publisher,
DOVER, N. H.

A CORRESPONDENT, writing from the Paris Exposition, says: "The Jury on Musical Instruments, composed of many of the most celebrated European experts, and of which Dr. Franz Liszt is the Honorary President, were especially pleased with the magnificent display of the Estey Organ Company. They repeatedly visited and tested their instruments, and made them the standard of excellence by which all others of their class were judged. The jury regretted that Estey & Co., who are by far the largest American exporters of Cabinet Organs, were *hors concours*, but it is the well known policy of this house never to compete for prizes. Had they done so, there can be little doubt that another grand prize, or at least a gold medal, would have been added to the list of awards to the United States."—*N. Y. Tribune*.

THE MARKETS.

SATURDAY, Sept. 28.
Reported by HILTON BROS. & CO., Commission Merchants and dealers in butter, cheese and eggs, beans, dried apples, &c. Cellar No. 3 Quincy Market, Boston.

BUTTER, CHEESE, AND EGGS.

FLOUR.—The receipts of Flour for the week have been 49,417 bbls. of all kinds against 61,757 for the corresponding week of 1877, and 58,431 bbls. in 1876. The exports for the same time have been 6,580 bbls., of which 1,080 were sent to Liverpool, 100 to Havre, 330 to St. Pierre, 100 to Halifax, 3,340 to the British Provinces and 750 bbls. to other foreign ports. There has been a low trade, with the week and prices are barely maintained. In order to effect sales of winter wheat to any extent concessions would be necessary, but holders consider prices slightly low and are inclined to hold until jobbers have reduced stock. Favorite Patent brands are still scarce and held at extreme rates, but a decline is anticipated when supplies of new come freely to hand. Included in the receipts of the week are 12,845 bbls. by the Grand J. C. H. Railroad for distribution in neighboring markets. Patent Wisconsin and Minnesota brands range from \$3.20 to \$3.40, and a few favorite brands at higher figures. Winter wheat St. Louis ranges from \$3.50 to \$3.60, and the latter is an outside price for all grades. For fine September make, nominally at \$5.50 to \$6.00, but including choice bakers' brands. There has been a fair demand for the shipping grades for the provinces, and prices are maintained. Wisconsin extras range from \$1.50 to \$1.75; and Western common extras at \$1.25 to \$1.50. Western superfine sells at \$3.30 to \$3.50.

CORN MEAL.—The market is steady at \$2.40 to \$2.50 per bbl.

WHEAT FLOUR.—The sales have been confined to small lots at \$3.50 to \$4.00 per bbl.

WHEAT.—Continues to be in fair demand for September make at \$1.25 to \$1.50. Western, and \$2.25 to \$2.50 for fancy brands.

BUTTER.—The receipts of Butter for the week have been 11,638 packages, including 1,467 boxes and 10,171, against 11,044 packages for the corresponding week last year, and 10,218 in 1876. Total receipts for the week of 1878 are 146,700 packages, against 113,485 packages for the same time last year. Exports for the week have been 321 packages.

Choice grades of butter have been in good demand, and met with a ready sale at full previous prices. For fine September make, nominally at \$5.50 to \$6.00, but including choice bakers' brands. There has been a fair demand for the shipping grades for the provinces, and prices are maintained. Wisconsin extras range from \$1.50 to \$1.75; and Western common extras at \$1.25 to \$1.50. Western superfine sells at \$3.30 to \$3.50.

