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The Morning Star.

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THE MORNING STAR

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The Morning Star.

WEDNESDAY, FEBRUARY 18, 1880.

THE FOUR SEASONS.

In the balmy April weather,
My love, you know,
When the corn began to grow,
What walks we took together,
What sighs we breathed together,
What vows we pledged together,
In the days of long ago!

In the golden summer weather,
My love, you know,
When the mowers went to mow,
What homes we built together,
What babes we watched together,
What plans we planned together,
While the skies were all aglow!

In the rainy autumn weather,
My love, you know,
When the winds began to blow,
What tears we shed together,
What wounds we heaped together,
What hopes we lost together,
When we laid our darlings low.

In the wild and wintry weather,
My love, you know,
With our heads as white as snow,
What prayers we pray together,
What fears we share together,
What heaven we seek together,
For our time has come to go.

—Theodore Tilton's New Book of Poems.

THE OLD AND NEW BIBLES.

BY REV. GEO. H. BALL, D. D.

Our Bible is really two bibles. It is often treated as absolutely one in authority, scope, intent and completeness. Just now expositors of the Sunday-school lessons are making this mistake. The precepts and examples of the Old Testament are placed on par with the gospel, and held to be of perpetual force. The Apostles took a different view. They regarded the Old Testament as preparatory, provisional and limited in duration. From it they proved Christ to be the true Messiah, and sole King of the new kingdom. As a treasure-house of argument to that end it is inexhaustible, and permanently sacred. It is all the more valuable because perfectly fulfilled by Christ. It stands forever as a finished dispensation, its work complete, its mission ended, its testimony closed. Christ put his seal upon it when he "took it out of the way, nailing it to his cross." It was not disgraced, but honored, by this act of the King, and we confirm that honor by exactly the same appreciation. It can not be understood, nor made truly useful, in any other way. When treated as still authoritative, as a current guide to salvation, it is thrown out of harmony, and made obstructive and bewildering.

Of course, the Old Testament has permanent value. We need it quite as much as the Apostles did. The facts and doctrines of the gospel depend upon its prophecies, history, types and shadows, for illustration and proof. A deep, invulnerable foundation for the new kingdom was laid in them, that will remain forever valuable, yes, indispensable to the Christian scholar. But the moment they are studied as positive rather than relative, authoritative rather than preparatory, they mislead and confuse.

The Saviour defines the mission of the old Scriptures in John 5: 39. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." They speak of eternal life to be revealed. It remained a "mystery" as to method and condition until Christ came, but "at sundry times and in diverse manners" the "great salvation" was foretold. When it came, it proved the Scriptures true, and the Scriptures proved it to be of God. The confirmation was mutual. It was impossible for man to devise and execute such a plan, and just as impossible to invent a fulfillment so grand and marvelous. The whole scheme is a stupendous miracle, stretching through thousands of years, interwoven with history, biography and special providences and so wrought that skepticism respecting it is far more difficult than faith. The purpose so tersely stated by Paul (Heb. 6: 18), "that we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us," is perfectly fulfilled.

The force of this testimony by no means ended with the coming of Christ. It sweeps on to the end of time, proving that whatever God has undertaken he will surely perform, however great the obstructions and long the delays. The Old Testament affords invincible evidence to this effect. Imagine a single man of faith enduring all the delays,

obstructions and discouragements of the four thousand years covered by this record! Could Abraham have stood the ordeal? Would not the stoutest faith have yielded and despair of ever seeing the "great salvation" promised, brought on his soul a moral midnight? Two thousand years of terrible trial only reached the flood. Four hundred years the promised seed were slaves in Egypt; three hundred years of disappointments reached to Samuel; seven hundred years, full of disasters, brings him to Nehemiah; then four hundred years of increasing gloom to John the Baptist, and then morning comes. Did the promise fail? Since God forced his way through these tremendous obstacles, can we not trust him to achieve all the victories the gospel promises?

The Old Testament served a grand purpose also, by preparing the Jews to receive and become champions of our Lord. Many received him, not, but many did receive him with joy, and preached his gospel to the ends of the earth. The law was their "school-master to bring them to Christ," and to those who gave heed, its lessons brought salvation, and gave power to bless "all kindreds of men."

Studied as a testimony and preparation, as a relative rather than a positive system of truth, therefore, the Old Testament is above price, of perpetual value, indispensable to the disciple of Christ. Yet, as a religion, a guide to faith and practice, it is superseded, "done away," "disannulled," "abolished," and not to be expounded or enforced as a living law. No single duty imposed in the Old Testament is now obligatory unless commanded in the New Testament. Hence it is not wise to search for laws of Christian living among the ancient records, neither are examples to be cited from them, without testing and correcting them by the Christian standard. The Mormon may not quote Abraham, and David, and Solomon, to justify polygamy; nor the slave-master argue from the laws of Moses to justify slavery; for we are not now under the "school-master," but under Christ.

This great change of covenants was foretold by God. (Jr. 31: 31-34); and Paul insists (Heb. 8: 13) "In that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." The Old Testament was then dead, for decay had been at work for years, and had reached a climax. Of course, the vanishing away had reference to the authority of the covenant as a living institution, a guide to salvation and rule of life.

To the same import is Paul's argument in Gal. 4: 21-30. Hagar and her son represent the Old Testament, Sarah and her son, the New. The allegory concludes: "Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."

One covenant is cast out, and the other remains. 2 Cor. 3: 6-16, is equally specific. "The ministration of death, written and engraven in stones," is "done away," "abolished," "taken away." Here the central feature of the covenant, the corner stone, the fundamental articles of it are cited to make it sure that not a shred or line in the whole institution remains in active force. All laws and promises, all light and guidance in things religious must henceforth be sought in the gospel, and there only.

THE CENTENNIAL GIFT TO THE THEOLOGICAL SCHOOL.

The circular, recently issued, inviting contributions for the endowment of a Professorship in our Theological school, is addressed to the Freewill Baptist churches of New England. A brief examination of the Register reveals the fact that many of these churches have but few members, and that not a few of them are without pastors.

When the pastor of a feeble church, or, if the church have no pastor, some member receives the circular letter, what will he do? Perhaps he will say, "I sympathize with the cause, but we are not able to give anything."

Now when we see how large a proportion of our membership these churches constitute, it becomes evident that the "Centennial Gift" can not be made without their co-operation. The effort must fail of success unless the Freewill Baptists of New England come to its aid as individuals.

Will not every person that reads this article say, "I will do what I can to help this cause?" "I will at least send my dollar and will encourage others to send theirs?" Whether your pastor calls attention to this matter or not, whether you are now among F. Baptists or not, will you not contribute your share toward this Centennial Gift?

Certainly the hope of our denomination and of those communities for whose spiritual welfare God has made us responsible is in a devout and educated ministry. To withhold the little we can give is to be unfaithful in that stewardship for which we must severally give an ac-

count; is to confess that we cumber the ground that we occupy, and to invite decay and death. Christ's Kingdom will come, but how soon depends upon the prayers, deeds, and alms of each disciple.

Do we say, "To give to this cause can bring no good to me nor my church?" Such a plea is unworthy the followers of him "who though he was rich, yet for our sakes he became poor." Nor will our gifts be without return. "He that watereth shall be watered also himself." The "prayers and alms of Cornelius came up for a memorial before God!" Doubtless there is a Peter for each pastorless church, if only the Corneliuses are there. The writer knows of at least one faithful minister in our denomination, a graduate of our College and Theological School, who dates the origin of his purpose to prepare for the ministry from the effort made by a generous church to aid Bates College.

All money sent to A. M. Jones, Esq., Treasurer of Bates College, Lewiston, Me., will be duly credited in the *Star*. Shall not the list give assurance that the F. Baptists of New England mean to live, and that in the appeal to them to provide for their churches an earnest and efficient ministry they hear the voice of the Master?

On the last Thursday of this month, Feb. 26, the students and friends of Bates College will hold a service of prayer in the College Chapel. Shall we not all unite with them in the prayer that God will convert and call to our ministry many of these young men? He who is too poor to give can yet pray.

UNUS.

TEMPERANCE AMONG THE CHILDREN.

BY REV. G. C. WATERMAN.

It will be remembered by some who were at the Anniversaries, in October last, that action was taken by the Temperance Union in relation to work among the children. It was voted to recommend the adoption of a Ritual and Pledge Card, prepared by Rev. E. W. Porter, for use in Juvenile Temperance Bands. The Ritual is simple and beautiful, consisting largely of the recitation of appropriate passages of Scripture and the singing of Gospel and Temperance Hymns. It contains a short Initiatory Service, well designed to impress the requirements of the pledge upon the mind of one joining the Band. The pledge is three-fold, requiring abstinence from intoxicating drinks of all kinds, from tobacco and from profanity.

We do not know to what extent the recommendations of the Union have been acted upon, but we are quite sure that the matter is one of great importance. The end sought ought to be reached in some way, and the way proposed is a good one, one easily tried and not difficult to make successful. Like all other plans for doing good, it is only a plan, it will not do the work itself; it must be worked; will need to be looked after and carefully attended to, or it will amount to little. As a method it is good; as a force, nothing is claimed for it. As prevention is better than cure, something of this kind ought to be undertaken in every community, and patiently carried forward until every child is educated to total abstinence.

We recently attended a meeting of a Juvenile Society, formed before the adoption of this Ritual by our Union, but aiming at precisely the same thing, and proceeding in substantially the same way. It was at Concord, N. H., and under the care of Rev. H. F. Wood, whose zeal and success in this work are well known. This Society was formed about three years ago, and includes between 500 and 600 children. It meets every Saturday afternoon, "storm or shine," as they say. Everything is made free to the children; all expenses being provided for by friends interested in the work, and as it is entirely unsectarian, it commends itself to the public and funds are easily secured for carrying it on.

Temperance papers and tracts are often distributed and familiar lectures given, illustrated by Sewall's plates and other diagrams. Lessons from the Temperance Catechism and Text-Book are taught and so the foundations are laid for an enduring temperance character.

We commend the work to the consideration of all friends of temperance, and especially to pastors and superintendents. Let it be done in some way, and this is an excellent way. Try it.

Many a Christian trusts Christ to carry him through the valley of the shadow of death, who does not rely upon him to take him through the dread to-morrow. If you are Christ's, you have no right to worry. He is a safe pilot. You can trust him in the shallow, quiet river, as well as in the sea beyond.

One who is content with what he has done will never become famous for what he will do. He has lain down to die.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

PRAYER FOR SCHOOLS AND COLLEGES.

There seems to be a difference of practice among the churches in regard to the day observed as the annual day of prayer for Colleges, some still adhering to the original appointment, which was the last Thursday in February, and some observing, instead, the last Thursday in January. The latter day will occur on the 26th inst., and it is greatly to be desired that our churches should, so far as may be possible, give some attention to the special interests of our schools on that day. It is not enough that schools be founded far enough even that they be endowed. They need the continued sympathy of a large constituency, and those which have in view the educational needs of a large body of Christians need, certainly, the prayers of those Christians.

Those who manage the affairs of these institutions need wisdom and guidance from God in the administration of their trusts. Those who give instruction to the students assembled in these schools need the enlightening and quickening influences of the Holy Spirit to help them in their work. Most certainly those under instruction ought to be remembered in the prayers of Christian friends. Some are already disciples of the Great Teacher, but there are temptations and tendencies in school-life not the most favorable to the development of spirituality and the fostering of piety in the heart. For these young Christian students let us pray, that they may be kept from lapsing into a dull, cold, formal type of Christian life, which their constant devotion to intellectual culture seems liable to produce. Many of these students are not yet Christians, and ought to be led soon to an earnest consecration of heart and intellect, powers and attainments, to the service of the Lord Jesus Christ. Again and again do we hear it said, and say it ourselves, that mere intellectual culture is not enough; that the spiritual nature should be awakened and all its powers be brought under the influence of divine truth, but do we labor as we ought to secure the end we profess to desire?

This we can do, at least: We can enter into our closets and pray to the Father that heareth in secret, for the conversion of the unconverted students in our schools and colleges; we can remember them in our family devotions; in some of our churches, Christian men and women, parents whose children are away from home attending school and others interested, can gather together and unite in praying for the blessing of God upon all our schools. Let our prayers include all our institutions of learning, Theological, Collegiate and Academical, and may the fervent prayers of many righteous men and women encourage the hearts of those in charge of these schools, and lead to the quickening of the spiritual life in the hearts of hundreds under their influence.

ONE WEEK.

A great deal may be done in one week. A man thoroughly in earnest, a woman whose heart is set on accomplishing a good work can do what will surprise themselves and other people too, if they set about it quickly and work diligently. And this somebody, a good many somebodies, in fact, must do this week, if that remittance is ready at the proper time. Less than a week will remain after this is before the readers of the *Star*, before the time when it ought to be sent forward, but much may be done in that short time. Let us do it.

WHAT OTHERS THINK.

In a recent article, giving an outline of the history of our mission in India, the editor of the "Missionary Review," says substantially, "This people must speedily double their force in the field if they wish to hold the ground already occupied and carry forward the work they have undertaken." And this we might do if we were ready to work and give for this cause as do some people no better able than we. The liberality of the Moravians is proverbial and astonishing, but one half as much, per capita, would enable us to do the thing designated. We must acquit ourselves before the eyes of the Christian world and before God.

The Widow's Mite for the Next Remittance.

I have just received the following letter from the widow of our late senior missionary, Rev. J. Phillips. Hoping that it may stir up the hearts of some, who might not otherwise be moved, to put some more "drops" into our "almost empty bucket," and thereby enable us to send a full remittance, I give this letter publicity in the *Star* although it was not written for publication. Brethren and sisters, think of the great sacrifices which this devoted sister and her now sainted husband have made to give the gospel to the heathen, and will you not then most cheerfully put your offerings into the Lord's treasury in the time of pressing need? How many will follow the example of sister P. F.—SILAS CURTIS.

Feb. 11.

HILLSDALE, Feb. 6.

DEAR BRO. CURTIS:—

I see by the last *Star* that there is danger of your being obliged to send the next remittance minus quite a sum, if our people do not come to the rescue "sharp." Please

charge me with one dollar and add it to the remittance. This will be but a drop in the great bucket to be filled. But if every one able to do the same would send in their drop your almost empty bucket would soon overflow and all hearts would be made glad by the result.

I can't bear to have the hands of our feeble band of workers tied and the work crippled and curtailed by want of the funds our people could better afford to give than keep. How I wish every child of God would give till he feels it, for then would he experience a blessing of which he knows but very little now.

May the Lord put it into the hearts of our people to make up that remittance before the 26th inst., that you and they may rejoice in a lighter heart.

H. C. PHILLIPS.

LIGHT IN DARKNESS.

It was out of the cloud that the deluge came, yet it is upon it that the bow is set! The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light! Such is the way of our God. He knows that we need the cloud, and that a bright sky without a speck or shadow would not suit us in our passage to the kingdom. Therefore he draws the cloud above us, not once in a lifetime, but many times. But lest the gloom appall us, he braids the cloud with sunshine, nay, makes it the object which gleams to our eye with the very fairest hues of heaven.

Yes, it is not merely light after the darkness has fled away. That we shall one day know—how fully! But it is light in darkness; light beaming out of a ray produced by that darkness! Water from the rock; wells from the sand; light from the very cloud that darkens; life in the very midst of death! This is the marvel, this is the joy. Peace in trouble, gladness in sorrow; nay, peace and gladness produced by the very tribulation itself; peace and gladness which nothing but that tribulation could have produced! Such is the deep love of God; and such is the way in which he makes all things work together for good to us.—*Horatius Bonar.*

DYING NATIONS.

Why do nations die? Cultivated Greece, and all-conquering Rome; Vandal, and Goth, and Hun, and Moor, and Pole, and Turk, all dead or dying. Why? Murdered by nations more powerful? Swallowed by earthquakes? Swept away by pestilence or plague, or starved by pitiless famine? Not by any of these. Not by the lightning and thunder; not by the tempest and the storm; not by poisoned air, or volcanic fires did they die! They perished by moral degradation, the legitimate result of gluttony, intemperance and effeminacy. When a nation becomes rich, then there is leisure and the means of indulgence in the appetites and passions of our nature, which wear the body and wreck the mind. As with nations so with families. Wealth takes away the wholesome stimulus of effort, idleness opens the flood-gates of passion, indulgence, and the heir of millions dies heirless and poor, and both name and memory ingloriously rot.

If, then, there is any truth and force in argument, each man owes it to himself, to his country, and more than all, to his Maker, to live a life of temperance, industry, and self-denial as to every animal gradification; and with these having an eye to the glory of God, this nation of ours will live with increasing prosperity and renown until, with one foot on the land and another on the sea, the angel of eternity proclaims time no longer.—*Exchange.*

SEVERE REBUKE.

John Locke, the English philosopher, was a favorite with many of the great noblemen of his age. They liked his robust sense and ready wit, and enjoyed even the sharp reproaches in which he occasionally indulged. On one occasion he had been invited to meet a select party at Lord Ashley's. When he came they were playing at cards, and continued absorbed in the game for two or three hours.

For some time Locke looked on, and then began to write diligently in a blank book taken from his pocket. At length they asked him what he was writing. He answered,—

"My lords, I am improving myself the best I can in your company; for having impatiently waited this honor of being present at such a meeting of the wise men and great wits of the age, I thought I could not do better than write down your conversation, and here I have in substance all that has passed this hour or two."

The noble lords were so ashamed at the written record of their frivolous talk, that they at once stopped card-playing, and began the discussion of an important subject.

Thomas Carlyle has uttered even a more pungent reproof of idle talk: "If we can permit God Almighty," he says, "to write down our conversation, thinking it good enough for him, our poor Boswell need not scruple to work his will of it."—*Youth's Companion.*

The New York *Observer* says: "It is painful to know that Protestants across the ocean are implored to send bread to a people starving solely because of their own improvidence, and that improvidence the fruit of their Popery. It is our duty doubtless to give, and in one sense the more ready should we be to give, when our alms are asked for those of another faith: Yet we can not fail to see that what Ireland needs more than all else, is a religion that tends to make men law-abiding, industrious, temperate, and frugal. Give Ireland what Scotland has, and we would hear no more of murdered landlords and starving peasants. And a religion that bears such fruits as Popery in Ireland bears, never came from God."

WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 12, 1880.

THE CONFEDERACY REDIVIVUS.

On Friday in the House (the Senate not being in session), a matter came up that gave every indication of an Extra-session scene, which would have been highly appreciated by the expectant galleries, as they have had rather a dull time of it since the opening of the present Congress.

A petition was presented in behalf of one John Owens for a removal of his political disabilities, but like a true Virginian, he spoke of the late struggle as "a war between the Confederacy and the Federal Government" instead of "the war of the Rebellion." Mr. Conger, of Mich., whose antagonistic faculties have been lying dormant of late, thought this was a little too much, and he interposed a very decided objection.

Mr. Goode, of Va., became quite excited thereat, and with the characteristic guile of these unrepentant rebels asked, "Is it possible, that 15 years after the war, a man should be required to write himself down a traitor or rebel with his own hand, and get down in the dust and cry unclean before a great Government like this?"

Mr. Conger was quick to respond, "What does the petitioner want and what does he come here for, if he has not been engaged in rebellion against his Government? Is there a statute of limitation on rebellion and treason? Let us have no more of this smooth sounding literature for treason and insurrection!"

A dozen southern members sprang to their feet to reply, but Fernando Wood, he of political craft and good dinners, seeing that his friends were losing their temper, objected to further debate, and the political discussion was not allowed to commence that day.

The House had proceeded so far with the revision of the rules as to reach the 21st, when Mr. White, of Penn., offered an amendment on Thursday, that opened up the long expected political debate in that body.

The 21st rule, in effect, allows independent legislation to be attached to appropriation bills; there will then remain some 20 rules of more or less importance to be acted upon.

Two other matters also indicate a speedy approach of more exciting topics. The Fitz John Porter court-martial case will come before Congress shortly, with a majority and minority report.

The Democrats have thought proper to champion his cause, and it is freely known that General Garfield is preparing an elaborate effort that will introduce some sensational features into this episode of the war. It is made the special order for Monday next. The question, also, regarding the proposition to empower the President with authority to veto separate clauses in appropriation bills, without affecting the main features or purpose of the bill, comes up in the Senate this week or next.

The President issues to-day (Thursday) a proclamation warning all settlers and squatters off the lands in the Indian Territory. A gold and silver excitement has sprung up there, and as it is a tract of National domain set apart for the Indian, the Government is more particularly bound to protect them from lawless intrusion, than other territories unrestricted in this regard.

A DIPLOMATIC PAGEANT.

We have a Methodist Administration. The Orthodox Protestant element at the National Capital outnumber the Catholics ten to one; yet the rigorous demands of the Lenten season of the latter sway the social customs here at the Capital for the next 40 days.

