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The Morning Star.

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THE MORNING STAR

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The Morning Star.

WEDNESDAY, FEBRUARY 25, 1880.

LIGHT OUT OF DARKNESS.

The clouds, which rise with thunder, slake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain;
As through the shadowy lens of even
The eye looks farthest into heaven,
On gleams of star and depths of blue
The gliding sunbeams never knew!

—Whittier.

THE OLD AND NEW BIBLES.

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

An institution exactly suited to one
object may be entirely unsuited to another.
The Old Testament was perfect as a
preparatory scheme, but faulty as a per-
manent and universal law. So "finding
fault," God made a new covenant through
Jesus Christ. It is written, Heb. 8: 6,
"But now hath he obtained a more ex-
cellent ministry, by how much also he is
the mediator of a better covenant, which
is established upon better promises." The
new covenant is better than the old, and
hence the old is not as good as the new.
Let us ever keep this in mind while
studying them both.

Promises that a Saviour would come
are excelled by promises from a Saviour
fully revealed. The fulfilled promises of
the Old Testament add power and wealth
to those made by the Lord Christ. His
promises gather up all the prophecies of
the past and project them, with large
additions, into the future; they rise from
the highest conception of Levitical inter-
cession, to the heavenly and divine; they
pass from shadow to substance; from blood
of beasts to blood of Jesus; from carnal
altars to the mercy seat; from formal
righteousness to spiritual sonship; from
national hopes to eternal life.

Before Christ arose from the dead,
"life and immortality" were dimly re-
vealed. A dark shadow hung over the
tomb, hope trembled as it peered into
the future. But Christ made it plain.
In the Old Testament little is said of life
beyond the grave, while the New Testa-
ment makes that its constant theme. The
new life in Christ is treated as the be-
ginning of eternal life; saints, sit in
"heavenly places," they are citizens of
the "Jerusalem" which is above; the
Lord Jesus is their "Prince and Sav-
iour;" "the whole family in heaven and
earth is named" by one name and made
one family; the glorified Lord is a "first-
fruits" and guarantee that all believers
will live in him forever; the veil is rent,
and heaven and earth united. Herein the
New Covenant is much better than the
Old.

Salvation is easier since the Saviour
is revealed. The types and shadows sug-
gested an unknown scheme of life, but
Christ solves the mystery as he bids us
come to him. Having the substance we
can interpret the shadows, but what could
we do were we thrust back to the days
when shadows only were the guide? No
doubt the Jews were saved, if they be-
lieved in God and kept his ordinances;
but how, they knew not. We know how
salvation comes, and this mightily helps
belief. It is so much easier to believe
in a well known, well defined, fully re-
vealed person, than in a shadowy ideal
shrouded in mystery. Our advantage
above the Jew is immense.

The moral code of the gospel is supe-
rior to the law of Moses. It reasserts
whatever has permanent value, and adds
much that the old law does not contain.
Compare the ten commandments with
the sermon on the mount, the two magna
chartas of the two covenants, and note
the superiority of the latter. The former
is mostly negative, the latter emphatic-
ly positive; the former relates to outward
acts, the latter to the heart, the motives
and affections; the former covers only
a part of man's duties, the latter sweeps
the whole diapason of duties and privi-
leges. The ten commandments do not
require love to God, nor love to man.
They forbid murder, but do not demand
forgiveness of enemies, efforts to bless
the needy, nor to save the lost. They
forbid idolatry, but do not call to prayer
and worship. They forbid adultery, but
set up no barrier against plurality of
wives. They condemn covetousness, but
impliedly sanction making property of
men, and protect ownership of "men-
servants and maid-servants."

The gospel commands love to all men;
love of enemies; labor to instruct and
save all; forbids divorce except for one

cause, and makes marriage to a second
person a crime though such unauthor-
ized divorce has been effected.

Moses and the prophets added some-
what to the code "written and engraven
in stones," but Christ made a new code,
broader, more comprehensive, heart-
searching, spiritual and complete; than
all that came before it. Hence the supe-
rsecedence of the Old Covenant by the
New is gain, for the New is
"better." Indeed, recognition of the
Old is harmful, for it tends to lower the
standard of duty, and leads to divers
abuses. Slavery found refuge in the ten
commandments, and the customs of ap-
proved men. Polygamy quotes the old
law, and the habits of its leading charac-
ters, and those who hold that dispensa-
tion to be still in force have no valid re-
ply. The obligation to return to the old
seventh-day Sabbath is urged on the same
basis and many conscientious souls are
troubled thereby. Nearly all the errors
that encumber the Papal and the Protest-
ant churches spring from the same
source. Judaizing has always been a
serious foe to a pure gospel and a pure
church. Paul warned against it, and we
also should take heed. Every step in
that direction is from a perfect to an im-
perfect standard, from "the true light
which lighteth every man which cometh
into the world," to shadows and object
lessons; from liberty in Christ to a "yoke
of bondage." Hear the emphatic words
of Paul: "Before faith came, we were
kept under the law, shut up unto the faith
which should afterwards be revealed. . . .
but now, after that ye have known God,
or rather are known of God, how turn ye
again to the beggarly elements, where-
unto ye desire again to be in bondage. . . .
I am afraid of you, lest I have be-
stowed on you labor in vain."

The Old Covenant is "beggarly" in
contrast with the New; to go back to it
is loss; to make it contemporary with the
gospel is violation of the Saviour's avow-
ed plan, not to mend the old garment
with new cloth, nor put new wine into
old bottles. His kingdom and laws are
new, entirely new, as to organization,
development, law and order; conditions
of citizenship, and methods of worship. If,
in any respect, the new garment contains
material like that in the old, it is no less
a new garment, wholly new, and better
than the old. If any Judaizing zealots
insist that circumcision, the seventh-day
Sabbath, slavery, polygamy, a priest-
hood, hierarchies, are lawful in the
Christian kingdom, because they existed
under the law, Paul's words apply to
them: "I would they were even cut off
which trouble you. For, brethren, ye
have been called to liberty; only use not
liberty for an occasion to the flesh, but by
love serve one another."

How A GREAT WORK WAS ACCOM-
PLISHED.
BY S. W.

How interesting and how touching is
the remarkable account we have of David's
preparation for the building of the
temple.

"The work," he says, "is great, for
the palace is not for man, but for the
Lord God." How consistently David
acted. He first "set his affection" to the
work, then he "prepared with all his
might," then he set the example of giv-
ing largely of his personal possessions,
then he called upon others. "Who then
is willing to consecrate his service this
day unto the Lord?"

And this is the way they responded.
They "offered willingly, and gave for
the service of the house of God, of gold
five thousand talents and ten thousand
drams; and of silver ten thousand tal-
ents; and of brass eighteen thousand
talents; and one hundred thousand tal-
ents of iron." And they with whom
precious stones were found gave them to
the treasure of the house of the Lord."

See how the gifts came in. There
were many who could give iron, compared
with the number that could give gold,
but the iron was just as much needed as
the gold, and those who could give only
iron did not withhold it.

Consider the effect of this offering.
"Then the people rejoiced, for that they
offered willingly, because with perfect
heart they offered willingly to the Lord,
and David, the king, also rejoiced with
great joy." Listen to the wonderful
prayer of thanksgiving which he offered
on that occasion, not because God had
made him rich, or powerful, or honored,
or victorious over his enemies, but be-
cause he and the people had "willingly
offered these things." "But," he con-
tinues, "who am I, and what is my peo-
ple, that we should be able to offer so
willingly after this sort? for all things
come of thee, and of thine own have we
given thee."