CHEESE.—The receipts of the week have been 8,042 boxes against 9,175 boxes for the same week last year. Exports for the week 900 boxes. For some time September make has been in demand, and the indications are that best fall butter will rule very firm for a week or two to come. Buyers, however, are not up to the highest standard of excellence are rejected. Most of the August and early September make run good, and but a small portion is good enough to be classed as first quality. There have been sales of late made Franklin County, N. Y., and a higher price has been obtained for fancy lots there. For choice Vermont dairies 10 to 20c has been the range, but it must be a very choice dairy to command 20c. New York dairies range from 18 to 20c for best, down to 14 to 17c for medium, taking in summer makes. The latter sell slowly, and comprise the bulk of the stock. Some of the best grades are affected by the hot weather range all the way from 6 to 12c per lb. Receipts of choice Western dairy produce come very light, and sales could be made at 17 to 18c per lb. most of the Western is of a poor and undesirable quality, and sells slowly at low figures. Fine creameries have been in demand, with sales at 25 to 27c per lb. only the best late made will command the outside rate.

EGGS.—The receipts of the week have been 8,042 boxes against 9,175 boxes for the same week last year. Exports for the week 900 boxes. For some time September make has been in demand, and the indications are that best fall butter will rule very firm for a week or two to come. Buyers, however, are not up to the highest standard of excellence are rejected. Most of the August and early September make run good, and but a small portion is good enough to be classed as first quality. There have been sales of late made Franklin County, N. Y., and a higher price has been obtained for fancy lots there. For choice Vermont dairies 10 to 20c has been the range, but it must be a very choice dairy to command 20c. New York dairies range from 18 to 20c for best, down to 14 to 17c for medium, taking in summer makes. The latter sell slowly, and comprise the bulk of the stock. Some of the best grades are affected by the hot weather range all the way from 6 to 12c per lb. Receipts of choice Western dairy produce come very light, and sales could be made at 17 to 18c per lb. most of the Western is of a poor and undesirable quality, and sells slowly at low figures. Fine creameries have been in demand, with sales at 25 to 27c per lb. only the best late made will command the outside rate.

EGGS.—The receipts of the week have been 8,042 boxes against 9,175 boxes for the same week last year. Exports for the week 900 boxes. For some time September make has been in demand, and the indications are that best fall butter will rule very firm for a week or two to come. Buyers, however, are not up to the highest standard of excellence are rejected. Most of the August and early September make run good, and but a small portion is good enough to be classed as first quality. There have been sales of late made Franklin County, N. Y., and a higher price has been obtained for fancy lots there. For choice Vermont dairies 10 to 20c has been the range, but it must be a very choice dairy to command 20c. New York dairies range from 18 to 20c for best, down to 14 to 17c for medium, taking in summer makes. The latter sell slowly, and comprise the bulk of the stock. Some of the best grades are affected by the hot weather range all the way from 6 to 12c per lb. Receipts of choice Western dairy produce come very light, and sales could be made at 17 to 18c per lb. most of the Western is of a poor and undesirable quality, and sells slowly at low figures. Fine creameries have been in demand, with sales at 25 to 27c per lb. only the best late made will command the outside rate.

EGGS.—The receipts of the week have been 8,042 boxes against 9,175 boxes for the same week last year. Exports for the week 900 boxes. For some time September make has been in demand, and the indications are that best fall butter will rule very firm for a week or two to come. Buyers, however, are not up to the highest standard of excellence are rejected. Most of the August and early September make run good, and but a small portion is good enough to be classed as first quality. There have been sales of late made Franklin County, N. Y., and a higher price has been obtained for fancy lots there. For choice Vermont dairies 10 to 20c has been the range, but it must be a very choice dairy to command 20c. New York dairies range from 18 to 20c for best, down to 14 to 17c for medium, taking in summer makes. The latter sell slowly, and comprise the bulk of the stock. Some of the best grades are affected by the hot weather range all the way from 6 to 12c per lb. Receipts of choice Western dairy produce come very light, and sales could be made at 17 to 18c per lb. most of the Western is of a poor and undesirable quality, and sells slowly at low figures. Fine creameries have been in demand, with sales at 25 to 27c per lb. only the best late made will command the outside rate.