The long series of receptions, at the Executive mansion and elsewhere, parties, &c., came suddenly to an end on Tuesday eve, upon the occasion of the grand reception to the Diplomatic corps at the White House. It was indeed brilliant and picturesque in the extreme. For a number of days previously there had been a constant succession of choice flowers, pots and vases, shrubbery and evergreen, plants and rare exotics, conveyed to the building and arranged with exquisite taste and design.

The sharp leaves of the palm with the feathery plumes of the fern, formed the deep green background for smilax and cut flowers, tuberoses and red rose-buds.

The main entrance and halls, together with the broad stairways, were overhung with flower-crowned pennants and the festooned flags of all nations.

The Diplomatic corps, with the unique contrast formed by the National Chinese dress, the Turkish Ambassador's scarlet apparel, the quaint attire of the Japanese, the blaze of foreign decorations and the splendor of military and naval uniforms, formed a picture of more than usual brilliancy.

The President and his wife, together with the members of his Cabinet, awaited the brilliant throng in the historic East-room, which was adorned with foliage, flags and drapery of the most beautiful design.

Thus ended, in perfume of flowers and a flood of light, this social Congress, which terminates, for the time, what is known as the gay season at the Capital.

POLYGAMY AND THE LAWS.

In the Senate on Wednesday, Senator Garland reported a bill amending the present laws regarding this twin relic. It shall have no more effect than that one now ornamenting the statute book, Congress had better turn its attention to legislation that it is in earnest about.

Polygamy was introduced into the U. S. in 1848; remained a secret institution for a number of years, when the genius of civilization drove the curse without its borders into a territory, wherein was a garden spot, that the Government should never have permitted to be tainted with this moral distemper.

It was not until 1862 that any law was enacted regarding the subject. Section 552, July 1, 1862 (revised U. S. statutes), is the only legislation relative to it, and provides, under the head of "Bigamy," "that any person having a husband or wife living, who marries another, in a territory or any other part over which the U. S. has exclusive jurisdiction, shall be punished by a fine not exceeding \$500 or imprisonment of five years, excepting in case of divorce and decrees of a competent court."

Senator Garland's bill simply provides further, "that any person drawn as a jurymen may be challenged, &c., if he has been or is living in this practice, or believes it morally, religiously and legally right."

It also authorizes the President to extend amnesty up to a stated time.

The actual legislation needed now, is to aim a direct, a decisive blow at Polygamy in Utah, and it is a mystery of our American politics and policy, that nobody has been found to come energetically forward and champion such a cause.

ELLIOTT.

S. S. Department.

Sabbath-School Lesson.--Feb. 29.

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

(For Questions see Lesson Papers.)

OUR FATHER'S CARE.

DAILY READINGS.

M. God's constant mercy. Ps. 103.
T. God our refuge. Ps. 46: 1-11.
W. Trust in God. Ps. 146: 1-10.
Th. The Lord our shepherd. Ps. 23: 1-6.
F. God's care of Elijah. 1 Kings 1: 1-16.
S. God's care of Israel. Neh. 9: 7-21.
S. Our Father's care. Matt. 6: 24-34.

GOLDEN TEXT: "Casting all your care upon him; for he careth for you." 1 Pet. 5: 7.

Matt. 6: 24-34.

Notes and Hints.

"Two masters." "Two" of opposite character are meant. This impossibility is attempted by those who think they will not be against Christ, nor yet be Christians.

"Hate the one and love the other." Not to love good is to choose evil; to hate evil is to love good. The child that does not love the will of his father hates that will; for he loves that which is opposed to it. So when we do not love the will of God, we love what is opposed to his will, and so hate his will.

"Can not serve God and mammon." The Syriac word for money or riches. It has been erroneously thought to be the name of some pagan god of wealth. Christ does not say that having or getting wealth, but that making wealth our master and our God is opposed to God. To serve wealth rather than make it serve us and our God, is a common danger.

"Take no thought for your life." The meaning is, "be not over-anxious, or primarily concerned for the earthly life." Jesus would have us put that first which is first. We are to notice that Christ is especially speaking to disciples whom he had called to forsake their business and become fishers of men, and to others who, for his sake, would lose their property. The folly of taking these words literally as they stand, a moment's thought will show.

"Life more than meat," &c. What is here a question, Luke makes a positive affirmation. "Meat" here means food. "Is not life a greater gift of God than food?" and if he gives the greater, will he not also give the less?" is the usual interpretation of this passage. Abbott thinks Christ meant to teach, here, that, as the soul is more than food, meat or life, it should be the chief object of solicitude. The former view seems more in harmony with what follows.

"The fowls of the air." This illustrates the thought that He who gives life will do what is less, provide for it.

"Your heavenly Father feedeth them." The birds are fed by a provision in nature. The provisions of nature are the work of God. Hence we are not to attribute to nature, but to God, all that is done through nature. This is his general providence.

"By taking thought." This means "being anxious thought about it." "One cubit." The cubit was about eighteen inches long. Some writers prefer to read "age" instead of "stature." The Greek word can have either meaning. It is said that men are not anxious to increase their stature, but are to prolong their life. On the other hand, we do not speak of adding a cubit to life, but may to stature. "Consider the lilies." Dr. Thompson, in "The Land and The Book" thinks the large Huleh lily is here meant. It is described as a very beautiful flower. It grew on the hills of Nazareth, as well as in other parts of Palestine. Here we have a view of our Lord's sympathy with the beauties of nature.

"Even Solomon in all his glory." The magnificence of Solomon was, to the Jewish imagination, unequalled. His costly robes faded when compared with those with which God had decked the flower of the field. "The grass." Flowers are reckoned as such when we speak in general terms.

"Cast into the oven." The Eastern oven is either fixed or portable. The former is used by bakers. The latter is the one here noticed. It is made like a large jar, widening at the bottom, and having a hole for drawing out the ashes. The leaves were placed both inside and outside. Grass and dry twigs were often used for fuel when wood was scarce.

"O ye little faith." Shown in their anxiety about the things that God does so plentifully supply to lower creatures. This want of faith in the care of God, the wealthy, as well as the poor, may show.

"Therefore take no thought." In view of God's care of all his works we need not become anxious, worried, distracted about food and raiment. This is especially applicable to those who go forth to do the will of God in ways that prevent the getting of wealth. Suppose Paul, or Peter, or John had put riches first, food and raiment before the kingdom of God?

"The Gentiles." All not Jews. Here, the heathen. They, not knowing God, have more excuse for so doing than disciples have.

"Seek ye first the kingdom of God." "Make this the supreme object. Put this above all else." The Saviour came into the world to plant and build up the king-

dom of God; that is, to promote the reign of God in the hearts of men. That we are to seek first of all, "His righteousness." "Conformity to his holy will." "Shall be added." All necessary things shall be secured in seeking God first. The history of trade, of peace, of Christian nations proves this to be true.

PRACTICAL LESSONS.

- I. Neutrality is impossible. All are for God or against him.
- II. Anxiety, when we are in the path of duty, is inconsistent with faith.
- III. God does all that nature does.
- IV. God can care for the morrow; he has the card for to-day.

AMERICAN SUNDAY-SCHOOL UNION.

From the St. Paul (Minn.) Pioneer-Press.

The American Bible Society, Tract Society, Sunday-school Union, and Young Men's Christian Association are the great union religious organizations of this country. To none of them is Minnesota more indebted than to the Sunday-school Union. Thousands of dollars have been expended, thousands of schools established, many thousands of children protected from ignorance and saved from vice by this grand old society, whose missionaries in Minnesota have from the first been men of noble character and great devotion to the work. Two of them, at least, deserve pensions from the State. They have no need of any monuments at death other than the schools they have founded and the churches that have grown from them in so many instances. The work of the union is entirely undenominational, and is broad, charitable, and Christian in all respects. There is no denomination in the State which has not received benefits from its work, and none which ought not to endorse and aid the union. In its Northwestern departments alone, the American Sunday-school Union has established 408 new Sunday-schools during the last year, with 1,659 teachers and 12,610 scholars. Other Sunday-schools in the same department have in 1,566 cases been aided, in which 5,756 teachers were giving instruction to 52,045 scholars. Three thousand and forty-seven destitute persons have been supplied with Bibles or Testaments; 6,145 families visited, over 2,000 addresses and sermons delivered, and 116,125 miles journeyed over by their missionaries during the year. Surely a noble record, and one of which even the old Union may be proud. Thus far, Minnesota has received \$10 from the Sunday-school Union where she has given one. Is it not about time to reverse this order, and ourselves aid in giving to more remote and newer settlements the blessings of schools and churches, once brought thus to us through this same agency?

SUNDAY-SCHOOL NEWS.

A successful normal class has been organized in Pawtucket, Rhode Island, by the local Sunday-school association of that place. It is a union class, and numbers 117 members. It meets fortnightly, and its sessions are not only fully attended, but are marked by a deep interest in the line of study pursued.

It is expected that during the coming summer a State Sunday-school convention for West Virginia will be held, possibly at Parkersburg, to organize the State in the Sunday-school work. An excellent committee has been appointed, and it is hoped that, before the year closes, it can no longer be said that West Virginia is the only unorganized State in the Union.

A new phase of the Sunday-school question says the *S. S. Times*, in its relation to theaters has presented itself in England. The proprietress of the Theatre Royal, at Heywood, near Manchester, recently made a formal complaint to a magistrate against the Sunday-schools, of that town for interfering with her business by their week-day entertainments. She had no objection to the old-fashioned Sunday exercises of these schools, but this getting up shows on week-day nights was quite too much in her line; and she wanted the courts to put a stop to it. The attempt of the Sunday-schools to run opposition to the theater has its complications, as well as being of questionable expediency. We had supposed that the regular theater would have an obvious advantage over the Sunday-school in the theatrical line, but it seems that the Sunday-school is in some instances "a little ahead." Now, the question reverts, is there any great gain in the transfer of the theatrical performances and the theatrical audience from the theater to the Sunday-school room? Will a change of buildings reform the drama?

The superintendent of public instruction in a county of Nebraska writes: "For over five years we had no real ministerial work in the county. During this whole time we have had from four to seven Sunday-schools, supported almost entirely by the American Sunday-school Union. A Union Sunday-school was organized in this town five years ago, in a community composed mainly of people who did not regard the Sabbath; and I have no hesitation in saying that we now have the best union Sunday-school in the State. We are now self-sustaining, but for five years have depended almost wholly on the American Sunday-school Union, not only for supplies, but for the actual work done in the school. About one year ago the superintendent, with others of the Sunday-school, set to work to get a minister to come to labor here. We succeeded, and now have regular ministerial work by a resident minister. The church, organized here during the past summer, owes its existence, as a church, directly to this Sunday-school. The school organized the church, and not the church the school; and so it is, in a measure, with every school in the county. We have not a Sunday-school in the county organized and sustained by a church."

Communications.

ORGANIZATION OF THE CHRISTIAN CHURCH.

BY REV. J. M. KAYSER.

[We have been much interested, as doubtless others have, in the articles written by Brethren Baker and Bailey on the relation of the ordinances, and published in the *Morning Star*. I have admired the spirit manifested in every sentence, and hope that our people will be profited by the discussion.]

And now permit me to present a brief article underneath the above caption. I wish, if possible, to strike at the root of the matter, and present the New Institution as it was organized, and once for all settle the controversy. At least, among Baptists, as to the antecedence of baptism and the Lord's Supper. As a mathematical problem contains all its parts, in their proper order and relations, so does the Christian church. The Christian system is a perfect unity, both as to its spirit and ordinances.

We now call attention to the commission as embodying the true elements of the Christian church. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world."

This leads us to notice the first principles of the Christian church, and who constitute its membership. When was the gospel first preached? To answer this question satisfactorily, it will be well to call attention to the Covenants. Such terms as the following are in common use among Bible students. The first and second Covenants, the old and new Covenants, the old and new Testament, the old and the new Institution. In these terms we have Moses and the law on one side and Jesus and the gospel on the other side. Hence, we have constantly before us two positive institutions—the old and the new,—one by Moses and the other by the Lord Jesus.

It, then, becomes a matter of much interest to know what belongs to the old institution and what belongs to the new institution—to determine where the one ends and the other begins.

Some would have us believe that the Covenant which God made with Abraham has been perpetuated to the present time, and is now the gospel covenant.

"In thy seed shall all the nations of the earth be blessed."

What were the conditions of membership under the old Covenant?

1. "He that is born in thy house."
2. "He that is bought with thy money."

Are we and our children in this Covenant? Can we get into it? What were the conditions of membership? Jeremiah, some 1350 years after this Covenant was made, looking forward, says: "Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Jacob." As an evidence that this prophecy refers to the gospel Covenant, Paul, quotes this language (Heb. 8: 8-18) and applies it to the gospel. The Lord said after he had entered upon his public ministry (Matt. 16: 18), "On this rock I will build my church."

We will now notice the actual difference between the old and new Covenant. The basis of admission to membership is very different. Under the old Covenant, the ground of membership was in natural birth and purchase money. "He that is born in thy house," and "he that is bought with thy money."

Under the gospel Covenant it is upon a spiritual birth, based upon actual faith in the Lord Jesus Christ. The following named items are essential to preaching the gospel. The death, burial, resurrection, and ascension of Christ, and the gift of the Holy Spirit. This was all lacking in the old Covenant, and hence the gospel was not preached under it. The gospel was preached to Abraham, the gospel was preached to them as well as to us. The gospel of the kingdom was preached by John, but in a mystery, not in complete revelation.

God proposed in the fullness of time to send the Saviour, publish the gospel, establish the church and unite both Jew and Gentile in one body. This purpose contained Christ, the gospel and all things pertaining to the new institution, in a mystery. We have the promise (Gen. 22: 18; Gal. 3: 8), "In thy seed shall all the nations of the earth be blessed." This promise contains Christ, the gospel, the church, the entire new institution.

Then comes the prophecy—the gospel in prophecy. Then John the Baptist, the Saviour, the twelve apostles and seventy others, preaching the good news of the kingdom, that the kingdom of heaven is at hand. This was the gospel in a preparatory or ineipient state. The commission so far has been to the "lost sheep of the house of Israel." "Go not in the way of the Gentiles." We now come to the last, or gospel Covenant.

The Saviour has been crucified, buried, and has risen from the dead. He now gives his commission: "Go, therefore, and teach all nations." "Go into all the world and preach the gospel to every creature." But the Lord commanded them to wait for the promise; "Tarry ye in Jerusalem until ye be endued with power from on high;" the Comforter shall

come; and when he is come, he shall guide you into all truth. When about forty days had expired, the Saviour took his disciples to Mount Olivet, gave them his last benediction while on earth, and in their presence rose to heaven, and is crowned king. All now is silent till the day of Pentecost. The work is completed, and the Holy Spirit is sent to guide the apostles into all truth.

The elements now are all ready for the inauguration of the New Institution. Jerusalem the place of beginning. Pentecost the time, and Peter the preacher. Here Peter first uses the keys of the kingdom. The keys are symbols of power, by which Peter opened the kingdom to both Jew and Gentile.

On the day of Pentecost, the birth-day of the Christian church, the Spirit rested on each of the disciples, and combined them in a whole body by an internal and spiritual bond of cohesion. Before they had been individual followers of Christ, now they became his spiritual body, animated by his spirit.

Then they that gladly received his word were baptized; and the same day there were added unto them (the 120 disciples) about three thousand souls.

We now notice its unity. Unity of Headship, "One Lord." Unity of belief, "One faith." Unity of sacrament, "One baptism." Unity of hope of eternal life, "One hope of your calling." Unity of love and the unity of the Spirit in the bond of peace. Unity of organization, "One body."

This, then, the first Christian church was composed of baptized believers, and is the scriptural model for all churches, at all times and in all places. This presents to us a complete fulfillment of the prophecy upon this point, and is strictly in accordance with the commission. This is the order of the church presented in this article:

1. Go teach, or disciple the people.
2. Baptize them in the name of the Father, etc.
3. Teaching them (the disciples) to observe all things whatsoever I have commanded you.
4. This embraces church joining, the Lord's Supper, and all the practical duties pertaining to the Christian life.

In this article, I have not written in the interest of either open or close communion, neither have I any dogma to defend, but write in the interest of Bible truth.

OUR FOREIGN MISSION.

REMINISCENCES OF ITS EARLY DAYS.

BY THE LATE J. PHILLIPS, D.D.

[The late Jeremiah Phillips had proposed to write a history of the Freewill Baptist Foreign Mission, but had not proceeded far in the work when he was stopped by death. What he had written we shall present to our readers in a few consecutive numbers of the *Star*.—Ed.]

That was a memorable day in the history of American Missions, when, on the 22d of Sept. 1835, eight newly-married couples, Dr. and Mrs. Sutton, one unmarried missionary, and one single lady, twenty in all, and attended by the late Dr. Howard Malcom, as deputation, sailed from Boston, in the good ship "Louvre," commanded by Capt. Brown, and bound to the eastern world. Up to that date, this was, it is believed, the largest party of missionaries that had ever left America for a heathen land. With the single exception of Dr. Sutton, to whose zeal and enterprise very much was due, for fitting out so large a party, at that particular time, all were Americans. East, West and Middle States were duly represented.

As is usual on such occasions, a large crowd of sympathizing friends were present to take a final leave, and bid us a most cordial God-speed on our way. The Divine blessing was implored, while many tears were shed by those who departed and those who remained. As the vessel moved from the wharf, the missionaries arranged themselves in a line on deck, and cheerfully sang:

"Yes, my native land, I love thee;" and as we receded from the shore, tokens of recognition were again and again exchanged; and so we parted, little expecting ever again to meet our friends on this side of the river.

Rough, temporary cabins had been hastily fitted up, between decks, in the merchant vessel, while a small "round house," over the companion way supplied with settees of three sides, was the only protection from sun and rain on deck; still, we thought ourselves well provided for, and so we were, compared with the accommodations of other missionaries had had before us.

Our party soon became a well organized company, settled down with distinct plans and purposes for the due improvement of time.

Daily prayers, a regular weekly prayer-meeting, preaching on the Sabbath, the missionaries in alphabetical order, the monthly concert for missions, and a weekly experience meeting, afforded ample opportunity for spiritual edification and of becoming acquainted with each other's inner life.

It was thus that a voyage of 136 days, marked by no special incidents, exempt from all storms, squalls or tempest passed quietly away, and on the 5th of Feb., 1836, "the Louvre," entered the mouth of the Hoogly, and left eight of our party on board a small steamer, to make our way up to Calcutta, while she continued her voyage to the east, to land passengers in Burmah and Siam.

Bro. and Sister Day, the founders of the Nellore Mission, were of our party,

and came up to Calcutta with the Suttons, Noyes, and ourselves, where we landed on the evening of the same day. We all met a most cordial welcome, and were hospitably entertained by brethren of the English Baptist Mission, viz., Yates, Pearce and Penney, who resided at the corner of Circular road and Elliot streets, near the Baptist Mission Press and Chapel.

At that early day, when travel was something quite different from what it is now, and landing in Calcutta was to us much like landing in a new and strange world. But the heathen in his blindness, bowing down to wood and stone, was there. There could be no mistaking this; and although in a large and popular city, it was plain to be seen, we were in one of "the dark places of the earth, filled with the habitations of cruelty."

After remaining with our new friends 17 days, being cheered and encouraged by their constant kindness, good counsel and hearty friendship, we left on the 22d of the same month, and resumed our line of march for Orissa.

Buggies and ponies and baggage having been sent ahead to Ulabar, we reached there by boat in season to make a land-stage the same evening. Owing to the heat, we could only travel mornings and evenings, resting through the heat of the day, and at night, in the mud houses of the bazars, provided for the accommodation of pilgrims. These being entirely unfurnished, we had to provide for ourselves whatever of chairs, tables, beds, &c., we considered indispensable. The same also of provisions for the road.

It was on this journey that we first saw a Dandabutee, a man measuring his way with his length, prostrate on the ground, to the sacred shrine of Juggernath. My buggy being in advance, I well recollect my wife, roused by the sad spectacle, sprung out, and seizing the wretched man by the arm, exclaimed, "Munder manush, munder manush, Juggernath Iswar nahi. Iswar pur achanti," i. e. Bad man, bad man, Juggernath is not God. God is above, pointing upward at the same time. The poor deluded creature stood for a moment and gazed at her with a wild, vacant look, said not a word, but again resumed his toilsome task. (Would to God that Christian pilgrims were equally zealous and averse to interruptions in their Heavenly Pilgrimage.) We have seen many of this class of devotees since, and find them to be proud, haughty and scornful; while they are much run after and well cared for by the people generally.

On this same journey we also passed a gang of about 400 prisoners, mostly in irons, at work on the high road. The cholera had broken out among them, and it was said, eight or ten died of it daily. Their corpses were thrown out on the open field, and devoured by vultures, dogs and jackals. To our eyes, unpracticed to such spectacles, the sight was horrible, and such it is. But alas, we soon become familiar with these shocking scenes and they cease to affect us as at the first.

