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## **The Morning Star - volume 53 number 42 - October 16, 1878**

Freewill Baptist printers

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# The Morning Star.

VOL. LIII.

THE MORNING STAR, BOSTON AND CHICAGO, OCTOBER 16, 1878.

NO. 42.

THE MORNING STAR,  
A WEEKLY RELIGIOUS NEWSPAPER,  
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this paper.

## The Morning Star.

WEDNESDAY, OCTOBER 16, 1878.

### "HOW MUCH OWEST THOU MY LORD?"

How much?—alas, if I could tell,  
I might have hope to cancel it;  
But still the numbers swell and swell,  
Till now my debt is infinite.

I owe him for my very breath,  
My life, from his own life distilled;  
For all his boundless promises saith,  
As well as for his word fulfilled.

Oh, every joy that gladdens my path,  
Oh, every hope that gladdens my way,  
Still for his gracious author hath  
My Lord—and I have naught to pay!

Even the sorrows that he sends  
Proclaim his love, and blossom fair  
With wide designs and wholesome ends,  
Whose harvest waits me elsewhere.

O boundless grace—too often met  
With doubt and coldness woeful me!  
And, hopeless to discharge my debt,  
"Have mercy!" is my only plea.

—Caroline A. Mason in Cong.

### THE ANNIVERSARIES.

(Continued from last week.)

WEDNESDAY EVENING.

The devotional service took the form of a praise-meeting. It was conducted by Rev. G. M. Park, of N. H. A large number of ministers and brethren and sisters gave respectively the reasons for which they praised God. It was a sweet and precious season.

At the close of this meeting the Anniversary convention held a brief session, and the convention of the Home Mission, the Foreign Mission and the Education Societies was then called. The officers of last year were chosen for the year ensuing. In consequence of sickness of the Financial Secretary, the reading of his report was postponed.

### THE WOMAN'S MISSIONARY SOCIETY.

The remainder of the evening was occupied with the anniversary of the Woman's Mission Society. Mrs. B. F. Hayes, of Me., presided. The meeting was opened with the singing of "Greenland's Icy Mountain." Prayer was then offered by Dr. Phillips. Miss DeMeritte, the treasurer, then read her annual report. The receipts have been \$3,568.68, which, added to the balance on hand last year, \$1,904.46, and interest and premiums \$127.90, make \$5,596.04. The expenditures have been \$3,671.50, and there is a balance on hand of \$1,924.54. The report contained a statement of what has been contributed by each State. Among these contributions are Maine, \$862.01; Rhode Island, \$746.95; New Hampshire, \$659.32; Massachusetts, \$223.53; Ohio, \$192.43; New York, \$171.14; Vermont, \$162.25; West Va., \$154.46. The report was adopted.

In the absence of Mrs. Lowell, the Corresponding Secretary, her report was read by Miss Ida Fullerton, of Lewiston, Me. This was a well-written paper, and touched upon subjects of a somewhat general character. It gave a noble recognition of the progress of the work. The report concluded thus: "Oh, that the veil were taken from our vision, that we might understand the full significance of life and its duties. Then would the grandeur of a work like this burst upon our minds, and we feel the blessedness of having some share in its glorious results."

Miss DeMeritte, the Home Secretary, then read her annual report. It opened with a fitting recognition of the work of the auxiliaries, which are the main dependence of the Society in its work. Then followed abstracts of the reports of District Secretaries, Miss A. Hasty for the Maine Western Y. M., Mrs. E. D. Wade for the Penobscot Y. M., Mrs. F. S. Mosher for N. H., Mrs. E. W. Porter for Massachusetts, Mrs. L. Dexter for Rhode Island, Mrs. J. B. Lash for Ohio. These abstracts indicated that the interest in the work has deepened during the year, and that commendable progress has been made. Indeed, the situation in some localities is decidedly cheering. Many new auxiliaries and bands have been organized. To the reports of the District Secretaries was added a brief summary of the report of Miss Julia E. Phillips who has traveled and labored among the churches somewhat extensively during the year. She has visited eleven churches in the Penobscot Y. M., eight in the Maine Central, ten in the Maine Western, eleven in New Hampshire, four in Massachusetts, and several in Rhode Island. She reports the organization of nineteen auxiliaries and twenty-four mission bands. She attended several Quarterly Meetings.

About eight months were spent in official service.

In a financial point of view, the work of the Society has been very encouraging. Aside from the special work done for Harper's Ferry, which amounted to \$1,460.52, the regular contributions are \$309.55 greater than last year. It seems that the Society never had a stronger hold upon the women of the denomination.

Considerable space in the report was devoted to two special enterprises undertaken under the auspices of the Society. The first of these is the publication of the *Missionary Helper* which has been successful beyond the anticipations of the most sanguine. The other is the work done for the Girls' Hall at Harper's Ferry, which was alike successful. The report closed with a noble tribute to the spirit manifested by the workers in this Society.

The Society was then addressed by Mrs. D. F. Smith, a missionary now in this country. She spoke as follows:

During the past century and a half there are six names that stand out prominently in the history of Christian Missions: Schwartz of Southern India, Cary, of Serampore, Judson of Burmah, Morrison of China, Wilson of Bombay, and Duff of Calcutta. These men each spent some forty years in earnest mission work and all of them lived to pass their last years and died rejoicing in their labors.

I will allude to the work of but one today; because he, perhaps, more than any of the others illustrated what I wish to speak about.

Some years before the arrival of Dr. Duff in Calcutta, through the efforts of Grant and Wilberforce, Parliament had compelled the East India Company to permit missionaries to land in Calcutta. Parliament, also, compelled the East India Company to devote a large sum to the study and improvement of native literature. A Sanskrit college was established. The English language was not allowed to be taught in any of these government schools, and Christianity was ignored altogether.

An idea of the fruitlessness of this effort may be learned from a document left by Bishop Heber who visited the Sanskrit college of Benares. He listened to a lecture from one of the learned pundits, a teacher who identified the North pole with the tortoise that supports the Hindu cosmogony, while the sun goes round the earth. Such science, with the "Age of Reason" for theology, was the only means by which the Court of Directors carried out the order of Parliament to promote education in British India, for the twenty years preceding Dr. Duff's arrival.

Do not, said the church which sent him out, settle in Calcutta. Do not attempt to teach English, said the missionaries already there. You will only make the Bengalis worse infidels than before. One man said otherwise. The great oriental scholar and missionary, Dr. Carey, of Serampore, bent with age and many years of hard work in India, sent the young Duff to Calcutta.

In 1830, Dr. Duff opened his school. Twenty young men composed it. Very soon it numbered 800. He went on with his work steadily and with a constantly increasing interest. Some time after this the Government established a medical college in Calcutta for educating native doctors. Connected with this was a hospital. So strong were the caste prejudices that not one of the students would dissect the human body, and anatomy had to be taught from models. Dr. Duff told them that his students, even of the highest caste, would use the scalpel. They found this to be the truth.

A prominent Englishman addressing this medical school, a few years ago, said: "Young men, your college has relieved the pain or cured the diseases of more than 800,000 human beings;" and further added: "Dr. Duff has done more than any other one man for the largest and most beneficent medical school." Dr. Duff not only educated young natives so that they were competent to fill many of the subordinate offices in the Government, but he sent them out with a constantly decreasing hold in caste prejudices, and their faith in Hinduism forever shaken. He also sent out some of the noblest Christian workers that were ever raised in India. In whatever part of India you may travel you will find men who were educated by this man, and who love and revere his memory now that he is gone.

But while the education of the male portion of India has been so much looked after for so many years, until very recently, the women have been left to live and die in ignorance and superstition and idolatry. They are taught that they have no souls; and while the men who still cling to their idols—and their name is legion—expect at last to reach the Hindu's heaven, after passing through the various stages of transmigration, perhaps about the highest idea the women have of happiness hereafter is to sometime appear on the earth as men. Could you see the Hindu mother peering anxiously into the eyes of a goat, dog, or snake even, in order to catch some glimpse, if possible of her lost child, you would have a more vivid sense of what untold wealth the Bible unfolds to you.

In the death of a little boy the case is just a little brighter. I visited a Zenana one day after the death of a little son and grandson, who was the hope of the family. The women were inconsolable. Waiting a few moments, and hoping their loud lamentations would subside, a heathen woman sat down beside the grandmother and said: "Don't cry so; may be the lost one will next appear as the son of a great king." This you may think poor comfort, but isn't it a better future than to crawl upon the earth as a vile serpent, or to hop about as a loathsome toad?

Do you think it was a joy to me to tell those mourning women of a house where their children were clad in pure white robes? Then do you wonder at the question, which they asked me? "If this be,

—why have you not before sent us teachers to tell us of a religion that is for the women as well as for men?"

Sisters, I want you to ask yourselves this question as you return to your Christian homes. May it be so deeply impressed on your minds as to cause you to feel your personal responsibility in this matter.

What we need to do, my sisters, is to educate; and, under God, Christianize these imprisoned women. In order to do this we must have a native as well as a foreign agency. If the Woman's Mission Society would give its missionaries the largest efficiency, it must thoroughly equip them for their work.

1st. Pay them a sum for their own support sufficient to enable them to devote their whole time to the work for which they are sent. It is poor policy to send missionaries to India and oblige them to do for themselves what can easily be done for a trifling sum; thus leaving them free to do a far more important work.

2d. Provide them with a sufficient sum to train and put into active operation all the native teachers that can profitably superintend. There will be several grades of these native teachers, and we may safely say that their salaries will range all the way from \$3 to \$10 per month. The most competent of these will be found useful in training the younger and less experienced teachers. I had three teachers who did valuable service in this direction. Ooma, an old lady of marked Christian character was an invaluable help, not only as a Bible reader, but in her care of some of the younger teachers.

Eliza, another, was very useful in teaching them various kinds of work. She was thoroughly trained in this department in Mrs. Buckley's school, in Cuttack. The first year she was with me, her whole time was devoted to normal work. As soon as she could be spared, she commenced work in the Zenanas, and has proved herself one of the most efficient of Zenana teachers. Her love for, and devotion to, the work of her Master made her a welcome visitor to every home. The high in caste, as well as the low, were equally attached to her.

Rebecca was another whom I sent to Bhadruck, a town forty miles distant from Balasore, to take charge of the Zenana mission there; and most nobly has she worked in this capacity during the last seven years. 3d. The cost of conveyance to and from Zenanas for the missionary and sometimes for native teachers. This is not merely a matter of convenience but of necessity. Something is also necessary in the way of supplying books and papers. Though this expense is constantly decreasing as the people themselves, becoming educated, are more and more willing to buy for themselves.

Perhaps, I cannot better illustrate the sum required than by telling you that the average amount that I expended monthly was somewhat over fifty dollars, or year by year amounting to the sum of between \$700 and \$800; employing from a dozen to 15 teachers and having under instruction some three hundred women and children. I might have used more than this to good advantage, had not the industrial school I had in charge and other unavoidable work connected with the station absorbed so much of my time.

Perhaps you will be able to gather from what I have said the kind of workers best fitted to be your representatives in India. It is not enough that one wants to go to India. It is not enough that they are deeply devoted Christians. These should by no means be wanting, but you should know that they also possess organizing and executive ability. You will not be obliged, in most cases, to send all the money from home to equip your missionaries. Much of this may be raised in India. I think the most I received from the home societies was 30 rupees per month, or less than \$200 a year. But it would certainly be advisable to be able to supply from the home treasury as local support in India is liable to fail from one cause or another.

I think all missionaries will agree that \$60 per month wisely spent in native agency will be more effective than the same amount paid to a missionary without this agency. An earnest native Christian can do a work that a foreigner can not do. We are socially divided from these people by a wide gulf, and those who have most nearly bridged this gulf see most clearly the advantages of a sanctified native Christian agency.

Special reference has been made to Dr. Duff's work, because he from the very first seemed to recognize this great need. Twenty years ago it was not an uncommon thing for people to regard Dr. Duff as a secular more than a Christian educator, saying in a slighting manner that he was training men to fill Government offices. Now very few could be found who speak of him other than as a missionary in the highest sense of the word.

A few words to my Vermont sisters. I hope during the next few weeks to visit many of you in your own churches. I do not forget that this is my native State, but I have sometimes felt that my own State had forgotten me. There is a little spot south of this around which all my happiest childhood memories cluster. It was there I spent the first twelve years of my life. I do not return to you as Jacob did with two bands, but I do come strong in the hope that is like an anchor to the soul.

And, dear sisters, I want to ask you today to help carry on this work of evangelizing our sisters in India. You are just as much needed in this work as those who go there. For unless the home part of the work is carried on the foreign part can not be.

Let us all, then, work together, and by and by we shall hear the glad sentence, "In as much as ye have done it unto the least of these, ye have done it unto me." Oh, what love God has shown for the vilest of his erring ones! Let us strive to imitate more closely Him who, while on earth, went about doing good. God grant none of us may hear the dreadful words, "Inasmuch as ye have not done it to the least of these, ye have not done it to me."

The next speaker was Mrs. G. C. Waterman, of N. H. The following is an abstract of her address:

Noble was the response to the appeal for Harper's Ferry made in the spring. More than the thousand dollars asked for came pouring into the treasury. But the building is not completed. We do not wish to be of that class, who, having put the hand to the plow, shall turn back. We want to finish Myrtle Hall and we can finish it. If seventy persons will pledge themselves, twenty-five dollars each, the sum necessary to complete a room, the work can go right forward, and at Christmas those colored people can have a right royal time in their new, completed building.

Don't say I can't raise \$25. There is your Sunday-school. Does it not need waking up a little? Would you not like to see those children and those young people aroused to action? "Planning and performing, resolving and executing," spending the enthusiasm of their young lives in a good cause? The smallest S. S. in the land can raise something, and if there is as much interest as the cause demands, it will be felt outside. Perhaps some miserly man will say, "I think I must help the children," and this may be a wedge to open his heart to the needs of the world. If the rich do not help, some brother will say, "I can give five dollars more than I have given," and a sister will say, "I think I can raise five dollars. I can earn some of it with extra work, and for the rest I will save it from the candy and confectionery stores."

A few reasons might be given for earnestness in this work. Philanthropy, patriotism, Christianity, meet and blend in this work, even common humanity should urge us on.

Let us consider that the colored people are but a century removed from heathenism and but a dozen years from the grossest kind of slavery and that even now they are bowed down under a prejudice "that, finding his fellow guilty of a skin not colored like his own, and having power to enforce the wrong, for such a worthy cause, dooms him as his lawful prey." Such has been the case too long. Now give him an education, for "learning is addition beyond nobility or birth." Give him such an education as shall raise him above the control of the demagogues of unprincipled parties, that shall raise him above the danger of making his liberty a fatal disaster.

Politically, the negro question has a startling aspect. With a population as large as that of the colonies at the Revolution, with the full privileges of American citizens they hold in their hands the balance of power in the nation. "Whether the negro's vote be the vote of the negro, or merely the vote by the negro, will depend on the degree of manhood he reaches through his social and moral condition." The Catholics understand the signs of the times and are making vigorous preparations for the future. They are now spending \$600,000 a year among the freedmen. They have 150,000 pupils under priestly school. The doors of their schools are open alike to the white and to the black children. Do the Protestants of this nation realize that the Catholics and the Jesuits are scheming to Romanize the congenial material found in the ex-slaves?

Millions of these freedmen must, in the next ten years, if ever, be brought under the influence of sound learning and true religion, or the Catholics will have them soul and body. One million more votes added to the vast numbers they already have, increase, by a fearful percentage, the dangers of the land.

Our Christianity demands that we be faithful to the trust committed to us, that we aid the colored people in acquiring that knowledge that will raise them to a higher manhood, that will fit them to perform some useful, perhaps some noble, part in developing a Christian civilization at home, and extending it abroad throughout the earth.

There is no doubt that there are large returns for all money invested in freedmen schools. Think what the Peabody fund is doing for the whole South. Think how wide-reaching would be the effect of a few thousand dollars put into Storck College when it might be expected that almost every single dollar would quickly be some kind which else were benighted, but which, if enlightened, might carry light to hundreds who are now debarr'd from that light.

If we can not send thousands, let us at least send two thousand. The Treasury of the W. M. Society is still open for any sum, great or small. There is a place where you may deposit your money in bags that was not old, where there is no danger of financial disaster and where it will draw interest throughout eternity.

At the close of this address an effort was made to secure pledges of \$25.00 each to furnish rooms at Harper's Ferry. Several were secured.

Miss Mattie P. Phillips, missionary elect to India, then spoke briefly and pleasantly. Though she loved America, she was willing to leave it and many pleasant and personal associations for the work of the Master in India. At the close of her remarks a collection was taken, amounting to \$25.34. The choir then sang the hymn, found in the Sept. number of the *Missionary Helper*, entitled "Speed the Gospel Day."

The benediction was then pronounced by Rev. J. L. Sinclair, of N. H.

THURSDAY.—FORENOON.

The morning prayer-meeting was led by Father Woodman, who, although in his 80th year, has the fire of youth and the faith of a man of God.

CONVENTION.

The Benevolent Societies assembled at 10 o'clock, to listen to the report of the Financial Secretary, but as the Secretary had been prevented by causes beyond his control from completing his report, it was referred to a committee consisting of the three Corresponding Secretaries, to be presented at their discretion. Rev. E. N. Fernald was re-appointed Financial Secretary, and a committee of three,

one from each of the Benevolent Societies, was appointed to consult and advise with him in reference to his work, salary, etc.

### EDUCATION.

The annual meeting of the Education Society was held at 10:30. Rev. Dr. Bowen occupied the chair, and prayer was offered by Rev. Gideon Perkins. The Recording Secretary read the records of the Society for the year, and the Treasurer presented his annual report. It is remarkable that during the business depression and losses the past year, the Society had not lost a cent of its funds. The report was adopted. A committee appointed for the purpose nominated the following officers of the Society for the ensuing year: President, W. H. Bowen; Vice-Presidents, O. E. Baker, B. F. Hayes; Cor. Sec., E. N. Fernald; Rec. Sec., G. C. Waterman; Treasurer, S. Curtis; Auditor, E. P. Prescott; Members of the Ex. Com., for three years, E. N. Fernald, S. Curtis, A. Given, G. C. Waterman. The report was accepted.