Probably nothing else could have
given the Jews, at that time, such a sense
of the "greatness and the power and the
glory and the majesty" of God, as the
building of this magnificent temple. After
3000 years, we know that "the most
High dwelleth not in temples made with
hands," but are we to think that the time
for the building of temples is past?

Rather, are not colleges, and Theological
schools, and other institutions, which have
in view the improvement of the race and
the glory of God, the temples that he ex-
pects us to build for the honor of his name?
And the gifts which we offer now for the
service of God are not less truly his own
than those of David and his people. More-
over, as our knowledge of God is so much
greater than theirs could have been, as
we have a conception, how much more
important are intellectual and spiritual
than material things, which they could not
have had, he will surely expect our offer-
ings to be made with a liberality, and
willingness of spirit, which shall bear
some proportion to the greatness of our
privileges.

It is well for us to try, not only to as-
certain, but to accept the Lord's view of
these things. "The Lord loveth a cheer-
ful giver." In fact, our own interest does
not conflict with our duty in the matter
of giving. What do these precepts mean?
"There is that scattereth, and yet in-
creaseth; and there is that withholdeth
more than is meet, but it tendeth to pov-
erty." "He which soweth sparingly shall reap
also sparingly, and he which soweth
bountifully shall reap also bountifully."

Perhaps, in thinking of the early
disciples of our Lord, and of the innum-
erable host of martyrs of many successive
centuries after them, we have all felt, that
we have been required to do so little for
the cause which is surely worthy of all
the labor and suffering it has cost. If so,
let us be careful not to neglect such op-
portunities for making small sacrifices
for the advancement of that cause as may
be open to us. Let us be "wise hearted,"
and "offer willingly" to the Lord of that
which he has given us.

These thoughts have presented them-
selves in connection with the proposed
centennial offering, and especially the en-
dowment of a professorship in the Theo-
logical School by the New England
churches. Let us give, each one of us
who can, the \$1.00 solicited at this time.
If any one can not give a dollar, let him
give what he can. Let those of us who
are able, give something for those who
are not able to contribute anything. Let
those who can not give on the day ap-
pointed, not forget to make an offering
later. Especially, let those who can not
give money, give sincere and earnest
prayers for the increased prosperity and
usefulness of the institution.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

THE CENTENNIAL OFFERING.

The movement to raise, within our de-
nomination, during the present year, a
fund which shall fitly express our grate-
tude to God for his blessing upon us in
this, the first century of our existence, has
not begun too soon. The plan proposed
is one not difficult to execute. It is not to
create a new and distinct fund of \$500,000,
to be kept by itself, the income of which
should be used for carrying on our work,
but, rather, to raise this amount of money
for the purpose of paying the debts already
existing: on meeting-houses and schools,
and generally strengthening the things
that remain. To do the former would be
well nigh impossible; to do the latter is
far within the limits of possibility. Un-
fortunately, there are, in all parts of the
denomination, churches burdened with debts,
and too many of our schools are in the
same condition. Now, whatever is raised
to pay these debts may be counted as a
part of the Centennial Offering, which is to
be made up of monies raised in addition to
that which is needed for our ordinary cur-
rent expenses. Many of these debts, most
of them, indeed, can be paid, if only the
friends immediately interested will bestir
themselves in good season. Let the mat-
ter be well arranged, carefully prepared
for, a good plan formed, and then let it be
taken hold of with a will, and it can hard-
ly fail of success. Of course, there may be
exceptions, but this will be true generally.

There are some matters in which we all
ought to take an interest; some things be-
longing to all the churches and not the
care of any one in particular. First among
these stand our colleges and the theologi-
cal schools connected with them. They
are a necessity to our existence and growth.
We can not do without them. We must
have them. We must make them better.
Bates College is passing through a critical
period in its history. Its floating debt has
grown to a size that makes it unsafe to
carry it longer. It must be paid. It can be.
It will be if all who can help will help.

You know what is proposed. Let not
the 29th of Feb. pass by without a strong
and decisive effort all over New England to
lift this burden. It will be worth more than
the face of the debt, just now, a great deal.
The influence of a noble deed quickly done
at the right time is more than can be reck-
oned. Now is the time and here is the
chance to do it.

Then let the work go on through the
year. Let it be a year of especial sacrifice
to God and his cause as represented in our
local and general institutions, and it will
be seen, at the year's close, that we have
not lived a hundred years in vain.

OTHER THINGS.

We do not mean to be understood as
saying that the Centennial Offering is to
be solely for the paying of debts. The en-

dowment of our schools, or special depart-
ments in them, is also contemplated, and
the plan will probably include the enlarge-
ment or improvement of school and church
property, other than that which comes un-
der the head of ordinary repairs.

Additions to the permanent funds of our
Benevolent Societies and of the Printing
Establishment are greatly needed and do-
nations to these objects will be in order
under this plan. It is desired to signifi-
cantly mark the year by special gifts to the Christian
enterprises of the denomination, that they
may be able to push their work with greater
vigor and enthusiasm than ever before.

THE WIDE WEST.

Few of us who live in New England re-
alize how wide it is. When Bro. Smith
tells us that the single State of Minnesota
contains an area greater than all New Eng-
land, we begin to rub our eyes and try to
let the idea into our minds; and when we
learn that in all this small empire there are,
connected with our churches, less than fifty
hundred members, we begin to com-
prehend something of the burden our brethren
there are trying to carry. What is true in
that State is true in half-a-dozen other
States. Into these broad lands population
is pouring with great rapidity. Mission-
ary work put forth now will bring returns
such as can be gained in few localities
elsewhere. Five hundred dollars wisely
expended now will do more towards plant-
ing and building churches than five thou-
sand will in a few years from this time. In
many places we are needed more than any
other denomination. We ought to be
ready for such opportunities, and we may
be. The Home Mission Society may be
safely trusted to disburse all funds com-
mitted to its care. Its work is limited
only by its means. Without doing less for
other objects, indeed, while increasing our
gifts to the Foreign work, as we must do,
let us double our donations to the Home
work. What we do for the West we must
do quickly. Other people are alert and ac-
tive. The ground is fast being taken up.
Emigrants from our churches will be ab-
sorbed as thousands have already been in
other churches, unless we provide for
them churches of our own. Let us not
fail by negligence and indifference to seize
the golden opportunity before it is too
late.

WHAT THEN?

If the Treasurer of the Foreign Mission
Society is compelled to send forward a
short remittance this week, what shall we
do? Wait till another quarter goes by and
try to make it up then? Not at all. That
would be unwise and ruinous. Make it up
at once; if possible, within a week. It
will cost but little to send the balance, and
it is simply disgraceful to compel the mis-
sionaries and teachers in India to wait
month after month for the scanty stipend
which enables them to carry on their work
with some changes of success. There are
those who will take this field off our hands
and give it the gospel quickly, and unless
we are ready to stand by our work like
true-hearted men and women, we may as
well step down and out, and give room to
somebody that will do what ought to be
done. Let us have done with short remit-
tances.

STEADFAST CONVERTS.

Our readers will notice the great number
of conversions reported last year among
the Theologues, in Southern India, under
the labors of Rev. Mr. Clough. As might
have been expected, a few have relapsed
into sinful ways, but no more than, nor
indeed as many as, often do among Ameri-
can converts. The number of such cases
has been surprisingly small. In a recent
letter, Mr. Clough says, "the mass are
sound to the core, and others are still be-
lieving." Not long since 111 were baptized
at one time. There is no reason to believe
that converts from heathenism or Hinduism
are less likely to hold out than converts
from other forms of sin, in Christian lands.
Go, is able to keep all them that commit
themselves to him.