At Debra we stopped in "The old Silk Factory," and at Midnapore, in the Dak Bungalow, there being no Christian friend to bid us welcome, that we knew of, all the way from Calcutta to Balasore, a distance of 156 miles. We were nine days on the road, and reached Balasore on Tuesday P. M. of March 2, 1836. Here we were cordially received by Mr. and Mrs. Goadby, of the General Baptist Mission, who had come to Balasore from Cuttack only about a month previous to our arrival. After some consultation, it was arranged that Mrs. Phillips and myself should remain for the present, and study the language with the Goadbys, while Bro. and Sister Noyes should accompany the Suttons to Cuttack, and have charge of the English school there (later, under charge of Mr. Brown, now removed to Berhampore), at the same time devoting their energies to the study of Oriya.

Hence, after a few days rest, the Suttons and Noyeses proceeded to Cuttack, while myself and wife settled down to live and labor and study Oriya, with the Goadbys in B.

I at once undertook the care of a number of native schools Mr. Goadby had started, although I could do little more than count the boys in the different classes, and mark attendance. Still my visits operated as a spur to the teachers, and supplied a definite object for my morning walks.

It was never an easy task for me to accustom my organs of speech to new and strange sounds, hence the acquisition of Oriya was no easy task for me. It was quite otherwise with Mrs. Phillips. She had a good ear for music, sang well and picked up new and strange sounds readily; in short, she was a natural mimic, and being blessed with a good memory, she acquired the language rapidly. I recollect on one occasion, her calling to me in her sleep, and saying, "I don't know; but I'll try," and then began and repeated accurately the Lord's prayer in Oriya, a thing she was at the time unable to do when awake!

I studied hard, but made slow progress, and during a part of the time we were in Balasore, became not a little depressed. Our situation in Mr. G.'s family was not the most pleasant. We had before our minds no definite prospect of a separate field to occupy, every European station in the province having been already taken possession of by our English brethren, by whom we had been invited to Orissa.

In the month of Sept. sickness added not a little to our trials. Mrs. Phillips was

brought to the very brink of the grave, by a severe run of fever. Indeed, the English Doctor gave up all hope and said he could do no more for her, that the only thing that remained to be done, should she rally, would be to give her advantage of a change of air. By the blessing of God, in answer to many prayers, she did rally, and I lost no time in removing her to the seaside. There was, at that time, a large Bungalow near the mouth of the Balasore river, which I rented for a month, to which we removed, and set up house-keeping by ourselves. Mrs. Phillips was quite too weak to sit up, and hence was carried on her couch, to the boat, and it being a rainy day, I stood beside her and held an umbrella over her head, as we glided down the river, a distance of eight miles, to our solitary abode. We here had for neighbors, a few native fishermen and the wild beasts of the jungle just at our rear. But the quiet scenery, the sea beach, the fresh breeze, the regular ebb and flow of the tide, change of diet, supplied from the salt water, all conspired to soothe and produce a favorable change in the health of my dear wife. From being a mere skeleton, she soon became able to walk about, take a sea bath, dine on sea fish and engage in study and work.

[To be continued.]

STORER COLLEGE AND UNCLAIMED MONEY.

The following Memorial addressed by the Trustees of Storer College to the U. S. Senate Committee on Education and Labor, will explain itself:

To the Hon. Members of the U. S. Senate Com. on Education and Labor, Greeting:

Whereas, it has been shown by the report of the Sec. of the Treasury of the U. S. that certain unclaimed moneys originally appropriated for the pay and bounty of colored soldiers, to wit, \$510,000, have been covered back into the treasury of the U. S.; and

Whereas the Senate bills No. 865 and No. 792 have been introduced providing for the distribution of said moneys amongst the several institutions of the country for the education of the colored people; and

Whereas Storer College, which was chartered by the Legislature of W. Va., March 3, 1868, and is located at Harper's Ferry, on a site granted to said College from the Government Armory Property by Act of Congress approved Dec. 15, 1868, has, it seems to us, some special claims to your favorable consideration; therefore, we, the President and trustees of said College, desire respectfully to call your attention to the following:

Storer College is the only Institution open to colored pupils in a district comprising all of W. Va., Md. west of Baltimore, and Northern Va. It is located at a point easily accessible from all parts of this large district, where the necessary expenses to students can be kept so low as to bring it within the reach of a very large number of indigent but industrious young men and women, who would be unable to attend any other school, while its beautiful site, healthful climate and quiet surroundings, together with its moderate expenses have drawn to it a considerable number from Washington and other cities. Though the principal work of Storer College is to fit teachers for colored schools and fully two hundred of its students have already been thus employed, it has never received aid from the State like other Normal Schools nor from the National Treasury, except a small sum during the existence of the Freedman's Bureau.

The records of the school show a steady increase in number, with which on account of its limited means, notwithstanding the aid of benevolent friends, its teaching facilities have not been able to keep pace and its present number, one hundred and eighty-six is beyond its financial ability to provide for, and crowds its buildings to their utmost capacity.

GEO. H. BALL, Pres. Trustees.

A. H. MORRELL, Secretary.

N. C. BRACKETT, Treas. and Principal.

REV. LEONARD KINGSBRY.

Rev. Leonard Kingsbry, died at Addison, Mich., Oct. 19, 1879, aged 84 years, 4 months and 4 days. He was born at Boonville, N. Y., June 5, 1794, and moved to Clarkson, N. Y., when quite young and embraced religion under the labors of Father Eli Hannibal when about 17 years of age. Soon after he was baptized by Elder Hannibal and united with the F. Baptist church in Clarkson; and soon felt it his duty to improve his gift in public. He was licensed by the church and continued to preach, to very general acceptance, until the year 1834, when he removed to Michigan, then comparatively a wilderness, but he brought with him his youthful zeal and commenced at once to unfurl the banner of the cross. God blessed his labors, in building up several churches, and in the organization of the Oxford Q. M.

He was ordained by this Q. M. and continued true to his trust until death. He received but a meager support from the churches, worked on the farm through the week, and traveled from 6 to 10 miles on the Sabbath and preached from once to three times. But by his industry and economy, he gained for himself and family a comfortable home. He was truly a benevolent man. He gave two hundred dollars before his death for the F. B. Foreign Mission, and in his last will bequeathed as much more to the same purpose.

His advantages for an education were small, but his faith in God was always strong, which, coupled with perseverance, rendered him truly a power for good. He never lost his love for the denomination of his early choice. He was a reader and subscriber to the *Morning Star*, for many years. His house was truly a home for the brethren. For some years, in consequence of age and infirmity, he was laid aside from active life, lived nearly three years with his son, at whose house he died and at whose hands he received for his comfort all that human kindness could do. He bore his last sickness, which was long, without one murmuring word. With the utmost faith, he looked forward to the time when his release from earth should be signed. Thus lived and died a man of God, beloved by all, and hated by none. He was truly a good citizen, a worthy Christian, a kind parent. In his death the church has lost a true and tried friend. He leaves to mourn their loss a son and daughter. His son is now associated in the ministry with the M. E. church.

S. A. CUMBER.

CENTENNIAL REPORTS.

In our last issue was the plan approved by the Conference Board for gathering reports from the churches for the coming centenary observance. We now present the plan for gathering these reports through the action of the Quarterly Meetings. The members of the Board reside in seven different States, and it has been impossible to get a quorum together, and by correspondence they have agreed to certain things and requested the chairman, Rev. W. H. Bowen, of Lewisville, Mo., to proceed; and hence the delay in issuing these circulars.

A package, containing "Centennial Circulars" to the churches (published in the last Star), "Circular to the Quarterly Meetings," "Suggestions to the Q. M. Committee," and "Centennial Returns," will be sent to the Clerk of every Quarterly Meeting, and action is asked at the next session.

The circular to the Q. M. will be substantially as follows:

DEAR BRETHREN:—One hundred years will soon be completed since the organization of the first Free Will Baptist church, and the last General Conference decided to observe the Centennial at its next session in 1880. Your Q. M., in common with all others, is requested to appoint a Committee of three, who shall make an appraisal of all property of a denominational character owned within the limits of the Q. M., or direct and aid the churches in doing it, according to the blanks enclosed. Also see that some practical plan is devised for a liberal freewill offering from every church to some, or all, of our benevolent causes, to the payment of church debts, or otherwise.

The inventory is to be according to the market value of the property on the first day of Jan., 1880, and the gathering of the Centenary Fund, or offering, is to date from the same day.

I. D. STEWART, Gen. Conf. Treas.

The suggestions to the Q. M. Committee will be printed on the reverse side of the Q. M. Circular, as follows:

DEAR BRETHREN:—The Clerk of the Q. M. will put into your hands the blanks for the churches. Will you please send a copy to every church in the Q. M., after you have written in each one the name of the church to which you send it, and the name of the one to whom they should be returned, where the blanks occur. You will please encourage and assist the churches in collecting facts to fill the blanks in the circular sent them, and in raising the centenary offering. Each church and each person will choose the object or objects to which the money will be given, but the fact and amount of what is done should be sent to you. Let the appraisal express the market value of the property on the first of January, 1880; and let the centenary offering include all the special money raised since the same date.

If any of the churches do not return to you the blanks by the fourth of July, then you are requested to supply the deficiency of said churches as best you can, by inserting in the blank sent you headed "Centennial Returns," by writing the names of all the churches in your Q. M. as they appear in the Register, and fill the blanks under the several heads from the reports received, or, in the failure to receive any, by your own estimates, write the name of your Q. M. in the blank and forward it to me, so that I may receive it by the first of August.

Yours, etc.
I. D. STEWART, Gen. Conf. Treas.
Dover, Feb., 1880.

Selections.

A SO-CALLED FAITH CURE.

A correspondent asks the publication of what appears to be a well authenticated cure of a Miss Carrie F. Judd, of Buffalo, N. Y., by the power of faith and prayer. Miss Judd had been prostrated about two years by a spinal difficulty, and finally became so weak that she could not move her lips. The narrative continues:

About this time Mr. Judd read a paragraph in the Buffalo Courier in which a colored woman (Mrs. Edward Mix, of Wolcottville, Conn.) was credited with having effected some wonderful cures by power of faith and prayer alone.

Mr. Judd managed to make the patient understand, and by her request her sister Eva, twelve years of age, wrote to Mrs. Mix that the sick girl believed that Mrs. Mix's great faith might avail for her, if she would only pray for her recovery. On the 25th of February the family received the following:

WOLCOTTVILLE, CONN., February 24, 1879.
MISS CARRIE F. JUDD.—I received a line from your sister Eva stating your case, your disease and your faith. I can encourage you by the faith of God, that according to your faith so best unto you, and besides you have this promise: "The prayer of faith shall save the sick, and the Lord shall raise him up." Whether the person is absent or present, if it is a prayer of faith it is all the same, and God has promised to raise up the sick ones, and if they have committed sins to forgive them. Now, this promise is to you as if you were the only person living. Now if you can claim that promise, I have not the least doubt but what you will be healed. You will first have to lay aside all the medicine of every description. Use no remedies of any kind for anything, by side trusting in the arm of flesh, and lean wholly upon God and his promises. When you receive this letter I want you to begin to pray for faith; and Wednesday afternoon the female prayer meeting is at our house. We will make you a subject of prayer between the hours of three and four. I want you to pray for yourself, and pray believing, and then act faith. It makes no difference how you feel, but get right out of bed and walk by faith. Strength will come, disease will depart, and you will be made whole. We read in the gospel, "Thy faith hath made thee whole." Write soon.
Yours in faith,
MRS. EDWARD MIX.

Miss Judd obeyed the instructions to the letter. She dropped her medicines and gave herself wholly into the care of the Almighty. She prayed as well as she could in her weak and emaciated condition, and was filled with faith. At the time when the women's prayer meeting in Wolcottville, Conn., was made Miss Judd the special subject of prayer, all the members of the Judd family lifted up their prayers, though not in the sick girl's room. Miss Judd says that about 3:30

o'clock she felt a sudden and remarkable change, and, without the least fear or hesitation or doubt, she turned over and rose up alone in bed for the first time in over two years. When Mrs. Hamilton, the nurse, who had cared for Miss Judd for over a year, saw this she sank upon her knees and began a prayer. Then the nurse burst forth in songs and praises, and, while doing so, gave Miss Judd a little assistance, and she walked about nine feet to a chair.

Up to this time the girl had not borne any weight on her feet for two years and two months. During the hour that prayer was being offered in her behalf, the nurse says, a great change was perceptible in her count, circulation and pulse. In three weeks from the day the girl began to improve she was able to walk all over the room without any one near her, and in four weeks she was able to go down stairs with a little assistance. She could walk steadily from the first. She improved so rapidly that the swelling of the muscles was almost perceptible. On the first pleasant day in April, Miss Judd called at a neighbor's, and everybody rejoiced.

The strange fact of the walking is made appreciable when it is known that the spine and large joints had become so weakened by the hyperaesthesia that they were like cartilages, and if she had been placed on her feet while in that state she would have settled all out of shape. They, however, became strong and firm at once, and have continued to strengthen every day. Now Miss Judd can walk long distances without fatigue. She teaches her class in Sunday-school every Sunday, and her friends say she looks better than ever before in her life. On Wednesday last she went into Genesee county, a distance of forty miles, to attend the marriage of her brother.

TRUTH ALONE IS SAFE.

Let us fear no truth. The church makes a great mistake to-day, when she hopes to make men moral or religious by keeping back the truth. Truth means reality, and all noble souls ought to seek it. It is mere delusion for the church to suppose that the men of our age can be won by keeping back a part of the truth. Men often tell us that what we say is true, but that it is not best to utter it. They say that it is dangerous to express new ideas, even if they are true. But how foolish to suppose that men can be long kept virtuous or religious by error! They will find out the error some way, and the danger then is that they will go to some extreme of skepticism or immorality. All over our land there are hundreds of the brightest children of the church who are going out into skepticism because they can not receive old theories. They are not shown that there is any stopping-place between old theories of a Bible and a blood atonement on the one hand and utter skepticism on the other. The greatest danger now is that those who have found out that old theories are false will reject all morality and religion. The sooner men are told the exact truth, the better for society. Men say boldly that they know that thousands of people are fed on religious falsehoods, but that the truth would be dangerous. There seems, however, to be no greater danger now hanging over society than the fact that thousands of people are only restrained by false theories. It is undoubtedly true that, if some people were not restrained by their religious leaders, they would be tempted for the time to immorality. But many of them are immoral in secret now, and whether they are kept safe citizens or not depends upon the whims of their leaders. To base the safety of society upon the power of a few priests, or even preachers, have in controlling crowds, is exceedingly dangerous. Some religious teachers are conscientious and wise, but some are only fanatics. The sooner, therefore, the people learn to base their morals upon eternal principles and not upon the commandments of men, the better will it be for society. There is a false liberalism and a true. There are men who destroy old ideas because they would have license to satisfy their coarser nature. But there are men who reject old ideas because they feel them to be false, and they desire the truth. Let us be liberals, but not libertines.—Rev. S. J. Stewart's final sermon in Fitchburg Congregational Church.

AN ELOQUENT APPEAL.

Canon Farrar recently defended total abstinence before a splendid audience in the Sheldonian Theater of Oxford University. The eloquent Canon told his audience that he had been instrumental in closing an abominable drinking house in a crowded quarter of London, and "there was not a wretched drunkard in that street who was not secretly grateful to him for doing it." He took up the famous epigram of a certain Lord Bishop that he would "rather have England to be free than England to be sober." Canon Farrar tore the sentiment to shreds, and concluded with the burst of eloquence: "Do not then let us be frightened from the clear imperative path of national duty by the bugbear of violated liberty. The moth is not free which is only free to plunge into the flame. The ship is not free which is only free to run straight upon the iron shore in the fury of the storm, with no half of the steersman upon her helm. If freedom is to be another name for 99,000 public houses; for 39,000 beer shops; for 1,537,656 persons arrested for drunkenness and disorder in ten years; for 100,422 cases of assault in one year, of which 2,736 were aggravated assaults on women and children; for 16,525 women drunk and disorderly in London alone last year, and if these be but items in the hideous total of such freedom—if freedom is to hear the wall of myriads of savage beasts, myriads of desolate homes, then in heaven's name let us have instead of it the beneficent bondage of virtue, salutary restraint of Christian legislation—for such bondage is above such liberty."

All men will not be Calvinists, or Quakers, or Methodists, or Episcopalians. But beneath and through them all there is something which every man may reach and fasten himself to, and be a Christian under some form or other. What is that something? . . . To ask that question is to back through the dark, tortuous ravines of church history, up to that broad tableland of the New Testament from which all the ravine comes down. The man who is a Christian there with Peter, with John, with Jesus, will be a man spiritual, reverent, and penitent. That is the heart of the matter.—Phillips Brooks.

CALLED TO ACCOUNT.

The Presbyterian calls on Phillips Brooks for the proof that preachers "ask others to believe what they do not believe themselves," and adds:

We do not doubt that orthodox ministers have their doubts and disbeliefs within the range of science or of speculative theology. A few may have divergent views of inspiration. But it is not true that they are dishonestly and hypocritically trying to get men to believe what they doubt. It is not true of the great body of those known as evangelical in New England. It is not true that the Deity of Christ is doubted among the evangelical ministry in this country. He can not find a dozen such men in the five hundred of the Presbyterian ministry. He can not find a greater proportion in the Methodist or Baptist ministry. It is not true that any portion of the evangelical ministry doubts the fact of Christ's vicarious death, and that the benefits of his atonement are made effective to the soul through repentance and faith. Nor is this true in regard to the everlasting punishment of the wicked, as the discussion of the subject in almost every pulpit of the land incident upon Canon Farrar's vagaries proved. It is most probably true that Mr. Brooks doubts in regard to many of these points, especially as he asserts that "there must be no lines of orthodoxy inside the lines of truth."

STIMULANTS FOR WOMEN.

One prominent physician here, writes a New York correspondent, says that the hurry and struggle of city life, and the high nervous organization of American women, lead to the use of stimulants, and that as wine drinking is generally begun at the period of budding womanhood, it soon creates a fixed want, to the physical and mental detriment of the subject. His practice confirms him in the belief that a very large share of the ailments of women is due to the cause here described. Another old physician says that the evil of drinking among ladies is more extended than generally believed. Many families have been broken up by it, and he knows of cases where prosperous men have been ruined in business in consequence of this evil in their families.

A SHOT AT THE DECANTER.

There is a current story that a Quaker once discovered a thief in his house, and, taking down his grandfather's old fowling-piece, he quietly said: "Friend, he had better get out of the way, for I intend to fire this gun right where these stands." With the same considerate spirit we warn certain good people that they had better take the decanter off their table, for we intend to aim a Bible-truth right where that decanter stands. It is in the wrong place. It has no more business to be there than all than the thief had to be in the honest Quaker's house. We are not surprised to find a decanter of alcoholic poison on the counter of a dram-shop whose keeper is "licensed" to sell death by measure. But we are surprised to find it on the table or the sideboard of one who professes to be guided by the spirit and teachings of God's word. That bottle stands right in the range of the following inspired utterance of St. Paul: "It is neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." This text must either go out of the Christian's Bible, or the bottle go out of the Christian's table. The text will not move, and the bottle must.

JEST AND EARNEST.

During the Seven Years' War, Frederick the Great accompanied his soldiers on a mountain march. Count Schmettau was his lieutenant, and a very religious man. The king, impatient over the tedious route of the artillery on foot, up the narrow mountain pass, indulged in jesting to drive away ennui—he liked a little to tease Schmettau. He knew of a confessor in Berlin whom the count would visit, and allow a stream of jokes and derision to flow freely.

"Your Majesty is more witty and much more learned than I," answered Schmettau at last finding utterance. "More than this, you are my king! The spiritual contest is in every respect unequal; nevertheless, you can not take from me my faith, and as it now goes you would certainly injure me immeasurably, at the same time not make yourself insignificant."

The king remained standing in front of Schmettau; a flash of indignation came from his majesty's eye. "What does that mean, monsieur? I injure you by taking your faith? What does that mean?" With immovable tranquility, answered the general: "Your majesty believes that in me you have a good officer, and I hope you are not mistaken. But could you take from me my faith, you would have in me a pitiful thing—a reed in the wind; not of the least account in council or in war."

The king was silent for a time, and after reflection called out in a friendly manner, "Schmettau, what is your belief?" "I believe," said Schmettau, "in a Divine Providence; that the hairs of my head are all numbered; in a salvation from all my sins, and everlasting life after death."

"This you truly believe," said the king; "this you believe is right with full assurance?" "Yes, truly, your majesty." The king moved, seized his hand, pressed it strongly, and said, "You are a happy man."

And never from that hour has he derided Schmettau's religious opinions.—From the German.

Discover to me, O thou Searcher of hearts, whatever is amiss in me, whether in life or principle. Let no malice or ill-will abide in me. May I never hear with pleasure, nor ever repeat such things as dishonor God, injure my neighbor, give me a mild and meek and peaceable spirit, that, remembering my own infirmities, I may bear with those of others. Let me rather choose to die than to sin against my conscience.—Wilson. (Died 1881.)