### PRINTING ESTABLISHMENT.

As a feature of our educational work the publications of our Printing Establishment were presented in brief speech by Prof. Hayes, Revs. C. F. Penney, E. W. Porter, J. L. Sinclair, W. L. Noyes, by the Agent and Editor, and by Rufus Deering, Esq., of Portland, Me. The agency of the *Star* and Sunday-school papers, as wholesome educators was illustrated, and the need of putting them into every Free Will Baptist family enforced. The reduced price of the *Star* and its facilities and purposes for increased usefulness were explained. We trust that the words spoken may be borne in mind, and that the good influence of our publications will be increased.

### LYNDON SEMINARY.

Rev. W. L. Noyes presented a resolution in behalf of the educational institution at Lyndon Center, recommending that the churches cordially receive an agent about to go among them to collect \$12,000, in order to get a donation of another \$12,000 from a gentleman in Lyndon who offers that sum on condition that the denomination raise an equal sum.

We have been gratified at the appearance of the institution here, and we wish that this movement for money might be generously responded to.

### PROF. HOWE'S ADDRESS.

The anniversary exercises of the Society were here formally resumed, and Rev. Dr. Howe, of the Bates Theological School, was introduced as the first speaker. We ask attention to his admirable address:

Christian sects heed inversely as it reads, the difficult rule, "in lowliness of mind, let each esteem other better than themselves." In the judgment of almost every one of them there is no longer any doubt which is the true and perfect church of Christ. What would follow if the denominations should respect such commands as that just quoted, any mind can see, it is more difficult to see how the sects justify their inattention to the truth of our Christian ethics; that precepts for believers are as well precepts for churches of believers. But over this we can not now linger. Other themes invite us. Yet our curiosity may be pardoned, if the remark about the way in which the various sects regard themselves makes us curious to learn how they regard other sects, and especially the one which we represent. Besides, no one can doubt that it is as profitable for churches as for individuals sometimes to cry, with Burns:

"Oh, wad some power the giftie gie us,  
To see ourselves as others see us."

It is found, however, that this song can be sung with zest, and that the revelation brought when given, can take that zest away. Portraits may be too cruelly accurate. The Free Baptist church, as painted by sects not disposed "in lowliness of mind, to esteem other better than themselves," could not appear very fair. We are probably regarded, according to my observation, by them as an obscure, poor, ignorant, unimportant body, fervent in spirit, and more generous to give many of our best people to other churches than efficient in measures to keep them at home. Whether this is a faithful picture of our face or not, it is a homely picture. After scrutinizing at it the greater part of us, I am quite sure, will shrug the shoulders, or exclaim, "An enemy hath done this." All agree that this is not the way that we wish to look. The F. B. church should present to the world a fairer visage than this. Let us inquire, then, what course ought a church to pursue when ambitious to be influential in the land, it is yet regarded by some of its contemporaries in the way just pointed out? What must it do, to give its countenance the glow of health, change weariness of lungs or limbs to strength, and make itself attractive, able to win adherents from every class of society, able to keep its rising generation within its fold, and what is higher, able to elevate, enlarge and sanctify them?

Reliance on none of the aims of the Home or Foreign Missionary Societies will ever gain this transformation. Holy work of any nature, it is true, indirectly develops Christian character; but the need, in the instance supposed, is altogether too radical for indirect remedies to reach. It can only be met by specific measures that shall go straight to the end desired. Nothing would more improve our denominational character, give honor to our name, and make our work everywhere efficient, than for this Society to adopt, and prosecute the purpose to give the best possible ministry to our Free Baptist churches.

The ministry is the strength or weakness of the church. It represents it, and fashions the church and determines its reputation. Her creed, rites, spirit, methods of labor, and utterances of truth, the ministry controls. No changes can

come to her without first beginning with it. If a people is regarded as plebeian in taste, narrow in sphere, crude or feeble in work, and as exerting a slight influence in the world, could anything more forcibly declare the importance, to that people, of securing the best possible ministry to itself?

Besides, in reason or by Scriptural law, the most skillful ministry should be given to the most needy field. Is a church poor? The poor are to have the gospel preached to them. Is it obscure? Qualities that can not be hid must be developed in it. Ignorant? Then let it be taught, and trained. In other words, let a work be done for it which no ministry is too competent to do. To transform a Christian church, by substituting excellencies for defects of character, is most difficult. Generations often go by, and it is not done. Evils are stubborn occupants. As it demanded higher statesmanship to bring Britain out of her savage state, plant her on the stable principles of order, liberty, and culture than it does to rule Britain now that it is established on these principles, so it requires higher powers in the ministry to lead a Christian people from the state in which we are "slandrously reported" to be, to their natural height of intelligence, piety and power, than are required to maintain the good estate of a church secured many generations ago.

Our reputation, as kindly shown by the sects, might be improved. They evidently think we could be a better church than we are. "Take their opinions at what ever discount, we can not avoid the conviction that the inferiority of our Zion arises, if at all, from an inadequate attention to the training of our ministry. None of our real defects are constitutional, and we do not cling to them. Improvement rather than perfection we boast of. If the F. B. church is not the best in the land, it is the expectation of her sons to make her equal to the best. Anything that contains her doctrines or her labors to obscurity they can not endure. For they see that, if our portrait, as painted by unfriendly hands, is a caricature, and our people without demonstration of its falsity allow it to hang in the gallery of the sects, giving false impressions to the public, it is a reproach to their wisdom and name. On the other hand, if the portrait is true, it is indeed a reproach if our people do not soon require a new picture to be taken. The impression of what we are, then, correct or not, demands the same course of us, and that is one with which all our desires accord, viz., to secure to our F. B. churches the very best ministry that we can.

We are, already, too long on this dangerous ground. The consciousness of every F. B. responds to these final sects that "things are not what they seem." Let us come to the facts, and assert that, judged by her merits, the F. B. church is entitled to the best possible ministry. Her record discloses traits that ought to be extended in society.

On all the questions before the country which clearly involved moral principles, the action of our church has always been consistent. No other sects in our land can point to its early history on the subjects of freedom and temperance with less reason to blush than we. For virtue, F. B. have dared to suffer loss of favor, they have not dared to lose their virtue. The blood of Christian principle flows in our veins. We may be termed poor, of mean extraction, ignorant and feeble, but we have never yet been criticised for compromising with sin, or substituting expediency for the manifest will of God.

If the representation is correct, here are qualities needed in every quarter of the United States, and here are merits in our people entitling them to a ministry inferior to no other. But not alone on this ground. Her peculiar doctrines are, her superior merits.

Separated from sects which affect a social and Christian superiority to us, we are separated, as we think, on higher and more correct views of the gospel than they hold. Our basis of doctrine is the Bible. That is the foundation of our church. At the same time we give a rational interpretation to the Scriptures. To us the revelation of our Maker in the constitution of the soul means so much that we affirm that the Bible can contain no precepts that outrage our moral instincts. Its mysteries are not absurdities. Its deep things are not depths of mud, but of clear waters reaching lower than the range of vision.

There is poetry enough in the F. B. mind to distinguish the metaphors from the plain terms of the Scriptures. If Christ says, "Unless ye eat my flesh, ye deny that he means for us to be cannibals. If we read "born of the water or the spirit" our poetical instincts preserve us from the nonsense of baptismal regeneration. Let Paul declare of Gentiles, "dead in trespasses and sins, wherein . . . ye walked," and the boldness which describes dead men as walking, does not paralyze us, nor force us to exclaim with the council of Dort, that the will guiding these lively feet is impotent to guide them into the paths of the Lord.

On the other hand, our heads are clear to see the plain truths of the Bible. From the Olivet of divine grace the trumpet of God proclaims, "Whosoever will let him come," or, catching that truth, we affirm God means what he says, and, therefore, can not secretly decree anything which makes his kindest welcome a mockery. Our views of God's benevolence we can not outrage under the plea of homage to his sovereignty. We leave the natural man where the voice of Jesus left him, free to receive or reject the election of God; free salvation by faith includes to us election by faith.

Our orthodoxy is reasonable. It is therefore liberal. Our liberality, however, is not destructive but, in the literal sense of the word, conservative. We value theoretical faith for its practical effects on character; but we are not blind to the fact that metaphysical heresy and selfishness of spirit are not mutually exclusive. The intellect may be dull to understand all the private thoughts of the first man, but keenly alive to the preciousness of Christ's love. Such errorists we fellowship, for the salvation of their souls. The spirit of Christ gives life, and, "if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." Therefore, Free Baptists usually rank above refinement of speculative theology a mind loyal in all its aims to Christ.

Those whom Christ fellowships, we can fellowship, nor think it a high virtue that we can. It is he who invites to his Supper, and it seems impertinent to us for some of his guests, to attempt to bar out others of his guests, or even to claim the highest

(Continued on fourth page.)



## S. S. Department.

## Sabbath-School Lesson.—Oct. 27.

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

(For Questions see Lesson Papers.)

## THE RICH MAN AND LAZARUS.

GOLDEN TEXT: "The wicked is driven away in his wickedness; but the righteous hath hope in his death."—Prov. 14:32.

Luke 16:19-31.

## Notes and Hints.

The object of this parable was to show to the Pharisees, in their wealth, the danger of wealth. It is not meant that it is sinful to be rich, but that riches may be the occasion of unfaithfulness to God and man.

"A certain rich man." Often called "Dives," a Latin word signifying rich. "Clothed in purple and fine linen." Purple was a royal color. The dye was obtained from a small shell-fish, on the coast of Tyre. The linen was made of flax that grew on the banks of the Nile. It made a fabric peculiarly soft and white; and hence was worn by priests, nobles and the rich. "Sumptuously." His table was loaded with delicacies and expensive viands. "Lazarus." Probably another name for the Hebrew word "Eleazar," which means "God's help." "Laid at his gate." An Oriental way of making an appeal for aid.

"Full of sores." Often the accompaniments of poverty and filth. Lazarus is represented as one of the least interesting of beings, one who, compared with Dives, would be regarded as of very little account. The result shows us not to judge of the soul in this way. "Carried by the angels." This popular view of the Jews has had much confirmation in all ages. Too often, the angels are not allowed, by our faith, to do any offices for us. Yet they are "ministering spirits" to the "heirs of salvation." "Abraham's bosom." It was the pride and boast of the Jews that Abraham was their father. He was in Paradise, all agreed. Hence, to be in his bosom was to be in Paradise. John, at the last supper, leaned on Jesus' breast. Lazarus is here represented in Paradise as reclining on the bosom of Abraham. The expression was borrowed from the custom of reclining at the table.

"Died and was buried." Burials were then, as now, often costly honors. Dives, therefore, is said to have been carried, in state, to the tomb. "And in hell he lifted up his eyes." Immediately after death, as we can determine by verse 28. The language shows as close a connection between his death and his appearance in hell, as between his death and burial. Thus the doctrine of the sleep of the dead is contrary to the Scriptures. Instead of "hell" we should read "hades," the place where all disembodied spirits are. Lazarus was in hades as well as Dives. "Being in torments." The place called hades is represented as having two states: one of joy, the other of sorrow. Lazarus was in the one, Dives in the other.

"Seth Abraham after off." This shows that they were in the same place, but in opposite conditions. Abraham was, in this sense, afar off from the rich man. "And Lazarus in his bosom." Recognition after death is so natural, that the wonder is how it could ever be doubted. Here is a proof of it.

"Father Abraham." "The only instance in Scripture of praying to saints," says Jacobus, but it is the prayer (to us) of the dead to the dead, not of the living to the dead. Hence, not a ground for the Romish dogma of invocation of the saints. "Tormented in this flame." This language is not to be taken literally. A material fire is the figure employed to represent the suffering of the wicked. Lazarus could not literally be in the bosom of Abraham. The saints are too many that would dispute with him for the honor. This vivid painting means, Lazarus was in high honor and happiness; Dives was in wretchedness and shame.

"Receivedst thy good things and likewise Lazarus evil things." Dives received riches and its rewards here; received them, rather than righteousness at the loss of them. Lazarus received poverty here, rather than riches at the loss of righteousness. Hence, their change of condition after death.

"A great gulf fixed." It is the gulf that separates sin from holiness, evil character from good character, heaven, then, from hell. Notice the fixedness of states in the next life is here suggested. "For I have five brethren." He would have others learn from his fate to be wise. "Five" means nothing peculiar. It is a specific number, and so vivid, real. Here we see that the state of those on earth is known, and is an object of solicitude to those who have left the earth.

"Moses and the prophets." The Old Testament. Attention to that would save these brethren from godless wealth and the "place of torment." "Let them hear thee." Hear, in the sense of regard. No extraordinary methods of saving need be hoped for by those who despise the gracious and ample means which God has provided.

"They will repent." Notice the dead are alive, and could re-appear to us. This is the meaning of "to rise from the dead," rather than to be brought back to being and consciousness, when out of being. This fiction sinners often cherish. "If Christ were here, I would believe him," they think. But if such hear not Christ and the apostles, they would not be per-

suaded though Christ came now, preaching repentance and faith.

**Practical Lessons.** (1) Be righteous rather than rich. (2) Trust not in riches. (3) Despise not the meaneast beggar. (4) Be warned by Dives now to love God. (5) Expect not to change the character after death.

**KEEP CLOSE TO THE TEXT.** A lesson for the day is put into our hands. God has given us that passage; let us see to it that we honor it by using it. Taking our Bibles in hand—not commentary, or lesson-book, but the very Bible—we must read the lesson carefully, study the context, look up references. The foundation of our preparation must be the careful, prolonged, loving contemplation of the very words of the lesson. Then, use what helps we will, the more the better, but subordinate to the text. Making wide excursions as we can into history, geography, illustration of every sort, let us bring everything back and insert it in the text; pin every fact, every thought, every item of our preparation to its word in the lesson. As bees fly wide and suck many flowers, but always bring the honey to one hive, so we must bring back to the text all that we elsewhere acquire and store it there.

On the other hand, if we slight the text and go at first to commentary, Bible dictionary, and the thousand and one helps which so abound, we shall be confused and staggered. Unity, concentration, application, authority are lost. And then take only the Bible in hand into the class. Let nothing appear between us and it. And let the class bring the Bible and nothing but the Bible with them. This is part of our preparation, that they have the Bible, not lesson leaf or lesson book, but the Bible, the whole Bible, and nothing but the Bible. When I come to teach a class and find they have only lesson leaves in hand I feel lost. My strength is gone.—Rev. C. A. Kitchel in Ill. Chris. Weekly.

**READING THE BIBLE.** Yet with all the many desirable ways of reading the Bible, the common way of reading it regularly and consecutively in daily portions ought not to be given up by anybody. It is important to read the Bible through in course, over and over again, year after year, from the time one is first old enough to spell out its words until the latest day of his ability to re-read them in the flesh. There is an advantage in this habit of regular Bible reading, every night and every morning, as clearly as there is in the habit of prayer at those seasons. We ought to read the Bible steadily, whether we feel like reading it or not. We ought to read every part of the Bible in its turn, even though some of it may seem the driest and most unattractive of reading. In no other way is one likely to gain and to retain a familiarity with the entire Bible, or, indeed, to gain and to retain a habit of its daily reading. If we are always picking out the passages which please us best, we limit ourselves to our present acquaintance with what are supposed to be the more attractive portions of Scripture, instead of finding, from time to time, something which greatly pleases us, in a part of the Bible where we least expected it. If, on the other hand, we exercise no choice, but read anything which strikes our eye as we open the Bible, we not only fail of any plan in reading, but we are likely to turn instinctively to some of the shorter chapters or psalms, or to fall into ruts of reading by taking a few passages over and over again.—S. S. Times.

**AN ABIDING TENDENCY.** There is an abiding tendency in human nature to make religious study a mere intellectual entertainment—to turn aside from the momentous problems of eternal destiny to curious questionings and ingenious speculation—to be ever learning without ever coming to the knowledge of the all-important truth. The temptation is ever present to the mind of the preacher and Sunday-school teacher, and of every thinking Christian, to be beguiled away from vital problems to the study of merely curious questions. Instead of pressing on in the way of life, men sit down beside the path and speculate upon inquiries suggested by objects along the roadside. The questions which immediately concern their salvation are crowded out of their minds by not absolutely improper but still profane side questions.—Ex. & Chronicle.

**A SINGULAR FACT.** It is singular that there are teachers and superintendents so unmindful of their duty as to allow scholars to come to their school and sit in their classes for months without having addressed a single word to them. We have a case in mind where a young lady attended a school four months without having been spoken to either by the superintendent or by the teacher in whose class she sat. Nothing but a love of the Sunday-school induced her to persevere in her attendance. Such coldness accounts for many absent scholars. There is a good hint in the following incident: A superintendent met a scholar who had been absent and questioned where he was. "Oh, I was over to that other school over yonder." "Do you like it better over there?" "Well, they seem to love a fellow over there," was the reply. Love is the strongest attracting and connecting power that can be used in the Sabbath-school.—Independent.

**THE SUNDAY-SCHOOL AND INFIDELITY.** Under this head, Rev. W. E. Knox contributes an article to the S. S. Times. The following is one of his points:

In the matter of timeliness. Infidelity has little power over the young. It has not undertaken to bring its doctrines down to the apprehension of children. It has established no schools for the inculcation of its cheerless lessons upon American youth. It seems as if this were beyond the limit of its daring. It may well hesitate to take our babes to its arms and pronounce a curse where Jesus pronounced a blessing. Would it not blister scoffing lips to say of infancy and childhood, "For such there is no kingdom of heaven"? Here, then, Christianity has an open and uncontested field. She is entering it as never before.

## Communications.

## CHRISTIAN REFLECTORS.

There is much in the book of the prophet Isaiah that is of a sad and somber character. We read in it of affliction, of woe, of desolation and destruction. And all these evils are spoken of as caused by sin against God. The people were told very distinctly, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isaiah 59: 2. But in close connection with such statements as this, we find the pity, the mercy, and the love of God made known. The prophet tells of a brighter day, when the people shall "fear the name of the Lord from the west, and his glory from the rising of the sun." He says also, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." And then follows an injunction, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

There are many who profess to be Christians who live in a state of darkness and uncertainty. You hear more of their doubts and fears, than of their joy in the Lord. And too often there is good reason for this state of things. When Christians neglect duty, slight privileges, love the world and the things of the world, and do not deny themselves for the sake of Jesus Christ, there is occasion for sadness and doubt. But duty and privilege both point in the opposite direction. On an occasion very pertinent to our present reasoning, Jesus Christ asked: "Can the children of the bridechamber mourn as long as the bridegroom is with them?" And the injunction to the Christians at Philippi was, "Rejoice in the Lord always, and again I say, rejoice." And a text I have already quoted from Isaiah is in the same direction, and is especially applicable to us, for we live in the time to which it refers, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

It may be said by some, that this text refers to the church, and not to individual Christians. I readily admit the first part of this statement, but not the last. The church is composed of individuals, and if on the one hand, the church is cold and indifferent, or, on the other, wide awake and active, it is in either case because more or less of the individual members of the church are in the condition indicated. I regard this text as an exhortation to individual Christians, and I think it indicates that it is the duty of every Christian to display the glory of Jesus Christ.