CO-EDUCATION.

We find in the last *Christian Union* a
report of the symposium recently in Mrs.
Joseph Cook's parlors to discuss the sub-
ject of educating young gentlemen and
ladies together. The report proceeds
as follows:

Dean Gray, of Harvard Divinity School,
presided, and President Warren, of Bos-
ton University, read a clear, scholarly
paper upon the subject. As co-education in
colleges had been quite fully discussed
previously, the essayist confined himself
largely to its benefits in public schools.
Separate and mixed schools he character-
ized as jointed and disjointed schools. In
Boston, the latter system prevailed, while
just across the river, in cultured Cambridge,
the former is found. The speaker believ-
ed in the jointed system because it is
cheaper to build one school-house than
two, and the influence of one sex over the
other is helpful in many ways. In India,
the disjointed system is carried out to
perfection, where the women live in one
part of the house and the men in the
other. America has not yet reached this
state, but may in a few centuries. The
progress of co-education in Europe was
of great interest to all, as narrated by
President Warren.

Mrs. Julia Ward Howe, whose recent
addresses abroad have been an honor to
woman, said: "This method is going
backward to the order of nature and for-

ward to the order of progress." She did
not desire to argue it at length, but truth
would fight its own battles.

A letter from Francis Parkman said:
"I do not believe in co-education, but in
the broadest and most complete education
for woman." A letter from President
Chadbourne, who was formerly in the
University of Wisconsin, showed his ob-
jections to be that co-education induced
distraction of thought; the liberty of all
must be abridged for the safety of the
few. He found it easier to govern two
hundred young men at Williams College
than where he had taught the sexes to-
gether.

As an offset to this, a letter was read
from the present head of Wisconsin Uni-
versity, President Bascom. The institu-
tion now has three hundred and twenty-
four students, of whom ninety-seven are
women. Although the women number
only one-fourth of the students, they carry
off one-half the honors. There is less
sickness than among the men, probably
because the latter have come from more
active life. The students are more uni-
formly industrious and less tricky than
those at the East. There is a decided
improvement in manners, and the faculty
is unanimous in its approval of the sys-
tem.

Professor Hiram Mead, ten years at
Oberlin, believes their plan of a women's
department, under a suitable matron, has
advantages not to be found at Harvard,
Yale, or Amherst as at present organized.
President Julius H. Seelye, of Amherst,
by letter stated his favor of co-education
in the lower schools, but not in the
higher.

Miss Mary F. Eastman said: "When I
can find out how God arranged the mat-
ter, it is settled." If the sexes are to be
separated, she thought there was the least
propriety in doing so when they are en-
gaged in intellectual work; which over-
comes any emotional tendencies. In the
University of California she found that the
question of sex was not thought of. She
believed isolation perilous to young
women; the inside life of a girl's board-
ing-school gave a tendency to morbid-
ness.

Rev. William M. Baker, the recog-
nized author of "His Majesty, Myself,"
said the men had made such a disastrous
failure in life that he had trusted that, in
some way, the women would save the
world. He hoped God would deliver
them from being like men.

Professor Heber Smith, of Boston Uni-
versity, had taught in the Medical School
for seven years. He had at first doubted
and feared; but co-education had been
beneficial to women, and therefore men
should be willing, for the system never
yet injured a man. In all this time there
never had been one case of scandal. Many
of the women had been teachers, and
had come to the institution saying they
had learned all they could from men
and now desired men to teach them.

Mr. John D. Philbrick, for many years
the Superintendent of Boston schools, be-
lieved that really first-class schools are un-
mixed, and that America will finally come
back to separate education.

Dr. Mayo, one of the Editors of the
"New England Journal of Education,"
with over twenty years of experience in
mixed schools, believed heartily in them.
He sent his daughter to a female seminary,
and he had never heard of so much silly
talk and so much planning to circumvent
teachers. It is a noticeable fact that of
several presidents who have opposed co-
education each has had to quell a rebellion
in recent years, while the speaker
did not know of one mixed college where
this had been the case.

Professor Tucker, of Andover Theologi-
cal Seminary, formerly of the Madison
Square Presbyterian Church, New York,
thought it a most important matter how
to train our daughters to meet the great
questions of life which, especially during
the last ten years, have compelled women
to think about them as deeply and serious-
ly as men. Parents are asking for an
equal education. The speaker had found
more skepticism among young women,
and less foundation for it, than among
young men. (Some of us queried what a
theological course at Andover would not
then, be very helpful to girls?) Dr. Tucker
said he had a suspicion that Miss East-
man's idea of the morbidity of the inner
life of a girl's school was correct.

Dr. J. L. Withrow believed in mixed
schools only.

Mr. Arthur Gilman said the young
women at Harvard had the same entrance
examinations as the men, the same ex-
ercises, the same professors, but can have
no diplomas. It is said about one hundred
have already applied for admission.
Those not able are helped pecuniarily.
Here is a good place for some woman to
put money for her own sex.

A letter from President Angell, of Ann
Arbor, showed how co-education had
worked in Michigan for nine years. At
first they feared the health of the girls
would not be equal to the work, that they
could not master the severer studies and
that there would be trouble between the
sexes; but these fears had vanished. In
1871 there were 34 women; now there
are 132. Some have taken rank with the
best men. Five graduates are instructors
at Wellesley College.

President Barnard, of Columbia Col-
lege, thought the question by no means
settled in New England. He has lately
become a strong advocate. Joseph Cook
favored the system if carried on under
paternal and maternal care, as at Oberlin.
Mr. C. C. Coffin (Carlton) gave graphic
experiences in favor. Rev. Mr.
Peloubet, the well-known author, referred
to the time, three thousand years ago,
when the sons of God came together with-
out the daughters of men, and Satan got
into their midst.

The conviction seemed to be quite
general among the company that associa-
tion with men, even in school life, can
not spoil true women, and that in these
days, when it is coming to be the fashion
to fit women for self-support if reverses
come, the best education is most desir-
able for them. As the world generally ac-
cepts the conclusion that colleges where
men are found as teachers and scholars
are most advanced and thorough, those
women who have graduated from mixed

institutions will be most sought for lead-
ing positions. For the places of teacher,
editor, etc., saying nothing of that
of wife and mother, where they need
most knowledge of all spheres, equal and
identical education will be asked for and
granted. It is only a question of time.

WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 19, 1880.

LITTLE DONE, LITTLE DOING.

This profligate discussion in regard to the
House rules still drags its weary length along,
and it is difficult to predict when and how it
is to end. The rule upon which they have sway-
ed, to use a western term, is the 21st, and it is
easy enough. It merely states, in substance:
"No appropriation shall be reported for any
expenditure not previously authorized by law,
unless in continuance of the same, nor shall
any provision in any such bill or report chang-
ing existing legislation be in order, except
such as, being germane to the subject, shall re-
trench expenditures." That is the point, mat-
ters not pertaining to the bill, are interdicted;
while any legislation, germane to the same, is
not prohibited, so that, in view of the practices
under it for the past two years and the evi-
dent use to be made of it in coming legislation
by the Democrats, marks the pith of the whole
matter.

It is pretty certain that no appropriation
bills will be acted upon, until this unruly body
is ready to govern itself under more concise
and less cumbersome rules than have been its
guidance in the past. The Republicans are de-
termined that no legislation, political or other-
wise, (called in extra-session parlance, "Riders"), shall be put upon supply bills. The
State constitutions of 30 out of 38 States of the
Union forbid it, and all parliamentary history
is recorded against it.