Let us be thankful for change. If we always ran in the same groove, we should be dull and weary. If our joys flowed on in an even stream, they would stagnate. It is the interruption of sorrow and trial that makes them brighter; the rocks that give the river sparkle and beauty. Or, if our sorrows endured forever, of what worth would life be to us or to ours? It is the good gift of God that we can not mourn always: that death is not an eternal shadow, or loss unendingly behind them; the daypring of to-day will be the hallowed memory of another year. Even the desert shall re-

joice and blossom in the year of the Lord; and we can, thanks be to Him, forget our misery, and remember it no more in the fresh courage and renewed hope that time shall bring us all.—Independent.

GLEANINGS.

"Broad views." I have observed, are but the gilded gateway to the "broad road." They remind me of the young man of whom I have somewhere read, who could no longer read the Bible which he had been taught to revere, "because," he said, "it has such a mess of Presbyterian bigotry in it."—Professor Phelps.

Christian union is well, but no courtesies between two regiments ever yet defeated the other army.—Phillips Brooks.

Stand by your pastors! You do not know how much you may help them. Your sympathy and co-operation are of inestimable value to them. Their work is hard enough even with your help—without it, oh, how much harder.—Evangelical Messenger.

Without earnestness no man is ever great, or does really great things. He may be the evanescent of men, he may be brilliant, entertaining, popular, but he will wear weight. No soul-moving picture was ever painted that had not in it the depth of shadow.—Peter Bayne.

Murmur at nothing. If our ills are repairable, it is ungrateful; if remediless, it is vain. A Christian builds his fortune on a better foundation than stoicism; he is pleased with everything that happens, because he knows it could not happen if it did not please God; and that which pleases God must be best.—H. L. Wayland.

Every object in nature is impressed with God's footsteps, and every day repeats the wonders of creation. There is not an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath, or the star-spangled sky above, not a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern, and piety adore, the providence of Him who took our nature that he might save our souls.—Guthrie.

Some people spoil the light by picking the wrong. Some good people are always tinkering their experience. To such, one can only say, Don't pick the wick. Turn up the blaze, give it free air, and see how freely and gloriously it will burn. Follow out your supreme impulses to good. Remove the obstructions, and the life kindled in the soul will rise towards God in holy incense as well as shed a brilliant radiance on the path of man.—Zion's Herald.

Sorrow for sin only because it exposes to punishment, is not true repentance. He that sorrows after a godly sort, would not sin, though escape from consequences were possible; for his heart is changed; he is renewed in the spirit of his mind; he loves God and his service, and has lost his relish for the pleasures of sin.—Walker.

Whatever you do, be very sure to be practical. There are times and seasons for doing things, and for reforming. But sorrow some good, but mistaken, people think they hear the Lord's voice calling them to their "duty" in season and out of season—especially out of season. Their ideas of religious duty are about as sensible as those of the woman who gave to a poor soldier who had lost both legs a tract on the sin of dancing. It didn't do the soldier much good, and a great deal of the misdirected, ill-timed effort of well-meaning brethren accomplish just about as much. As we say—whatever you set out to do, don't forget one of the highest duties is that of being practical.—Christian at Work.

Remember, that you are not a tree that can live or stand alone. You are only a branch, and it is only while you abide in Christ as the branch in the vine that you will flourish, or even live.—M. Cheyne.

The knowledge that is essential to religion is a simple knowledge, and that which the loved has of the person who loves, the bride of the bridegroom, the child of the parent. It springs from the personal and spiritual, and not from the critical side of our being; from the heart, and not from the head. Not merely so; but if the heart or spiritual sphere be really awakened in us, if there be a true stirring of life here, and a true seeking towards the light, the essence and strength of a true religion may be ours, although we are unable to answer many questions that may be asked, or to solve even the difficulties raised by our own intellect.—Tullock.

Farmers all over the country enjoy writing to the agricultural papers in praise of the Perfected Butter Color of Wells, Richardson & Co., Burlington, Vt. They claim its superiority over all other coloring matter, both as to purity and reasonable cost. Every dairyman should use it.

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WEDNESDAY, FEBRUARY 18, 1880.

G. F. MOSHER, Editor.

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

QUESTIONS ANSWERED.

"E. P. S. H." asks: 1. "Are faith and repentance prerequisites to baptism?" Our divine Lord always set faith before baptism; and authorized the baptism of believers only. The apostles always required faith and repentance of those seeking baptism, and in no case did they ever baptize without evidence of their exercise. There is one, and only one definition of baptism in the Scriptures, and that precludes the baptism of any who lack faith and repentance. Peter says (1 Pet. 3: 21) that "baptism is the answer of a good conscience toward God." God bids us enter the service of Christ, and we answer back, in substance, by yielding the heart to him, and in form, by being baptized. So baptism becomes "the answer of a good conscience."

Now, a good conscience, in a Scriptural sense, always implies faith and repentance. It also implies intelligence. Hence, four things are indispensable to Christian baptism: (1) Intelligence, (2) Repentance, (3) Faith, (4) The outward act, or answer. Baptism is impossible without these four elements, since there can be no "good conscience" without three of these; and the answer of a good conscience is impossible, where a good conscience does not exist. Therefore, it is impossible to baptize an infant, since it lacks intelligence, and has no conscience; and equally impossible to baptize an impenitent sinner, since his conscience is bad and not good.

If the form of baptism lacks the substance, it is a sham, and not baptism at all, just as the form of prayer, without the heart, is not prayer at all. There can be no baptism without a good conscience, for "baptism is the answer of a good conscience."

2. "Is baptism a prerequisite to church membership and the communion table?"

A Christian church is a church of Christians. If it is possible to be a Christian without baptism, it is possible to be a member of a Christian church without it. If one can be a member without it, a hundred may, an entire church may. If a Christian is possible without baptism, Christian privileges are possible, and access to the communion table is admissible.

Theoretically and, we think, Scripturally, a perfect church is composed of baptized believers, and a perfect Christian is certain to have been baptized. But one may be a Christian and yet be imperfect. And so we suppose that a church of imperfect Christians may be considered a Christian church, and may celebrate the Lord's Supper.

Practically, if none but perfect Christians can be members of a Christian church, then none at all can be members; and if a perfect church only, can celebrate the Lord's Supper, then none can do so for any imperfect. But we hold that the practice of recognizing as valid and Christian the Communion service of churches of this latter class [we mean so-called churches of unbaptized persons], should be exceptional, and that the members themselves should give such clear evidence of possessing the moral-character qualification as would, for the time being, be accepted in place of the ceremonial qualification. The moral qualification must, of course, never be wanting.

3. "Is sprinkling or pouring valid baptism?"

To baptize means to immerse. Hence no other act conforms to the Lord's command. If there is a "good conscience" the fault of "the answer" is in the form of baptism, and not in the substance; but when the party lacks a good conscience, as in the case of infants, or sinners, both substance and form are at fault.

4. "Is feet-washing observed as an ordinance in Freewill Baptist churches?"

In the South, frequently; in the North and West, never. Half a century ago, churches at the North favored its observance, but more careful study of the Scriptures led them to conclude that the Lord did not design it should be so regarded, and they dropped the usage. Still, if any church believes the service required, there is perfect liberty to act in accordance with that belief.

PRAYER FOR COLLEGES.

If, as has been claimed, the leading colleges in the country are teaching doctrines at variance with the idea of a creating God, then the day of prayer set apart for those institutions should have an infinitely greater significance in the mind of every Christian. The day originally appointed for that purpose—the last Thursday in February—is still observed by several New England colleges, and Bates is among the number. We are suggesting only what is doubtless in the minds of most of the brethren, when we say that of all the years in its history the present, and especially this passing month, has the most at stake for our New England college. Shall not its case be presented in faithful and earnest petition at the throne on this last Thursday of the month, and may not a united prayer ascend for its deliverance from all serious embarrassments, and also that the Ruler of hearts will favorably dispose towards it all those

who in any way have its destiny in their hands? We wish we could see this Institution taken into the interest and care of the denomination, as the parent takes the child from whom it expects by and by to receive strength and support.

That remark applies to all our institutions of learning. They are vitally connected with our future record as a Christian people. Well supported, and given a warm place in our hearts, they may contribute to our real advancement as nothing else can outside of a pure and consecrated life.

Numerous communications in our columns of late have indicated the direction that our thought may take on this coming day of prayer. The movement in aid of the endowment of both Bates and Hillsdale colleges, for the better support of the Theological departments in each, for the paying the floating debt of the former, for getting a portion of the unclaimed colored soldiers' bounty for Storer Normal school, for helping the institution in Greene County, Tennessee, these, since they are very important matters, may well be the subjects of sincere prayer, that God will attend each effort with his blessing.

But after all, these are only means to an end—the end being this: that we may furnish our quota to the ranks of those who are consecrating both heart and intellect to the furtherance of a pure Gospel.

THE WORKING CLASSES OF EUROPE.

When the facts in the case are considered, it is surprising to find how little the advantages and opportunities of the present century have accomplished for the working classes of Europe.

In a paper discussing this theme in the *National Quarterly Review*, which paper, however, is mostly confined to the condition of the laboring people of England, we find the writer declaring that the sixteenth century may well be called the golden age of English labor. With a population under two millions, a great demand for workmen, and the small capital required in doing business, "any man might become a master, and any master might rise to the head of a guild. Good food, many sports, honest labor, frequent holidays, the discipline of service without servitude, made the English commonality what their bitterest enemies justly styled them, 'the freest and fiercest people in Christendom.'"

About this time or a little earlier the trading "guilds" of the great English towns "were rising upon the ruins of overthrown feudalism, to a height which the latter had never attained." There were self-made men in those days. Read this brief catalogue:

The cloth-workers, whose broad pieces had paid the cost of Potlagers and Agincourt, the goldsmiths, whose "benevolences" had replenished the coffers of Edward IV, the grocers, who founded national schools and endowed national charities, the mercers and silk merchants, whom Henry VII. himself delighted to honor—might well consider themselves a power in the State, second to none on its own ground. Nor did they always abide by that limit. The men of the people had already begun to rival the "blue blood" on fields which the latter held peculiarly its own. The best knights of France and Italy had fallen before Sir John Hawkwood, the son of a Cheapside tailor. A city clothier's apprentice had become Sir Edward Osborne, Councilor of State, and ancestor of the future Duke of Leeds. An Ipswich butcher-lad had risen to be the greatest man in England, and had barely missed exchanging the Cardinal's hat for the triple crown itself. Later on in the same period, an obscure Warwickshire youth, whose father was a wool-comber of Stratford-on-Avon, became the associate of princes, and the greatest Englishman of all time; while a rough Plymouth seaman, half sailor and half pirate, circumnavigated the globe with a single vessel, and bearded in their own waters the noblest hidalgos of Spain.

The influx of the fleeing Huguenots in the latter part of the seventeenth century, flooded several European countries with skilled workmen, and this immigration was regarded by the Briton in materially the same light as is now the advent of the Chinese by the denizens of the Pacific coast, especially as these Frenchmen are said to have had "the amazing power to live upon nothing." Yet this was more of the nature of an episode, and even through the reign of Anne and of the first three Georges the working classes were in a state of comparative prosperity.

In 1776, Arthur Young, a gentleman who may be complimented by calling him inquisitive, made a tour through England in search of facts as to wages paid laborers, and other allied information. The lowest wages he records is \$1.50 per week, and the highest, \$2.12 per week. Some seventy years afterwards, Mr. Caird made the same tour, and found the maximum wages to be about \$3.90; and the minimum about \$1.50; showing that the best paid were comparatively no better off as to wages in 1850 than in 1776, while the poorest were in much more straitened circumstances. This is to be accounted for in the depreciation of money by the influx of gold from California and Australia, on the one hand, and on the other hand, "the enormous rise in the price of necessities."

But it was in the midst of these seventy years that the wonder-working manifestations of steam and electricity were introduced, and the outer life of man revolutionized.

Since 1850, the wages have advanced, especially the maximum wages in manufacturing centers. But the overcrowded condition of the population, in close rooms and the filthy surroundings, and the various other discomforts and

deprivations made up for the nominal increase of pay.

Considering the boast made of the inestimable boon which the nineteenth century civilization has conferred on Christendom, the condition of the working classes in Europe is lamentable, and in England is not any improved over centuries previous.

It is a great social problem of the age, this massing people together in large manufacturing towns, and this combining of capital in powerful corporations.

"Every European nation," says the writer already freely quoted, "instead of forming one homogeneous whole, is made up of two opposing parties, the men of means and the men of muscle. Both have their leaders, their regulations, their treasury, their organized system of action. Their ordinary attitude toward each other is an armed neutrality, known as employment, varied at times by an open and bitter conflict, termed 'strike' or 'lock-out,' according as it is the work of the one party or the other, the penalty of defeat being bankruptcy for this side, and death by starvation for that. In a word, the much vaunted 'universal peace' of traffic and manufacture is really a universal and well organized civil war, waged upon certain recognized belligerent principles known as the laws of trade."

The great agency in thus giving power to labor as well as that always found inherent in association of capital, has been brought about by the combination of working people in "Trades Unions." Although much may be said against the manner in which these organizations have sought to further their ends, yet it is due to this combination of labor that the difficulties between employer and the employed are coming to be adjusted more and more on a basis of arbitration or compromise. Even more, "Since it first came into operation the whole world of labor has been remodelled. The working-classes, who formerly had no appeal save to torch and bludgeon, have now spokesmen and orators of their own, whose influence none can deny."

We are confident that this writer is somewhat partial to the beneficent uses of Trades Unions and other forms of combination among the laboring people. We should be inclined to place emphasis on co-operation, but the laws in regard to both have been so dimly perceived and so often abused that it is the part of wisdom not to place too much confidence in any man's theories concerning the methods and the value of combination and co-operation. At the same time we would not undervalue the good already accomplished by these forces, but look forward in hope for the grandest of results to take place from the development of the germ somewhere hidden under the rough exterior of Trades Unions.

PRACTICAL philanthropy gave another creditable exhibition in New York city last week, when Mr. Whitelaw Reid, out of a fund provided for the purpose, sent forty-two children and five adults to homes in the West. The children were nearly all homeless, and the most of them were mere street waifs, but with enough aspiration somewhere in their natures to desire to do something better. Such an opportunity is now open to them, for, while it can not be expected that they will generally find anything but plain homes and perhaps rather hard fare in the West, yet this will be greatly preferable to the condition in which they have been living. Certainly they can not fare worse than the children of that Fold over which the inhuman Cowley was the shepherd, who, by the way, has just been released from confinement on bail, the Rev. Drs. Dix and Howland, of the Episcopal church, becoming his bondsmen.

AN IMPORTANT MATTER. A memorial printed on an inside page explains what the Trustees of Storer College are trying to do in its behalf. We are sure that in case of the distribution of money as therein suggested, the Institution at Harper's Ferry, as representing a Christian people that was foremost in its anti-slavery position before the war, and in view of the excellent work that it has accomplished for the colored people since the war, is worthy of the candid attention of the Senate Committee. We most sincerely hope that Storer College will be allowed to share in the distribution of the money to which the Memorial refers.

BRIEF NOTES.

It isn't study that is killing Harvard students, but cigarettes and strong coffee.

The quality of Mr. Moody's Sabbath observance is shown by the fact that he will not ride in a street car on the holy day.

Colophonia is not confined to the whites. A colored clergyman in Springfield, Mass., has been dismissed by his church for marrying a white woman.

The Baptists have a strong footing in New Jersey, especially in Cape May county, where the members in proportion to the population stand as one to ten.

It is rather too broad an assertion which the *Church Advocate* publishes, but it is altogether too often practically true, that "godliness never advances parallel with worldly prosperity."

If every jury was only like that one in Brooklyn which lately gave the wife of a drunken husband a verdict of \$2500 against the owner of a building rented as a rum shop!

"Attacks on Christian missions," says the *Independent*, "are becoming far less frequent than they used to be." This is not designed to be a brilliant sentence, but it means a great deal.

In this fever of stock-speculation, it is well to bear in mind the remark of the old Boston merchant, that "those persons who are content with slow gains and 6 per cent. interest come out ahead in the long run."

The 11th inst. was Ash Wednesday, the beginning of Lent, the fast of 40 days immediately preceding Easter. Lent is observed in the Greek and other Oriental Churches, as well as by the Roman Catholics and Episcopalians.

A Baptist church, on St. Paul's river in Liberia, has received over seventy native Africans within two years. What is especially noteworthy is that this church is not only self-sustaining, but is also preparing to establish a mission station in the interior.

The public announcement in the papers of presents given to ministers sometimes becomes a little ridiculous; as for instance, the event chronicled in the Baptist papers of one Baptist clergyman giving a brother in the ministry a new set of teeth.

Robert Collyer gives an opinion which if followed, would prevent many domestic tragedies. He declares that a woman "who is not fit to be a poor man's wife, as a rule, is not fit to be any man's wife, especially in a land like ours, where no man knows how soon he may be poor."

The St. Louis *Globe-Democrat* evidently looks upon New England as a benighted country, at least in some respects. In one of its editorial items it seriously assumes the fact that "only one-half of the rural population of New England make use of any better light than candles."

Hardly anything is more out of place than affected modesty. Sometimes, it is silly, sometimes disgusting and sometimes merely laughable. The New York *Commercial* paragrapher briefly treats of this subject: "The champion modest girl of the period resides in Rochester. She calls it the limbo-limbo."

The *Christian Secretary* is encouraged in seeing that "all reputable secular papers deal much less freely in skeptical slang and low flings at religion than formerly, and the talent and educating force of the press, with here and there an exception, are on the side of truth and righteousness."

The *Religious Herald* is confident that, whereas the *Examiner* and *Chronicle* was once "the best, and by many thousands the most widely circulated Baptist newspaper in the world," it will never be so again, and gives as its reason for believing so, the "scornful manner" in which its editor bears himself towards his contemporaries.

There really seems to be a tendency which may result in a movement toward the consolidation of churches of the same denomination in the same place. A week or two since we noted the case of the Presbyterians in Geneseo, N. Y., and now the report is made public that the two Baptist churches in Elizabeth, N. J., are negotiating with a view to consolidating into one.

Selfish and unselfish giving is well illustrated in an article by Mrs. Sangster in the *Christian Intelligencer*: "A selfish person may put his hand in his pocket and give a coin to the loutish beggar or the pallid cripple, simply because the sight of pain is an unpleasant delicacy. An unselfish person may refuse to bestow alms, even upon wretchedness, till he has investigated its cause."

The aggressiveness of the Presbyterians in Nebraska is worthy of note. A meeting house, costing \$2,000, has been dedicated free of debt, 250 miles west of the Missouri, at Beaver City. It is the only church in the county, and thirty miles further west than any other Protestant church. Sod houses and "dog-outs" are said to be the habitations of a large part of its members.

Father Hojdo, who came from Bohemia a year ago and has since been laboring over a Bohemian Catholic church in Baltimore as priest, has recently made a public renunciation of his adherence to the Church of Rome, and proposes after a due course of study to enter the Protestant ministry. It is said that a number of his late parish will also follow him into Protestantism.

An excellent Christian spirit runs through the editorial paragraphs of the *Zion's Herald*. We clip a sentence or two from the current number of that journal: "Love is mightier than knowledge. If King Solomon had kept his heart as full of love for God as his brain was full of wisdom, he never would have stained his life with the guilt of such measures. In like manner, if we love Christ truly and intensely, we shall have no inclination to sin against him."

What a comment on the business and success of money-getting in this country is the *Independent's* statement that "there are not now living in the world, probably, more than five or six persons who are worth as much money as William H. Vanderbilt, and it is possible there is not one." The total value of Mr. Vanderbilt's property is about \$100,000,000. And over against it is a family feud which would saddle any true heart more than the property would delight it.

One of the most encouraging signs which come from the South is the report that dueling is becoming less popular in that region. Several instances of prominent characters refusing to settle personal difficulties by "the code" are published in the papers. If the public sentiment could also be sufficiently strengthened to enact and enforce rigid laws against the habit of carrying concealed weapons, the criminal list would be much shortened in the Southern and Southwestern States.

The *Congregationalist* fears that there are church members here and there, "whose connection with the carrying of elections by evil means is notorious." While encouraging Christian men to interest themselves in politics and emphasizing the need of righteous citizens asserting themselves in public affairs, yet this journal would insist that "a creditable evidence of political corruption in the case of any church member must be followed promptly by suitable discipline."

A person should not confine himself to the sense of bearing in the memorizing and use of Scripture. We recall a story told us by a College President of a minister whom he heard preach from the verse, "And he saith unto me, Write, blessed are they which are called unto the marriage Supper of the Lamb." The minister said that the text would be the clause "Right-blessed," and first he would consider what it was to be right-blessed, and next how one may become right-blessed, and finally the consequences of being right-blessed.

The *Signal* is the name of a new temperance weekly issued under the auspices of the Woman's Christian Temperance Union of Illinois. Its editor is Mrs. Mary B. Willard, whose husband held a high position among Chicago journalists, and she has associated with her as publisher, Prof. Geo. E. Foster, an accomplished and successful temperance worker. Without doubt, Miss Frances E. Willard will enrich its columns with frequent contribu-

tions, and we expect to see the new paper take its leading position among temperance journals. Its publication office is at 148 Madison St., Chicago.