You are not called on to light your own little candle, and with this to seek to penetrate the surrounding darkness. You are not to display your knowledge of the Bible, to call attention to your diligence in acquiring this knowledge, nor to parade the large amount of it which you possess. You are not to exhibit your peculiar excellencies, nor to set forth your individual superiority. You are not to show your self-confidence, to make known your equanimity of mind in circumstances of difficulty, nor to let it be seen with what self-possession you can endure trials. You are not to use your own strength to demonstrate your zeal for the Lord, nor to make manifest what great things you can do. If you attempt any of these things, you can only make a miserable failure.

But you are to receive the light which God has given you in Jesus Christ, and you are to reflect it, so that others also may see it. You must be careful to remove whatever may prevent its reception by you, and also whatever may obstruct it in its passage from you to others. Did you ever visit a light-house? There is the immense burner which is to warn and direct the mariner. Behind it is the reflector which is to throw that light into the distance, that it may be seen by those interested. Now if the light is not there, the reflector can accomplish nothing, for it has no light in itself. And when the light is burning, if the reflector is dull and tarnished, it does not effect its purpose, and in a dark and cloudy night, some poor mariner may on this account miss seeing the light which ought to direct him as to his course. Hence the keepers of light-houses are very careful to keep their reflectors bright, that as soon as the lamp is lighted, the light may shine forth.

Now each Christian occupies the position of a reflector, and should display the glory of Jesus Christ. Ignorance of the Scriptures, inconsistency of conduct, want of steady confidence and trust in Christ, and neglect of Christian effort and of self-denial, are so many spots on the reflector, which will hinder the light from reaching those who need it. You must see to it that there are no such spots on you. You are to shine, for your light is come, that others may see the glory of the Lord.

And the more we realize in our hearts the love of Christ to us, the more his light will shine from us. There are wondrous stores of knowledge in the Word of God, and they are accessible to us. There are strong reasons for steady obedience to all the commands of God. There is ground for the most implicit trust in the Lord Jesus Christ, "who died for us." And there are abundant inducements to activity in the service of Jesus Christ, and to the practice of self-denial in the discharge of that service. Let us always remember the statement and injunction of the Bible, "Ye are not your own, for ye are bought

with a price, therefore glorify God in your body, and in your spirit, which are God's." Let us keep before us the words of Jesus Christ, "Ye are the light of the world," and forget not the exhortation by the prophet Isaiah, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." W. H.

## "WERE I A YOUNG MINISTER."

BY REV. H. WHITCHER.

Under this caption, I read last week, Bro. Waterman's article with great interest, and I wish to say amen to every word he uttered; and I would especially emphasize the point of obtaining a thorough, i. e., a classic and college education, and a thorough drill in theology. These qualifications I would get through some means at any rate. The time has come when the church must have, and will have, a learned ministry! An illiterate ministry has had its day.

This I do not say as a literary man, as all well know; but as one feeling very deeply the great need of a college drill of mind. Were I a young man, as I was 50 years ago, I would go through college if I had to crawl through on my hands and knees, or beg my bread, as did Luther. Young men, I beg of you, do not cut across lots to get into the ministry, for I veritably believe, most men can accomplish more in twenty years, with a full qualification in scientific drill, than in forty years with a defective training. As an old man, after fifty years of experience in the ministry, I now advise all our young ministers to obtain the most thorough education that is within their power, and then make the best use of it possible in converting and saving souls.

But I wish to add a few points more to Bro. W.'s items. (1) Were I a young minister I would be very careful about choosing a wife, so as not to be crippled in my ministry, as many are, by having a millstone around my neck, in an unsuitable companion. Many are very careless and unwise in their choice of a helpmeet, and get a hindrance-meet instead. Many are only half the ministers they would be if their wives were calculated for their positions. (2) Were I a young minister, I would not seek or accept a very high position in a very popular city, at first; but would prefer a less conspicuous place, and rise as my real worth and merits became known, and made way for me. Too much responsibility has killed many a young man who would have lived years longer, and by degrees would have become able to live and bear such burdens, by a few years of experience in moderate fields. Don't try to strike twice the first time. Better to go up, than to go down! (3) Were I a young minister, as I once was, I would be a little more careful about appearing forward, and wishing to be promoted, in the presence of the older and more experienced men; lest I should seem to feel my consequence. Old men are apt to be sensitive (too much so) under certain provocations. At any rate, I would respect age.

Finally, were I a young minister, I would always make the very best preparation possible to preach on all occasions, and especially on Quarterly and Yearly Meetings, and other public occasions; as on such extra occasions something more than common is expected. Oh, how disgusted I have been with little talk, and common-place things at such times, called preaching! The very best that can be done will be poor enough any way.

## REV. I. Z. HANING.

By the death of Rev. I. Z. Haning, at his home in Rio Grande, Sept. 27, 1878, the denomination lost one of the most faithful and efficient laborers within its limits. His disease, rheumatism of the heart, was rapid in its work, and with but little warning struck him down in the prime of his usefulness, in the vigor of his ripened manhood. He was at the time of his death one of the Trustees of Hillsdale College, Pres. of the Trustees of Atwood Institute, and Pres. of Trustees of Rio Grande College. His great interest in educational work was ever a prominent characteristic. The two latter institutions owe their existence to his instrumentality, as it was through his influence that those who endowed them were converted; and he assisted to direct their Christian benevolence to the establishment of additional means of mental and moral improvement, culminating in the splendid gift to the denomination, of Rio Grande College. Since the first step taken in the execution of their purpose, his counsel has been one of the chief reliances in the prosecution of the enterprise.

His interest in educational work has always been a prominent characteristic, and Rio Grande College was the special object of his care and solicitude during his last days. His management of the various perplexities and obstacles incident to such a work has well exhibited that sound judgment for which he was especially distinguished, which has caused his opinion to be influential and sought for.

During the last few weeks he has greatly interested himself in the cause of missions, and has been one of the moving causes of the revival of missionary interests which has of late taken place in the churches of Ohio. He labored efficiently in this direction at the last session of the Ohio River Y. M., when it voted to become responsible for the support of one missionary in India. Also, he worked for the same cause at the recent annual meeting of the Ohio State F. B. As-

sociation in recognition of his services and ability made him its President.

The last time he preached was at Rio Grande, Sunday, Sept. 15. One of his sermons on that day was an earnest argumentative appeal on the subject of missions, which resulted in the raising of a considerable sum in money and pledges. From memoranda covering the greater part of his ministry, it is safe to estimate that he baptized twelve hundred persons and very likely the number is larger. Some of these have themselves become worthy members of the ministry.

The funeral services were held in the college chapel at Rio Grande. The sermon was preached by Rev. H. J. Carr from the text, "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Feeling remarks were also made by Rev. B. V. Tewksbury, who was converted under Bro. Haning's labors, when, as he expressed it, "it seemed as though no other influence would have reached him." Rev. Mr. Howe, Presbyterian, for many years a friend in Christ of Bro. Haning, participated in the exercises, and spoke of the occasion as one where denominational lines and prejudices disappeared. The services were very largely attended. Many tears were shed. Many felt that they had lost a sympathetic, personal friend and counselor. But most heavily must the loss fall upon his bereaved family, his wife, two daughters who are in college, and a younger son. When his co-workers think of the four churches accustomed to look for guidance to him, and of the important denominational interests in Southern Ohio, of which he seemed to be the main-stay, they look to the future with some degree of apprehension lest the cause of God within the limits of the Ohio River Y. M. should suffer loss.

May God so overrule by increasing the efficiency of the laborers who are left, and by raising up new ones, as to provide for this emergency.

A. A. MOULTON.

## AN "EAGLE POINT" FOR THE SOUL.

During our visit to the Yosemite Valley, last summer, we lodged at an inn that fronted a majestic cliff. The perpendicular wall of granite towered up more than three thousand feet. Upon one of the peaks of this cliff floated a white flag. It was the first object which caught the rays of the morning sun. That signal-flag marks "Eagle Point," one of the loftiest observatories which overlooks the wonderful Yosemite. And that flag floated both as a challenge and a guide to those of us who were in the deep valley beneath. It seemed to say: "Come up hither, and ye shall see wondrous things." Accepting the challenge, one party after another mounted their ponies, and, picking their toilsome way along the dizzy ledges on the side of the precipice, they made a four-hours' climb to the tip-top point, whence they viewed all the glories of the Sierra Nevada.

In the spiritual life there is an "Eagle Point." It is the mark for the prize for the high calling of God in Christ Jesus. The ensign that floats there bears on it the divinely-inspired command: "Seek those things which are above." Before the eye of every young convert, yea, of every believer, this signal is flying. It is the divine challenge, invitation, and incentive to a higher, purer, holier life. That signal sends down the double invitation to look higher and to live higher.

It is not to foster pride or self-seeking that our Lord hoists this command to all his disciples. There is a world-wide difference between the "high look" of sinful pride and the high look which the humblest believer should fix on the attainments to be made and the glory to be revealed. Too many new converts sit down contented with the fact that they are converted. Born into the kingdom, they are satisfied to remain babies or dwarfs. To "make a profession" seems to be about the beginning and the end of their religion. They have no spiritual ambition to get beyond their alphabet; and the church of Christ gains very little more than their useless, uncreditable names on its muster-rolls. Such people are the cumberers of the vineyard, the drones in the hive, the laggards on the march, ever ready to desert to the enemy. If they are ever admitted to heaven, at last, it will be an amazing condescension of divine grace.

To make these "dead-and-alive" professors feel the disgrace of their low estate, and to arouse in them a holy ambition is the first work needed. There must be a higher longing, even before there is any attempt at higher living. No artist ever attains to eminence who is perfectly satisfied with the first picture which he hangs in an exhibition room. The Christian who is satisfied with himself is the very one over whom the Spirit grieves and of whom the Master is ashamed. Until the formal and feeble professor becomes ashamed of himself, there is small hope that he will "seek the things which are above."

But, granting that a formal believer has begun to feel his sin and his shame, what is he to do? He must lay aside every weight and the sin which doth most easily beset him. No traveler reaches Eagle Point who is overloaded with luggage. No Christian attains to the higher life while he is overlaid with constant worries about this world, or while he is attempting to carry his cherished sins

along with him or while he is hamstrung with unbelief. Repentance is the first process. An inquiry-meeting filled with penitent professors, crying, "What shall we do to be saved from our wretched worldliness and unbelief and backslidings?" would be the most hopeful sign of a revival in all our churches. He that thus humbly himself before God may expect to be exalted toward his favor and to a higher life.

Penitence and confession are not enough. A baptism of the quickening, purifying Holy Spirit must be sought. Simon Peter was a very crude, ignorant, and inconstant disciple until he received the gift of the Holy Ghost. What a different man he was when that Divine Spirit's searching, quickening power came upon him! No more vain boasting, no more falsehood and poltroonery; no more denials of his Master. He was a re-converted man; an enlarged, enriched and elevated soul, that had laid hold of the staff of faith and pushed upward on the rugged path of duty, until he became one of the foremost leaders of Christ's flock. As we saw, last summer, the line of tourists picking their upward way along the ledges of the Yosemite cliff, so we seem to behold Peter as he calls out to his comrades: "Gird up the loins of your mind; be sober and hope to the end! He who hath called us is holy, so let us be holy in all manner of conversation." Alongside of the fisherman apostle I see another one, full of all holy aspirations, who cries out: "I have not yet attained, neither am I already perfect. But this one thing I do; I press toward the mark for the prize of the high calling of God in Christ Jesus!"—Dr. Cuyler in Independent.

## NOW AND THEN.

The General Baptist Herald thinks that the facts will not warrant the statement that the world is growing better. Whatever may be the opinion of our readers, we think they will agree with us, that it is no time for Christians to sleep; that the great command to go and preach the gospel has a literal significance at home as well as in foreign lands. Are all the churches going out and preaching Christ and him crucified to the people of their own town, village or city? Too many are satisfied with saying to the unsaved, "Come, we have built a church and we have our regular services, come and receive the gospel." Christ said, "Go." But here is a part of the article referred to:

"The time was in our recollection when the ministers of the gospel were respected, loved, and well supported. Such, as a rule, is not the case now. The minister now is looked upon, at least by many, with suspicion and held as a drone in society; in fact, a useless member whose occupation is gone, or at least whose services are not needed, or can be dispensed with. Should the world continue to retrograde in the same proportion for a few years longer, the pulpit will be deserted. The small pittance that may be paid to the minister, as a rule, is paid grudgingly. In fact, we make the assertion that out of every ten dollars paid for his support, not more than one dollar goes as a free-will offering, for the especial purpose of forwarding the cause of Christ. Some give because they are members of the church and perhaps feel that their position in society demands it.

Others give to advertise their business, and others because it has been a custom to pay something, and they feel that they are compelled to, or their standing in society will be injured. The minister gets but a pittance in proportion to what he should secure.

This shows to our mind conclusively that religion and God's ministers are falling into disrepute with the masses of the people, and Christians are much to blame for it. This want of respect for the minister of the gospel is not confined to the outside world, nor to the General Baptist denomination, as many of the Methodist ministers are retiring from the fact that they are compelled to find some other occupation that their families may be fed and clothed. Should ministers continue to be treated in this way, many more will desert the pulpit and their places will remain vacant, as the young men of the rising generation will shun a profession that offers poverty, and we might say disgrace, as it has almost reached that point now, in many places.

If the world is not growing more wicked every year, why these great changes? Can it be said by any Christian that they are for the better, or a sign of better times? The Christians of America have departed from the religion of their fathers, and, as the children of Israel, are worshipping golden calves. We can not expect better times, or a return to the good old times, until the church of Christ purifies herself, and people who profess Christianity prove themselves to be Christians indeed.

## AN UNELECTED PASTOR.

Sometimes when a congregation is called to select a new pastor it spends many months in hearing candidates and does not seem prepared to unite on any one. According to the law governing the Church of Scotland there is a check on such a people. If a congregation is unable within a specified time to make choice of a minister the Presbytery can appoint one for it. This has just been done in the case of the Abbey Church, Paisley, and the congregation has appealed to a court of law to prevent his induction into the charge. It is rather harsh discipline but some churches would be better off if some one, besides themselves, made choice for them.—Baptist Weekly.



## Selections.

## THE BLISS OF LIFE.

For life—the glorious life—  
I thank Thee, Father!  
Just to live and breathe and move,  
To smell the fragrant flowers,  
To hear the cool wind's whispers in my ear,  
To see the sunshine, ling'ring far and near,  
To feel within the sense and power of life,  
Is such extreme and exquisite delight!

That I live, O God,  
I thank Thee!  
For life—eternal life—  
I thank Thee, Father!  
The consciousness within my soul  
Of my Redeemer's love,  
The knowledge that He gave His life for me,  
The faith that now He intercedes for me,  
The hope that shines all radiant in my heart,  
To me such sweet and precious joys impart!  
That I shall live, O God,  
I thank Thee!  
—Northern Christian Advocate.

## A MATTER OF LIFE AND DEATH.

Not many years ago there lived in a large city in Holland, a Jewish doctor who, like Paul, had lived a Pharisee. Like Paul, too, he had been a Pharisee, turned from darkness unto light, and from the power of Satan to God; and, like Paul, his heart's desire and prayer for God for Israel was that they might be saved.

With this object the doctor went day after day into the part of the city inhabited by the lowest class of Jews, and from house to house did he preach and teach Jesus Christ. In reaching this suburb he had to pass the magnificent house of a rich Jewish merchant, who had a house of business also in a mercantile part of the city.

It had often happened to the doctor to pass this house; but it was not until he had done so many times that a new thought struck him. Why was it that he was ready to go day after day and speak of the Lord Jesus to the poor Jews in the back streets, and yet he had never felt how accountable he was to God for making Christ known to the rich Jew in the great house? The doctor was not one of those who could assent to a matter as being right, without at once proceeding to act upon his conviction.

He knew that the merchant was often engaged in the city till a late hour, and he therefore determined to call upon him one evening at about ten o'clock, thinking that by that time he would be sure to find him at home. He was surprised at being at once admitted and shown up stairs, just as though he had been expected. But this was explained when he was ushered suddenly into a large ball room, already filled with company. The music was playing and the dancing had begun. The appearance of the little doctor, so unlike the rest of the company, caused many eyes to be fixed upon him. He at once made out the master of the house and, advancing towards him, apologized for his untimely visit.

"I was not aware," said he, "that you were engaged this evening," but as I have called upon a matter of great importance, I would ask if you would kindly appoint a time when I may call again without inconvenience to you."

"Certainly," replied the merchant. "May I ask if the business is pressing?"

"It is a matter of life and death," replied the doctor. "I will call again at your earliest convenience."

"Allow me to ask one more question," said the merchant. "Whom does the business concern?"

"It concerns the Lord Jesus Christ, Jesus of Nazareth," replied the honest doctor. "It is concerning him and him only, that I came to speak to you, and I am glad that you will kindly allow me the opportunity of doing so another day."

"Stay," said the merchant, with a strange expression of joy and astonishment. "This is wonderful," he continued, now speaking so as to be heard by the doctor only. "My friend, I have been miserable for many months past. How or why I know not; but one thought has continually haunted me by day and by night. Whether in business or at home, it has never been absent from my mind. I have tried to put it from me, but I could not. It is a thought which left me no peace, and it was this: 'Who and what was Jesus of Nazareth?' I have asked God in his mercy to help me, and to send me some one who could speak to me, and tell me the truth about this great question. Now he has heard my prayer. I can not let you go. There is no time like the present."

Then calling the music to stop, the merchant addressed his astonished visitors—"This gentleman," he said, "has kindly come to speak to us on a matter of great importance—a matter in which each one of us is personally concerned. May I ask you to take your seats, and to give him your attention? And you, dear sir," he said to the doctor, "will you now speak fully and plainly. Tell us all you have to say, and keep back nothing."

And at once, standing in the middle of the ball room, the doctor began to preach that wonderful gospel of God concerning his Son, which is indeed the power of God unto salvation to every one that believeth.

It was not long after this memorable evening that the merchant made a public confession of Christ, and remained a consistent believer, helping forward the gospel he had once blasphemed. I can not now remember whether others in the ball room also received the truth into their hearts. It is my impression that some of them did; but as this story is strictly true, it is well to add nothing which is on doubtful authority.