Even the Confederate congress enacted a
provision inimical to a practice that these
very Southern gentlemen are so loudly insist-
ing upon.

It will readily be seen that the Republicans
want the rule further worded so as to absolutely
restrict such riders, while the Democrats are
determined that it shall remain untrammelled
that they may renew the old threats of with-
holding the appropriations, and starving the
Government in case of Presidential vetoes.

There has been a lull upon the subject for
the past few days, until Thursday when the
House went into Committee of the whole upon
the union to hear what the Ex. vice-Pres-
ident of the Confederacy had to say upon the
subject.

Mr. Alexander Stephens, with his hat on
and seated in his movable chair, does not pre-
sent himself to any impressive degree as an or-
ator, yet he is a man of large attainments, honest
opinions, strong convictions and powers of
reason. He endeavored to avert secession;
made efforts to stop bloodshed before the end
finally came, and when the Potter "Fraud"
Committee was proposed, opposed it because
it would either be a farce or a tragedy.

His remarks to-day were listened to by
crowded galleries and many senators upon
the floor. These hot-blooded southern men
should emulate his sagacity and understanding
of the times.

WHAT MR. ACKLEN DID.

The "Acklen case," about which so much
reference has been made, may not be quite un-
derstood; it is this: certain parties in the
South have presented before Congress, claims
against the Government of Nicaragua, which
involves money and a job.

Mr. Acklen of La. (possibly interested in the
matter), asked, on the 13th of January, unani-
mous consent of the House that a report of the
Committee on Foreign Affairs regarding it, be
referred to the Committee of the whole and
printed (an important step in the progress of
any report or bill). There being no objection,
it was, in the customary routine, so ordered.

It purported to be a favor able report, provid-
ing for a Commission, clerk, stenographer,
"an appropriation," &c., &c.

It now appears that a Louisiana gentleman
overstepped himself, in being done without the
chairman's consent, and even the knowledge of
the said Committee. Mr. Acklen thereupon
made haste to retrace his steps and offered an
"explanation." There being no objection,
asking to have the motion withdrawn; that he
was laboring under a mistake, &c. The House
instructed the chair to order the Committee to in-
vestigate the matter and reported on Wednesday
(yesterday) that they found the main charge true.
A motion was made to recommit the report
to establish whether Mr. A. was guilty of
corrupt intentions or otherwise, which after
a long debate, was substituted by referring the
matter to the Judiciary Committee for a fur-
ther report. That he was not acquitted or some-
what whitewashed by a Democratic Commit-
tee, places that gentleman, it would seem,
under a pretty heavy cloud. It was, if true,
tampering with the National interests, a viola-
tion of his oath, and a grave offense to the
National House.

STILL INVESTIGATING THE EXODUS.

The investigation now going on, conceived
for political purposes and advantage, costing
the Government in transporting witnesses
from a distance, various expenses, &c., some
\$5 or \$10,000 so far, has been devoted of any
interest, but within a few days it has been given
out that one J. B. Syphax, a well known
colored politician, just over the river in Vir-
ginia, and opposed to this exodus, would pre-
sent charges and proof that Senator Windom
was the originator of the movement, &c.

There was the usual expectant crowd of
Democrats and their kin assembled to see a
good time, including the demotion of the
unfortunate Senator and everybody else in
general.

The effort of Mr. Syphax was a most signal
failure after such a flourish of trumpets. He
said he knew nothing of the origin of the move-
ment beyond the Resolution offered, and speech
delivered last winter by the Senator, except
that "a man who sweeps the floor of the Sen-
ate told him that Senator W. had asked him to
originate something touching the status of the
colored people in the South." This was all
that was brought out regarding the "charges," &c.
Senator Voorhees propounded no ques-
tions. Mr. Windom's first inquiry was, "Have
they a lunatic asylum in Virginia?" and the
witness answered in the affirmative; whereupon
the Senator asked regarding the "charges," &c.
"When and how did you escape from it?"

The upshot was a ridiculous scene and a re-
cess for more important consideration of the
question.

Mr. Badger, of N. C., an influential and in-
telligent man, said he had made close study of
affairs since the war in his section, both in ju-
dicial and legislative capacity. The race was
slowly and gradually improving, and becoming
more thrifty and self-reliant. "Who the war
ended, they and the whites were both bank-
rupt, and when offered and allowed the
chances, made parallel progress with the
whites. The blacks do not get strict justice in
the courts and are invariably convicted on
weaker testimony than the whites. He
thought, however, they would not be much ben-
efited in the change, but he was truthful
enough to give a dark and unpromising ac-
count of their present condition under south-
ern customs and laws, as every intelligent
and fair minded man has done heretofore.

ELLIOTT.

S. S. Department.

Sabbath-School Lesson.—Mar. 7.

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

(For Questions see Lesson Papers.)

THE SAVIOUR'S GOLDEN RULE.

DAILY READINGS.

M. Inconsistent Judging. Rom. 2: 1-12.
T. Erroneous Judging. Rom. 14: 1-23.
W. Healed by Prayer. Isa. 38: 1-22.
Th. The Psalmist's Prayer. Ps. 142: 1-7.
F. The End of the Wicked. 2 Sam. 18: 1-17.
S. The Saviour's Golden Rule. Matt. 7: 1-12.
S. God's Way of Giving. Eph. 3: 8-21.

GOLDEN TEXT: "Whatsoever ye would that men should do to you, do ye even so to them."

Matt. 7: 12.

Notes and Hints.

"Judge not." This does not mean that we are not to distinguish between the good and the evil, but that we are not to condemn others, and impute bad motives to them, when not compelled to do so by an obvious intent of evil on their part. "That ye be not judged." That we be not uncharitably judged by men, nor be condemned of God.

"What measure ye mete." The Saviour here teaches that men will return what we give to them. Goodness, benevolence, love, good words, will be repaid to us, as we give them to others. See Luke 6: 37, 38. "Give and it shall be given to you."

"Why beholdest thou the mote?" The answer to this question is, "we do it because of our unkindness, our selfishness, our want of candor, our willingness to build ourselves up by pulling others down, our want of holy charity." By "mote" is meant the least defect. "Beam." The far greater defect. A want of love Paul makes the greatest defect of character.

"Or how wilt thou say?" That is, "how can you say this?" It also means, "to say this is hypocritical."

"Thou hypocrite." Because, in condemning others for a fault, we assume that we are free from it; and if we are not, we are pretending to be better than we are.

"First cast out the beam." Before we censure the same, or a less defect in others, we must give up our own defects. "See clearly." Then, one can have the right state of mind with which to help another. Having conquered sin we can help others to conquer it.

"Holy unto the dogs." The meat which was offered in sacrifice, and which then fell to the priests was considered "holy." This is the basis of Christ's remark. It means then, here, holy precepts, services, privileges should not be offered to scoffers. "The dogs" represent men of malignant and abusive spirit.

"Pearls before swine." The "swine" represent low and debased men who would not regard any service of religion that could be done to them. "Pearls" represent the precious truths of religion.

"Lest they trample," &c. Men may be in such a state that they will not only deride the gospel but abuse its advocates. From such we are to turn away.

"Ask . . . Seek . . . Knock." Expressive terms indicating prayer, and assuring us of its value. We are to ask when we need; seek when we wish to find Him; knock when we want to enter into His holy presence and commune with Him.

"For every one," &c. How encouraging! "Every one" includes old and young, poor and rich, sick and well, sinner and saint; you and me. The promise is to every one that prays.