Denominational News.

Mission Work in Minnesota.

The Missionary Society of the Minnesota Yearly Meeting has just finished its first six months' work in the field.

The report of money received within the State to date, will be found in its appropriate place in this paper. That sent directly to the treasurer from outside the State has been acknowledged. This does not include money sent through the Home Mission Society, the donors not being known to us.

This Society was organized at our Y. M. in June, but did not secure a Missionary until the first of August. At this time Rev. J. B. Palmer commenced work under the direction of our board.

It would be nearly impossible to give a correct idea of the difficulties in our way, to our Eastern brethren. This Y. M. is divided into three Q. Ms. and extends for over two hundred miles up the Mississippi valley and over into the St. Croix.

Several of our churches are in rural towns, having no house of worship, but holding their meetings in school-houses until they can build a church home. That our brethren are in earnest in their efforts, to build up and occupy this field for Christ, our financial report most abundantly proves. With a membership of only a little over six hundred, with church expenses to meet and many obstacles incidental to a pioneer life, we have raised up to date \$231.75. One Q. M. without a single house of worship finished, has paid over \$50. The church at Minneapolis, with all the burdens of a church in a large and growing city, and itself neither wealthy nor large, has paid over \$70. These are but examples of the earnest devotion with which our people are trying to occupy this important frontier field. But when it is remembered, that our State is larger than all New England combined, and much of it new and rapidly filling with settlers from the East and the old world, it will be seen that the work is great.

Could we have had a general response to our appeal, nearly one year ago, for help from our churches to the amount of one cent per member, several new fields would to-day be occupied that we have been unable to reach. To the few pastors and friends who remembered our cause, we want again to express thanks, in behalf of this field; while to others we would say, our wants are still great.

Bro. Palmer's work has been signally blessed. Several revivals have been enjoyed, weak churches encouraged, new fields looked after, with one or two new churches already organized.

Bro. Haskell of the Minneapolis church, who lately came to us from the M. E. church, is doing effective missionary work under our society's direction in Wabasha Co. In October the Home Mission Society was applied to for aid to the amount of \$300, for the year, but the pressing wants of other fields could enable them to grant but \$150, to aid our Missionary. This amount is to be paid quarterly, provided there are funds in the Treasury. That of course, depends upon the churches. Brethren, what are you doing for the Home Mission Society in your churches? Do you know how anxiously you are watched, as the monthly report of money received is given in the *Star*, by anxious, eager hearts in these mission fields, scattered over these new States of this growing West?

If the H. M. is unable to meet its payments, our missionary will be compelled to leave the field. This must not be. God's gracious blessing is already upon the work. He has set before us "an open door." Reader, have you done your duty to the Home Mission?

Minneapolis, Minn. A. A. SMITH.

Central Association Notes.

The church at Constantin, of which Bro. C. E. Hallock is pastor, is doing a steady and successful work. During the fall they gave their house of worship a coat of paint and will add another in the spring. The church and society have recently made Bro. H. a donation of \$63. They are in a good condition spiritually. A sort of coldness that was on the people has been removed and quite a revival is now in progress. Bro. Hallock has the confidence of his people and is in every sense the right man in the right place.

Bro. Geo. R. Foster is still holding the fort at Smyrna. His people have recently donated him \$80.38. He is doing an excellent work, not only for the Smyrna church, but for the Chenango Q. M. That Q. M. is one of the best and most wide awake in the Cent. Assn. They are pushing the Mission work with a zeal that brooks no defeat. A new church at Williamsburg (Pa.) Q. M. This is a source of strength and encouragement to the Q. M.

Our churches in Pa. are somewhat scattered, making it difficult to keep up Q. M. sessions. The Calvary church in Harrisburg is being put in order by Bro. J. W. Dunjie. Bro. Drake, of the First church, Harrisburg, is doing an excellent work but is burdened with a crippling church debt. Will not the brethren help this church? Surely, we have not so many city churches, that we can afford to let this important central interest die for want of a little aid just now. Bro. Drake thinks if the Assn. could give him \$600, it would stimulate the church and enable them to raise the remainder. But the Assn. is not a national bank. It can only "work out" as the churches "work in." Will not the brethren give for this special purpose? Send in the contributions to Bro. C. A. Hilton, of No. Parma, N. Y., marked "for Harrisburg church." This church seems almost the key to our interest in Pa.

Shall it perish for want of \$600? The answer lies with the churches.

We have a few copies of the Minutes left that we shall be glad to send free to any person wishing them. We have also printed envelopes for mission work that any church may obtain free. The Woman's Missionary Societies, wherever they have been formed, are working admirably. The churches are doing more for missions and doing it easier, than ever before. The Agency appointed at the last annual meeting of the Central Association to secure pastors for pastorless churches has succeeded in obtaining the names of several good preachers, both in and beyond the limits of the Assn., who are willing to engage with churches needing pastors. Now let the churches do their part and send in applications and every church may be supplied. We mean just this, and will prove it—we can give every destitute church in the Assn. a pastor if they will apply.

J. H. DURKEE, Cor. Sec.

Ministers and Churches.

Eastern.

Maine.

Our correspondent writes from Monroe Center that the revival interest still continues. The union meetings at the union house of worship are still protracted with good results under the labors of Bro. F. D. Tasker and others. Many Christian hearts are earnestly laboring and anxiously praying for the salvation of the souls of their friends.

We learn that the Maine Central Institute is having a full attendance this term, and the state of religion is encouraging. The students' meetings Tuesday evenings are well attended and deeply interesting, while the Sabbath-school and the meetings of the church are well attended, with some hopes of a refreshing. Rev. C. F. Penney is to conduct a series of meetings in Institute Chapel, commencing the 22d, to continue several days. The church in Burnham is also in an encouraged state, and is hoping for good days.

New Hampshire.

The Free Baptist and Congregationalist churches at Gilmanton, N. H., are holding union meetings. On Sunday, Feb. 8, Rev. J. W. Scribner, of Lake Village, preached for Rev. Geo. W. Pierce, the pastor, to good acceptance.

Along with the religious interest at New Hampton, we are glad to note the prosperity of the school there. One hundred and seventy pupils are already in attendance at the opening of the term, and more are expected. Rev. J. F. Joy would like to settle with some church to preach once a Sabbath. Address, Farmington, N. H.

The Stratford Center, N. H., Freewill Baptist church desires the services of a pastor. Any one wishing to locate in a country village may address F. J. Wentworth or C. M. Hill, at Center Stratford, N. H., or Simon Estes, at Barrington, N. H.

Church and society in Tamworth recently presented their pastor \$125.37. His Sabbath-school class called on him New Year's eve, and left \$21 as a token of regard.

Vermont.

The church at East Randolph has been greatly revived of late, as the result of a three days' meeting appointed to be held with each church in the Q. M. at the Oct. session. The brethren from the other churches came in the spirit of the Master, so that the work began in the spirit, and continued in the spirit, until a score or more manifested their desire to be on the Lord's side. The church has become more spiritual and a deep interest is still manifested for the unsaved. Rev. H. G. Corlies, the pastor, acknowledges a donation on Jan. 28, of about \$35 and Christmas presents to the amount of \$16.

Rev. H. Lockhart acknowledges a recent donation visit and Christmas presents from friends to the amount of \$79.00.

Rev. B. A. Sherwood writes as follows: "Twenty miles north of St. Johnsbury and seven miles from Lyndon school is the Free-will Baptist church of Sutton. It is on historic ground. Within a few rods of our church John Colby was born. Here he lived and labored, and the old inhabitants speak of him with emotion. He sleeps until the heavens are no more. Though dead he yet speaks. Our church in Sutton has had recent occasion for rejoicing. A series of meetings just closed has resulted in a healthy awakening among many of its members. Chronic difficulties, so common to the church in her old state, have melted away as Christians have come nearer the Sun of Righteousness and a number have started in the new life. At our last covenant meeting seven were received into membership. One of these is a brother of age and of more than ordinary parts, and the wealthiest man in the town. Hoping that others may do likewise, it is worthy of mention that this dear brother is considering how he can best glorify God in the disposition of his property. He remarked a few days since: 'I am feeling that I must do more for the Lord than I have been doing.' Already he has made some provision for our school at Lyndon Center and proposes to do more. He is also thinking of building a parsonage for the church in this place, a worthy object and living monument. Our brother's ability, undoubted loyalty to the denomination, and yearning attachment to our Benevolent Societies, no doubt will be practically demonstrated in liberal gifts to each of them. The Lord has given our people here a goodly heritage."

Massachusetts.

Rev. E. W. Porter, pastor of the Palge St. church, Lowell, baptized three candidates, Sunday morning, February 8, and welcomed them to the fellowship of the church. Rev. G. W. Howe, formerly of Buxton, Me., has recently been elected principal of the Colburn school in Lowell, and has already entered upon his duties in connection therewith. Mr. S. D. Fuller, a prominent member of the Paige St. church, has recently received and accepted a call to the General Secretaryship of the Newburyport Y. M. C. Association. He has been an active member of the Lowell Association, and will have the good wishes and prayers of a host of friends in his new position. The Haverhill church is enjoying a good degree of prosperity. Rev. J. Mulvern has been pastor nearly two years, and at no time since he came has the prospect of the church been more promising than now. The congregation is increasing and new families are taking sittings in the church, and there is a notable increase of young men and women in the public and social meetings. Backsliders are taking up the cross again; some have been converted, and others are inquiring what they must do to be saved. Sixteen members have been added to the church the past year—eleven by baptism, and there is promise of a larger harvest in the year to come. The Sabbath-school is larger than ever before and prospering. Revs. J. M. Durgin and O. T. Moulton (now residents of this city) often attend this church and aid in carrying forward the work of saving

men. The Ladies' Mission Society hold regular monthly meetings and are diligent laborers in mission work, and may reasonably expect every one "a penny" if they continue faithful to the end. A young people's Mission Band has been recently organized from the Misses and Lads of the Sunday-school, officered and managed by themselves, which promises to be an efficient aid in the mission work.

Rhode Island.

The church and society of Carolina are alive and active, and mean to live. Their Missionary Society holds its meetings once in four weeks, which are well attended. The last meeting was on Sunday evening, Feb. 8. It was large and enthusiastic. The exercises were conducted by home talent. The pastor gave a sketch of the life, work and death of the lamented Dr. Phillips, and read the poetry upon that death, by Mrs. Ramsey, published in the *Star*. Miss Hattie Phillips is the missionary to the Sunday-school, and is contributing. The church social meets twice a month, and is largely attended, nearly one hundred being present at the last meeting. The prayer-meetings are good. The preaching service is never well attended. Much the larger half of Carolina stay at home on the Sabbath day, or, at least, do not attend church; never have, and perhaps never will. Nor does it seem to make any difference to them what kind of preaching is enjoyed at the church, to which they are kindly invited, it is all alike worthless to them. The pastor is laboring with some hope for something better for this industrious, kind, stay-at-home portion of the people. Those who attend seem much interested in the word preached. The Sunday-school is doing finely, having nearly one hundred members.

The women of the Free Baptist churches recently held a successful convention at the Greenwich St. church in the interest of missions. Among the speakers was Miss Mary E. French, one of our returned missionaries. She has spoken in this vicinity to great acceptance. . . . There is some religious interest in the East Killings church, of which Rev. G. H. Child is pastor. . . . Rev. Mrs. L. Fenner, of the Union church, is slowly recovering from a protracted sickness resulting from over work.

New York.

The church at Stephentown church is still enjoying the labors of Rev. Wm. Fuller. His friends met at his house on the evening of Jan. 28th, and left for his benefit \$55. Among the company was an aged saint over whose head the winds of 96 winters have blown, who seemed to enjoy the occasion much. All had a pleasant time, and left feeling it was more blessed to give than to receive.

Rev. J. C. Steele reports a recent donation together with gifts since received to the amount of \$100.00. . . . Bro. Myers is now at Pike, and the interest is good. . . . Bad roads at Dale interfered with the meeting, yet the church is revived.

The week of prayer was observed by the church at East Hamlin. Though they were not favored with outside help, a good interest was manifested. Two extra meetings were held the week following. Evidently the church was quickened and strengthened. It is believed one sinner was truly converted. Jan. 21, the church made its pastor, Rev. I. Hyatt, their annual donation. It was well attended, passed off pleasantly, and netted \$115, which with other gifts merit and receive the pastor's hearty thanks.

The proposed extension of the Erie Railroad to Arcade will place our church at Varysburg in a promising Railroad town.

Agreeable to the advice of the Central Association, the churches of the Otsego Q. M. are holding two-days' meetings with good results. Meetings have been held with the Otsego, W. Davenport and E. Meredith churches, neither of which was protracted. The Franklin church, Bro. Butler pastor, contemplates a series of meetings. The Oneonta church has secured the services of Rev. David Boyd, from Maine, as pastor, who has begun a series of meetings, and is taking hold of the work with commendable zeal. In about three weeks time, the S. S. has increased some fifty members.

Pennsylvania.

The Harrisburg Q. M. is doing a good work. A church from Chester Co. has been added to the Q. M. Bro. Dunlop, of the Calvary church, is doing a wood work. They have a very interesting meeting. Some twelve or fourteen have been converted, and the good work is still going on.

Nova Scotia.

It is not "I. L." Smith, but J. F. Smith, who is pastor of the Beaver River church. The pastor and church have been carrying on a protracted meeting since the first Sabbath in Jan. until Feb. 3 with deep religious interest. The ordinance of baptism was administered February 1, and will probably be again soon. The church is regarded as in a prosperous condition, and has been quite so since the extensive revival enjoyed in her midst about two years ago, as evinced in part by the remodeling and enlarging of their house of worship, as well as by the increasing number of members, and deepening of religious life. The kindly feeling of church towards pastor was shown a few days since when about 30 young men, with axes and saws, went out and cut and split his year's wood, and towards evening about 100 more men and women with provisions, crowded his residence, had a splendid supper, fine music, grand speeches, and prayer, and retired leaving for himself and family, in cash, and other valuables, rising \$50.

Western.

Ohio.

The revival meeting at Middleport closed Feb. 2. The good does not seem to be estimated. Sixty-five were baptized, and seventy-two added to the church, and the membership much revived. The interest, during the process of the meetings, was extraordinary. The work met with some opposition, as in most revivals, but it availed but little. Bro. C. J. Chase is an earnest worker, and has had great success in his revival efforts. He has, under God, done a great work in Middleport.

The church newly organized by Bro. Joseph Masters at Doneville, has elected him as pastor. Bro. Masters' zeal continues unabated.

Kansas.

This is bound in the nature of things to be a strong and flourishing State. The denominations that put their Home-Mission capital in there are wise, and will reap a great harvest by it. Shrewd business men in other denominations realize this fact and are profiting by it. We have a few tried and true brethren laboring there, but they need help. Have our people forgotten this Home Mission treasury? It could have the needed funds, it would gladly help in these western fields.

Rev. H. W. Morse has resigned the pastorate of the Adam's Peak church, after la-

boring with them for nine years, and Rev. W. H. Northup has been called to take his place for one year. . . . Rev. Ives Marks has organized a church six miles northwest of Adam's Peak, taking in a Congregational preacher, a man of color, of good abilities and deep piety.

Illinois.

Rev. L. C. Chubb writes from Tamaros: "The meeting commenced Jan. 10th at Dubois, the first town north of this on the Ill. Central railroad, closed last evening, resulting in about a dozen conversions, and a general revival interest. Rev. S. E. Rogers, of Ashley, came with my assistance after nearly two weeks, and has done excellent service, having preached about a dozen nights, and officiated at the baptism of seven persons last Sunday. Bro. Rogers is a good preacher, and we regret that he has to work so large a portion of his time on a farm for support. We can organize a branch church at Dubois at any time; but we need more educated, self-sacrificing ministers in this country. The field here, if any place in the world, is truly great, and earnest laborers are few; and at no point perhaps in the United States can Freewill Baptists enter the field and accomplish more on the same amount of territory, and with less money and time than in Southern Illinois. The field is ripe and ready to harvest; and I doubt not but one-half of the Christian element of this country would be with us very soon, if only we had the men and money with which to work. A large portion of this country is Missionary Baptist; but close communion is rapidly giving way, and many have already denounced the error, and are now good workers in the F. Baptist churches; and still there are many more soon to follow, even as things now are. But if we could have more ministerial force of the right stamp, very soon close communion would fall away, and scores of churches would fall into line. We have the advantage here of a mild climate, usually very healthy, and real estate can be had at very low rates. Our brethren or ministers desirous of coming West for a change of climate might not do better than to come to Southern Illinois. This is rather a good farming country, having plenty of timber, coal and some fine prairie; and affords very fine advantages generally for preachers to do service on small salary, if any, and work well through the week for a support."

A series of meetings conducted by Rev. J. C. Gilliland at Jeffersonville, which continued 13 days, resulted in the conversion of 20 and the addition of 23 to the church, and still the good work is in progress. This makes 43 additions since October.

Rev. M. C. Miner reports a union revival meeting at Bone Gap, participated in by the Free Baptists and Methodists, in which Rev. J. C. Gilliland is doing good work.

Minnesota.

The F. Baptist church at Houston gave its pastor, Rev. D. D. Mitchell, \$44 Jan. 28. This was in addition to a donation of \$15 by the ladies of the congregation a few weeks previously. . . . The thirty-sixth session of the Winona & Houston Q. M. was held with the Pickwick church. The meetings were all interesting. Brethren Calkins and Reeves were present from the Root River Q. M. This visiting from Q. M. to Q. M. is a profitable part of Christian work, especially in the Western States.

The minutes of the last session of the East-Texas Freewill Baptist Association are at hand. The brethren appear to be fighting a good fight. The local ministers are Rev. W. M. Smith, A. Stinson and M. H. Kinkadee. The Moderator was A. M. Stewart, of Clayton, who is pastor of the Clayton, Union Springsfield and Bethel churches.

Texas.

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Quarterly Meetings.

HOUSTON Q. M.—Held its last session with the church in Danforth, Jan. 16-18. A larger delegation than usual was present from the churches, and they evidently came prepared to work. The meeting from beginning to end was marked with perfect harmony and an earnest spirit of devotion. We truly felt that we had cause for thankfulness. The church where the meeting was held, was organized last August with five members, and had been represented in but one previous session of the Q. M. Under the faithful labors of Bro. Carr, the number had increased to twenty-five in full connection and nearly as many more under the care of the church. Since the Oct. session, a church has been organized at Forest City which now numbered eleven members. Also as the result of a revival under the labors of Bro. Gidney, a church had been organized at Haynesville, and nearly as many more are awaiting baptism at that place. The church in Weston which for a long time had been growing weaker had been strengthened by revival and several new converts were added to those who have for years labored for the upbuilding of the Master's kingdom as represented by our denomination in Arkostock County. The church at Haynesville, which had been organized on their house of worship and rededicated to the service of the Lord. These with some other things indicate that a new life is manifesting itself in the work of the Q. M. The church at Haynesville, which had been organized to aid them in fitting a hall for a place of worship. The request was responded to with a collection amounting to \$20 while others gave privately several dollars more. We felt indeed that the Lord was with us. There was such a manifest revival spirit in the meeting, that the meeting was continued for several days and resulted in several conversions, so that at the next conference thirteen were received under care of the church.

Next session with the church at Limes, March 18-20. F. H. PECKHAM, Clerk.

UNION Q. M. (Mich.)—Held its last session with the So. Allen church, Jan. 19-21. Seven were present. Revs. Wm. Taylor, Parmelee, Limbaker, who is the present pastor, Prof. Fisk of Hillsdale College, Blake, Hunt, of the M. E. church, and Bro. Woodard, of the M. E. church. We had excellent preaching, and we do pray the blessing of God to rest upon those who preached to us so acceptably from the Word of God. The business meeting was a pleasant one, and we believe conducted in the fear of God. All the meetings were well attended. The churches all represented by delegates, some by letters, some verbal reports. Brothers and sisters from all the churches were present. The Missionary Society spent an hour very profitably Saturday evening.

Next session with the Scipio church, March 19-21. Mrs. JOSEPHINE LAGNEY, Clerk.

NOBLE Q. M.—Held its last session with the Noble church, Jan. 16-18. It was a session of much rejoicing. The preaching was earnest and practical, the churches well represented, and the people seemed to be full of the Holy Spirit, which made the speaking very interesting. It was one of our best sessions. Ministers present, Foster, Konstant and W. A. Myers, and also Bros. Dodge, Rendle, and Jones from Lagrange Q. M.

Next session with Wolf Lake church, commencing Friday, Apr. 16, at 10 A. M. J. R. MYERS, Clerk.