EGGS.—The receipts of the week have been 8,042 boxes against 9,175 boxes for the same week last year. Exports for the week 900 boxes. For some time September make has been in demand, and the indications are that best fall butter will rule very firm for a week or two to come. Buyers, however, are not up to the highest standard of excellence are rejected. Most of the August and early September make run good, and but a small portion is good enough to be classed as first quality. There have been sales of late made Franklin County, N. Y., and a higher price has been obtained for fancy lots there. For choice Vermont dairies 10 to 20c has been the range, but it must be a very choice dairy to command 20c. New York dairies range from 18 to 20c for best, down to 14 to 17c for medium, taking in summer makes. The latter sell slowly, and comprise the bulk of the stock. Some of the best grades are affected by the hot weather range all the way from 6 to 12c per lb. Receipts of choice Western dairy produce come very light, and sales could be made at 17 to 18c per lb. most of the Western is of a poor and undesirable quality, and sells slowly at low figures. Fine creameries have been in demand, with sales at 25 to 27c per lb. only the best late made will command the outside rate.

EGGS.—The receipts of the week have been 8,042 boxes against 9,175 boxes for the same week last year. Exports for the week 900 boxes. For some time September make has been in demand, and the indications are that best fall butter will rule very firm for a week or two to come. Buyers, however, are not up to the highest standard of excellence are rejected. Most of the August and early September make run good, and but a small portion is good enough to be classed as first quality. There have been sales of late made Franklin County, N. Y., and a higher price has been obtained for fancy lots there. For choice Vermont dairies 10 to 20c has been the range, but it must be a very choice dairy to command 20c. New York dairies range from 18 to 20c for best, down to 14 to 17c for medium, taking in summer makes. The latter sell slowly, and comprise the bulk of the stock. Some of the best grades are affected by the hot weather range all the way from 6 to 12c per lb. Receipts of choice Western dairy produce come very light, and sales could be made at 17 to 18c per lb. most of the Western is of a poor and undesirable quality, and sells slowly at low figures. Fine creameries have been in demand, with sales at 25 to 27c per lb. only the best late made will command the outside rate.

EGGS.—The receipts of the week have been 8,042 boxes against 9,175 boxes for the same week last year. Exports for the week 900 boxes. For some time September make has been in demand, and the indications are that best fall butter will rule very firm for a week or two to come. Buyers, however, are not up to the highest standard of excellence are rejected. Most of the August and early September make run good, and but a small portion is good enough to be classed as first quality. There have been sales of late made Franklin County, N. Y., and a higher price has been obtained for fancy lots there. For choice Vermont dairies 10 to 20c has been the range, but it must be a very choice dairy to command 20c. New York dairies range from 18 to 20c for best, down to 14 to 17c for medium, taking in summer makes. The latter sell slowly, and comprise the bulk of the stock. Some of the best grades are affected by the hot weather range all the way from 6 to 12c per lb. Receipts of choice Western dairy produce come very light, and sales could be made at 17 to 18c per lb. most of the Western is of a poor and undesirable quality, and sells slowly at low figures. Fine creameries have been in demand, with sales at 25 to 27c per lb. only the best late made will command the outside rate.

EGGS.—The receipts of the week have been 8,042 boxes against 9,175 boxes for the same week last year. Exports for the week 900 boxes. For some time September make has been in demand, and the indications are that best fall butter will rule very firm for a week or two to come. Buyers, however, are not up to the highest standard of excellence are rejected. Most of the August and early September make run good, and but a small portion is good enough to be classed as first quality. There have been sales of late made Franklin County, N. Y., and a higher price has been obtained for fancy lots there. For choice Vermont dairies 10 to 20c has been the range, but it must be a very choice dairy to command 20c. New York dairies range from 18 to 20c for best, down to 14 to 17c for medium, taking in summer makes. The latter sell slowly, and comprise the bulk of the stock. Some of the best grades are affected by the hot weather range all the way from 6 to 12c per lb. Receipts of choice Western dairy produce come very light, and sales could be made at 17 to 18c per lb. most of the Western is of a poor and undesirable quality, and sells slowly at low figures. Fine creameries have been in demand, with sales at 25 to 27c