"Whom if his son ask bread." Here is the reason for the assurance that we may ask freely of God. He is our Father; He is all about us; He is able and willing. For if an earthly father is willing to give to his children, how much more is God who gave to fathers their paternal instincts.

"Being evil." Here we have the natural character of men described. This comparison of man with God shows that man is not only imperfect, but evil.

"How much more." The child that can ask of his parents any good, can with more reason ask good of God. Luke here says, "give the Holy Spirit to them that ask him."

"Therefore all things whatsoever." The connection of these words is better shown by Luke who inserts them right after the precepts about loving enemies, Luke 6: 31. Here is a summary of the treatment to be given men. The one limitation to this rule is that we wish for nothing which we have no right to wish for. The convict has no right to demand release of the jailer, on this principle.

"The law and the prophets." This is the sum of what is taught by the law and the prophets. Remember that Christ calls this the second of the commandments of God.

"The strait gate." The narrow gate entered with difficulty. "Broad is the way." Like a wide avenue thronged with people. "To destruction." To spiritual and endless ruin. "That leadeth unto life." The way to life is narrow—reason of the humility, self-denial, benevolence, purity required of us in order to be saved. "Few there be." Because few, comparatively, are they who prefer the life to come to that which

now is, or Christian virtues to self-indulgence.

PRACTICAL LESSONS.

I. In the first five verses we are taught to beware of censuring unkindly. II. In verse 6, to be wise in our way of approaching men in order to persuade them to repent.

III. In verses 7-11, the duty and the reasonableness of prayer.

IV. In verse 12, the golden rule.

V. In verses 13, 14, two ways and their termination.

SUNDAY-SCHOOLS IN NEW HAMPSHIRE.

Mr. John G. Lane, State secretary of the New Hampshire Sunday-school Association, in his report to the last State convention, gives statistics as follows:—Whole number of schools in the State, 482; whole number of schools reporting, 438; number of officers and teachers, 3,995; number of scholars, 36,777; total membership, 40,990; average attendance, 20,891; received into the church, 608; number of schools continued through the year, 234; number of schools using International lessons, 253; average size of all schools reporting, 130. In regard to evergreen and mission schools, the secretary says: "The reports show that a large portion of the schools of our State hold their sessions twelve months of the year. This is as it should be. If the work is desirable at all, it is desirable all the time. Some report sessions for nine months, and a few six months. I venture the statement that this fact is an index of the state of Christian activity in those places. While there may be some excuse for sparsely settled neighborhoods, yet the advantage to be gained by a continuous school the whole year more than compensates for the effort. Mission schools are much needed in our State. There is hardly a township that has not its neighborhood where Christian workers may use the Sunday-school as a means to build up the cause of Christ. When our churches occupy this field as it is their privilege to do, our number of conversions to report at this annual convention will be much increased. The population of our State, a little more than three hundred thousand, gives us a large field. While our population is less than that of Massachusetts, yet we have a wider territory, and a people alive to their interests, and ready, when the field is worked, to show results that shall not be a whit behind those who have been longer organized for the work. This department of Sunday-school work we commend to the county associations. It is legitimate for them to develop this field of Christian activity."

SUNDAY-SCHOOL NOTES.

It is said that over \$1,500,000 is invested in mission buildings in New York City for Sunday-schools and preaching services. The investment is a good one. Wherever they are planted the police have their duties much lessened. The city could afford to foot all the bills from the saving they are to its treasury.

Some one who has had an experience not at all confined to himself, discouragingly remarks: "The most obstinate malady to cure among church and Sunday-school workers is, that of the man who can't do anything now, because he wasn't consulted before." The Teacher says: "We have a number of portraits of that chap."

Rev. F. H. Wiswell, of New York, states that 75 per cent. of the Sunday-school superintendents of that city were country-born and bred. The workers in little country schools, then, may well take courage. They do not know for what responsible positions they are training the youngsters under their charge. No matter in what obscure place a valuable gem is found, it is pretty sure to find its way to adorn some coronet.—S. S. Teacher.

The Congregationalist does well in saying that the children ought to be laying up more verses from the Bible in their memory, and more of the best passages from our general literature. "The recreation," it says, "both in the Sabbath-schools and the day schools from the practice of memorizing a reasonable amount of the choicest things, is a fashion that multitudes are already regretting as they grow up." In the Sabbath-school those "memory verses" ought to receive more attention.

From a single lesson, well impressed upon the memory—what numberless times is it capable of being reproduced! The teacher in the Sunday-school, if he does his work faithfully, is instructing a larger circle than the little ones which gather round him every Sabbath. Some one taught Luther a lesson—how many times he taught that same lesson to others! Edward Kimball impressed one lesson upon D. L. Moody, which has been reproduced thousands and thousands of times.—S. S. Teacher.

This is a time to push the Sunday-school work with all possible vigor and enthusiasm. The church that neglects this grand agency will be left far behind in the race, and it ought to be. Those who avail themselves to the best advantage of its opportunities will become the masters of the next century. The Waterloo of the Church will be fought where the mastery of the next generation will be determined. If the Church does not win, the Devil will.—Messenger.

Communications.

CHURCH BUILDING.

BY REV. GEORGE S. RICKER.

The organization of a church is a matter of very great importance. It undoubtedly is often overlooked; indeed, many a church has no organized character. It may have a pastor, a clerk and one or two deacons; but it has no constitution or rules of order, and its business is transacted in an altogether loose and careless manner.

It may be regarded as an axiomatic truth, that the church which most largely engages its membership in active labor will be most successful. For active effort not only accomplishes the direct end of labor; it also has a reflex influence upon the laborer, resulting in his development. As an illustration, I asked a young lady recently to read a selection at one of our missionary concerts; the next day I happened to call upon her; in the course of our conversation she said, "I can't help thinking about India; it has been in my mind all day." The two ends just suggested were both attained, her reading ministered to our instruction and delight; it also more deeply enlisted her sympathies in the great cause of missions. So it is essential to the largest and best growth of the church that its membership be set to work—for the work's sake and for their own sakes.

How can the membership be actively employed unless the church is organized? Individuals may work here and there and may accomplish great good; they may nullify each other's efforts, one may tear down what the other builds up. But without organization the great mass of the members will do little or nothing, and therefore the church will sink into a state of indifference and deadness.

Every church should be thoroughly organized with a view to intelligent, persistent and successful Christian activity. In too many cases the pastor is the organization; when he leaves, every wheel is stopped, or the wheels clash against each other and the church is disrupted. While the church has a pastor, the ordinary means of grace are continued, the various benevolent causes are remembered, revivals break out, everything moves forward auspiciously; while the church is pastorless, there is only occasional preaching, the prayer meetings are neglected and given up, mission work ceases, there are no inquirers or converts, the work in all departments falls into a state of desuetude. I have in mind, however, a church that was pastorless for nearly two years, yet it made steady growth all the while, and at the close of the interregnum several converts were waiting for the pastor to come and baptize them. It was an organized church; it did its appropriate work, pastor or no pastor, as every church ought to, and can do!

The pastor is not only unable to care for every detail; it is also better that he should not. While he is an episcopos, an overseer, it is nevertheless true that he is not ubiquitous and can not minutely oversee everything. Let him care for the larger matter, and let others look after the minor details; so does he save his strength for more necessary labors, while they develop theirs.

The deacons in too many churches are merely for ornament! They absolutely have nothing to do, and do it! And this leads me to speak of that particular phase of church organization which I regard as a matter of prime importance. The pastor and deacons, with perhaps the clerk and one or two or three careful men, may constitute an Official Board upon which shall be devolved the oversight of the church. While the church has a pastor, he will constitute a member of this Board; but if the church is pastorless, the Board does not cease its functions; it takes care that the church is fed, that its forces are marshaled for the conflict, that its aggressive work goes right on.