GRANDVIEW Q. M. (Mich.)—Held its Winter session with the church in Richfield, Jan. 16-18. Although a large part of the time the roads were muddy enough to discourage, yet a good delegation and attendance were secured, and the interest of the meeting increased to its closing. The Ministers and Laymen's Institute, of the day previous to Q. M., was successful also, and gives promise of future good to the

zealous workers of the Q. M. Considerable revival news was brought in by the various church reports, and it is understood that all the churches are now supplied with preaching. The Woman's Miss. Soc. had collected \$13.00 and the Sabbath collection for Missions was \$20.00.

Next session probably 3d Friday in April—will be at Ortonville. GEO. H. HOWARD, Clerk.

CORINTH Q. M.—Held its last session with the Washington church, Jan. 16-18. Attendance not large and reports from the seven churches not as encouraging as could be wished. Rev. D. E. Land, from Cambridge, was present. Collection for support of Miss Crawford, \$8.50.

Next session with the East Williamstown church. CHESTER DICKY, Clerk.

OWEGO Q. M.—Held its Winter term, Jan. 23-25, with the Owego church. The reports from the churches were fair to good. A good delegation was present and the meeting was all that was anticipated—a heavenly sitting together. Rev. C. Dodge, who had spent much of his time in his early ministry, in this Q. M., was gladly received and cordially welcomed to his old home. The sisters of our Q. M. are doing a good work for the Mission cause; they had a portion of Saturday evening to present their cause, in which all heartily joined.

Next session with the Windham church, June 4-6. G. W. MAYHEW, Clerk.

ENOSBURG Q. M.—Held its last session with the Bolton Q. M. church. The attendance was small, but the meetings spiritual and profitable. We were cheered by the presence and labors of Rev. A. H. Milliken.

Next session with the Franklin church, March 6-7. Conference, Friday evening, 2 P. M. R. J. RUSSELL, Clerk.

TRIO Q. M.—Held its last session with the W. Granville church, Dec. 28 and 29. A good interest prevailed throughout the session. Rev. O. S. Brown was with us, and added much to the interest of the meeting by his able and earnest preaching. Bro. Mito Dodge received license to preach the gospel for one year. J. H. WARD, Clerk.

BELKNAP Q. M. (N. H.)—Held its Jan. session with the first Freewill Baptist church of Belmont, Jan. 27-29. It was attended by a large and interesting delegation. Ministers were nearly all present, in full love and sympathy with each other. The interest in the churches was reported as generally good; revivals in some. The location of the next session was left with the churches, but was chosen to prize the property of the Q. M. and gather such statistics as they may deem important. Rev. A. D. Smith was chosen to prepare and preach at the next session, a historical sermon of the work of the Q. M. Rev. C. M. Emery, of Alton, was chosen clerk.

J. N. RICH, Clerk pro tem.

MEigs Q. M.—Held its December session with the Second Rutland church from 8th to 7th inclusive. A profitable session for all present, most of the churches being well represented, and we hope a movement was inaugurated which will result in great good to the Master's cause. Rev. J. W. Martin, of Athens Q. M., was with us, as well as Revs. W. J. Fulton and Cephas J. Chase, of our own Q. M. The following resolutions were unanimously adopted:

Resolved, 1. That we deem it appropriate to erect at some point within the bounds of this Q. M. a church building, to be dedicated and known as the Freewill Baptist Centennial Church of Meigs Q. M. as a grateful token of our remembrance of God's mercies and blessings to us.

2. That a committee of one from each church be appointed to present this matter to their several churches, and take subscriptions for erecting a building, regardless of the cost, also, to such building, guaranteeing the payment of a specific amount of the expense of such house, conditioned upon its location in a designated place, and that each member of said committee report the result of this session of this conference.

3. That the next session of this conference determine where such church shall be located.

Next session with First Kyger church, March 5-7.

Business Notices.

Nothing is uglier than a crooked boot or shoe; straighten them with Lyon's Heel Stiffeners.

Rev. L. L. Harmon, of Hampton, N. H., continues to supply Instruments of Music on easier terms than any other dealer. He rents good instruments for \$2 per quarter, and rents are taken from the price if any renting wish to purchase, and his prices are below others.

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Notices and Appointments.

Quarterly Meeting Notices.

OTSEGO Q. M. with the church at Otsego, Friday evening, March 13. Opening sermon by Rev. J. H. HOWARD, of Cambridge. JAMES BOWE, Clerk.

RENSSELAIRE Q. M. with the church at West Stephentown, commencing at 1 o'clock, Friday, P. M., March 12. L. B. FOLEYMAN, Clerk.

WESTERN R. I. Q. M. with the church in Chepachet, commencing March 3, at 10 A. M., and continuing two days. Ministers' Conference the Tuesday preceding, at 2 P. M. Conference sermon, Tuesday evening, by Rev. L. P. Bickford. S. B. YOUNG, Clerk.

STANSTAD Q. M. with the Coaticook church, commencing the 1st Sat. of March. W. A. WOODMAN, Clerk.

WALNUT CREEK Q. M. with Burns church, commencing Friday, March 12, at 2 P. M. B. A. GUNNEY, Clerk.

GREENWICH Q. M. with the Holmefield church, commencing Friday, March 12, at 2 P. M. A. A. GUNNEY, Clerk.

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McDONOUGH Q. M. with the Unionville church, March 5-7. Ministers' conference Friday, 1 P. M. A. A. GUNNEY, Clerk.

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TO MEMBERS OF THE THEOLOGICAL SOCIETY. The Reunion Committee solicit correspondence with all our old members who expect to attend our first Reunion, which will occur June 1st, 1880. Any information or suggestion which will tend to make our Reunion interesting, as well as profitable, will be gladly received. Please address all correspondence to Wm. Myers, chairman, committee of arrangements, Hillsdale, Mich.

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Poetry.

ALONE.

She stands beside the cottage door
To watch the dying day,
Her hair is sprinkled o'er
With flakes of silver gray;
And many a line of sadness sears
That pale but lovely face,
To mark where slow and silent tears
Have left their lasting trace.

And still her whispered thoughts will tell
Of scenes that are no more,
And scan the once-loved forms that dwell
On memory's shadowy shore;
Again the little cot to deck;
That now so empty stands;
Again to feel around her neck
The touch of tiny hands.

How long, the weary spirit cries,
Within this world of pain,
Ereneath the never-fading skies
I meet them once again?
And as she views the silver night,
Slow sweeping to the west,
A murmured prayer in faith takes flight
To Him who giveth rest.

—Anderson Critchett, in Temple Bar.

MY WISH.

Suppose the Lord should say to me,
"Ask what thou wilt, I'll give it thee;
How should I know what gift to take,
And on that one my all to stake?"

Should I then ask for riches' dower,
With all their luxury and power;
That I might have a Dives' fare,
And need no want nor pressing care?

I'd rather ask for human love,
Love all my faults to rise above,
Love that would comfort, bless, and guide,
And stand through trials by my side.

Or, for that subtle power, that when
I stood to speak and plead with men,
I might at will their feelings stir,
To speed, delay, consent, demur.

Or, else for knowledge, that might store,
From ancient and from modern lore,
What men have thought, what men have done,
What battles fought, what victories won.

Yet these are not the highest good,
And these are not man's noblest food;
They are but bread, and Jesus said,
Man can not live alone by bread.

Down in my heart a longing lies,
Which nothing earthly satisfies;
And when I can its meaning see,
I know, O Lord, it asks for thee!

So if the Lord should make a sign,
"Ask what thou wilt, I shall bestow;"
I'd say, "There is but one thing, Lord,
Give me thyself, love's true reward."

—Christian Intelligencer.

Family Circle.

A TRIP TO DENMARK.

BY A. L.

I.

FROM LEITH TO COPENHAGEN.

On June 19, of last year, I started from Leith for Copenhagen on the Steamship "Navarra," regularly employed in carrying passengers between those two ports. Among the passengers are six English gentlemen, fully equipped for spending a season of hunting in Norway. Judging from the quantity of ammunition which they carry with them, they must either be very poor sportsmen, or else there must be a scarcity of game in Norway, at the present time. The day is pleasant, the sea smooth, the scenery along the Firth of Forth fine and the spirit of the party as they gather at the lunch table very animated. Before long, however, although the weather still remains fine, the sea begins to grow rough, and the rocking motion of the vessel affects the voyagers unpleasantly. At dinner time, the ladies, the clergyman and the two Danish gentlemen of our party have disappeared. At the supper-table no one is present except an old veteran hunter, the Norwegian captain and myself, and before the meal is finished, I feel a sudden desire to go on deck, which I immediately carry into execution. Nothing the matter, of course. Sea-sick? Oh, no; not I—only to look at the bright northern sky and gaze into the clear, transparent water. Shortly afterwards I retire to my state-room, and in spite of wind and waves and the tramp of the sailors overhead, and the ominous moaning voices proceeding from the adjoining rooms, I am soon sound asleep.

The next day is cold, drizzly, cheerless, with a heavy sea running. None of the passengers make their appearance. I find a somewhat sheltered spot on deck, from which I watch the riotous behavior of the waves, and I think about the many notable events which have taken place in these waters. I think about the ancient vikings, those bold and reckless Norse and Danish sea-robbers that once made these waters unsafe. I think about those powerful Northern sea-kings, whose venturesome and daring spirits drove them on from conquest to conquest, until even far-off Britain was invaded, and made the vassal of King Canute. My thoughts drift on to more modern times, to the battles fought here between the Swedes and the Danes, as when Peter Vessel or Tordenskjold (Thundersheld) as he was afterwards called, with a few vessels, gained a glorious victory over the Swedish fleet. And I think about the time when the constantly growing power and success at sea of the Danes, became proverbial throughout the world, and how fitting were the words of Johannes Ewald, the Danish poet, when he sang,

"Path of the Dane to fame and might,
Dark rolling wave."

But I am awakened from my reverie by the approach of the Norwegian captain, who, coming up to me, asks me how I like the North Sea. I tell him that as far as associations go I like it very well, but as far as actual experience goes not at

all. He then informs me that the North Sea annually causes more wrecks, and demands more offers of human life than any other water. He himself had a short time ago been wrecked on the coast we are approaching. On a pitchy dark night, with a hurricane blowing, his vessel was driven against the rock-bound shore when,

"Like a vessel of glass she struck and stove,
Ho! Ho! the billows roared."

Towards evening the weather grows pleasanter and the sea calmer, our fellow passengers all make their appearance, on deck, and we spend a pleasurable evening together. Early the next morning we sight the Norwegian coast, cold, rocky, and stern of aspect, covered with a scant vegetation, and here and there with a sickly looking pine tree. Before noon we arrive at Christiansund, where most of the passengers are going to disembark. A tug-boat comes alongside of the "Navarra" to take them off, and numerous small skiffs surround the vessel. Hearty looking fishermen, dressed in black and white striped flannel shirts and red caps, are standing in the boats and holding aloft great bunches of newly-caught fish, which they offer for sale for a mere song. As the "Navarra" is going to discharge a great part of her cargo here, and is going to remain a couple of hours, I hail one of the fishermen, and ask him to take me ashore and in due time return me to the steamer. A bargain is struck, he only asking the modest amount of 50 Oerér—about 13 cents—and soon I find myself on Norwegian ground. A walk through the streets of Christiansund reveals to me the fact, that it is a remarkably quiet place, that although it contains a couple of thousand inhabitants, it has the appearance of one of the fabled cities, in which all the inhabitants have gone to sleep. I pass through most of its principal streets, which are remarkably straight and very clean, one almost an exact counterpart of the other, but do not meet more than a dozen persons. Most of these are congregated around a beautiful, sparkling fountain in a lovely little park about the center of the city. A woman, bent and wrinkled, that looks to me to be a hundred years old, and who might easily be mistaken for the witch who has caused the inhabitants to go to sleep, makes an imploring gesture and stretches out a withered hand as I pass her, in which I hasten to drop a small coin, as I am already feeling drowsy; and fear that she may work the spell on me. I am however reassured, as when hurrying away I hear her call after me "Tak gode Herre og Gud velsigne Dem" ("Thanks, kind Sir, and the blessing of God"). The town is prettily situated fronting the Fjord (river) and surrounded by mountains on the other sides.

THE PRAYERS.

It was so still on the ocean,
Smooth as a mirror the sea,
A hundred noble vessels
Were lying listlessly.

A hundred gallant barges,
Each one away would speed
To its own particular haven,
But the wind didn't move nor heed.

And prayers ascended to heaven
In every language known;
The skippers all prayed for fair wind,
But each one asked for his own.

They prayed for wind that was lively
A regular spanking breeze;
And then at the Lord they got grumbling,
Because he at once didn't please.

The dolls! Had their prayers been answered
They would not have time to repent;
The hundred winds in an instant
Would them all to the bottom have sent.

Meanwhile we are passing through
Skagerak and Kattegat. Next day in the forenoon we ran into Oresund; and Sealand, the most important and largest of the Danish islands is now in sight.

The panorama all through the Sound is charming. On the right, we have the low Danish coast, covered with hamlets and towns, ancient castles, smiling fields and forests of magnificent beech-trees, the foliage of which is of that fresh light green color never seen in any other tree. On the other side, the Swedish coast, darker, sterner, more hilly, with fir and pine trees predominating. Between the two shores, like a broad silver band, the Sound, studded with vessels, large and small and of every nationality, and over all the clear blue sky and golden sunlight of a glorious Northern summer day. We are now opposite Elsinore, a charming city of 9000 inhabitants; it was here

"At the court of old king Hamlet
Yorick and his boon companions"

once held high revelry. The inhabitants still point out to the stranger visiting Elsinore, a spot which they claim is the grave of Hamlet, Prince of Denmark.

The splendid castle of Cronborg, erected of heavy quarry-stones, on a headland close to the city attracts our particular attention. It is a massive and majestic structure built in four lengths, forming a square, each corner adorned with a tall and graceful tower. In one of the subterranean chambers under this fortress sits according to the legend, Holger-Danske

(Holger the Danish) once one of Denmark's bravest warriors. He never died, but here he has slept for many hundred years, awaiting the time when Denmark, sorely distressed by invading enemies, shall be in need of his strong arm and faithful heart. For many years, the legend goes on to say, strange noises, like the clashing of arms, were frequently heard to proceed from below the castle. Nobody knew what caused it, and in the whole country not a man was to be found, who was brave enough to explore the hidden chambers in the rocky foundation. At last a prisoner, condemned to death, was offered his liberty, on condition that he went down and brought back information of what was going on in the vaults. He readily accepted. In his walk through the subterranean passages he suddenly found himself opposite a heavy iron door. When he knocked on it, it flew wide open and he stepped into a spacious hall. Suspended from the ceiling hung an almost extinguished lamp, while in the center of the room, around a large stone table, with their heads resting on their crossed arms, sat several gigantic, armor-dressed warriors. At the head of the table, through a rift of which his long beard had grown, sat the tallest and most powerful of all; it was Holger Danske. As the man stepped into the room Holger raised his head which caused the table to split from one end to the other. "Give me thy hand," said he. The man being timid and having armed himself with an iron bar, reached it to Holger, who pressed it so hard that the marks of his fingers were plainly visible on it. When he let go the bar, he exclaimed, "Happy am I to know that hearty men still dwell in Denmark." As I gaze on the beautiful coast we are passing where every inch of ground shows a high state of cultivation, which speaks volumes for the industry and thrift of the inhabitants, I think about the wonderful history of Denmark, and of the strange mythology of its earliest days, when Thor wielded the hammer, and sacrificial altars were erected to Odin the father of the gods. Now

"All the old gods are dead,
All the wild warlocks fled;
But the White Christ lives and reigns."

Yet relics from these days are still found in Denmark; thousands of them are preserved in the Museum of Northern Antiquities in Copenhagen, and even in our time places have been found

Where ancient drinking-horns of gold
The peasants plowshare from the mold
Upraised—

And in the fields, and on the hills under
which the berserks now sleep,
On Baustones, one still may read
In runes strange, of many a deed
Of prowess, heart, and strength.

We are now passing Klampenborg, the famous Danish watering place; and fast approaching Copenhagen; we already see the spires of its churches and castles glisten in the sunlight, and now the houses on their steep roofs of red tile are becoming visible. The pilot is on board, we are sailing past "Tree Crowns," a battery close to the city, and now we are arrived at Copenhagen. The following lines, taken from Milton's description of Athens, would answer fully as well to Copenhagen:

Built nobly, pure the air, and light the soil,
Mother of arts
And eloquence, native to famous wits;
Or hospitable, in her sweet recess,
City of suburban, stender walks and shades.

No words could better describe Copenhagen, the "Athens of the North."

A LITTLE BOY'S SERMON.

"Eddie," said Harry, "I'll be a minister, and preach you a sermon."

"Well," said Eddie, "and I'll be the peoples."

Harry began: "My text is a short and easy one. 'Be kind.' There are some little texts in the Bible on purpose for little children, and this is one of them. These are the heads of my sermon:

"First. Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is, but I do. I had one once, and I did not want to hear any one speak a word."

"Second. Be kind to mamma, and do not make her tell you to do a thing more than once. It is very tiresome to say, 'It is time for you to go to bed, half a dozen times over.'

"Third. Be kind to baby—"

"You have left out 'Be kind to Harry,'" interrupted Eddie.

"Yes," said Harry; "I did not mean to mention my own name in the sermon. I was saying, Be kind to little Minnie, and let her have your 'red soldier' to play with when she wants it."

Here Eddie looked a little ashamed, "But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry.

"Fifth. Be kind to Kitty. Do what will make her purr, and don't do what will make her cry."

"Isn't the sermon 'done'?" asked Eddie. "I want to sing," and without waiting for Harry to finish his discourse or give out a hymn, he began to sing, so Harry had to stop.

A WEDDING CAKE.

If ladies sin against propriety in taking the initiative, they can hardly be blamed for bringing a shilly-shallying or over-bashful lover to the point when a good opportunity presents itself. Such an opportunity sufficed to end what had been a

somewhat tedious courtship. The young man paying his usual evening visit, asked his lady love how she got along with her cooking. "Nicely," replied she; "I'm improving wonderfully; and make splendid cake now." "Can you?" said the young fellow, ignorantly rushing on his fate. "What kind do you like best?" "I like one made with flour and sugar, with lots of raisins, currants, and citron, and beautifully frosted on the top," responded she. "Why, that's a wedding cake!" cried he. "I meant wedding," said she; and there was nothing left for him but to say he meant wedding, too.—*Chamber's Journal.*

"THE DISADVANTAGES OF CITY BOYS."

Some months ago, Rev. Washington Gladden, of Springfield, Mass., believing that if he could find out how the active and prominent men of his own city spent their boyhood, it would help to solve the problem of what is the best training for boys, prepared the following circular, which was sent to the one hundred men who could fairly be said to stand at the head of the financial, commercial, professional and educational interests of the city:

"MY DEAR SIR:—I desire to find out, for the benefit of the boys, how the leading men of this city spent their boyhood. Will you be kind enough to tell me.

"1. Whether your home during the first fifteen years of your life was on a farm, in a village, or in a city, and

"2. Whether you were accustomed, during any part of that period, to engage in any kind of work when you were not in school?

"I should be glad, of course, to have you go into particulars as fully as you are disposed to do; but I do not wish to tax your patience, and I shall be greatly obliged for a simple answer to these two questions."

No less than eighty-eight of the busy gentlemen who received this circular were kind enough to answer the questions,—some of them briefly, most of them quite fully, and it turned out that few had been brought up like most of the boys who crowd the ball-grounds and fill the streets of our cities in these later days. Here is a brief summary of the returns:

Of these eighty-eight men, twelve spent the first fifteen years of their life in the city, twelve in villages, and sixty-four were farmers' boys.

But of the twenty-four who lived in villages and cities, six were practically farmers' boys, for they lived in small villages, or on the outskirts of cities, and had the same kind of work to do that farmers' boys have. One of these village boys said:

"I learned to hoe, dig and mow; in fact, I was obliged to work, whether I liked it or no. In winter I went to school, and worked nights and mornings for my board."

Another said: "I used to work away from home some on a farm in the summer and fall. In the winter, when going to school, we three boys used to work up the wood for winter use."

Four others told substantially the same story. As these were about the same as farmers' boys, we may add them to that list, so that seventy out of eighty-eight,—almost four-fifths of all these men,—had the training of farm-life.

Now how was it with the eighteen city and village boys on the list? Did they have an easy time of it? Five of them did, as they testify; five of them had no work in particular to do, but one of the five says that he studied law when out of school, and that was not exactly play. The rest of the eighteen were poor boys,—not paupers, by any means, but children of the humbler classes, many of them in narrow and needy circumstances,—and though they lived in cities or villages, they were accustomed from their earliest years to hard work.

"Was generally employed," says one, "during the summer months, and in vacations, in doing any kind of work that offered."

Four of the city boys were newsboys. One of them says: "The last year I was connected with the press, I earned one hundred dollars before breakfast."

Another: "I have paid my own way since eight years of age, without any assistance except my board from my eighth to my eleventh year."

Of all these eighty-eight boys, five only had nothing particular to do.