And now, reader, what are your thoughts of it? Was the earnest doctor wrong, or right, in his characterizing this as a matter of life and death? And if it was so for this man and his guests, what is it for you?—Word of Life.

## "EVERYBODY IS GOING."

Such was the headline of a poster which my eye caught on the street the other day. The majority of people, I reflected, would need no invitation, further than this, to go on an excursion; for most folks love to go with the crowd, to mix with it, and to feel in so mixing that they are doing a fashionable thing. He who had those words placed on the poster was undoubtedly a "good fellow"—one of the everybodyed himself. He knew well enough that such an announcement would bring together hundreds of people.

Other men, in other lines of enterprise, understand this equally well, and make their understanding a matter of personal pecuniary advantage. Where, for in-

stance, do we not see in the newspapers such advertisement headings as, "They All Do It"? Everybody goes to Jones & Smith's for Groceries; "Crowded Night and Day, and Still They Come!" "Everybody Buys It—Latest and Best Book of the Age!"

So many poor fools, young and old alike, stand agape to read what "everybody" is doing, that it is not at all strange that "everybody" goes to this and that place.

Who chooses to buy of a small grocer? Who doesn't think it "beneath" him or her to go on a picnic excursion with a small party? On the contrary, it must be in most cases the crowded place and the "everybody" party.

Now, consider the moral tendency of this sort of action. "Everybody" smokes—therefore, how many smoke; "everybody" plays cards—therefore, how many play cards; "everybody" goes to the theater—therefore, how many hot-blooded, crazy young fellows go to the theater, and how many girls go with them; "everybody" drinks, swears, goes everywhere, and "isn't afraid" to go, either!—therefore, how many an awful being must do and be all these things. Oh, for here and there one satisfied to be a nobody! not to know the crowd, or, knowing it, not wanting to go with it; one satisfied to be himself, even if a nobody, and not acting the part of "everybody."

The thing that everybody does is very apt to be wrong; the way of evil is broad, and has many travelers; the way of good—how narrow, and how hard the walking, and how few the walkers!

Clearly, there is one place to which "everybody" is not "going!"—E. R. Champlin, in N. Y. Observer.

## CHRISTIAN LIFE AND WORK.

A religious life is more than a mere profession of faith or an initiation into some church or religious society, however orthodox it may be. It strikes its roots into hidden depths, and unless there be something about it unseen by men and known only to God, it is far from being what it should be. It is not enough for persons to purchase a new Bible, learn a few Scriptures from a slip of paper or a text book, and talk and chatter, and think they are doing Christian work. He who really lives the Christian life and works the work of God, has a deeper hold upon eternal things. Those whose ideas touch only the surface, are like the morning cloud and the early dew that goeth away. They have never known true soul-hunger and thirst, nor have they tasted the living bread and the living water. They know nothing of godly sorrow, nor yet of godly joy. They have never felt the blackness of the horrible pit, nor do they know the gladness of singing the new song, secure upon the rock. They have never felt the anguish of crucifixion with Christ, nor the birthpangs of the better life. They have never rid themselves of their conceived emptiness, nor come to God and his Word that they might be filled. Having never known their own weakness and insufficiency, they have failed to gain the everlasting strength of God. Our Lord who loves us seeks to win us from such shallow emptiness of spirit, and to bring us to be partakers of his own glorious life, and enable us to comprehend with all saints the height, and depth, and length, and breadth of the love of God which passeth knowledge.—The Christian.

## MINOR SELECTIONS.

**Bishop Cox on the Establishment.**  
Bishop Cox, of Western New York, spoke to the Diocesan Council the other day of his recent visit to England, and of his impressions of the Established Church. He said: "I am greatly encouraged by what I have seen of the growth and progress of the church in England since I last visited it in 1870. The changes are very marked, and generally for the better. The Church of England is a very great and powerful clearing of the national life; it is everywhere felt, like the air, even when unobserved; it is so bound up with all that is English that I do not see how it can be severed from its old relations with the State, except by a revolution in which England itself must perish. It will be England no longer when the church ceases to be what it has ever been in the history of the past. I do not think it so probable as I did that the revolution will come in our time. For England's sake, I trust not; yet for the church's sake we, in America, can feel no apprehensions; we know how much better it is for us that we enjoy an entire freedom of action, for the loss of which no nursing care of Princes would be any compensation."

## Substitutes for Christianity.

The proposed substitutes for Christianity which are so frequently offered, remind us of a case in France in the time of Talleyrand, who, though by no means a Christian, was not devoid of shrewdness, keenness, wit and common sense. One of Rousseau's disciples, Monsieur Lepaux, proposed to invent a new religion, for the advantage and glory of the French nation which had outgrown Christianity. His success was not encouraging, and he sought counsel of the astute old statesman concerning it. Talleyrand replied, "I am not surprised at the difficulty you experience. It is not easy to get a new religion accepted, but I will make a suggestion to you. I recommend you to be crucified, and to rise again on the third day." There seems to be light in this direction, and if the theorists who are filling all ears with their delusive babble, and confusing men with mere guess-work and assertion would try this plan, impartial persons would very soon be able to compare the claims of their respective theories with those of the gospel of Jesus Christ.—The Christian.

## "Come unto Me."

Some of you lack courage; you are not brave enough in the war you are waging morally. You do not feel able to cope with Satan—Satan in his enticements, temptations and seductions of every day life—and what you need is courage; that brave, fearless disposition of soul which braves evil as if able to overcome it and trample it under its feet; and the Christ is saying to you through me, just at this moment of time: "Come ye who are spiritually faint; ye who are not brave enough to fight your appetites and your passions, the seductions of the world, the enticing lip and the frowns of your sinful favorites. Come to my courage; to my inner bravery of soul; to my dauntless resolution; to my faith in holiness which made me able to face with boldness the enticements of Satan, and to continue in the divinely-appointed path of my mission, although I wall-

knew that the path led me directly to my crucifixion."—W. H. H. Murray.

## Candidating.

It is not easy to find the right man for a pastor, but one reason is that most churches do not go to work in the right way. As a rule they select their best men for the work on the committee, but these men themselves have frequently given little careful thought to the matter, and have no clear idea as to the best method of procedure. The people, of course, want a "smart" man, and so do the committee. They do not intend to be satisfied with fair ability—not they. They must have a "smart" man; which in very many cases means a man who is not well balanced, a man who possesses certain desirable qualities in a marked degree, but is seriously deficient in other qualities equally or more important. This we believe to be a perfectly fair statement, and not overdrawn in the least.—Congregationalist.

## Changing One's Mind.

But the man who never changes his mind is of little use to society. The progress of events must soon leave him in the lurch. Whether in religion, or politics, or general knowledge, one always has something new to learn; and new facts must bring new opinions in their train. Even Christianity, which can never change, gives room for growth in man's perceptions of its truth and beauty. Not all the wisdom of the nineteen Christian centuries has exhausted the treasures of the books of the Bible. The archeologist's hammer and the metaphysician's lamp constantly bring to light some unexpected Spiritual beauty, or some divine law as yet too little heeded. Thus, in the most reverent way, a Christian church or a Christian man may change a religious opinion. A candid and fair-minded person is always ready to change his mind, even though he never sees any reason for so doing.—S. S. Times.

## The Divine Comfort.

In truth, this word Comforter, sacred as it is by many associations, is hardly adequate to mirror the full meaning of the original which it translates. A paraclete is one who is called to another's aid. The Comforter, or Paraclete, is the name which God has given to himself as the Present Help in every time of trouble. Yet even our English word Comforter is far more significant than we are perhaps wont to think. Comfort is more than consolation. Consolation assuages our sorrow; comfort makes us strong to bear it, triumphant in it, conquerors and more than conquerors over it. Consolation wipes all tears from our eyes after the sorrow; comfort makes us glory even in the midst of the sorrow. To comfort is to make strong with one's presence; and this is what he does who has given to himself no more sacred name than that of the Comforter.—Christian Union.

## A Short Sermon.

"The love of Christ which passeth knowledge," Eph. 3:19.  
Yes, it passeth knowledge; it passeth all power of language; it passeth all possibility of illustration. A child throws his arms around his mother's neck, and laying out all his strength, says, "There; I love you all that!" A boy and his sister mounted their ponies, and the little son said to his father, "Good-bye, papa, I love you thirty miles long!" The little sister quickly added: "Good-bye, papa, you will never ride to the end of my love!" Oh, the love of Jesus; it is without limitation, "it passeth knowledge."—H. Y. Rush.

## Polygamy in Hymnary.

We lose enormously by permitting polygamy in our hymnary. It is one of the genuine elements of the Gospel songs that every musical strain is associated with a particular set of words, a definite idea. Were I a chorister, I would never allow "Coronation" to be sung to anything but "All hail the power of Jesus' name," and so on in other cases. Not but that other words might fit the tune just as well; but so long as words and music both mean the same thing and go together the hymn gains very much in power.—W. S. B. Matthews in Independent.

## Uses of Adversity.

If none were sick and none were sad,  
What service could we render?  
I think if we were always glad  
We scarcely could be tender.  
Did our beloved never need  
Our patient ministrations,  
Earth would grow cold, and miss, indeed,  
Its sweetest consolation.

If sorrow never claimed our heart,  
And every wish were granted,  
Patience would die and hope depart—  
Life would be desecrated.

We know of no other way by which to keep the love of the world out of our heart, than to keep in our hearts the love of God; and no other way by which to keep our hearts in the love of God, than building ourselves upon our most holy faith. That denial of the world which is not possible to him that dissents from the Gospel testimony, is possible, even as all things are possible, to him that believeth. To try this without faith, is to work without the right tool or the right instrument. But faith worketh by love; and the way of expelling from the heart the love which transgresseth the law, is to admit into its receptacle the love which fulfilleth the law.—Chalmers.

Lord! what a change within us, one short hour  
Spent in thy presence, will prevail to make!  
We kneel; how weak! we rise; how full of power!  
Why should we then be overcome with care,  
Or ever weak, or ever heartless be,  
Anxious, or troubled, when with us is prayer,  
And joy and strength and courage are with Thee.  
—Trench.

The grace to receive an apology or confession with a cordial welcome and a quick effacement of the wrong is a grace as beautiful as it is unhappily rare. But to be without it is to be lacking in the essential of Christlikeness. To possess it is more important than to subscribe to any article of theology or to submit to any rite of the church.—Christian Union.

All are bigots who limit the Divine within the boundaries of their present knowledge.—Margaret Fuller.

We are not likely to have a legal Sabbath if we have no Christian Sabbath.—Watchman.

If you ever do anything for God and humanity, you may as well make up your mind to do it in the face of obstacles and in spite of them.—Zion's Herald.

## RELIGIOUS MISCELLANY.

Rev. Dr. R. A. McAyeal of Oskaloosa, Iowa, has received a call to the United Presbyterian church of Lawrence, Mass.

The Presbyterian Board of Home Missions expended upon their work in New Mexico last year \$13,000.

Peter's Pence is coming in so meagerly at the Vatican, compared with the times of Pius, as to cause no little concern at Rome.

The colored Cumberland Presbyterian church has two Synods and twelve Presbyteries with 200 ministers, including licentiates and 80,000 members.

The Reformed Episcopal church building in London, where Bishop Gregg ministers, has a large baptistry for the accommodation of such as desire immersion.

The Iowa Methodist Conference reports 21,197 members and probationers, with 1,264 churches and 152 local preachers.

Mr. F. H. Winston has inserted a beautiful stained glass window into St. James Episcopal church, Chicago, in memory of three children who have died.

The Wesleyans in Great Britain make class-meetings the test, and count as members only those who attend these means of grace.

Miss Mary B. Palmer, formerly a teacher in the South Hadley (Mass.) schools, has sailed for Africa, where she will spend her days as a missionary.

The Lutherans have in Illinois 345 ministers, 350 churches, and 30,000 communicants, which are divided into ten Synods.

St. Louis has 176 churches, of which 42 are Catholic, 26 Presbyterian, 26 Methodist, 18 Baptist, 16 Episcopal, 13 Lutheran, 4 Congregational, and 3 Unitarian.

William Gibson of Jamestown, Pa., has given \$1,000 to be used by missionaries of the United Presbyterian church, in circulating the Scriptures among the Arabic-speaking people of the East.

In a population of 2,000,000 in Texas, there are about 260,000 church members. Of these 92,000 are Baptists, 109,000 are Methodists, 31,000 are Presbyterians, 11,000 are Campbellites, 50,000 are Lutherans, and 10,000 are Catholics.

A native Christian in Beyrout was lately murdered by three Mussulmans, which created great popular commotion. The body was paraded through the streets by the Christians, and many scenes of violence ensued which the authorities were powerless to suppress.

The Catholic Review estimates the contributions of American and British Christians to foreign missions at \$6,000,000 a year, and those of Catholics at \$1,200,000, of which it says only about \$33,000 are given by the 7,000,000 Catholics in the United States.

The Southern Methodist Publishing House has long been embarrassed with a heavy debt. It has now been determined, after all plans having proved ineffectual, to attempt to fund the debt in 4 per cent. bonds, amounting to \$300,000. In case the amount is not raised by May, 1879, the Book Committee state that there will be no alternative left but to surrender the property to the Trustees under present mortgages, to be sold by them for the benefit of the holders of the bonds, and leave the remainder of the debt, which will be large, to be paid by the church when and in such manner as the General Conference may provide.—N. Y. Times.

The first 400 children admitted to Mr. Spurgeon's orphanage in London were divided as follows respecting religious belief: Church of England, 124; Baptist, 93; Congregational, 47; Wesleyan, 44; Presbyterian, 9; Roman Catholic, 2; Plymouth Brethren, 2; not specified, 79.

The Evangelical Association, a body of German Methodists, reports the following statistics for 1878: Itinerant ministers, 846—increase, 18; local preachers, 563—increase, 23; members, 107,732—increase, 2,719; children baptized, 7,143—decrease, 168; adults baptized, 1,860—decrease, 36; churches, 1,422 1-3—decrease, 68; probable value, \$3,226,003.

## ADVERTISEMENTS.

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BROCK'S BELL FOUNDRY,  
Bells of Pure Copper and Iron,  
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Salary. Salesman wanted to sell our goods. Address S. A. GRANT & CO., 2, 5 & 6 Jones St., Cincinnati, O.

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Many of our best citizens inform us that Dr. H. A. LAMB, 337 Congress St., Portland, Me., never fails in the cure of the severest forms of Erysipelas, Rheumatism, and all forms of scrofula, and all diseases of the Skin. 193

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A Clear and Concise History of All Nations Commencing with the Earliest Periods, and ending with the most recent Important Events, including The Russo-Turkish War, the Administration of President Hayes, &c. &c. &c. Low price, quick sales, extra terms. Address J. C. McCurdy & Co., Philadelphia, Pa. 1912

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**Scales for Sale.**  
Two of **Fairbanks' Scales** have been used in this office, one which we will sell. No. 8 on Trucks, will weigh 2000 lbs. Or No. 11 will weigh 400 lbs. D. STEWART, Dover, N. H.

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THE GREAT  
PAIN DESTROYER AND SPECIFIC  
FOR INFLAMMATORY DISEASES  
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**Rheumatism.** No other known ever performed such wonderful cures of this distressing disease in its various forms. Sufferers who have tried everything else without relief, curely upon being cured by using Pond's Extract.

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**Hemorrhages.** For stanching external or internal, it is always reliable, and is used by Physicians of all schools with certainty of success. For bleeding of the lungs it is invaluable. Our Nasal and Female Syringes and Inhalers are material aids in cases of internal bleeding.

**Diphtheria and Sore Throat.** Used as a gargle and also in the early stages of the disease it will surely control and cure them. Do not delay trying it on appearance of first symptoms of these dangerous diseases.

**Catarrh.** The Extract is the only specific for this prevalent and distressing complaint; quickly relieves colic in the head, &c. Our Nasal Syringe is of essential service in these cases.

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## I AM ONE WHO WAS CURED OF CONSUMPTION.

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Messrs. Craddock & Co.:  
GENTLEMEN:—Please send me twelve bottles of **Cannabis Indica**, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of **CONSUMPTION**, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully,  
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Dr. H. James' **CANNABIS INDICA**, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of **Consumption, Bronchitis, and Asthma.**

We now inform the public that we have made the importation of this article into the United States our specialty, and that in future the afflicted can obtain these remedies at all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf of an old and experienced chemist (said chemist being a native), we know that we have the genuine article.

**IN ALL ITS PURITY AND PERFECTION** and feel that we are entitled to credence when we say that **Cannabis Indica** will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing **Consumption, Bronchitis, and Asthma.**

Instead of devoting a column to the merits of this strange and wonderful plant, remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show:

GAYOSO, PEMISCOT, MO., Nov. 18, 1877.  
Messrs. Craddock & Co.:  
GENTLEMEN:—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals.

Previous to using the **Cannabis Indica**, I had used all the medicines usually prescribed in my son's case (**CONSUMPTION**). I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D.

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GENTS:—Please send me three bottles **Cannabis Indica**, box of Pills and pot of Ointment. Mother has been suffering with **BRONCHITIS** for twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief. Respectfully yours,  
JANE A. ASHBROOK.

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GENTLEMEN:—I have just seen your advertisement in my paper; I know all about the **Cannabis Indica**. Fifteen years ago it cured my daughter of the **ASTHMA**; she had it very bad for several years, and was perfectly cured, and I used to keep the medicine on hand to accommodate my friends. I have taken a cold lately, and as I am fearful of it settling on my lungs, you will please send me a \$9 box of your medicine. Respectfully,  
JACOB TROUT.

**THERE IS NOT A SINGLE SYMPTOM** of Consumption that this remedy will not dispel, and it will break a fresh cold in twenty-four hours. Ask your druggist for **DR. JAMES' CANNABIS INDICA**, and if they fail you, send to us direct. One bottle will satisfy the most skeptical. \$2 per bottle, or three bottles for \$6. Pills and Ointment, 25c. each. Address, J. V. J. L., CRADDOCK & CO., 1032 Race St., Philadelphia, N. B.—CIRCULARS FREE.

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**NEW HAMPTON INSTITUTION.**—Six regular courses for both sexes. Four terms of ten weeks each. Commercial College. Cheapness of cost of any in New England. Spring term begins Monday, Jan. 28, 1878. Summer term begins Monday, April 15, and closes Thursday, June 20, 1878. Fall term begins Monday, Aug. 26. Send for Circular and Circular to Rev. A. B. MERRIFIELD, Ph. D. Principal, New Hampton, N. H., July 23, 1877.