Of course it is of the utmost importance that this Board should be composed of good men. They should be wise, discreet, cautious, spiritual-minded. Indeed, they are rightly characterized in Acts 6: 3.—"Men of honest report, full of the Holy Ghost and wisdom." Doubtless it would be well to have some elderly and some younger men on this Board, so that the various ages in the church may be represented; but the main thing is to choose wise and heavenly minded men. In every church there should be various committees, such as committees on baptisms, to care for the sick and poor, to promote the fellowship of the church, etc., etc., and the younger members may thus be taught how to work intelligently and successfully. But the main thing in an efficient organization, to my mind, is the Official Board.

This Board may be exceedingly useful in at least two respects. It may prevent nearly every trouble that arises from entering the church and working confusion therein. Being composed of cautious, discreet brethren, in whom the church confides, this Board is able to settle cases of difficulty, compose differences among the membership, and care for the thousand little things that would surely make friction in the church. These little things, if suffered to enfeeble the church, are almost sure to generate strikes and divisions. In the Board, they may be talked over calmly and prayed over fervently, until they are removed. Moreover, these difficulties and trials in the church are

exceedingly hurtful to young Christians whose characters are just forming, and who ought not to become acquainted with these unpleasant phases of church life. How many a plastic Christian character has been ruined, and how many a beautiful young life has been destroyed, because the church needlessly and foolishly has become entangled in some difficulty that has broken out among some of its members. The Official Board, with rare exceptions, can keep every such trial out of the church, and so guard its younger membership from the pernicious and baneful influences arising therefrom.

This, however, is negative work; there is positive work for it to do. Pastors are often young and inexperienced and need the counsel of older and wiser brethren as to their own duties. They would profit if they heeded it oftener. I can testify from personal experience. I have learned excellent lessons from my brethren in the church relative to my pastoral work. As to the conduct of the various meetings of the church, the introduction of changes, the instituting of needed reforms, it is of great service to the pastor, if he can say, "This is done by recommendation of the Official Board. He is not so liable to incur the displeasure of brethren; he is more likely at once to secure their active and hearty co-operation. Then, as to the thousand and one things which ought to be done to develop the church—its membership,—in the prayer meeting, in the social gathering, in the Sunday-school and in the missionary work of the church, the Official Board may become a mighty conservator of the spiritual interests of the church and a grand helper in its upbuilding.

This paper is already too long, and I will close by suggesting, that this Board is like the great wheel in an immense machinery, which receives the power direct from the engine and distributes it to all the machinery. It is hidden away unseen, but its hand is on every loom and every spindle. The Official Board of the church is out of sight and its work is done without ostentation; the membership know nothing of it only by its results; but, nevertheless, the hand of this Board is upon every wheel, and every pulley, and every spindle in the church machinery; and, its hand, like the hand of our God, is upon every soul in the church for good.

THE COMMUNION QUESTION.

BY REV. D. POWELL.

It appears to me, if we would leave out our denominational creeds, and all that rests upon mere inference, and view the whole upon the most obvious and simple teachings of the Word of God, there need not be so much division and controversy among Christians. What does the Bible teach concerning the Lord's Supper?

I. ITS INSTITUTIONS.

1. By whom?—By Christ himself. Matt. 26: 26-28. Mark 14: 22-24. Luke 22: 19, 20. 1 Cor. 11: 23-25.

2. The occasion?—During the Paschal supper. Matt. 26: 26-28. Mark 14: 21-24. Luke 22: 15-20.

3. The time?—The night of his betrayal. 1 Cor. 11: 23-25.

4. The design? (1) A memorial of Christ. "This do in remembrance of me." Luke 22: 19. 1 Cor. 11: 24-25. (2) To show forth the Lord's death till he come. 1 Cor. 11: 26. (3) It is to show forth our fellowship with Christ—our full interest and trust in his body and blood, as a sacrifice for us. 1 Cor. 10: 16. (4) To show forth our oneness in Christ, who is the substance of our life—"For we, being many are one bread and one body." Our life, which is represented by the bread, is essentially one in Christ—"for we are all partakers of that one bread."

"That one bread," is Christ. (see 1 Cor. 10: 16, 17, 21.) The oneness of believers consists in their personal partaking of Christ, not in the mere symbol or likeness of bread; but in that faith which appropriates him as our Saviour—that looks to and trusts in him for life and salvation, the same as men look to and trust in bread for the present life. In this, Christ becomes the one Bread—the one essential and true bread which came down from God. In the communion of the bread and wine, which is the communion of the body and blood of Christ, we show forth our oneness of faith in the body and blood of Christ, who died for us. Not only by this act do we remember Christ ourselves, but we show him crucified to others—we show our common faith in the atonement of Christ and thus lead others to embrace him. In baptism, we manifest or show forth the Christ buried, and the Christ resurrected; and this also becomes to us a type of our own resurrection from the dead. This is most beautifully symbolized in the ordinance of baptism.

II. WHO CAN PARTAKE?

It matters not what this one or that one says, what do the teachings and practice of Christ and his apostles say? If we were to go back to the Old Testament Scriptures and begin with the rite of circumcision, we find that it was a sign, seal or evidence of God's covenant with Abraham and his seed. The seed of Abraham, and the servants of Abraham, were to bear this mark of God's covenant, and those not sealed, were to be excluded from the covenant of promise and to be cut off from the congregation of the Lord. But those having the seal were to be admitted to all the ordinances and privileges of an heir of Abraham, unless he was ceremonially defiled. Those

having handled the dead, &c., &c., were excluded from the passover feast; so those morally defiled are excluded from the Lord's Supper (see 1 Cor. 5: 11).

The seal of the new covenant is not made in the flesh—the sign of heirship is not made with hands in the flesh; but the circumcision of the new covenant is of the heart. God puts in his own seal, and he puts it in the heart of the believer.—"In whom also, after that ye believe, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the day of redemption of the purchased possession unto the praise of his glory." (Eph. 1: 13, 14. See Eph. 4: 30.) "Who hath sealed us, and given the earnest of the Spirit in our hearts?" (2 Cor. 1: 22).

This seal is the sign of our heirship, "the earnest of our inheritance until the day of redemption of the purchased possession." As all who bore the mark or the seal of heirship in Abraham, were recognized children of his, and as children were entitled to the ordinances, privileges and inheritance of heir, so those bearing in their hearts the seal, mark or witness of God being their Father, Christ their Saviour, the Holy Spirit their sanctifier, are entitled to all the rights and privileges of God's children.

That a person, not a believer in Christ, should partake of the Lord's Supper, is false and damning to the soul of such. But that one who fully believes in him and is capable of discerning the Lord's body, should be denied the privilege, I see no Scriptural reason. That baptism does and ought of right to precede the Lord's Supper, is an assumption based upon mere inference. That baptism should precede the Lord's Supper, in order to maintain the order of the ordinances, is something that is inferred and not commanded. How can an order exist unless it be so established? By whom, when or where was such an order established? Does the order in which they are mentioned in the Scriptures establish the order of their administration? If there be order implied, that implication should be based rather upon the order of the things they are designed to manifest, than upon the order of their institution. The Lord's Supper shows forth the Christ crucified; his body broken and his blood shed; baptism shows the Christ buried and the Christ resurrected. Christ certainly was crucified before he was buried.