While these boys were growing and working, a great many others,—sons of merchants and lawyers,—were growing up in Springfield, going to school and amusing themselves, as boys of their class are apt to do. Where are they? Only five of this class are heard from among the eighty-eight solid men of that city. Some of them, perhaps, are prosperous men in other cities, but the number can not be large, for in Springfield only five men out of eighty-eight came from this class. Ninety-four and a half per cent. were either farmers' boys or poor and hard-working town-boys.

Mr. Gladden made his report to the public of Springfield, in the form of a lecture. The mere announcement of the subject alone crowded the church, which is a large one, and the interest in the lecture was so great that the Mayor and several of the citizens requested a repetition in Music Hall. When this came off, the hall was packed and hundreds went away from the doors unable to gain entrance.

Mr. Gladden has re-written the lecture, and his interesting facts and logical deductions will appear in *St. Nicholas* for March. He is now engaged on a "Talk with Girls" for the same magazine. It will be printed before long, and will be of vital interest to girls, and suited to their requirements, as this paper is suited to the boys.

Literary Review.

A RESPECTABLE FAMILY. By Ray Thompson. Chicago: Donnelley, Gassette & Loyd. 16mo. pp. 352.

The author of this book will be recognized as the contributor of several pleasant and graceful sketches to our columns. This, so far as we know, is his first appearance in the pages of a book. The volume, although not equally well sustained throughout, is yet interesting both in itself and as prophesying better things from its author in the years to come. The plan of the story is simple and natural in the main. That it contains fortuitous meetings of the personages in it, and a fortunate combination of circumstances such as do not often happen in real life, only allies it the more closely with the class of fiction to which it belongs. A wealthy merchant, with his wife and son and daughter, retires to a small village near to New York city, and makes there a luxurious home. The son is sent to college. On his first vacation after the settlement of the family in their new home, he brings along his room mate, who soon wins the love of his sister, subsequently turns out to be a villain, robs the firm which he had entered on leaving college and disappears from sight. The son at the same time falls in love with the daughter of a poor family in the village and is practically disinherited by his father rather than give up his purpose of marrying her. He hides himself in New York city, makes a strange acquaintance, refuses to answer his relenting father's newspaper-call for him to return home, makes money in a Pennsylvania oil-well, and finally goes back and marries the object of his early affections, whose parents have become rich by the death of a wealthy bachelor brother.

But the movement of the story is the least valuable part of it. Some of its characters are admirably drawn. Dick Worth, the hero, who is a fresh and helpful fellow notwithstanding his susceptible nature; Ellington, his college chum, who was a thoroughly selfish, deceitful person, going through the world silently as a snake through the grass; the mother and daughter, both distressed at the least departure from the rules of "respectability." Mrs. Waddell, the village gossip, and Capt. Burton who cordially hated her and did not hesitate to let her know it, are all very well portrayed. Of Capt. Burton, at least, we wish we could have seen more in the book; but we are made quite familiar with "Bob Jones," his neutral wife, and their noble and womanly daughter. It was the latter with whom young Worth fell in love. Her dignified refusal to marry him until his parents had renounced all objections to the union, notwithstanding her deep love for him, and her frank acknowledgment of her inferiority to him so far as social position was concerned, reveal her in a most excellent light, and present a character whose creation is highly creditable to the author of the book.

Mrs. Jones was a scold, besides, being "neuralgic." Her husband was an easy-going person, who never wasted words with her. But this description of her case, which Bob Jones gives to Worth on first conducting him to the house [he had found him lost in the woods and thus opened the acquaintance between him and his daughter] conveys the best impression of both husband and wife:

"Tain't that," said Jones, solemnly, in reply to these suggestions; "that's enough ter say, lesswise that was when I left home this mornin'. Sally, she's my darter, yer know, keeps the house in apple-pie order. But," he added, with increasing melancholy, "thar'll be somethin' that that yer ain't expectin'. That's ter say," he explained, getting more confused in his endeavors to describe the state of affairs, "yer'll see things that yer ain't in the habit of seein'." Good gracious, young man! I don't mean ter say that yer'll see anythin' contrary ter law!" he ejaculated, as he observed Richard's look of bewilderment, and realized how fearful a construction might be put on his remarks. "Hang it, stranger!" he continued, driven to desperation, while the sweat fairly poured off his face, "what I mean ter say is, that my wife is the most unhappy critter on earth."

If anything had been wanting to increase the mystery, these words would have supplied the deficiency. Jones seemed conscious of this, for he remarked, ingenuously, "I don't know as I have explained the circumstance, but when I say my wife is unhappy, I refer ter a spell'er sickness that tackled her jist arter our marriage, and that has lasted her ever since. Leastwise she had it when I left home, a few hours ago. Of course, bein' in such a state, her temper ain't the most reliable temper in the world, an' I don't wonder at it, do you?"

Mrs. Jones subsequently explains her own condition, in answer to Worth's inquiry concerning her pains and "the nature of her disease":

"There are more than twenty of them, and they haven't any nature," was the abrupt reply. "They're the most unnatural things you ever heard of. First, they're in my head, then they're in my feet; and again, by spells, they're all over me. And that's when I take the most comfort. For, you see, pain is like everything else; the more you spread it the thinner it grows. A body don't mind a little pain in every part of their system half so much as they would the whole thing stopping right in one place."

But while Sally Jones, the daughter, is the redeeming character in the book, several others are quite enjoyable. Dillingworth, whose acquaintance young Worth formed in New York, and who afterwards turned out to be Bob Jones's lost brother, is a life-like representative of the social tramp, whose prevailing hopefulness and good nature, as well as that indomitable self-assurance which is vulgarly called "cheek," and considerably to the spirit of the story. We must regard certain features of the wedding party, which was given when Dick and Sally were married, as lowering the moral tone of the book, and as not at all in keeping with the pure and bracing qualities which the young bride had hitherto infused into the book. The publishers, in making each alternate page an advertisement of their business, have not shown good taste, but this last is not the fault of the author. He has given us an entertaining book, and not unprofitable wit and, what is of greater account, his own signs of ability to do still better in future.

WOMAN'S MINISTRY, and other Expository Addresses. By Mrs. Geo. C. Needham. Chicago: F. H. Revell. 16mo. pp. 146. (75 cts.).

This volume contains nine addresses by Mrs. Geo. C. Needham, who is known not alone as being the wife of a somewhat popular evangelist. The first address gives the book its name. It is a scriptural exposition of woman's relation to preaching and teaching. The argument is drawn exclusively from the written Word of God. The writer takes the position, that where woman is duly qualified, she is authorized to preach or teach, when such teaching does not involve headship or authority in the church. The discussions of the relation of man and woman as types of Christ and the Church are interesting and instructive. The addresses which follow, though not so lengthy, treat of faith, the Holy Spirit, and other important subjects, with clear discrimination. A blending of spiritual life and light is noticeable throughout the book.

In *From June to June* (Boston: D. Lothrop & Co.) we have a simple story drawn from one year's experience in the lives of two school-girls. The temptations, trials and victories of school-life are very truly described. As the two friends separate, they agree to write each other the following spring in regard to what their impressions are on Religion. During the months that follow one of them becomes an active, earnest Christian. The other, care-burdened and perplexed, seeks neither strength nor rest beyond herself. These letters show the difference in their lives. The book, while unassuming and very natural, is yet suggestive and full of help to young people.

With the January number, the *National Quarterly Review* enters upon its twenty-first year, and a new era of prosperity and vigor. It is permanently enlarged by thirty-two pages, making it two hundred and forty, though the present number has two hundred and fifty-two octavo pages of reading matter. Hereafter, also, the names of the contributors will be given with each essay. The January number opens with a graphic article on "The Rise and Fall of the Bonapartes," by William Dowse, an old contributor to the English *Quarterlies*. It traces, in a very entertaining manner, the remarkable career of this family, and is especially worthy of preservation as a collection of facts brought together from numerous and widely varying sources. The second article, on "The Management of the Indians," is an eloquent arraignment of the course of the Government regarding our wards, and closes with a wise and just plan for the remedy of the present evils. It is a very timely essay, written by one thoroughly acquainted with the intricacies of the problem.—Rev. W. E. Copeland, of Omaha. "The English Classics," by May F. Miller, treats the great masters of the English tongue with considerable vigor and learning, and yet with a peculiarly feminine grace and tact. As a model of the popular treatment of a scientific subject, we commend the fourth article, on "The Hygiene of Water," by the senior editor, Dr. David A. Gordon. The facts it presents are easily grasped and painfully startling. Incidentally, the essay introduces an earnest plea for the gradual adoption of cremation. An article that will attract much attention is that on "The Working-classes of Europe," by David Ker, of the *New York Times*, a gentleman who has spent many years among the workmen of the continent, studying their condition and needs. The story here given, although told dispassionately, is a very sad one, but bears on its face every evidence of truthfulness. The same writer contributes another article to this number, on "The New Eastern Question"—the complications of England, France and Russia in the East. "The Nebular Hypothesis," by David Trowbridge, A. M., an astronomer of repute, gives a history of the great theory of Laplace, and shows its application to our solar system. "Interstate Extradition," by J. Mansford Kerr, an eminent jurist, is valuable as giving the legal aspect of this important question. Its remarkably full notes and citations make it of great interest and worth to both lawyers and statesmen. Hon. James D. Waddell, of Marietta, Ga., contributes "A Southerner's Estimate of the Life and Character of Stephen A. Douglas," and an enthusiastic estimate it is, giving full evidence of that personal charm which Douglas exercised upon all who were admitted to intimacy with him. The number closes with a full and rich department of "Reviews and Criticisms," in which the important books of the season are treated by competent hands.—*New York: National Quarterly Review.*

Appleton's *Journal* for March opens with the first installment of a novelette from the French, entitled "The Return of the Princess," which gives some striking inside views of harem-life at Cairo. The Duke of Argyll's second and concluding paper, "First Impressions of the New World," is given. There is a most interesting article on "Russian Philism," a very striking satirical essay, under the title of "A Turkish Effendi on Christendom and Islam"; a biographical essay on Theophile Gautier; and two papers, respectfully designated "Flesh-Color" and "Life at High Pressure," which embody numerous anecdotes and some telling hits at social follies. The freshest feature of the number is a group of three poems, translated from the French poet Francois Coppee, accompanied with an introductory note. One, called "The Benediction," describes a thrilling incident in the Siege of Saragossa—of a priest who, with a fatal bullet in his breast, finished with his dying breath the benediction which closes the mass, with his murderers groped before him.—*New York: D. Appleton & Co.*

Jameson & Morse (Chicago) announce a new magazine, entitled *The Oriental and Polythematic Journal*. Its object is to give results of latest research in all Oriental lands, such as Egypt, Assyria, India, and countries farther east, including also Italy, Greece, Troy, and other regions known to classic history. It will also embrace many subjects of a more general character, such as the manners, customs and all nations, their traditions, mythologies and religious notions, as well as language and literature, and everything that may serve to illustrate the history of the human race, or confirm the truth of the Scriptures. The *Journal* will also embrace correspondence from missionaries and residents in various parts of Asia and Africa, Japan, Polynesia, Australia, and the expectation is that all Adepts and Primitive Races of the Earth will ultimately be embraced within its scope. Arrangements are in progress by which it hopes to secure the reports of the Palestine Exploration Fund, and of the Archaeological Societies at Rome, Athens, and other places, as they are published. Address: Rev. Stephen D. Peet, Editor, Clinton, Wis.

The unsavory Talmage controversy is still kept before the people by the publication of a report of the trial, in which it is claimed that Dr. T. was thoroughly vindicated.—*New York: Geo. P. Edgar, box 4534.*

The numbers of *The Living Age* for the weeks ending February 7th and 14th respectively, have the following contents: The Force Behind Nature, by Dr. Wm. B. Carpenter; *Modern Reviews*; The Roman Breviary; Bush-Life in Queensland; Contradictions of Medicine, and Pindar's Hymn to Persephone; *Blackwood*; The Character and Writings of Cyrus the Great; The Letters of the Late Mr. Dickens and Justina; *Contemporary*; Old Fashioned Gardening; *Nineteenth Century*; Earth-bound; A Story of the Seen and the Unseen, by Mrs. Oliphant; Fraser; Fighting Fitzgerald; Cornhill; Windfalls, Confessions, and The Restoration of the Jews; *Spectator*; The Color of the Sea, Science for All; Flow of Viscous Materials, a Model Glacier; *Nature*; with an installment of "He who will not when he may," by Mrs. Oliphant, and the usual amount of poetry.—*Boston: Little & Co.*

The March number of "Frank Leslie's Sunday Magazine," which is still continued under its usual name, has several valuable articles, that on "The Puritan Revolution," by Rev. Lyman Abbott, and the third of "The Persecution of the Huguenots," by Alfred H. Guernsey, being noteworthy. There is a large variety of popular and entertaining reading in this number.—*New York: Frank Leslie's Sunday Magazine.*

The Morning Star.

WEDNESDAY, FEBRUARY 18, 1880.

It is destined to be a nation of abundance, cursed, in wealth the ill of poverty endures.

There is a sort of an equality in human life, after all. As Fuhel declares in a sentence, "the greatest man living may stand in need of the meaneast, as much as the meaneast does of him."

Jean Paul: "We celebrate nobler obsequies to those we love by drying the tears of others than by shedding our own; and the fairest funeral wreath we can hang on their tomb is a fruit-offering of good deeds."

La Rochefoucauld is so full of truth, in some of his sentences that one is tempted to forget the exquisite touch of sarcasm running through them. "We seldom find persons," he says, "whom we acknowledge to be possessed of good sense, except those who agree with us in opinion."

A commonplace life, we say, and we sigh: But why should we sigh as we say? The commonplace sun in the commonplace sky, Makes up the commonplace day; The moon and the stars are commonplace things; And the flower that blooms, and the bird that sings; But dark were the world and sad our lot If the flowers failed and the sun shone not; And God who studies each separate soul Out of commonplace lives makes his beautiful whole.

—Suzanne Coolidge in Christian Union.

It is surprising to see ourselves as we almost unconsciously picture our hopes and fears to another. There come up lurking ambitions of which we imagined ourselves comparatively free; there is in the picture a vein of selfishness which is amazing. As with the measles, it is better that these diseases of the soul should be brought to the surface. However, the sight is not a pleasant one, but one which can be very well endured, if only humility finds a new home in the heart.

What a kindness on the part of our Maker and Guardian that our childish foibles, our petty selfishness, our times of reckless indifference are not permitted to deprive us of our best good, if only we have seasons of looking upward, if only the time of prayer breathes aspiration, if only penitence again leads to forgiveness for the seventh time seven times. What is for us we shall have, and it matters little what part we play in trying to obtain it. We may in our self-complacency trifle away the days, but if we repent and again repent, we shall in the end find that the grand purposes for which each one of us was born have been steadily and continually walking by our side, to be fully disclosed only when we forget self-directing. But we must sell all if we would possess the pearl of great price. Prejudices are the most difficult of wares to be sold, so is the love of complying with public opinion, so is worldly prudence and discretion. The rich gifts of earth as well as of heaven cost the sacrifice of very dear soul-hobbies. And is it not a fact that many of us are making hard work of life in our unwillingness and fear to let go of these dear soul-hobbies? We imagine that we should be completely lost did we not have these moorings. Truly, perhaps we should be lost to the discontent and the struggles and the half-hoppings of a mercenary existence. There are those who already nominally possess the structural gift which is designed to interpret and hallow life to themselves, but who fail of the real possession because they have never paid the costly price which such gifts ever require.

Time is a blessed teacher. Its praises have been sung by the wise, by those who have learned patience from suffering, hope from despair, charity from bitterness. There is so much heart-wisdom in the following extract from an article by Mary Alford in the *Christian Register*, that one is refreshed by reading it the second time, and especially if one has felt its truth before:

We can not forestall the wisdom of the future. We must reach it, then it is ours. We struggle with many a problem, until thought is weary and ceases to give any answer. The answer is not in thought, but in time. The future will give us what it needs. Through experience only can the revealing come. We can meet the future as it comes, or we can anticipate. Each moment is freighted with truth, but only for its own issue. Time allows no substitutes, and to-morrow can not be put for to-day, nor can the truth of to-morrow come until we live in the to-morrow. Wait for the time. It will teach more than all our wearied flights of thought. It gently flows from the infinite depths of God, and what may it not fulfill? Some weary heart has said:

O time, thou must entangle this, not I. It is too hard a knot for me to untie! We echo the same appeal. Put the hard problem aside, hush the brooding doubt, dismiss the weakening fear. Time will deftly unveil the truth, time will quietly lead to peace.

The Penn Monthly is issuing a supplement entitled *Weekly Notes*. From this extra sheet we clip the following:

The situation in Canada is changed only through the aggressiveness of the representatives of the Independence movement. They have started another monthly in Montreal to represent the Political Economy Club, and the spirit with which these Canadian agitators are moving promises a real future for the Dominion. In its present position, the country has no outlook, no national ambition, and almost no aspirations except to be rocked in the cradle of the British connection, and to

go on raising wheat and lumber, and experimenting at manufactures. Its people are wedded to the fortunes of a nation which gives them no voice in her national councils, but uses their loyalty to isolate them from the continent of which nature and Providence have made them a portion. Their own French population should show them what is the outcome of a mere dependent and colonial life—a population with just the mental horizon of French peasants under Louis XIV., and XV., sharing in none of the aspirations and ideals of later France, and without a history of their own to take the place of those great experiences. When a person grows to years of manhood, but still retains the intellect of childhood, we call him an idiot. And there may be idiot communities, kept such by the selfish ambition of a nation upon which they were dependent in their youth. America has escaped that fate through great sacrifices. Is Canada resigned to it?

GLANCES AT THE PAPERS.

The *American Cultivator* is confident that "a complete remedy for the most flagrant railroad abuses is to be found only through national legislation."

The *New York World*, relating the following circumstance, thinks that "the Anglo-Saxon mind does not lack for acuteness either in England or America."

A brewer's clerk at Tutbury, England, being accused of stealing money from the Post-Office, invested part of the sum taken in a marriage license and married the Postmistress, a buxom widow, and the only witness for the prosecution. When the case was called, the objection was raised that she could not legally testify against her husband, and the magistrates decreed his discharge.

The *London Truth* remarks: In the present day girls are not maidens so much as bachelors; and the one sex has as much the same amount of liberty as the other. Twenty years ago it was thought hazardous and almost delicate for an unmarried girl to wander about the streets alone; now it is the rule; and our pretty young bachelors in petticoats and frizzy heads would scout the idea of a protector as in any way necessary to their salvation.

States inclined to repudiation may be interested in the following paragraph from the *Alexandria (Va.) Gazette*:

A Virginian, connected with people of wealth, went to Baltimore a day or two ago to negotiate a loan, and was informed that in consequence of the condition of affairs in his State those who had money to loan preferred to place it elsewhere. No money for Virginia is the sentiment one meets with outside of the State, and still there are those who assert that a State derives great benefit from a flexible readjustment of its debt.

As to railroad legislation the *Charleston (S. C.) News & Courier* speaks editorially:

It can not be doubted that it will be dangerous for either State or Federal Legislatures to pass any bill upon this vital subject until it shall have been clearly and carefully reviewed. There are, of course, known principles in this connection which should be enforced, but there are also many unknown factors which are yet to be determined. Nevertheless, the public must be saved somehow from arbitrary discriminations.

"The Abuse of Charity" engages the attention of the *New York Observer*:

There is a woman among us who runs a society for the aid of a special class of people. She is not a swindler—because she believes that she is doing a good work, and is entitled to the credit of success. But she is a fool on the subject which she professes to understand. Employing collectors, male and female, she gets large sums of money, which are expended without judgment, very little if any of it reaching the supposed beneficiaries to do them good. This is a case of silly charity, and has no claim whatever upon the contributions of the public. And there are several of the same sort which ought to be let alone.

The Springfield (Mass.) *Union* is responsible for the following:

A teacher in one of our public schools has been accustomed to require her pupils to say, "The equator is an imaginary line passing around the earth," etc. It had never occurred to her that the boys and girls of her school had no idea what an imaginary line meant, until one day a visitor asked them how wide they thought the equator is. Some thought it 5000 miles wide, others 2000, and others thought they could jump over it. The visitor then asked how they thought ships got over it. One pupil said he thought they got out and drew them over, and another said he had read that a canal had been dug through it! "What is the name of this canal?" was asked. "The Suez canal!" was the answer.

Perhaps these words from the *Interior* would bear a little modification:

Theological students all have a weakness for getting married. The young lawyer, physician, merchant, mechanic knows better—knows the beefsteak and potatoes must be provided for those "pearly teeth," and dry goods for that sylphid form, and house rent, and firewood. And so he is content to labor, and she is willing to wait for the golden future, for the cottage and all its pleasant furniture. And it is good for both of them. He has a stimulus for his energies which is found nowhere else in nature—and battles upward, not for himself, but his heart's idol. And she learns to make the most of the products of his toil. The theological student is too prone to depend upon congregational coddle for all these. Young man, show yourself a man among men, and then you will have something to lay at the feet of beauty which would stir the admiration and homage of a queen.