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**BATES COLLEGE THEOLOGICAL SCHOOL.**—For further information address the President,



[Continued from first page.]

seats at his table. This reasonable Christian orthodoxy, instinct with the spirit of Jesus and loyal to his truth, which is not the least of our denominational characteristics, ought not to be merely shut up in volumes on the shelves of libraries, or be advertised in our articles of faith. All our churches should ring with it. The ablest minds that we can command ought to be trained in all the arts of persuasive speech, and sent out to fill the ears of men with these sublime truths.

Is not free communion as worthy of able advocacy as close communion? The impartial love of God as the chilling dogma of Calvin? What faculty compels any among us to think that the F. B. church must have an inferior ministry and quietly accept in our land the place of an inferior? That suggestion all our churches from Maine to Minnesota, with one voice, repudiate. The reverse side of that repudiation is the claim that we are worthy of something better. But this brings us to the necessity of another declaration from which some shrink, that we are worthy of and should aim to have a ministry second to none in the land.

Other considerations call on us to adopt no wise a policy. This may be noticed: the danger to our future from the sectarian competition which we everywhere meet. Call this rivalry healthful if you will; claim that it forces every church to be energetic and progressive; take the ground that it is the application in religion of the law of the survival of the fittest, apologize for it on any plea; you do only the more urgently press on us the importance of our doing our best. For the rivalry remains, and without earnestness of effort, Free Baptists will be like grains of wheat between the millstones.

The laymen of our churches, to a wide extent, both in the city and in the country, are availing themselves of modern means of culture. Music, art, travel, periodicals, literature, libraries and schools are, by no small number of our people, subsidized to the end of personal cultivation.

This is especially true of the rising generation in our churches. It is needless to pause over the superior advantages which they enjoy, compared with those of two generations ago; or over the cheering fact that under the direct influence of our denominational schools, the social or esthetic condition of F. B. homes is constantly improving. Here is something worthy of our warmest congratulations. Here, too, is our peril. For, pause in the midst of your congratulations, and ask what is the prospect of keeping under our flag the rising or the next generation of Free Baptists? Is the Free Baptist pulpit to be up to that standard of learning and piety necessary to hold cultivated minds? It is as sure as anything can be that such minds will not to any extent remain in a church which does not as well gratify their tastes as proclaim their creed.

In proof of this, look at the in the congregations of competing denominations multitudes of men and women may even now be found who would not challenge a single article of our faith. Why are they not in our congregations? Their tastes are better gratified where they are. For no other reason than this, our churches have already repeatedly been weakened, or those of our neighbors been improved. The loss of promising young men and women and of influential families is one of the first causes of that obscurity to which it is alleged we are shut up, nor is the tide wholly arrested. When, now-a-days, young Christians come "like doves to the windows," they are apt to come to the stained windows rather than to the plain. The desire for the best things has been provoked by the spirit of the age. Our institutions of learning are helping to feed it. As the inevitable consequence, the standard of ministerial culture must also be carried higher. The awakened intellects of the Lord's people crave the fruit of study in the ministry. Religion touches men as widely as they touch life. Conversion is not the whole of its office. Religion is the application of the principles of Christ to wealth, trade, politics, home, to science or art, to men in every sphere of modern life. Churches that environ ours have prepared to meet these demands for applied Christianity, and now with their ministry equipped, stand ready to be reinforced by as many of our thoughtful minds as are not instructed or satisfied and kept at home.

It will not be wise for us to ignore the liability of our losing in the fruit, the generation of Free Baptists now in the bud. The danger is as real for the future as it has been real in the past. Godliness in the pulpit is not enough to meet the peril. The Jew himself is a godly. Exhortations on the Sabbath will not suffice. The pews themselves can exhort. The pews want help from their pastors on all the intricate problems of Christian life in this day. Minds as well as hearts hunger for religious truth.

One way of safety is open to us, and that is by adding, in all our pulpits, to godliness knowledge, and to knowledge culture, and to culture loyalty and zeal and power. Attractions abroad must be met by attractions at home. The graces of other sects will be harmless to us when our charms are equal to theirs. Our excellent faith, advocated by a ministry of high spiritual and intellectual qualities, will not only neutralize the influences from which we have to fear, but will change the direction of the popular current to our own churches. Our ministry must then be the reliance of blessed churches, and therefore we must make it as efficient as we can.

Another consideration makes it the religious duty of the denomination to aim to give to our churches the best ministry. This is due to those whose Christian ideas and lives we shape. The rights of a family to intelligent religious instruction are more sacred than its rights to liberty, and when a sect plants a church in a community of families it assumes one of the most responsible trusts of life. It invites parents to entrust themselves and their children for spiritual guidance and training of character to the pastors that that sect provides. Sometimes communities, or, more often, families are shut up for many years to the ministry of one particular church. What does that church owe to such a parish? It owes them a service that will convert that necessity into one of the blessed privileges of life. Wherever on such holy ground we dare to run a steeple into the air, the community has the right to hail it as a pledge that there the gospel shall be faithfully and intelligently taught, and the other offices of the ministry be so wisely administered as to elevate the whole tone of life among the people. To thinking and to thoughtless men, to believers, skeptics and infidels, to parents, youth and age, the pulpit should always represent a leadership worthy of any man's respect, and honorable to any man who follows it.

Parents have the right to expect the pulpit by the might of character in it, to give to their children a reverence for religion that can never be lost. From their minister, children ought insensibly to learn a respect for ministers and the church which no change in after life can take away. Such a ministry is a better inheritance than that of lands, bonds or gold. Fortunately indeed is the child whose parents care more for the religious influence exerted

and the impressions made in the house of God on his own young mind, than for worship in a costly edifice, or with a fashionable congregation.

But if parents care for none of these things, or if with perverted tastes they enjoy and ask for religious services of an unhealthy type, the duty of the church to them is unaltered. An obligation to them who puts us in charge of his gospel and his congregations exists. It is due to a community not wanting the gospel that we send it to them. It is due to a community preferring darkness to light that we send them light. It is a debt which the ministry owes to the church, not to nurse, but to remove, all irrational opposition to the rational worship of God. All our pulpits have the same offices. The claims of the household and the people whom we have assumed to instruct, are the same in every field. We owe them nothing at all, or else all the strength which we can give them. Let not the ground we occupy be carelessly cultivated. Let us send our churches over to other sects, or do the work of the Lord well. Let us not be in the way of better churches ready to do for men a better service than we are doing. Certainly we shall only do our duty to Christ, and meet our obligations to the church when we ask all our candidates for the ministry to show as much care to prepare to minister to the soul as the physician does to minister to the body, the lawyer to minister to litigation, or the captain of the army or navy to minister to the defense of his native land. We can do better by many of our churches than we have done, and, if we can, we must.

But nothing better can be done unless as a people we are ready carefully to scrutinize the qualifications of applicants for ordination. Somehow, in defiance of the protests of many of our Yearly Meetings, on two conditions we allow any young man to enter at once into our ministry: viz.: that he adopt our creed, and that he have an unblemished Christian character. Too seldom a third reasonable and essential condition is demanded, viz.: that his intellectual qualifications for the office precede the bestowal of it. Our wants no longer can justify hasty ordinations; and the rights of communities on whom our ministry is imposed forbid them. Certainly, in these days, it is true that if a young candidate for the ministry have not energy enough to secure a good education to be a Free Baptist preacher as he would have to secure to be a F. B. teacher, or lawyer, or physician, he has neither wisdom enough to meet the just demands of the congregations of the Lord, nor energy enough to push our churches on to glory.

But all these reasons for giving to our churches the best ministry can be included in one, the honor of our Lord requires it. There are a token of the ministry, the measure of it. The ministry may be viewed as the gift of a believing church to her divine Master, and she is honored and she is blest by the gift when, and only when, it is the best that we could give him. Here in a nut-shell is the whole argument on this point. Whom then shall the church offer to our Lord to do his work? The field to be cultivated is his and bought by his blood. The work to be done there is his work. He himself in his character, offices, purposes, gifts and pledges is the gospel to be preached. What hand shall the church set to paint his face? What heart to portray his affections? What intellect to unfold his plans, explain his thoughts, and apply to all life his precepts and promises?

The hand that devotion to him makes skillful. The heart that has caught from him a celestial fire, and burns with her love for men. The intellect that has looked into the profound depths of the gospel, seen the grandeur of redemption, idea shed in the plan of salvation in its various details, and learned the nature of Christianity enough to point out to every one a reason of the Christian's hope, what the foundation of the gospel is, what the superstructure, what the high tower and pinnacle, though reaching to the skies. The very best that we have or can have of aptitudes, art, knowledge, or faith can not too much honor the Lord.

Let it not be thought, therefore, that the neglect of a young man to qualify himself for the service of his Master can be sanctioned on the ground of the pressing, impatient needs of the Master's cause? How that course which cheats the soul out of her strength and by so much lessens her service can help the cause of Christ, may be a puzzle to your minds to understand. Before our Lord the mightiest intellects abase themselves. Before his excellencies they value the results of their skilled labor as nothing. Will the most efficient servants be too efficient, the ablest ministry too able, for the honor of our Redeemer? "My opinion is," wrote Dr. Guthrie, "that the best of us do the glorious gospel miserable injustice." A depreciation of the work of the minister of Christ lies at the bottom of the readiness of the young man who, under a plea of upholding the cause, throws study aside, and hastens to kneel before the elders for ordination.

For the glory of our Lord let us restrain such impetuous youth. For the enlargement of their view, let us give them some advice. Let us clasp hands behind us and send all heads seeking anointing for the priesthood first to be filled. Our Master is not in haste. His kingdom is not dependent on the weekly exhortations of any untalented youth.

One interest of the F. B. church needing ceaseless care is then her ministry. To some of our enterprises he is now well awake, and is ready to take the most advanced ground. Let us not, however, in zeal for one object, crowd out of place any pillar of our Zion. Attention to one good work need not involve neglect of another. Advanced ground on letting men into our ministry must be taken. Continued losses from our fold tell us that it must. It is nearly the 20th century after Christ. The meridian sun of knowledge stands around our entire land. Obscured indeed in many places by fleeting clouds, but shedding light enough everywhere to make it folly for a minister, in this day, in any place, East or West, to rely on the ignorance of his audience for his success. For what good and valid reason should we longer hesitate to make the declaration that in our opinion previous preparation for his work should be required of every youthful candidate at least for the F. B. pulpit. Wherein will our work be benefited by so heroic a step? If men are to be ready for our churches in the immediate future, we must begin to educate them now. A few years of the young man's life place him beyond the opportunity of a thorough course of study. The theological students now in our schools are not enough to good the losses from death alone to our present ministry. Last year in both our schools thirty names appear. This annually yields for the pulpit ten graduates a number less than one half of the reported deaths of our ministers for 1877. But even ten men are not annually graduated our schools; and of those that are more than half have not had the discipline of a college course of study and only a stretch of the imagination can be called educated.

A practical and invaluable sphere of usefulness still invites the energies of the Education Society. Its work is not narrow-

ed to the gathering and disbursement of beneficiary funds. No other benevolent organization is so vitally connected with our prosperity. Anciently, we are told the goddess Pallas gave to Troy as a distinguished token of favor a statue of herself on the condition that the loss of it involve the safety of the city. To this society the F. B. church has entrusted as the palladium of her hopes and success the character of her coming ministry. If you do not, who will take it in hand, to secure to our pulpits able occupants? Who will see that men of promise are sought out, and put into the regular courses of study, in numbers sufficient to meet all our demands? Who will invoke the Holy Spirit to convert the young men now in college and draw them and those already Christians to this holy calling? Who will arouse our churches to give unto such students all needful assistance to prosecute their studies? And who will beseech those clothed with the power of imposition of hands to be cautious of its use? Who, too, will lift the office of the minister in our church clear above that conception of it which now tempts the unqualified youth so steadily to assume it?

Are any Free Baptists ambitious for the growth of our church? Are any anxious about her future? Are any resolved on having right measures for denominational improvement? This Society more than they all! To Y. M. the churches appeal, and from Y. M. let a response go back to the churches pledging to them so far as you can give it the best possible ministry.

Following this excellent paper, Dr. James L. Phillips was announced, who proceeded to give a brilliant and pointed address on certain characteristics of a successful educated ministry. Dr. Phillips spoke *ex tempore*, and the brief notes that we were able to take in the midst of writing out the report of another address from notes previously taken will necessitate an inadequate presentation of his stirring and valuable words. He began by setting forth the value of an education in making men, and especially Christian men, better fitted for their work and more efficient in performing it. But the person must have many qualities to begin with, else an education is of but little avail. An eastern proverb says, "You can not carve on rotten wood." Neither can you make a true and serviceable man out of a false and inefficient one, no matter how much book-knowledge he may acquire. There were three words by which Dr. Phillips would describe the characteristics of truly educated men. The first one was Application. The student should of all persons acquire and practice this habit. Commencement day should not witness the close of books and the end of study. The Greek and the Latin, the French and the German, the Mathematics and Philosophy, all should be kept fresh in mind, either by frequent reviews or by explorations in new fields lying alongside the accustomed pathways of study. Reading should by all means characterize the student. Else he will slowly become a really educated man. The best books, papers, magazines, the best current literature in every department, as well as the classics, should be the companions of the person who would keep himself abreast of his time. Absorb the thought and spirit of wise, true men, who have made life yield them up its secrets and then have written them down for others. Apply yourself unto wisdom. It is God's command. It is repeated by the needs and experiences of men all about us.

The next word was Adaptation. The truly educated man proves his spirit by adapting himself to his surroundings. How often we hear the exquisite graduate from the seminary complaining that certain fields of labor are not suited to his tastes. He holds up his white hands and exclaims, "I can't preach to farmers;" or, "I can't preach to factory girls." Shame on such men! The Master was not above the humblest classes. He selected the pioneers of Christianity from among the fishermen. What is needed is the spirit of work, and not mere longings for "a sphere." Oh for more perspiration and less aspiration! The truly educated preacher will also study adaptation in the use of language. "Feed my lambs," said the Saviour. The stilted speech of many a pulpit performer implied that they understood the command to be, "Feed my giraffes." It is too high. Nothing but giraffes could reach it. And they would starve on it. Adapt your language to the children. Dr. Tyng, John Hall, Spurgeon, all the eminent preachers use language whose chief strength and grace lie in its simplicity. Talk about gifts! The gift needed is the faculty of talking to the people. If the people understand, they are attentive; and if they are attentive, they will be saved. Oh, for wisdom to teach the educated man how to use his knowledge! The educated man should also adapt himself to the poor parish, and teach it to support its pastor in decent shape. We can not repeat the apt illustrations that made this as well as the other portions of Dr. Phillips' address full of entertainment as well as force.

The third word was Pluck. It has finally got into the dictionaries. It implies industry, perseverance, faith, courage, *push*. Pluck does not wait for "a call" in this wretched world. It finds its work at once, and goes steadily about it. Do the destitute churches, the starving communities, the morally darkened places all about us constitute no call to noble work? Oh, for men with faith and pluck enough to work for God everywhere. We want an education that puts theology on horseback, and not in the parlor car. We want it in our schools, everywhere! Save us from "college men" who "never get up in the morning." That is not the kind of educated men that the world needs. It wants men of brave spirit, ready to endure as well as to Christ.

We want men who accept the fellowship of suffering for the Master's sake, and such as the Master experienced. College-trained men go into parish after parish, work awhile, become discouraged, desert. Along comes a plain man, who sets himself to toil with the will as well as the spirit of Christ, and does a noble work. Educated pluck does not fail. It succeeds. It does not occupy itself forever in polishing its blade. It cuts. And that is the main thing. The fathers of the denomination wrote their names high, in work that will forever honor them. They were not college men, but they were plucky men. If we lose their spirit in the midst of multiplying schools and colleges, we have made a most damaging exchange. Think of such men as Randall, Marks, Hutchins, Burr, Knowlton, Day, and of their noble work. Are we in the way of raising up and equipping such men? That is the practical question. Are we using our money as we ought to use it, in this direction? We should help men to self-reliance—not to dependence on funds or scholarships. The discipline of hard work is the best in the end. Men and women trained to self-reliance, faith in God, love to man, self-denial, to endure hardship, toil and suffering for Christ and the souls that Christ loves—these are the workers that the denomination needs. May God give us such workers, for the world's sake and for Christ's sake.

#### ENTERTAINMENT AND OTHER THINGS.

Nowhere in the course of this report would a reference to the hospitality of the occasion be out of order. It was abundant and hearty. It calls for this earliest recognition that we were able to give it. At Portland, where the forty or fifty persons on route for Lyndon were obliged to remain over night, the members of the Casco St. church and society kept open doors, welcoming all to their homes, and sending them on their journey next morning with right good cheer. A vote of thanks was cordially given by their guests. It was all the Portland friends would take for their kindly and thoughtful act. They did not ask for even that. And that is true of all genuine hospitality. It was abundantly true of the hospitality at Lyndon Center, where the attendants at the meetings were treated most generously. There was no distinction between the home-born and the strangers that were within their gates. Every one, from the time the train poured out its scores of visitors on Tuesday, until it received them back again on Friday, was for the time a part of the citizenship of that beautiful village. We trust that no one who partook of that hospitality was unmindful of the extra toil that it cost the dispensers of it. What a beautiful thing it is to be cordial in bestowing it! It was this first of the Christian graces that Paul had in mind when he exhorted the churches at Rome to be "given to hospitality." And it must have been the spirit of this very exhortation that prompted the St. Johnsbury church to spread that bountiful collation to the eighty persons returning from the Anniversaries on Friday, who were obliged to wait over there for the noon trains east and south. But the collation was not all. Numerous carriages were placed at the disposal of the waiting party, and they were enabled to visit at their ease the points of interest in that beautiful village.

St. Johnsbury is indebted both to Nature and to the Fairbankses for its principal attractions. Those provided by the latter, in the shape of their own homelike and elegant residences, and the grounds that surround them, and particularly the Athenaeum, furnished with a well-selected library and picture gallery, a free gift to the village,—these and the Academy which the Fairbankses generosity has liberally provided for, are permanent attractions. As for Nature's charms, changeable like the fickle dame herself, they presented their most brilliant phases that week of our tarrying there. Her maple-wooded hills were glowing in the most gorgeous autumn tints. Bright red, deep green, russet-brown, amber and gold were mingled in the most exquisite harmony. The rich, cool foliage of the summer days had felt the torch of death, and was glorified. It is so with the saint when he dies.