In my first attempts to preach, in speaking of the atonement of Christ, I said, "By his death and sufferings he had purchased life," &c. Rev. C. Keys, now of Kentucky, very kindly criticised my statement by saying, "You ought to have said, By his sufferings and death, that which is first in order should be spoken of first. Christ suffered before he died; therefore, you should have used the word 'suffer first.' This is correct. If we let this illustrate and fix the law of order in these ordinances, the Lord's Supper comes first."

Without further remarks of this character, I close by stating,

1. That there be no established order, except by inference, and inference being both on sides, I propose,

2. To such as bear the mark, seal or witness of their heirship in Christ, to offer no hindrance to their showing forth the Christ crucified, or the Christ buried and resurrected, I shall recognize their duty in both, and urge all to obey Christ rather than man.

The Lord help us, brethren, to become more and more Christlike, less and less conformed to the world, and more and more conformed to Christ.

OUR FOREIGN MISSION.

REMINISCENCES OF ITS EARLY DAYS.

BY THE LATE J. PHILLIPS, D.D.

It was during this illness in Balasore that my wife had some very singular experiences that made a strong impression on my mind. When all hope of her recovery had been given up, and we stood around her couch, expecting every moment to see the lamp of life become extinct, surprising strength was given her to converse, and her conversation was both heavenly and sublime. It was after a violent paroxysm of the fever, when she had become perfectly calm and serene and as we all thought completely exhausted, and in a sinking state. But she revived, and gave me various messages for her parents, and other friends in America, and wished me to date my communications at "The Delectable Hills," expressed her deep interest in the mission, but not the first regret at having parted with home and friends to engage in the work. The only regret expressed was, that of being called away from her had led a single heathen to Christ. Assured me of her warmest affection and added, "If departed spirits are permitted to revisit this earth, I will certainly come to you, my dearest, and be your guardian angel."

This scene continued for half an hour or so, and was most impressive and sublime. We seemed on the very verge of the heavenly world, while angels waited around to convey the liberated soul of the dear sufferer to its final resting place. "It was heaven begun below," a divine reality, a fit conclusion for the life of a saint. It did not seem like death at all, but simply, going home. But the time was not yet. This proved to be the turning point in the fever. From that hour she began to amend, and my dear wife was spared to me fourteen months longer, and when at length her change came, she was in an unconscious state and knew not until she had reached those shining shores. "Even so Father, for so it seemeth good in thy sight."

On our return from the sea, we immediately prepared for our journey to Cuttack, to rejoin our colleagues the Noyes, settle on our future course. The journey was made by easy stages, with horse and buggy, occupying a week. In Cuttack, we found our friends well and busy at work. Brother Noyes had had less interruption in his studies, and had made good progress in the language, while he had taught in the English school, assisted Brother Sutton in supplying the English pulpit, and had occasionally accompanied the Native Preachers to their work in the bazaar. A little daughter

had been added to their family meanwhile whom they called Sara.

But the question of our permanent location was the one we were most concerned to have settled. We had come to Orissa at the invitation of Bro. Sutton, to co-operate with our General Baptist Brethren, still, we expected to have a separate field in which we might be independent and raise up churches on our own basis, and anything short of this would be as unsatisfactory to our friends in America as it would be to ourselves here on the ground.

But all the European stations, with an English physician, in the Province, were already occupied except Puri, and that had been abandoned as a suitable station for a missionary. In the midst of a vast field, we Americans seemed for the time shut out. However, after much inquiry, consultation and prayer for divine guidance, it was decided that we should visit Sumbhalpore, a large native town in the western part of the Province, 200 miles up the Mahanady from Cuttack, with a view to settling there. It was at that time the capital of a native Raja, said to be friendly, and the residence of an English indigo planter and mail contractor, but not under the English government.

Preparations for the journey were at once commenced. We were to go by boat and take our families with us. Accordingly the 12th of Dec., 1836, found us with bag and baggage on board our river boats. Bro. and Sister Sutton of a separate boat, accompanied us 14 days up the river on a missionary excursion. We were out both morning and evening among the people, and rambled through the villages on the banks of the river, where Bro. S. and Gangs Dhar preached to the people and we new comers did what we could, while books, tracts, &c. were circulated. The time passed rapidly and very pleasantly and many seasons of rich enjoyment were had by us, when we could get together for the evening.

On Dec. 26th, with our little fleet moored to a sand bank and walled in by mountains on both sides the Mahanady, we took our leave of Bro. and Sister Sutton, to whom we had become very much attached. Having all dined together on board Bro. Sutton's boat, his being the largest in the fleet, we settled various little secular accounts, conversed a while in relation to our future plans and prospects. Bro. S. took occasion to offer us some good advice, and then read the 91st Psalm and led in prayer, followed by Bro. Noyes and myself. A pleasant time was enjoyed though tears mingled with our joys. Bro. Sutton's hymn was then sung, beginning:

"From Burma's shores, from Africa's strand," when Bro. S. led each of our wives to her boat, kissed her a good-bye, and so we parted. Soon our good friends were gliding down stream, while our sturdy boatmen were urging our crafts against the current up stream.

We now began in earnest to quicken our pace, as the cold season was advancing, and we had much to do in order to get ourselves sheltered by the next hot weather.

Pleasant incidents we had during this winter trip. One I well recollect was our celebrating our Lord's Supper under a clump of bamboos on the bank of the river. With our boats moored to the sand bank, we took our chairs, tables, &c., and on the first Sabbath in Jan., 1837, retired to the quiet nook under the bamboos, and then and there held communion with our blessed Lord and with each other, in the use of emblems of his appointment, and enjoyed a precious season. About nine months later, three of us sat together in my solitary bungalow in Sumbhalpore, for the same purpose; one was then missing, having already joined the general assembly and church of the first born.

Once before this had myself and dear wife sat down by our own selves at the table of our blessed Lord and Master, when we were at the seaside in Ballaraghar. These were precious seasons, nor were they exceptional, only on account of the small number of communicants present. Here especially, at the table of our Lord, may we claim the promise, that "where two or three are met in my name there am I in the midst."

At Dhama, a village 16 miles below Sumbhalpore, we found the water had become too shallow for our boats to pass. We had therefore to obtain bearers to take our wives in palankeens, get our baggage into smaller boats, while Bro. Noyes and myself, came in hand, walked, and arriving in Sumbhalpore on the 14th of Jan., 1837. We met a very kind and generous reception from Mr. and Mrs. Babington, by whom we were most hospitably entertained free of charges, more or less, for about four months, while our own houses were being prepared. Mr. B. was a kind of Episcopalian, said grace at table, read prayers on Sunday morning, and then ordered his buggy and went to his factory the same as on other days.

Some time had now to be spent in exploring the district and deciding on the most eligible spot for building. We finally decided on both families remaining in Sumbhalpore and build our houses about a mile apart in order to gain a better influence over the people. But now, we were ready to commence building. Difficulties showed themselves. We were foreigners, poorly acquainted with the vernacular spoken by the people, unacquainted with the manners and customs of the people, and the prices at which material and labor for building could be had, and, to cap all, were out of money! Fifteen months had now passed since parting with our friends in N. E., and no official word had reached us in the mean time. We had taken one year's salary in hand, and from this had lived, purchased furniture, buggies and ponies, and traveled up to date. What was now to be done? A kind and generous friend in Calcutta (the late Rev. Jas. Penney), hearing of our need, sent (Rs 300) three hundred rupees, which lasted until our own remittance came, and we were provided for, and also able to repay the loan.