The Presidential office affords a narrow field for one who is a "strong" man and one who at the same time studiously observes the constitutional limitations of his office. In looking at the matter in this light, the *New York Herald* says:

The President is little more under the constitution than a kind of head clerk, a chief mate or manager for Congress, and because this was the true intention

he is called "the Executive," just as in a man-of-war the first lieutenant is called the "executive officer," because, entirely without independent authority himself, his duty is to carry out the orders of his superior and commander. In the Presidency under the constitution there is no room for St. Domingo schemes, for Cuban annexation schemes, for Mexican invasion schemes; no room for military occupation of State capitals, or the ousting now of one and again of another Governor, or the elevation on bayonets of the one who chances to be a favorite at the White House. To a strong man at the head of the government the Presidency, debarred from all these displays of energy, is naturally a vexation, a weariness and bother.

We clip a few sentences from the *Western Christian Advocate's* editorial on "Knowledge and Happiness":

"It has been said that 'Bibliomania is never Pessimism.' Doubtless there are some kinds of study which are a 'weariness to the flesh,' if not to the soul. There are intellectual inquiries which, if not morally unhealthy, are distressing to the baffled mind; but the knowledge of God's own works, whether in the material or immaterial world, can never be obnoxious to such an objection. The very labor of the acquisition of knowledge, when once formed into a habit, becomes felicitous. Lessing said, that if the Creator should offer him the alternatives of acquiring knowledge immediately, by intuition, or by the usual laborious research, he would thankfully choose the latter. Montesquieu said that there was no chagrin of life, which he could not get rid of in his library. Gibbon said that if all the treasures and scepters of the East were offered him, as a substitute for his books, he would choose the latter."

We find a word or two in the *Boston Herald* as to the relations between Canada and the United States:

There can be no harm done in the government of Massachusetts calling the attention of Congress to the unfavorable commercial relations that now exist between this country and the Dominion of Canada, but we fancy that very little help will be paid at Washington to the intimation that an improvement is possible. Our diplomatic relations with Canada, though friendly enough, can hardly be called satisfactory. A number of incidents, of which the Halifax award on the fishery question is not the least, have conspired to make the people on both sides of our northern border a trifle distrustful of the good intentions of each other. Just at present the two countries are endeavoring to show, in a mild way, how indifferent each is to the existence of the other, and how admirably it can get along without the other's trade. The result is that both countries are suffering by the artificial limitations put upon their natural markets; but, as Canada is the smaller power, and more dependent upon us than we are upon her, she is undoubtedly faring worse than we are, and tell upon the policy of the government. Until some such outward expression of a change in heart is indicated, there is little probability that Congress will take the initiative in bringing about a new commercial treaty. However, for Massachusetts to show that she wants closer trade connections would go some way toward mollifying the hard feelings of the Canadians, and, on this ground, the resolution may be deserving of support.

One of the consequences of Louisiana repudiation is spoken of in the editorial columns of the *New York Nation*:

The State of New Hampshire has brought a suit in the United States Supreme Court against the State of Louisiana to compel the payment of interest on certain consolidated bonds of the latter State, which it has virtually repudiated by a recent popular vote directing that the taxes heretofore levied to pay the interest should be applied to other purposes. The bonds were held originally by citizens of New Hampshire, but have been transferred to the State under a late act of the Legislature intended to provide persons cheated by State governments with a legal remedy through the intervention of their own State government, which can sue a State, as individuals can not. We have discussed this question in good deal in our columns of experiment and trust the New Hampshire experiment may be successful, and put a check on swindling by plebiscite, such as Louisiana has perpetrated. That we are to have a good deal of this sort of thing at the South, especially when the negro has made his peace with the rascally white element in the population, there is much reason to fear.

In reviewing the annual report of the State Board of Charities of New York, the *Times* remarks that "the addition of intelligent female workers, like Mrs. Lowell and Miss Carpenter, to the Board, is a great step in advance, and must increase its efficiency." The same journal also refutes the idea that is often advanced by a certain class of writers, "that even in a new country like ours, pauperism is on the increase, and that especially in New York it grows faster than in population."

These reports just presented to the Legislature do not sustain this. If we take the rural county poor-houses and compare the number of their occupants this year with those in 1878, we find a diminution of 3,210 persons, or 18,242, against 22,134; in out-door relief we see a still greater decrease, amounting to 38,467 cases, or 62,673 in 1879, against 101,140 in 1878. In the city almshouse departments there is a decrease of about one thousand cases during the past year—39,001, against 40,072; but in that branch where are the worst abuses, the out-door relief, there has been a large reduction of cases, 40,893 cases, or 17,173 cases, against 58,072; and the saving to New-York and Brooklyn in that most uncertain form of relief has been during the past year alone, \$201,018. If we go back eleven years, to 1868, the result is equally favorable. The population in the county poor-houses during those years has fallen off 608, or has reached 6,754, against 7,362; and this reduction would have been much greater but for the increase of the insane. The reduction in expenditures has been \$94,756 in those years. On the other hand, the increase in the city almshouses is 1,419 in eleven

years, but made up entirely of the insane. The expenditure, however, for out-door relief in these two cities has fallen off \$88,311 since 1868, and since 1870 it has decreased \$225,996.

CRUELTY TO GREECE.

There are in Greece over 400 factories, employing 25,000 operatives, and turning out a yearly product valued at \$30,000,000. So say the statistics. Furthermore, we read that Greece has a school system as perfect as that of Prussia, and that almost all the poor Greeks are well educated. They are educated in Greek, and, as a consequence, the modern Greek tongue has been almost restored to its ancient purity. At the Piræus, the port of Athens, has grown up a city of 15,000 inhabitants, with thirty-one steam factories, including cotton mills, forges, manufactories of furniture and other implements; and so it seems that the Greek has some progress in him if he has half an opportunity, and this recalls how cruelly he has been treated by those who ought to have assisted him.

Greece, since it threw off the Ottoman yoke, has been a child of the "Powers." They furnished it a frontier which relinquished the best part of it, Epirus and Thessaly, to Turkey. The small portion of it which was permitted to remain independent commenced life as a nation under circumstances of absolute destitution. Nearly all its cities were razed to the ground, and the Turkish armies had destroyed its orchards. In the Morea scarcely an olive, mulberry or fig tree was left standing. The Powers constituted the little patch of devastated ground a monarchy, and placed a Bavarian boy on the throne, who, when he entered his kingdom in 1832, and left it in 1862, as much of a Bavarian as when he left, his father's court. He never understood his subjects, and in the course of thirty years became so intolerable to them that he was deposed. The Powers then cast about for another young Prince to serve as King of Greece, and finally pitched on as son of the house of Denmark, who was provided with a wife from the royal family of Russia and seated on the throne. About this time occurred the only generous act which England has ever committed in the Mediterranean. The Greeks of the Ionian Islands had long desired to form a part of the new State on the mainland, and when the new sovereign was installed they appealed to England to relinquish her sovereignty over them. England at that time happened to have a liberal Foreign Minister in the person of Lord Russell, and the request of the Ionian Greeks was granted. It was really only an act of justice, but it was the last manifestation of European sympathy for Greece.

The two provinces of Epirus and Thessaly are largely inhabited by Greek Christians, whose constant prayer is to share the independence of their countrymen. Turkish rule is, at the best, intolerable enough for Christians, but when it is added to his native fanaticism, his treatment of a Christian is substantially that accorded a wild animal. The outrages perpetrated on the Christian population of these Greek provinces have called loudly to Christian Europe for redress, but the Powers have thought best to permit the Turks to wreak their vengeance undisturbed. Greece thought she saw an opportunity during the Crimean war, and a Greek force prepared to assist the sufferers who were rising against their oppressors; but the Powers bade her be quiet, and she could not do otherwise than obey. The protectors of Greece were the allies of Turkey, and have remained such ever since. When the Cretans were engaged in a heroic struggle to escape from the hateful domination of the Turk, England looked on with a cruel neutrality. The Greek population of that island was almost exterminated, and not a Christian finger was raised to prevent it, out of reluctance to impair the integrity of Turkey.

But the treatment of Greece in the last struggle of Turkey to retain a foothold in Europe caps the climax of Christian meanness. When the Russian armies issued from the Balkans, and Rumanians, Servians and Montenegrins joined in a crusade to Constantinople, the golden opportunity of the Epirotes and Thessalians had come. They sprang to arms, and the Greeks forced the Government to send an army to their assistance. They saw their advantage in having armed possession of the two provinces when the time should come for the Powers to administer on the Turk's estate, and they were not slow to act. But England peremptorily forbade any Greek encouragement of revolt in the provinces of Turkey, and the Greeks were powerless to disobey. A truce with Russia enabled a strong Turkish force to sweep over the revolted districts, and a scene of butchery followed against which England was forced to protest. No notice was taken of the Greek clamor for the annexation of the Greek provinces of Turkey when the Powers were concocting the treaty of Berlin. England had kept these provinces intact, and they could not be detached from Turkey without impairing her integrity. Thus, in order to strengthen a bulwark of the unparalleled meanness of fastening the Turkish yoke on a people whose noble ancestry alone entitles them to the considerate treatment of all civilized mankind. This single act is enough to stamp England as the Mephistopheles of nations were it not that Englishmen themselves are indignant over it. *Globe-Democrat*.

PARAGRAPHS.

A stern necessity, the rudder. There are over 2000 Indians living in the State of Mississippi.

There were 822 buildings erected on permits in Boston during last year.

Mr. Crawford, an American, is the contractor to build an important railroad in Japan.

Josh Billings (Henry W. Shaw) is said to have made \$100,000 out of his writings and lectures.

Seven persons have been killed and 20 wounded by a railroad collision at Argenteuil, France.

The formidable system of fortifications intended to make Paris impregnable may now be said to be completed.

The Boston art club has voted to erect a \$40,000 building on a site not yet selected.

A treaty has been signed between China and Spain by which Chinamen can be contracted for labor in Cuba as formerly.

Howard L. Smith, a Boston negro, finds himself rewarded by a bequest of \$27,000 from a Baltimore man whose sons he once saved from drowning.

One of the inexplicable phenomena of nature is the effect of the emptying of a pan of ashes has in suddenly reversing the direction of the wind. *Globe-Democrat*.

The Society for the Prevention of Cruelty to Animals has procured the indictment at Boston of the New York and New England railroad company for allowing 50 hogs to remain in a car 30 hours last December.

It was at a temperance meeting. The speaker increased in eloquence and noise, and he cried: "Yes, my friends, we'll lift our temperance vessel out of the mire and mud on to hard, dry ground, and then sail beautifully along."

A committee of the Italian Parliament have reported in favor of appropriating 8,000,000 francs for a "national monument to Victor Emanuel," the competition for the work to be open to the world, with a \$20,000 premium to the one presenting the best model.

"Have you ground all the tools right, as I told you this morning, when I went away?" said a customer to a rather green helper whom he had taken for an apprentice. "All but the hand-saw, sir," replied the lad, promptly. "I couldn't get all the gaps out of that."

They have a correct idea of the nobility of professional walkers out in San Francisco, where horses are competing with the men for the prizes. But in view of the right of the horse to self-respect, we suggest the substitution of mules. *N. Y. Tribune*.

It is a fact not generally known, that the bank of England supports a rifle corps of its which in time, it is intended, shall do away with the necessity of drafting a force every night from one of the household regiments to guard the national money chest.

The bill of Prof. Johnson, of Yale college, for services in the Riddle murder case is \$2380. The State, having employed him because they didn't like the size of Prof. Johnson's bill of \$1300 in the Cobb-Bishop case, are disappointed, and will oppose it. Prof. Johnson's work lasted 93 days.

Longphiz is inclined to low spirits at times. In one of these spells the other day he grumbled: "This is a dreary world. That's one reason I hate doctors. They helped to bring me into it. If I were to die, I should be glad to go to a moment later, he added. 'How ever, they help us out of it in the end; they are not so bad, after all.' *Boston Transcript*.

Trustworthy accounts, says a Vienna correspondent, represent that the internal condition of Russia is becoming daily more critical. A number of officers high in command are discontented, while those who were not promoted after the late war with Turkey have, with few exceptions, joined the revolutionists.

M. Weiss, a Parisian journalist, having been asked to fight a duel by a son of the late French ambassador, M. de Lomenie, for an article in the *Paris Gazette* reflecting on his father's memory, refused to fight. He told the challenger's friends that he had simply estimated according to his judgment the public life of M. de Lomenie as an academician and author. He reflected nothing, but would not accept a dueling code which tended to suppress by force all independent literary criticism.

A sleigh carrying 100 pounds of nitro-glycerine recently upset four miles from Bradford, Pa., causing a terrible explosion. Howard Hackett and James Peeney were riding in the sleigh, and the former was instantly killed, being blown 15 feet and horribly mangled. Peeney was killed and Charles Seely's horse, 20 feet long and 15 wide, was torn in the frozen road-bed, and Peeney was found in the bottom of this, covered with debris, but still alive. The sleigh was blown to atoms, and the houses of Peeney and Charles Seely's and Henry Doloff's houses, 50 feet and 5 rods distant respectively, were completely wrecked.

An attempt to introduce one-cent coins in San Francisco is meeting with vigorous opposition from the small dealers. At a public meeting, a cigar dealer denounced their circulation as a movement of capitalists in favor of the Chinamen. The circulation of coins which would not have heretofore been given, he said, would injure the white man, and introduce bankruptcy, and cause many small storekeepers to sell out at less than cost within a month. Another speaker said that the penny had no more to do with hard times than the rising of the sun, but a vote being taken, there were found to be only two advocates of the cent piece present. *N. Y. Times*.

A curious case of malposition of the heart was recently discovered by a physician in a patient who was consulting him for some complaint. The young woman was about 20 years old, of good form, handsome face, and pleasing disposition. A careful study of the precise locality and form of the heart shows it to be transferred to the right side of the chest, instead of the apex resting just below the breast, it strikes upward against the right collar-bone, near its outer third. In this case there must be a double curve to the large vessels of the heart, and the base of the heart is inverted. In other words, this heart, on the wrong side of the body, and is upside down. This unnatural condition of things does not give rise to any serious inconvenience, except when moving too quickly or going up stairs, or when the heart is subjected to violence against the collar-bone, where its motion is plainly visible. *Indianapolis Journal*.

Mr. E. B. Whiting, a well known bookseller in St. Albans, Vt., was cured of the most distressing Piles in a very short time by the use of Kidney-Wort. He now uses it as a family medicine in all cases of biliousness, liver complaint, and disordered kidneys. Those habitually costive are quickly cured by it.

AN OLD MAN RESTORED TO HEALTH.

BERTAVIA, N. Y., Sept. 15, 1879.
H. H. WARNER & CO., ROCHESTER, N. Y.
GENTLEMEN:—For forty years I have suffered with Diabetes, being obliged to void urine as often as once in 30 minutes, and have had a great sufferer from palpitation of the heart. I am now using your Diabetes Cure, and can truly say, at 70 years of age, that it makes me feel like a new man."

PETER SHOWEMAN.

Obituaries.

PARTICULAR NOTICE. Obituaries should be BRIEF and for the public. For the excess over ONE HUNDRED WORDS, and for those sent by persons who do not patronize the *Morning Star*, it is but just that CASH should accompany the copy at the rate of FOUR CENTS PER LINE of eight words. VERSES are inadmissible.

T. CARY was born in Williamsburg, Mass., May 31, 1781, and died in Boston, N. Y., Sept. 18, 1879, aged 98 years and 3 months. In 1820, he came with his father to western New York, and located in the wilderness, eighteen miles south of the city of Buffalo. With many fortitude he endured the hardships of pioneer life. The forest yielded to his untiring efforts, and a goodly habitation was erected for his home for life. During the war of 1812, he went to the front to assist in repelling the invaders from our borders. The war ending, he called to his side Miss Mary Alger, and they were married in 1814, and took possession of their new home, from which the poor were never turned away. In 1820, Mr. Cary was elected Moderator of the Western New York Baptist church, and Bro. C. ever served them as a deacon. When I remember this little band of believers and their prosperity, I can only think of Joseph's vine that ran over the wall. They were the nucleus of the Episcopal Ministry in this region, from which many good ministers have been raised up for the evangelizing of the world. Brother C. served his town-men in all the offices he would accept. Some sixteen years he filled the office of Justice of the Peace, and two years as State legislator. His heart and hands were ever ready for every good word and work. Eleven years since his beloved wife was taken from her labor to the

reward, and a few years after, his youngest son, and soon a daughter, were laid away in the tomb, and ever after he appeared to be waiting to join the loved ones that had gone up on high. He often said that he had no desire to live to become a burden to his friends. This feeling prompted him to his friends, and he continued his business until the day of his death. The evening before his departure he complained of sharp pain in the region of the heart, but this soon passed away, and he retired, and rested easy as usual. The next morning he arose and went to the glass to complete his toilet, as he neared the glass his daughter-in-law saw him sinking to the floor, and ran to him, but the spirit had fled; his prayers were answered; he died peacefully.

COM.

MAUDE E. WEBSTER died in Wentworth, N. H., of malignant scarlet fever, Jan. 20, aged 1 year and 8 months. The circumstances of her death were unusually sad. She was with her grandparents; her father and mother being away, several miles, at work. Early in the evening before her death came the first symptom of any trouble, and no alarm was given for her until morning, when she requested her father for a physician and also for her parents, but before either returned she had gone. The sorrow of the parents on their arrival to find their only child, they left so full of life but three days before, now cold in death, was overwhelming. Truly the messenger came suddenly. A lovely child has gone to join the angel choir beyond the river. May God bless the mourning ones, and especially her parents, who are left in early life to mourn the loss of their first born, and help them to live so that by and by they will find their treasure where earthly hopes do not die in a day or the flower of the morning life withered and dying at our feet on the day declines.

C. W. NELSON.

MARCIA E. daughter of J. W. and Annie M. Hodson, of Parsonsfield, Me., died in Boston, Jan. 13, aged 33 years. She had been brought to N. Parsonsfield, and funeral services held at the F. B. church. Her last hours were full of peace and hope. She was permitted in a dream to behold the quiet, peaceful rest of Jordan, and she requested her friends to sing, "Gathering Home." She lay like one falling asleep, leaving father, mother, three sisters, a brother and many friends to mourn for her.

T. E. MILLETT.

TRUE QUIMBY died in Lyndon, Vt., Jan. 22, aged 78 years. In early life he sought Christ, identified himself with the people of God, and to old age has led an exemplary life. He has been for many years a member of the F. Baptist church in this place. A good man has gone home.

W. L. NOYES.

EUGENE CRUKSHANK died in North Gage, Herk Co., N. Y., aged 31 years. Deceased was a young man of good talents and earnest piety. His earlier experience as a Christian was gained among the Methodist Episcopal Church. A year ago he was baptized by Rev. S. Aldrich and united with the F. B. church of Poland. He passed peacefully and triumphantly to a better world leaving certain assurance of his future life to his wife and two sons.

WM. H. MERRIMAN.

DEA. ALBERT R. KIMBALL died in Sandwich, Dec. 24, in the 81st year of his age. Bro. Kimball was a member of the 2nd F. Baptist church in Sandwich, and was one of its deacons for twenty years. He was a just and wise counselor, a straightforward business man, and one who was ready to give, according to his means, for the support of the gospel at home and abroad. A good man has fallen. His widow, son, the church and community mourn their loss.

COM.

NANCY H., wife of Samuel S. Penney, died in East Boston, Dec. 29. The subject of this notice experienced religion in her youth, and united with the first Protestant church in Dover, N. H. Coming to Boston in 1845, she immediately found the church of her choice, and in the spring of 1850 joined the same with her husband (Rev. Ransom Dunn being the pastor). In the death of Sister Penney, the church has lost one who was always interested in its prosperity and labored for its upbuilding. Her sickness of two years' duration she bore with patience and Christian resignation, although at her last sufferings were intense. She leaves a husband and one daughter to mourn her loss. But they mourn not without hope of one day meeting her in the better land where there will be no sickness, no death, and no parting.

S. S. P.

MRS. L. A. BLAKE, wife of Rev. C. E. Blake, of New Hampton, departed this life Dec. 29, 1879, aged 54 years. Mrs. Blake, when but a child to pray, so early even that she could not cry to mind the time when she did not pray. Her church relation began at New Market, where she was baptized by Rev. E. Hutchins. Such was her devotion to the cause, and so abundant were her labors for the welfare of the church, that the "well done" was earned, and her life work done. Years before she expected a release. Her record is on high.

B.

ADVERTISEMENTS.

HALF A CENTURY OLD,
DOWNS' ELIXIR,
AND YET AS GOOD AS NEW.
Is a sure remedy for Coughs, Colds, Whooping Cough, and all Lung diseases, when used in season.
Fifty years ago, Elder Downs was given up by his physicians, to die with Consumption. Under these circumstances he compounded this Elixir, was cured and lived to a good old age. You can try it for the price of one doctor's visit.
For sale everywhere.
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