In this connection, we will say that the Free Will Baptist churches both at Lyndon Center and at St. Johnsbury are in an encouraging and prosperous condition. Bro. Noyes is doing an excellent work at the former place, while at the latter Bro. Frost is putting forth all his energy to help that comparatively new interest to get upon a sure and abiding basis. Their new house of worship is conveniently located and attractively finished, and the brethren are gradually wiping out the debt that hangs over it. We believe they will succeed. As a token of interest the guests who partook of their bounty on Friday contributed a purse of \$50.82 to aid in paying the present year's installment of the debt. In each of these churches there is a flourishing Sunday-school, that at St. Johnsbury at least having a regular weekly teacher's meeting.

(Continued next week.)

CANYASSING AGENTS. Rev. S. S. Nickerson, of Vermont, and Rev. W. T. Smith, of Western Maine, have consented to act as agents and solicit subscribers to the *Morning Star*. They are authorized to arrange with pastors or others in each church, for a thorough canvass, or to do it in person. They will take orders and receive remittances for other publications of the Printing Establishment.

## The Morning Star.

WEDNESDAY, OCTOBER 16, 1878.

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### OUR DUTY TO THE STAY-AYAYS.

The church-going habits of people in different communities vary somewhat, but in every place a large number may be found who are seldom seen at the house of worship. A careful examination will probably show that, after making a liberal allowance for the aged and infirm, the young and the sick, and those occupied in taking care of these classes, and for those properly kept at home by other circumstances, not more than one-half of the remainder, who might reasonably be expected to attend church on the Sabbath, are habitual church-goers.

The question often thrusts itself upon the minister's mind as he looks over the empty pews, "What can be done for the many outside, the many who habitually stay away? Can they be brought into the church services and so within the reach of gospel truth?"

Probably some of them can if rightly approached, but how shall it be done? It is not enough that the church be built and opened for worship; that the bell be rung on Sunday morning and a general invitation be given to all around to come and enter into the house of the Lord. Many must be brought in, if at all, by personal solicitation. By whom? The minister? Sometimes, no doubt, but if he is to prepare sermons that will edify and instruct, that will attract and interest; if he is to visit as much as many would like to have him; if he is to answer the calls made upon him to attend temperance meetings, Sunday-school conventions, religious conferences of various kinds where ministers are expected to be, in addition to the ecclesiastical gatherings of his own denomination; if, moreover, he is to be such a diligent student of the Bible, theology, science, history, philosophy and other things as he must be to be a growing and profitable preacher of the Word, he will hardly be able to do all the canvassing of the neighborhood that ought to be done.

The laity ought to do this work. Christian men and women, and other people, too, ought to take it upon themselves. They can often go where the minister can not. They can get at people as he can not. They can succeed where he would fail. Many persons are shy of ministers, and dodge them as they would the tax-collector, refuse to open their tips and hearts to them. With others they talk freely and by them can be more easily persuaded. Many ministers do not like to urge people to come and hear them preach. They are averse to anything that savors of self-praise, and for this reason ought not to be expected to do the work we speak of.

The stay-aways will be likely to offer one of these excuses for their absence: "I can't afford to hire a seat;" or, "I can't dress well enough;" or, "I work so hard all the week I must rest on Sunday." The first of these excuses need never keep many away from church, for it will not be difficult, in most localities, to find good churches easily accessible, in which they will be cordially welcomed as often as they will come, and need never hire a seat unless they choose. The second excuse may sometimes be sound, but less frequently than those who make it pretend. Style and quality of dress are less thought of among Christian and church-going people than the stay-aways sometimes imagine.

Both these excuses rest often upon the pride of those who offer them than upon the facts of the case. The pride of the poor as well as the extravagance of the rich keeps many people away from the house of worship. They magnify unduly the difficulties, and often create them entirely out of their own imaginations. The last excuse mentioned is good for some, for there are women who work in mills and factories where they stand upon their feet amidst the deafening rattle of machinery from early morning to dusky twilight every day, women who have families to care for, whose house-work must be done as best it can, in addition to the long day's toil in the mill, for whom Sunday brings the only chance of rest, and for them it ought to be a day of rest. Them we judge kindly nor condemn if they use it in such ways as they find most restful or necessary. But to many who work steadily through the week, no rest will be so good for body and mind as that obtained from regular, wide-awake attendance upon church-services.

When they come, see to it that they have a prompt and hearty welcome, are quickly shown to pleasant seats, and made to feel comfortable. Invite them to come again. Let them find in the church such an atmosphere of genial hospitality that they will want to come again.

But what if, after all, they will not come? Shall we then leave them to starve without? Not at all. As our Saviour, when the multitudes were seated upon the grass in orderly companies, blessed the bread and brake it and gave unto his disciples, and they bare it unto the people, so must we, having received the Bread of Life, go out and give to the hungry around us. Carry it to them if they neglect to come for it. Let them never

go unfed, for they must eat and live lest they starve and die.

Bring them into the church if possible, but, failing in this, feed them where they are, for they are of the Master's flock and must not be left to die because uncared for.

### REV. HOSEA QUINBY, D. D.

Another watchman is gone. Another good man has been promoted. Rev. Hosea Quinby was as well as usual save a severe cold, was sitting in his home at Milton Mills, N. H., at half past eleven, Oct. 11th, and died instantly of heart disease.

He was born in Sandwich, N. H., 1804, and was therefore 74 years of age. Brother Quinby was impressed in early life with the importance of education and persisted in his studies against the wishes of many friends who urged him to enter the ministry without further study. He did preach as opportunities were presented, but his first work was to educate himself, and he was the first Free Will Baptist that graduated from college. He was the first teacher in Parsonsfield Academy in 1832, and after the opening of Smithville Seminary in 1840, he was the principal there for many years, had charge of the boarding department and preached almost constantly on the Sabbath. His work as an educator in our denomination gave him the undisputed title of Father of our educational interests. He seems to have been raised up as no other man was, to turn the denominational current in favor of education by his sweet yet decisive spirit. Many of our leading men, as they read these lines, will recall the time and place when he, as their teacher, inquired for the welfare of their souls, urged them to pursue their studies, enter the ministry and otherwise aided them in their Christian work. For thirty years he did the work of two men, and when he left the teacher's chair some fifteen years ago, it was only to give himself more fully to his pulpit and pastoral work.

He accepted no man or class of men as a pattern, for Christ was his great teacher, but he had studied our denominational fathers as no other man ever did, and had a reverence for their spirit and work that few of his survivors have ever cherished. His great anxiety of late years has been to awaken a deeper and broader spirit of piety in the ministry and the laity, and he did good service as a member of the last General Conference. We leave it for some appreciative friend to present a full sketch of his long and useful public life. His funeral was on Monday, and Rev. D. Waterman, A. H. Morrill, P. W. Perry, E. W. Ricker, I. D. Stewart, and the Methodist and Congregationalist clergymen in the place participated in the deeply impressive services.

### CURRENT TOPICS.

—THE death of Rev. Dr. Nehemiah Adams, senior pastor of the Union Congregational church of Boston, is announced. Dr. Adams was born in Salem in 1806, graduated at Harvard in 1826, studied theology at Andover, and was settled, in 1829, over the First Congregational church in Cambridge. He resigned this pastorate in 1834, and was installed over the Essex street church, in Boston, where he remained till his death. He was an apostle for slavery, speaking highly of that "peculiar institution" in a book entitled "A South Side View of Slavery." His opponents called him intolerant in religious matters, defending the rigid creed and traditions of the Pilgrim Fathers in numerous controversial works. Personally he gained and kept the esteem of his brethren, as appears from this paragraph in regard to him in the *Congregationalist*:

However many of his brethren may have differed with him in the days that are gone on one or two subjects of public concern and excitement, such differences never impaired the Christian esteem in which he was held, or led to personal alienation of feeling; and none will now be more forward to honor the noble and evangelical traits of his character, than those who were then at widest remove from his position.

—THE recent Indian outbreak, and the charge by friends of the army that it was in consequence of a failure on the part of the agents of the Indian Bureau to supply these tribes with sufficient provisions, calls up again the still mooted question as to what department of the Government ought to take charge of the Indians. A strong plea has been made that the control of Indian affairs should be turned over to the War Department, and the various outbreaks, with their sanguinary results, have served to popularize the plan among the people at large. So determined was the effort of the party in favor of War Department control that a transfer came near being made at the last session of Congress, but the friends of the present system, confident that an understanding of facts only was needed to convince the public that the present system is the best, succeeded in securing the appointment of a Joint Committee to investigate the whole subject and report to the next session of Congress. That committee are now in the field among the various agencies, having first had a meeting in St. Louis to take the testimony of various workers among the Indians. The information gathered was of a uniform character as regards the one point of progress made by the Indians in the direction of civilization wherever Christian agencies have been perseveringly applied. The various missionaries among the







## Poetry.

## AUTUMN WOODS.

Ere, in the northern gale,  
The summer tresses of the trees are gone,  
The woods of autumn, all around our vale,  
Have put their glory on.

The mountains that infold,  
In their wide sweep, the colored landscape round,  
Seem groups of giant kings in purple and gold  
That guard the enchanted ground.

I roam the woods that crown  
The upland, where the mingled splendors glow,  
Where the gay company of trees look down  
On the green fields below.

My steps are not alone  
In these bright walks; the sweet south-west, at play,  
Flies, rustling, where the painted leaves are strewn  
Along the winding way.

And far in heaven, the while,  
The sun, that sends that gale to wander here,  
Pours out on the fair earth his quiet smile—  
The sweetest of the year.

Where now the solemn shade,  
Verdure and gloom where many branches meet;  
So grateful, when the noon of summer made  
The valley sick with heat?

Let in through all the trees  
Come the strange rays; the forest depths are bright;  
Their sunny-colored foliage in the breeze  
Twinkles, like beams of light.

The rivulet, late unseen,  
Where bickering through the shrubs its waters run,  
Shines with the image of its golden screen  
And glimmerings of the sun.

But, 'neath yon crimson tree,  
Lover to listening maid might breathe his flame,  
Nor mark, within its rosy canopy,  
Her blush of maiden shame.

O Autumn! why so soon  
Depart the hues that make thy forests glad;  
Thy gentle wind and thy fair sunny noon,  
And leave thee wild and sad!

Ah, 'twere a lot too blest  
Forever in thy colored shades to stray;  
Amidst the kisses of the soft south-west  
To rove and dream for aye.

And leave the vain, low strife  
That makes men mad—the tug for wealth and power,  
The passions and the cares that wither life,  
And waste its little hour.

—Bryant.

## POOR LITTLE JIM.

The cottage was a thatched one, the outside  
Old and mean,  
But all within that little cot was wondrous  
Neat and clean;  
The night was dark and stormy, the wind was  
Howling wild,  
As a patient mother sat beside the death-bed  
Of her child—  
A little worn-out creature, his once bright  
Eyes grown dim;  
It was the collier's wife and child—they called  
him little Jim.

And, oh! to see the briny tears fast hurrying  
Down her cheek,  
As she offered up the prayer in thought she  
Was afraid to speak,  
Lest she might waken one she loved far better  
Than her life,  
For she had all a mother's heart, had that poor  
Collier's wife.

With hands uplifted, now she kneels beside  
The sufferer's bed,  
And prays that He would spare her boy and  
take herself instead.

She gets her answer from the child, soft fall  
The words from him:  
"Mother, the angels do so smile, and beckon  
little Jim.

I have no pain, dear mother, now; but oh! I  
am so dry;  
Just moisten poor Jim's lips again, and, mother,  
don't you cry."

With gentle, trembling haste she held the  
liquid to his lips,  
He smiled to thank her as he took the little  
tinsy sips.

"Tell father, when he comes from work, I  
slept good-night to him,  
And, mother, now I'll go to sleep." Alas!  
poor little Jim.

She knew that he was dying, that the child she  
loved so dear  
Had uttered the last words that she might ever  
hope to hear.

The cottage door is opened, the collier's step is  
heard,  
The father and mother meet, yet neither  
speaks a word.

He felt that all was over, he knew his child  
was dead,  
He took the candle in his hand and walked  
toward the bed,

His quivering lips gave token of the grief he'd  
lain conceal,  
And, seeing his wife has joined him—the stricken  
couple kneel,

With heads bowed down by sadness, they  
humbly ask of Him  
In heaven once more to let them meet their  
own poor little Jim.

—Selected.

## Family Circle.

## THE TEACHER THEY DID NOT LOVE.

"Dear me!" sighed Louise, with a very doleful face, "I shall not enjoy one moment of vacation for thinking that I shall have to go into that hateful teacher's class when it is over. Mamma, the Middletons are going to attend a private school for the year, just to skip Miss Bookstaver. Will you not let me do the same?"

Mrs. Meyer smiled. Brother Tom, who loved Louise dearly, but who liked to tease her, remarked:

"Yes, dear, I'm afraid there won't be much left of you if you stay there. I am told that she pulls the girls' ears, and rips out their hair by the handful; and as for pinches, Jim Sayers' sisters often

come home with their arms black and blue. I don't wonder that you dread the ordeal!"

"Nonsense, Tom! Miss Bookstaver does not do such things," replied Louise, grandly. "It is not physical torture I fear; it's—it's—"

"The slow dropping of misery on your soul, rather, I suppose."

"Any way, I'll go to the picnic, and have a good time, and stay my usual three weeks at Grandma Howard's; and then if I must, I must, and Miss Bookstaver shall not be able to say that I don't learn my lessons."

"Mother," said sister Mary, a few weeks later, "they do tell fearful tales about that second class teacher. Would it not be as well for our little girl to leave for awhile, and pass over her term? She is sensitive, and other girls do it. I might teach her myself mornings."

"No," replied Mrs. Meyer. "I think for many reasons it is better that she should continue straight on in her course through the school. You have quite enough to occupy you, and I should be sorry to have her lose the exactness and drill of her present training. I know that Miss Bookstaver is unpopular, and she probably knows that the girls do not like her; but our Louise must learn that one of woman's graces is to love the unlovely. Perhaps she can try the magic of conciliation with this cross teacher, until she finds that she is beginning to be charming. We must not forget that it takes sunshine to melt ice."

So, stopping to kiss her little girl's pouting lips—for Louise had been present—and thereby changing the point to a smile, Mrs. Meyer left the room. Mary put on her overshoes and waterproof, and with music roll in hand started on her rounds among her pupils. Louise gathered up her books and arrayed herself for school. When she came home in the afternoon her mother met her with a bright encouraging look and a sympathetic question, to which her answer was rather despondent.

"The fact is, mamma, that I can not expect to succeed in Miss Bookstaver's class. She acts as if she were the personal enemy of every one of us. Such a contrast as there is between her and our lovely Miss Denton! The girls in her class have all the flowers, and we have all the thorns. Miss Bookstaver is just a hateful teacher."

"Nevertheless, dear, try what love will do. I have known it to work miracles," said the wise mother.

Louise privately thought that it would indeed be a miracle which should transform the grim lady with the sharp tongue, keen eyes and snappish manner into an amiable, gentle and winning instructor; and she hardly understood how to bring any sunbeams to bear in the case. She really felt frozen when she thought of it. The teacher she had left was a gay, beautiful young girl, not much past her twentieth summer. Her attainments were of a high order, and she had the rare secret of making the duller studies interesting, and awakening enthusiasm among her pupils. Then her hair was always becomingly arranged, and her dresses were pretty, while her spotless collars and cuffs, her dainty ties, and the exquisite cleanliness and neatness which surrounded her, even to the faint perfume of heliotrope on her handkerchief, were so many lessons in ladyhood to the young, impressionable minds about her. The girls in her class imitated her half unconsciously, and not the least useful part of her teaching was in the indirect but impressive force of her example.

Miss Bookstaver was older, and had for some reason lost the womanly instinct of trying to be pleasing. Beauty she had never possessed. She was really a learned woman, and far above the average in her intellectual culture, but she came to school without a collar, and with a dingy brown scarf tied loosely around her neck. She had had many sorrows and disappointments, and deep down in her heart there was a hunger to be loved, but her pride would not suffer that to be suspected, nor would she do the least thing to make herself lovable. Poor Miss Bookstaver! She seemed likely to pursue her lonely journey, the hateful teacher to the last.

Louise had her afternoon duties of course. She put away the clean clothing which had come up from the laundry, and which Jane, the maid, had left upon her bed. She drew her map of Brazil, and wrote her French exercise, and practiced her scales for an hour. Then, as it was not yet dark, she put on her street things, and ran out for a walk. At the corner she was joined by Florence Dayton, who was full of the praises of her new school, and full of compassion for her friend who could not attend it. In the course of their walk they passed a florist's, and Louise, wishing to buy a bouquet, went in.

She selected a tea-rose, some heliotrope, some geranium leaves and a few sprigs of smilax, and they were wrapped up in delicate tissue paper, and formed a fragrant parcel as she bore them home.

"I wish I had not spent my money for chocolate caramels," said Florence, regretfully, "then I might have had some flowers, too."

"I would give you some of these, but I have bought them for a special purpose," answered Louise.

Next morning when Louise entered her class-room she saw that her teacher was at her desk, engaged in writing. Miss Denton had always had a cheery morning greeting ready for the girls when they began the day, but in Miss Bookstaver's

room this courtesy was omitted, and so one opportunity for kindly feeling was lost. Politeness is never thrown away, and it pays for itself in generous measure, but sometimes people allow themselves to get out of the habit of practicing it.

"Good morning, Miss Bookstaver," said a clear voice, which arrested the lady's attention, and caused her to look up.

There stood her new pupil, and as she met her teacher's eyes, she dropped a graceful courtesy, and laid upon the worn, ink-stained desk her exquisite bouquet.

The bright, fresh, fragrant rose, the sweet heliotrope, the green, clustering spray of smilax, how lovely they were! In an instant there awakened in Miss Bookstaver's mind the remembrance of an old-fashioned garden, far away in the South, where, in the early spring, there were roses which scattered perfume on the soft air; where a stately father and a dear, gentle mother had often walked together, and where she had spent oh, such happy, gleeful days! In spite of herself, and to the awe of the few girls who were near enough to see, the quick tears sprang to her eyes as she said, "Thank you," to the kind scholar who had been the first ever to offer her a sweet act of attention.

Miss Denton's desk was seldom destitute of flowers. Miss Bookstaver's had never had any upon it before, and there was not a vase for their reception, but a tumbler was offered by a young lady who had one for her private use, and the whole class was helped that day by Louise's gift.

A week afterward Louise had a birthday. It had always been kept as a festival in the household, and usually she had asked a little company of her school-mates and friends to take tea and spend the evening with her. When the question came up of how to fitly celebrate her fourteenth anniversary, there was quite a little breeze of discussion as to whether or not she should invite Miss Bookstaver. It had been a thing of course to ask Miss Denton, and her name was "of course" still; but Miss Bookstaver—Louise hesitated and doubted, and Tom advised her to stay on the safe side, and say nothing about it. Finally, however, she decided, as her mother had hoped she would, to adhere to her usual custom. The pretty note of invitation was duly written, folded and addressed. It ran as follows:

DEAR MISS BOOKSTAYER:—Some of my friends are coming in to help me have a good time on my birthday, March 15. I shall be very glad indeed if you will come, too. We take tea at six, and afterward will have music and games.

Affectionately yours, LOUISE MEYER.

The day on which this reached the teacher happened to have been a trying one. Never had she thought her girls more stupid, and never had they regarded her as more sarcastic. It was a relief to every one when the last recitation was over, and the principal's bell summoned the school to assemble in the large room for dismissal.

The scholars went home in merry groups of two and three together, laughing and chatting as if they had not a care in the world. Happy age, when the heaviest trouble is lightly put inside, and a few tears wash the eyes clear, and free the heart of pain! The teachers, too, sallied forth in company, congenial associates choosing each other, and they were little daunted by the chill breezes and the signs of a gathering storm in the sky. Miss Bookstaver took her lonely way to her boarding house, and ascended to her room, where presently she was deep in a beloved translation. A knock disturbed her, and rather impatiently she opened the door, to receive a note left by the postman. When she had read it twice over, she did a curious thing. She went and looked in the glass.

"Old, and fretful, and plain," she said, talking aloud, as solitary people have a way of doing. "What can the child see in me? Anyway," she went on, "she's very polite and winning, and I wish I were more so."

The boarders were surprised that evening when Miss Bookstaver came down dressed for dinner. Nothing very elaborate; nothing more than a plain black stuff dress, relieved by spotless linen at the throat and wrists, and adorned by a pin of dead gold and sleeve buttons to match. A little black lace was arranged upon her head, and altogether the change of toilet altered her so much that one near-sighted matron actually was obliged to look twice before she satisfied herself that it was really her usual opposite neighbor.

"Miss Bookstaver invited to your tea-party," exclaimed one of her intimate friends, next morning. "Oh, what a perfect shame! She'll spoil all our pleasure. I do hope she'll decline."

"I can't imagine why you thought it necessary to ask her," said another.

Miss Bookstaver was somehow changed. The whole class felt it. For one thing, she looked very nicely; at least very nicely compared to her habitual appearance. Then she so far stepped from her pedestal as to talk familiarly with them about their history lesson, and to consult their wishes as to the subject of their French exercise.

When recess came the feeling was unanimous that they had enjoyed a delightful morning.

Mrs. Meyer had heard so much concerning the "hateful teacher" that she felt some natural shrinking from meeting her, and when the birthday party was at hand, she and Mary conferred together, as to how they should entertain their guest. What was their surprise when there was presented to them a somewhat prim and formal woman of middle age, who had a dignified bearing, the manners of one

familiar with society, and a not unattractive face. Dressed plainly but well, in black silk, and quite ready to enter into everything, and contribute her share, Miss Bookstaver proved to be an addition to the evening, and not a drag upon its pleasure.

There is nothing more potent than a good example. Louise's method of trying what sunshine could do to melt ice, soon found imitators, for good, as well as evil, works like leaven till the lump be wholly leavened.

It was not all done in a day or in a month, but love works steadily once it gains a foothold, and love conquered in the end. By and by people began to notice that the lady who taught the Second Grade was growing handsome. She was losing her harsh manners, and the girls in the Third were promptly repressed by their seniors if they spoke of her in a disrespectful way. The "hateful teacher" had vanished, no more to return.

Can not we, wherever we are, try this same magic of love on uncongenial associates? If you love them truly, heartily and warmly, you will win them. If you try to love them in Christ's name, he will help you to do it effectually.—*Christian at Work.*

## "OLD CHARLIE."

The following is said to be a true story, the lame farmer who tells it being still alive, and a weekly visitor of Covent Garden:—

Four years ago, when strolling in the neighborhood of Shooter's Hill, on a summer afternoon, I overtook a market-cart returning from London. The driver, whom I also found out to be the owner, limped merrily alongside the vehicle, and had such a pleasant smile that I could not help falling into conversation with him. After we had chatted some time he referred to his lameness, and told me the following story:—

"Forty-five years ago I was a very little lad, and I lived with my father at the very same farm that I now own myself, and which you can see yonder to the left of that clump of trees. Like myself, he was very fond of horses, and dogs, and cocks, and hens, and all sorts of animals. I never saw him lose his temper, except when he came upon any one abusing a dumb creature. That's the sort of man father was. He's dead now, and sure am I that when he died there wasn't a living thing about the farm that didn't miss him sorely. Well, when I was a little lad about six years old, I was sent on an errand along with my brother, who was a year younger, to the next farm. Our way led us through an orchard that belonged to father, and into this orchard he used to turn any horse that was getting too old for work, so that it might enjoy itself as much as it could. Now, on the day that my brother and I were passing through the orchard, 'Old Charlie,' a favorite horse of father's, was in sole possession of the place. When he saw us, he gave a pleasant neigh, as much as to say, 'Good-morning, my little masters,' and then he went on cropping at the grass. The time was autumn, and the windfalls were lying thickly at the foot of the apple-trees. I knew it was wrong even to touch them, but they looked so nice that I was tempted to take a few. I had no sooner put them in my pinafore than Old Charlie came up to me shaking his head and looking quite angry. I had never seen Old Charlie do this before, and I was frightened and ran, and the old horse after me. There happened to be a hole in the hedge through which I crawled, and I think saved myself from being trampled down by the horse. It did not offer to interfere with my brother. From that day forward Charlie would never allow me to enter the orchard. But now about my lameness. When about eight years old I was sent to an uncle, a farmer in Suffolk, and never saw home again till I was fourteen. Old Charlie was as lively and life-like as ever. I thought I would risk a visit to the orchard. When I looked over the gate, he did not take the slightest notice of me. I did not know that he had gone blind since I had last seen him. I went into the orchard, but had not gone many steps when Charlie came up and sniffed me all over; he then gave himself an angry shake, and then, raising one of his forefeet, let it fall heavily on my left foot, and held me fixed to the spot till my cries of pain brought some of the laborers to my rescue. I was carried to bed; the doctor was sent for, who said that some of the bones of my foot were broken beyond mending. And so I've been a lame one and a limper ever since, and all through pilfering half-a-dozen apples."

We had reached the lane leading to his farm. I thanked him for his story, and we wished each other good-bye.—*London Children's Friend.*

## SENDING THE DRIFT-WOOD.

When the missionaries began the station at Lichtenfels, in Greenland, the first thing they had to do was to build a small house to live in and hold meetings in. They had to do all the work themselves. At last, when they were going to put on the roof, they found that they wanted some pieces of wood longer than any they had. What was to be done? There are no timber-yards in Greenland. So they did the best thing they could. They prayed to the Lord to help them; and he did. Soon afterwards they found on the sea-shore some pieces of wood just the right size. This was drift-wood, which God sent to them through the waves of the sea, from some distant part. Truly he hears and answers prayer.—*Missionary News.*

## Literary Matters.

## KNOWLEDGE AND AUTHORS.

In his "Intellectual Life," Mr. Hammett addresses the following letter "to a student of literature."

Whatever you study, some one will consider that particular study a foolish waste of time.

If you were to abandon successively every subject of intellectual labor which had, in its turn, been condemned by some adviser as useless, the result would be simple intellectual nakedness. The classical languages, to begin with, have long been considered useless, by the majority of practical people—and pray, what can be the use of the higher mathematics? And if these studies, which have been conventionally classed as serious studies, are considered unnecessary notwithstanding the tremendous authority of custom, how much the more are those studies exposed to a like contempt which belong to the category of accomplishments! What is the use of drawing, for it ends in a worthless sketch? Why should we study music when, after wasting a thousand hours, the amateur can not satisfy the ear? A *quoniam* modern languages when the accomplishment only enables us to call a waiter in French or German who is sure to answer us in English? And what, when it is not your trade, can be the good of dissecting animals or plants?

To all questionings of this kind there is but one reply. We work for culture. We work to enlarge the intelligence, and to make it a better and more effective instrument. This is our main purpose; but it may be added that even for our special labors it is always difficult to say beforehand exactly what will turn out in the end to be most useful. What, in appearance, can be more entirely outside the work of a landscape-painter than the study of ancient history? and yet I can show you how an interest in ancient history might indirectly be of great service to a landscape-painter. It would make him profoundly feel the human associations of many localities which, to an ignorant man, would be devoid of interest or meaning; and this human interest in the scenes where great events have taken place, or which have been distinguished by the habitation of illustrious men in other ages, is in fact one of the great fundamental motives of landscape-painting. It has been very much questioned, especially by foreign critics, whether the interest in botany which is taken by some of the more cultivated English landscape-painters is not for them a false direction and wrong employment of the mind; but a landscape-painter may feel his interest in vegetation infinitely increased by the accurate knowledge of its laws, and such an increase of interest would make him work more zealously, and with less danger of weariness and ennui, besides being a very useful help to the memory in retaining the authentic vegetable forms. It may seem more difficult to show the possible utility of a study apparently so entirely outside of other studies as music is; and yet music has an important influence on the whole of our emotional nature, and indirectly upon expression of all kinds. He who has once learned the self-control of the musician, the use of piano and forte, each in its right place, when to be lightly swift or majestically slow, and especially how to keep to the key once chosen till the right time has come for changing it; he who has once learned this knows the secret of the arts. No painter, writer, orator, who had the power and judgment of a thoroughly cultivated musician, could sin against the broad principles of taste.

More than all other men have authors reason to appreciate the indirect utilities of knowledge that is apparently irrelevant. Who can tell what knowledge will be of most use to them? Even the very greatest of authors are indebted to miscellaneous reading, often in several different languages, for the suggestion of their most original works, and for the light which has kindled many a shining thought of their own. And authors who seem to have less than others of any outward help, poets whose compositions might appear to be chiefly inventive and emotional, novelists who are free from the restraints and the researches of the historian, work up what they know into what they write; so that, if you could remove every line which is based on studies outside the strict limits of their art, you would blot out half their compositions. Take the antiquarian element out of Scott, and see how many of his works could never have been written. Remove from Goldsmith's brain the recollection of his wayward studies and strange experiences, and you would remove the rich material of the "Traveller" and the Essays, and mutilate even the immortal "Vicar of Wakefield." Without a classical education and foreign travel, Byron would not have composed "Childe Harold;" without the most Catholic interest in the literature of all the ages, and of many different peoples from the North Sea to the Mediterranean, our contemporary William Morris would never have conceived, and could not have executed, that strong work "The Earthly Paradise." It may not seem necessary to learn Italian, yet Mr. Roscoe's celebrity as an author was due in the first place to his private fondness for Italian literature. He did not learn his Italian in order that he might write his biographies, but he wrote about Lorenzo and Leo because he had mastered Italian, and because the language led him to take an interest in the greatest house of Florence. The way in which authors are led by their favorite studies indirectly to the great performance of their lives has never been more clearly illustrated than in this instance.

When William Roscoe was a young man, he had for his friend Francis Holden, nephew of Mr. Richard Holden, a school-master in Liverpool. Francis Holden was a young man of uncommon culture, having at the same time really sound scholarship in several languages, and an ardent enthusiasm for literature. He urged Roscoe to study languages, and used especially, in their evening walks together, to repeat to him passages from the noblest poets of Italy. In this way Roscoe was led to attempt Italian and, having once begun, went on till he had mastered it. "It was in the course of these studies," says his biographer, "that he first formed the idea of writing the Life of Lorenzo de' Medici."

## THE LITERARY CAREER.

The greatest book-makers have not acquired fortunes. Dickens was far from being a very rich man when he died, and much of the money that he left behind him, he earned at the reading-desk. Thackeray had only a modest fortune after achieving his most brilliant successes, and he, too, acquired something by appearing upon the platform. Wild stories concerning the gains of popular writers, such as George Eliot, are constantly circulating, but generally they are incredible. If we could know the truth we should find that literary genius of the highest order obtains no such prizes as are won by talent in commerce, at the bar, and in some of the lucrative professions. If this is the truth, how hopeless is the case of a literary person of inferior abilities and no reputation, who determines to live by the pen! Such a person will find it difficult, in most instances, to persuade a publisher to handle his book. The publisher is a man of business. He will take a risk, perhaps, where there seems to be such a promise of profit as decided merit gives; but generally he will demand that an unknown author shall at least reach a sale of ten thousand copies in a couple of years, does remarkably well; there are not many so favored. Suppose such a book sells for a dollar and a half and the author gets a royalty of ten per cent. At the end of two years he has obtained fifteen hundred dollars, or seven hundred dollars a year. This is not much, but such a profit is exceptional. The number of American authors who can produce in succession two books that will obtain such circulation are very nearly being counted upon the fingers of both hands.

The literary men of this country, below the first class, earn their bread by submitting to the grind of work in newspaper offices, as Bayard Taylor, for example, has been compelled to do, or by doing editorial service for fixed wages upon magazines and other periodicals. Such a life clips their wings and checks their fancy. It shuts them out from the possibilities that independence and leisure would present to them; but it is the only method by which they can make themselves secure and keep themselves above want. Doubtless the world has lost much because Pegasus has been chained to the plow; for men who possess the ability to do great things can not do anything worth doing in the idle hours that follow a day spent in drudgery; but that is simply the misfortune of the authors and of mankind; there is no help for it that can be discovered. The truth about the matter, however, may as well be told, so that those persons who conceive that a literary career is a pathway to affluence and glory may be persuaded to make their bread and butter secure in some other avocation, before they attempt to irradiate the world with the creations of their intellects.—*Philadelphia Evening Bulletin.*

## LITERARY NOTES.

A French translation of the "Essays of Elia" is forthcoming.

Arthur Gilman is editing an edition of Chaucer in two volumes.

The work on Sennacherib, by the late George Smith, will appear shortly.

Herbert Spencer is arranging the materials for his autobiography.

Hugo's "Histoire d'une Crime" has been so popular that 150,000 copies have been sold.

Mr. James's story, "The Europeans," will soon be published in book form.

Sophie May has a new book for the little folks in press—bearing the suggestive title, "Little Pitchers."

M. Victor Hugo is understood to be completing two volumes of poems, which are expected in the beginning of winter.

Mr. Howells has written a new story, "The Lady of the Aroostook," which is promised for publication in December.

Mr. Spurgeon's "John Ploughman's Talk" has reached a circulation in England of 350,000 copies.

Mr. Grant Allen has nearly completed for Messrs. Trubner a volume on "The Color Sense: its Origin and Development."

The Royal Library at Paris contains a Chinese chart of the heavens, made about 600 B. C., in which 1,400 stars are correctly inscribed.

Worcester, Mass., has a "Public School Library," for the exclusive use of the School Board of the city and the teachers in its public schools.

Mr. George H. Calvert, of Newport, has made a biographical and aesthetic study of Wordsworth, which Lee & Shepard will bring out during the coming season.

A Chinese monthly periodical is now published at Peking, by Dr. Perkins. It is called "Yih che sin lah," or "Magazine for the Promotion of Knowledge."

A new two volume life of Earl Beaconsfield, written with a vindictory, instead of a vindictive, purpose by Mr. Francis Hitchman, is in press by Chapman & Hall, London.

The University of Edinburgh has lately conferred the degree of LL. D. on Mr. J. R. Green, author of the popular "History of the English People."

Julian Hawthorne's latest contribution to Appleton's Journal, a story called "Mrs. Gainsborough's Diamonds," has been issued in Appleton's new "Handy-Volume Series."

Mrs. Bloomfield H. Moor, the widow of a recently deceased millionaire of Philadelphia, has given \$10,000 to the Franklin Institute of that city as a memorial fund for the increase of the library.

Messrs. A. & C. Black announce "Bible Echoes in Ancient Classics," by Dr. Crawford Tait Ramsay. The book contains a collection of parallel passages from sacred and profane authors.

Among the contents of *Sunday Afternoon* for November will be papers entitled "How to Use the Bible," "Women in Prison," a strong story by Rebecca Harding Davis, and another by Rose Terry Cooke, also an interesting account of the "Dunkers."

Rethenhold von Maenckner, the Chinese scholar, has just published a German translation of Confucius's "Tehong Yung," the second of the four writings of Confucius, which are regarded as the basis of the whole ethical and philosophical literature of the Chinese. The first of these, the "Ta ho," has already been translated by the same hand.

The Chicago Public Library contains 60,000 volumes, and with one exception has a larger circulation than any other library in the country. It especially abounds in German, French, Dutch, Norse, Swedish and Bohemian books, and owes its eminence largely to Mr. W. F. Poole, who, a quarter of a century ago, pioneered the valuable "Index to Periodical Literature," by which he made a reputation for himself as a student and bibliographer. He has just put forth a new catalogue, which shows great progress since the first.

A superb illustrated edition of Mrs. Stowe's "Uncle Tom's Cabin" will be published by Houghton, Osgood & Co. as a special holiday book. In an appendix there will be given a bibliographical notice of the several editions and translations of the work. Another holiday publication by the same house will be Dr. Holmes's poem, "The School Boy," read at the Phillips Centenary. Brown, Waud, Sheppard, Merrill and Hitchcock are the artists engaged in illustrating it. The heliotype holiday book of the season will be "The Goethe Gallery," comprising engravings of Kaulbach's famous pictures of the female characters of Goethe.







## News Summary.

## CURRENT EVENTS.

## Italy.

The population of Italy at present is estimated at about 25,000,000. She has 38,235 public and 1,156 private schools licensed by the Government. It is stated that in 1876 no less than 62 1-2 per cent. of the people married were unable to sign the register; and equal illiteracy is said to exist among the conscripts. As to criminals, in 1875, there were 78,000 of them in the prisons, and seven executions took place in that year. The silk industry in Italy gives employment to some 300,000 persons, the greater part of the work being done by hand. And this trade is on the increase. Many of her exports include iron, zinc, lead and copper ores; by far the most of the former two. Of iron ore the annual export reaches 240,000 tons, of zinc 78,000 tons. This with an average yield of 136,000,000 bushels of wheat, 80,000,000 bushels of corn, 27,000,000 hectoliters of wine and 3,500,000 hectoliters of olive oil, are some of the largest figures as to the resources of Italy. That country has a fair prospect of an enterprising and vigorous life notwithstanding great obstacles in her pathway; such as the illiteracy of her people and their invertebrate habit to beg and to cheat; and from the temperance standpoint, it is, at least, worthy of debate, how much of an advantage or disadvantage are those 27,000,000 hectoliters of wine.

## A Terrible Railroad Accident.

A frightful railroad accident occurred on an excursion train of 16 cars on the Old Colony line on Tuesday evening, smashing up half a dozen cars, killing a score of persons, and injuring over a hundred. From 1,600 and 1,800 people were on the train, returning from the Reagan-Davis sculling race at Silver Lake. As a special excursion train it had the right of way and its speed was that of an express train. A freight train was divided and the parts on two tracks, when this excursion train came rushing into one of the parts, and caused the accident. It is said that the conductor of the freight train had had special instructions to keep out of the way of the excursion train. If possible, thorough investigation should carry home the responsibility to some one, and that some one receive due punishment.

## Tuesday's Elections.

The Republican majority in Ohio is put down at about 9,000, and that in Iowa at about 10,000, the Nationals showing only about 25,000 votes in Ohio. The Greenback vote in West Virginia was large throughout the State, but the Democrats expect a large working majority in the Legislature. The Democrats have a majority over the Republicans and the Nationals combined in the Indiana Legislature. Thus far there have been fifty-two elections held for the next Congress. Of these 28 are Republicans, 21 Democrats, and 5 Greenbackers or Nationals, the Republicans sustaining a net loss of eleven as compared with the present House.

## An Exploring Expedition.

It is stated that the Russian Government has determined to send a scientific exploring expedition to the lofty tableland of Central Asia, known as the Pamir, or roof of the world. It will consist of a topographer and two botanists, who will be accompanied by an escort of Cossacks. Wonder how many Englishmen will think that this is a part of an all-embracing plan on the part of Russia to absorb all of Asia, including the Indian Empire.

## A Brace of Swindlers.

Gen. E. L. Jaffray, who was for a long time an officer in the U. S. Treasury Department, might as well have our help in giving him notice. His wife has just arrived from Europe. Mrs. Jaffray swore in her account that there was nothing dubious among her baggage, and the General assured the authorities that his wife was no liar. But in spite of these declarations, and not heeding the indignant remonstrances, the custom-house officers examined the trunks and found an elegant bridal trousseau, intended for Miss Jaffray, whose wedding is announced to take place soon. Gen. Jaffray paid duties amounting to \$800 gold, and was permitted to carry off his goods without further molestation.

## Railway up Vesuvius.

A Naples banker has a scheme on foot for building a double track railroad up Mt. Vesuvius, being about half a mile in length. The train to be hauled up to the mouth of the crater by wire ropes connected with stationary engines. Each train will consist of four carriages holding four passengers apiece, and as one such train ascends the mountain another will be coming down.

Common sense seems to be having something to do with the Mexican government just now. The National Agricultural School of Mexico has ordered various agricultural implements and machinery in the United States, with a view to their introduction into that country, and instructing Mexican farmers in their use.

Gen. Sherman has returned to Washington from his extended trip West and to the Pacific coast. He is in excellent health, and speaks in high terms of the various military posts he officially visited, referring to them as models of neatness and efficiency.

The post-office Department decides that the productions of the type-writer must be charged letter postage; unless two or three hundred envelopes are deposited with the post-master the contents of which are exactly alike—then they may be in the same class with printed matter and sent in unsealed envelopes for one cent each.

That must have been a terrible scene in the Coliseum theater in Liverpool on Friday night, when a fight occurring under one of the galleries, some one raised the cry of fire, and in the panic that followed thirty-seven persons were killed and many severely injured.

It is said that Miss Anna Dickinson, having spent about \$30,000 in her dramatic ambition, has decided to abandon the dramatic field and during the coming season again appear as a lecturer on the platform.

Often as I am appealed to speak, or otherwise assist in the promotion of the cause of woman, my answer is always the same—that women, like men, can obtain whatever they show themselves fit for.—Harriet Martineau.

The Congressionalists say that "the seed which Mr. H. Pearson Smith sowed in Prussia continues to bear fruit."

The steamship Montana of the Williams & Guion line has just made the passage from Liverpool to Sandy Hook in the very quick time of 7 days and 23 hours.

The Daily Witness, of New York, has been revived. Somebody has evidently felt it his duty to sink some money in the enterprise.

## Miscellaneous.

Have you obtained your Register for 1879? Thomas Carlyle, at the age of 83, is writing his autobiography.

Mr. Thomas Hughes, it is reported, is about to visit this country again.

The bells on the Pennsylvania railroad locomotives are rung by steam.

William I., King of Prussia, receives a salary of \$8,000,000 per annum.

There are said to be 320 painters, 121 sculptors, and 170 engravers, now at Rome.

Last year, 14,410 new houses and 270 streets, covering a length of 40 miles, were added to London.

The New York Soldiers' and Sailors' Home will be completed about Dec. 1.

J. L. Levinson has disappeared from Cincinnati with \$20,000 obtained on forged paper.

One thousand weavers of Glasgow have struck against a 7 1-2 per cent. reduction in wages.

The debt of New York city has been reduced over \$5,000,000 during the past year.

It is reported that Angell, the defaulting cashier of the Pullman Car Company, has been arrested at Norfolk, Va.

The estimated capital represented by railroads in the United States is \$6,000,000 in amount.

The quantity of lead required annually for the lining of the tea chests in China is about 12,000 tons.

Volcanoes of lava are being projected to a height of one hundred yards above the new crater of Mt. Vesuvius.

Miss Minnie Godwin, daughter of Parke Godwin and granddaughter of William Cullen Bryant, was married on Thursday, in N. Y., to Frederick N. Goddard.

A chair manufactory on East Sixty-first St., N. Y., and several tenement houses in close juxtaposition, were burned Thursday afternoon, involving a property loss of \$80,000.

One of the oldest Eastern shopping-houses in that city, that of Hough, Balfour & Co., of Manchester, Eng., failed Friday with liabilities of between £1,000,000 and £2,000,000.

Forty or fifty men, convicted at Malad, Idaho, for cutting timber for the Utah Northern railroad, on the Bannock reservation, have been sentenced to aggregate fines of about \$8,000, and six months' imprisonment. This action delays the progress of the railroad.

## Latest News.

The town of Edinburg, Pa., was almost completely destroyed by fire early Sunday morning, two hundred and twenty-five buildings being consumed. The total property loss is estimated at between \$350,000 and \$450,000, largely insured. The fire is believed to have been incendiary.—For the week ending Saturday, there were in New Orleans 888 cases of yellow fever and 300 deaths; in Baton Rouge, 366 cases and 35 deaths; in Morgan City, La., 128 cases and 23 deaths; in Vicksburg, 33 deaths; in Memphis, 157 deaths; in Canton, Miss., from Oct. 4, to Oct. 10, 20 deaths. A sad week's record, certainly.—The death of George Thompson, the English philanthropist, is announced. He was in the 75th year of his age. In writing of him, William Lloyd Garrison says that for the past ten years Mr. Thompson has been wholly withdrawn from public observation in consequence of broken health, but for nearly forty years previous he was among the most conspicuous champions of oppressed humanity in all Christendom.

King, the aeronaut, who made an ascension from Scranton, Penn., Saturday, during a gale, traveled two hours in the clouds and descended in the town of Providence, 125 miles distant, the balloon being torn to shreds, leaving the basket and King hanging to branches of a tree. King was unhurt.

## Educational.

HILLSDALE COLLEGE ITEMS. We learn from the Hillsdale Standard that of the seven missionaries just sailed for India, three were former students of Hillsdale College. Also the item that during Prof. A. E. Haynes's connection with that institution, as a teacher, a period of over three years, he has not been absent once from the morning devotional exercises at the college chapel. Also, that the college has just received from Midnapore, India, two large cobra skins for the museum. They are very fine specimens, and are so perfect as to not even lack the poisonous fangs. Mr. R. M. Lawrence, of the class of '73, who has charge of the Mission Press at Midnapore is the donor. He has several finer specimens to send, but sent these as a sort of test to see whether such things could be sent safely over the distance of 13,000 miles.

Presbyterian Board of Education owes \$45,000.—Niels Ludvig Westergaard, Professor of Oriental Languages at the University of Copenhagen, died lately, after a protracted illness, at the age of 63. His greatest work was an edition of the *Zend-Avesta*.—The new class at Smith College, Northampton, numbers seventy-one young women; and President Seelye has been obliged to call for boarding places in private families, the college dwellings not being sufficient.—The Michigan University has 1,300 students, of whom 500 are studying law, and 200 medicine.—The Rectory of the Berlin University, which was last held by Prof. Helmholz, has been bestowed upon Prof. Zeller.—Rev. J. P. Newman, D. D., of New York, has been chosen as one of the Cornell University preachers for the coming year.—Harvard has a freshman class of about 220 members. One hundred and thirty-nine courses of lectures are given in the college this year, the most popular one being probably Professor Norton's on Fine Arts.—The seniors at Amherst have chosen their optional studies as follows: History, 65; Astronomy, 40; Geology, 28. Hereafter the marks of each term will be continued during the year instead of being cancelled at the end of each term.—Japan now has common schools, high schools, and even normal schools. The common schools enroll 2,000,000 pupils, and have nearly 40,000 teachers.—The Fall term of Oberlin College opens with nearly 700 students in all departments.—Michigan's primary school fund for the past year amounted to \$234,541—50 cents for each pupil.—Oberlin's income last year is said to have lacked \$800 of meeting expenses.—The Carlsberg Laboratory for scientific research, which was founded in Denmark about two years since by a wealthy brewer, promises to be of great value in the advancement of science. The endowment is 1,000,000 Danish crowns, equal to about \$275,000. It is the purpose of Mr. J. C. Jacobsen, the founder, to have a part of the income devoted to industrial chemistry and physiology, with special reference to brewing and matting; the remainder will be applied to researches in the other sciences generally, much discretion in this respect being left to the trustees. These gentlemen are five in number, and are named by the Danish Royal Academy of Sciences. The laboratory rooms at Carlsberg are described as most luxuriously and completely fitted up; indeed, one visitor speaks of them as being magnificent. The work thus far done, however, relates mainly to beer.

## Rural and Domestic.

## AN AGRICULTURAL FAIR.

It is well to hold up in detail the degenerating tendencies of certain institutions, so that it may be read of all men in plain English, just what they really are. Especially is this the case, when, like many agricultural fairs, a good name hides many iniquitous practices. A correspondent, who has been attending a county fair in Connecticut, sends the following account of what he saw, to the New York Observer. In commenting on the article that paper well says, "that with the horse racing and the gambling stalls and other like accompaniments, many of our so-called agricultural fairs are becoming a curse, instead of a blessing, to the farming communities."

Arrived upon the grounds the first day at noon, I made a tour of inspection. The central building resounded with the noise of hammers and the confusion of placing the exhibits. The cattle stalls were empty, except for the big weeds that grew luxuriantly above their sides. The eating booths were only partially occupied. The rattlesnake man had just pitched his tent and unpacked his pets. The strolling players had not come on the grounds yet. Even the peanut boys lolled about in the shade of the buildings, cracking their jokes and peanuts in default of buyers. But the gamblers were "on deck" and ready for business.

Under a spacious canopy, pitched back of the grand stand, were three or four men and a boy on a raised platform. Around the platform extended a railing, whose top formed a table about one foot wide, on the top of which were tacked four black leather strips, four feet long each, by ten inches wide, marked with the gilt figures, 1, 2, 3, 4, 5, 6. At the back of the platform in the center was a wheel about six feet in diameter. It resembled a buggy wheel, except that it had a wide rim, on which were painted series of figures, 1, 2, 3, 4, 5, 6, in bright gold on a background of red. It was a beautiful wheel. The spokes were red, and each one supported about midway a large, fancy head in gilt. The hub was silvered over and shone in its revolutions. Between the figures on the rim were silver arms four inches long, and at the top, fastened to the post, was a pendant arm of stiff leather, which, as the wheel revolved, kept up a continual ticking on the silver arms. Just in front of the wheel was a large box, covered with black velvet, and on this was a pile of silver dollars, halves, and quarters, fresh from the mint.

A gambler sat behind each of the four black pieces of leather with the gilt figures, waiting—like spiders for venturesome or foolish flies—for their prey.

The spokesman had explained the simple nature of the "speculation" to his own satisfaction, when a boy from the crowd cried to him: "Say, mister, go on to open a prayer meeting?" Which created so great a diversion in favor of the boy that the gambler was nettled and gave him some good advice about being a gentleman and honest. The laugh had subsided, and the sober work of gambling was being explained again, when the boy cried out again: "Say, mister, be you the preacher?" The boy with his ready impudence was master of the situation, but it had the good effect of producing an order from the chief gambler, prohibiting boys from coming under the canopy at all, then he said:

"Now, gentlemen, here you are! This is the fairest pool wheel in America. The boy turns the wheel, but any one of you can come in and turn the wheel for yourself if you want to. There's no gambling about it, gentlemen. It's all chance, just like any other speculation, only in this you are sure to win if you have nerve enough to play. That's all you want, gentlemen, just a little nerve. You put a dollar on 6, and here the boy calls out 6, as the wheel has stopped at that number; take up four times one dollar besides your own. Five dollars at one lay down, you can't make money faster than that at any speculation, gentlemen. Come, now, who'll give us a guess? It is just as fair and honest as many of the things they have at church fairs. They might just as well have this wheel as their games of chance, just exactly, it's exactly the same thing in a little different shape. Come, gentlemen, give us a guess?"

Two countrymen stood near me. I noticed them whispering together, when one of them produced a quarter and laid it on 3, the boy at the wheel called out 4, and the gambler took the quarter.

"Come, gentlemen, guess again, you can't always hit it right. Keep on a little while till you get the run of it, it's all simple, you gain four to one every time," said the wily professional, and the younger fellow then sided up and laid a quarter on 3. The boy called out 3, and the gambler laid a silver dollar on the quarter, and shoved it over to the countryman, saying: "That is the way to do it, gentlemen, all fair and honest, you take your chances; I take mine as you lose a little sometimes; I lose four times as much."

By this time the venturesome countrymen had plucked up courage and laid a quarter on 5. The boy called out 3. "There," said the gambler, "you ought to have stuck to your number, a repeater like this that is worth six times the first, you would have had six dollars and a quarter if you'd stuck to your lucky number."

Gradually the fish began to bite. They nibble at first, and then they take the bait voraciously. The wheel tosses some quarters to the players to keep their courage up, but does a steady business for its owners—as was to be expected.

The heap of shiny silver on the black velvet cover begins to grow dim as the soiled and worn pieces of trade are added to it. The crowd about the platform increases. Quarters and halves are raked up from the depths of farmers' pockets, and "plunked" down on the black leather one by one, and one by one they go to the back of the counter, increasing the gambler's pile—and then other quarters and halves are brought out and laid on the gilt numbers in the vain hope of calling home the lost ones, but the column of the "lost" constantly increases. The wheel was doing a good business for its owners.

I took one or two farmers aside, and said to them: "Watch the wheel, listen to the number, look at the losses to the players," and not one who did it was tempted to play. It seems incredible to me that men will not look about them at such times. The number of disappointed faces at any time in the crowd, and the number of soiled silver coins among the gambler's piles are certain indications of the infallible success of the wheel.

If men would stop to think, they would soon reach the conclusion that the wheel was made expressly to win money for its owners. If the wheel should fall to do that it would be cast out as a bad wheel. But it is a good wheel to its owners, and infallibly gives them a majority of chances.

You may ask, "Why was this gambling

wheel allowed on the fair-grounds?" Because at the State Fair the wheel paid something like two thousand dollars for the privilege, and at our County Fair one hundred and twenty-five. I asked the same question. So did many others. The President of the Association disclaimed the responsibility. So did the Secretary. They admitted that it was in direct violation of the laws of Connecticut. But the wheel turned and the gamblers counted their gains exultingly.

"Something must be done." Yes, that's what we all say.

But I saw another sight.

A man had a box about two feet long by sixteen inches wide, and five inches deep. The cover was glass. Through the glass, on the bottom of the box, were lying greenbacks of different denominations and gold (?) lockets, &c., &c., all numbered. A dice box on the glass cover invited "speculators" (always speculators), "gentlemen" and "speculators" were invited to shake the box and throw the dice; when, if they threw the lucky number, they took for twenty-five cents a two dollar greenback, a gold locket, diamond ring, or watch, as the case might be.

The principle in this speculation was a little different from the terrible certainty of the wheel—there is a little more risk both ways—but the box knew very well that the lucky numbers inside are very, very difficult to throw. The box is a good friend to its owner, and laughs in derision at the weak credulity of the men who shake the box and throw the dice. (The dice are probably loaded.) I saw a man win a dollar greenback. It was the first time he ever threw dice; his eyes stood out like saucers, so great was his success; he thought he had caught the knack first time; he threw again and lost; again and lost; again and again. Some way or other he had lost the knack. When he walked away with a rueful countenance, the box had won about two dollars and a half for its owner.

Oh, gentlemen, it is all easy enough; all you lack is nerve—to lose everything you own. I knew an officer in 1862 to win one hundred and eighty dollars in one night, "fighting the tiger" in Washington. The third night after he lost two months' pay. I knew a traveler who won ten dollars at monte on a Western railroad train, from "Texas Jack," at the next shuffle of the cards he "guessed" wrong, and lost fifty dollars.

The "sweat cloth," like its fellows, gives the player a taste of success, and then takes its bite out of his "pile." And for every taste the player gets it unerringly takes its bite, until it devours all that he has. These oily-tongued gamblers tell a very plausible tale, but they are certain to ruin you if you play with them long enough. They hold the balance of certainty against all competitors, and as unerring as mathematics and craft can make it; it is their success.

There were some pleasant sights at the fair. There were hosts of young people who were pleased and instructed; there were hosts of steady, substantial farmers and their wives; there was honey and butter and bread and fancy goods and stoves and hardware, vegetables and fruits, harness and shoes; and then there were carriages and wagons and horses and cattle and sheep. There was as fine a display of stock as one generally sees at a county fair. At the agricultural exhibits were creditable and satisfactory. But at an agricultural society's fair the gambling was a blot and a disgrace. Perhaps "something may be done."

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