This removed one difficulty, but the perplexity and worry, the fatigue and exposure of getting work done by natives, aided by such overseers as we could secure, one must experience in order to understand. We applied to the Raja. He sent us overseers, but sharper, who were more concerned to throw dust in our eyes, and feather their own nests, than they were to forward our work. But there seemed no help for it. Houses must be had, and this was our only way of building them, so at it we went, but the hot season had passed, and rain set in before we had anything ready to securely shelter ourselves.

Selections.

THE BRAKEMAN AT OHUROH.

On the road once more, with Lebanon fading away in the distance, the fat passenger drumming idly on the window pane, the cross passenger sound asleep, and the tall, thin passenger reading "Gen. Grant's Tour Around the World," and wondering why "Green's August Flower" should be printed above the doors of "A Buddhist temple at Benares." To me comes the brakeman, and seating himself on the arm of the seat says:

"I went to church yesterday."

"Yes?" I said, with that interested inflection that asks for more. "And what church did you attend?"

"Which do you guess?" he asked.

"Some union mission church?" I hazarded.

"Naw," he said, "I don't like to run on these branch roads very much. I don't often go to church, and when I do, I want to run on the main line, where your run is regular and you go on schedule time, and don't have to wait on connections. I don't like to run on a branch. Good enough, but I don't like it."

"Episcopal?" I guessed.

"Limited express," he said, "all palace cars and two dollars extra for a seat, fast time, and only stop at the big stations. Nice line, but too expensive for a brakeman. All train men in uniform, conductor's punch and lantern silver-plated, and no train boys allowed. Then the passengers are allowed to talk back at the conductor, and it makes them too free and easy. No, I couldn't stand the palace cars. Rich road, though; don't often hear of a receiver being appointed for that line. Some mighty nice people travel on it, too."

"Universalist?" I suggested.

"Broad gauge," said the brakeman; "does too much complimentary business. Everybody travels on a pass. Conductor doesn't get a fare, once in fifty miles. Stops at all flag stations and won't run into anything but a union depot. No smoking car on the train. Train orders are rather vague though, and the train men don't know where to go with the passengers. No, I don't go to the Universalist, though I know some awfully good men who run on that road."

"Presbyterian?" I asked.

"Narrow gauge, eh?" said the brakeman, "pretty track, straight as a rule; tunnel right through a mountain rather than go around it; spirit level grade; passengers have to show their tickets before they get on the train. Mighty strict road, but the cars are a little narrow; have to sit one in a seat and no room in the aisle to dance. Then there are no stop-over tickets allowed; got to go straight through to the station you're ticketed for, or you can't get on at all. When the car's full no extra coaches; cars built at the shops to hold just so many, and nobody else allowed on. But you don't often hear of an accident on that road. It's run right up to the rules."

"Maybe you joined the Free Thinkers?" I said.

"Scrub road," said the brakeman, "dirt road bed and no ballast; no time card and no train dispatcher. All trains run wild, and every engineer makes his own time, just as he pleases. Smoke if you want to, kind of a go-as-you-please road. Too many side tracks, and every switchman sound asleep and the target lamp dead out. Get on as you please and get off when you want to. Don't have to show your tickets, and the conductor isn't expected to do anything but amuse the passengers. No sir, I was offered a pass, but I don't like the line. I don't like to travel on a road that has no terminus. Do you know, sir, I asked a division superintendent where that road run to, and he said he hoped to die if he knew. I asked him if the general superintendent could tell me, and he said he didn't believe they had a general superintendent, and if they had, he didn't know anything more about the road than the passengers. I asked him who he reported to, and he said 'nobody.' I asked a conductor who he got his orders from, and he said he didn't take orders from any living man or dead ghost. And when I asked the engineer who he got his orders from, he said he'd like to see anybody give him orders; he'd run that train to suit himself, or he'd run it into the ditch. Now you see, sir, I'm a railroad man, and I don't care to run on a road that has no time, makes no connections, runs howsoever, and has no superintendent. It may be all right, but I've railroaded too long to understand it."

"May be you went to the Congregational church?" I said.

"Popular road," said the brakeman; "an old road, too; one of the very oldest in the country. Good road bed and comfortable cars. Well managed road, too; directors don't interfere with division superintendents and train orders. Road's mighty popular, but it's pretty independent, too. Yes, didn't one of the superintendents down east discontinue one of the oldest stations on this line two or three years ago? But it's a mighty pleasant road to travel on. Always has such a splendid class of passengers."

"Did you try the Methodist?" I said.

"Now you're shouting," he said, with some enthusiasm. "Nice road, eh? Fast time and plenty of passengers. Engines carry a power of steam, and don't you forget it; steam gauge shows a hundred and enough all the time. Lively road; when the conductor shouts 'all aboard,' you can hear him like a next station. Every train light shines like a headlight. Stop-over checks are given on all through tickets; passenger can drop off the train as often as he likes, do the station two or three days and hop on the next revival train that comes thundering along. Good, whole-souled companionable conductors; ain't a road in the country where the passengers feel more at home. No passes; every passenger pays full traffic rates for his ticket. Wesleyanhouse air brake on all trains, too; pretty safe road, but I didn't ride over it yesterday."

"Perhaps you tried the Baptist?" I guessed once more.

"Ah, ha!" said the brakeman, "she's a daisy, isn't she? River road; beautiful curves; sweep around anything to keep close to the river, but it's all steel rail and rock ballast, single track all the way and not a side track from the round house to the terminus. Takes a heap of water to run it through, double tanks at every station, and there isn't an engine in the shops that can pull a pound or run a mile with less than two gauges. But it runs

through a lovely country; these river roads always do; river on one side and hills on the other, and it's a steady climb up the grade all the way till the run ends where the fountain head of the river begins. Yes, sir, I'll take the river road every time for a lovely trip, sure connections and good time, and no prairie dust blowing in at the windows. And yesterday, when the conductor came around for the tickets with a little basket punch, I didn't ask him to pass me, but I paid my fare like a little man—twenty-five cents for an hour's run, and a little concert by the passengers thrown in. I tell you, Pilgrim, you take the river road when you want—"

But just here the long whistle from the engine announced a station, and the brakeman hurried to the door, shouting:

"Zionsville! This train makes no stops between here and Indianapolis!"

—Burlington Hawkeye.

GLEANINGS.

Long, prosy prayers are wearisome. But prayers whose only merit is brevity are pert. Some methods which have come into vogue to make prayer-meetings attractive are pitiful. They are an apology to the world for the want of dignity in worship. The hymns that must be "lively" the testimonies, two a minute, that must be interesting, the bell to snip the head off the tiny prayer, betray an impatience and irreverence more deplorable even than the spiritual refrigerators with which they are contrasted. What wonder that one who was called on to pray in such a meeting shrinkingly refused, saying, "I don't feel very spry to-night."

—Golden Rule.

While condemning enthusiasm, did you ever quite get rid of a feeling that, however unfit it was for life, it would be far from an undesirable state to die in?

The truth is that by enthusiasm men mean the being more religious than themselves. —F. W. Faber.

Remember that our greatest troubles can rob us of nothing but life, and that death will give us that sweet rest that life has denied; that hereafter our sorrows will sleep calmly till we awake from slumber to that blessed day when an open heaven will receive the pious; when friend shall meet friend; the wife the husband; the child shall find the father that he has so long lost, and eternal happiness shall stream through the heart of the blessed. —Jean Paul.

"You are babes; you can't eat meat, and yet you are trying to chew gristle." That is the way we heard a minister put it, who was trying to show some of the bad effects of one-sided preaching. —W. N. Chaudoin, in Christian Index.

Teaching men morals is as though I had a clock that would not go, and I turned round one of the cog-wheels. But faith takes the key and winds up the mainspring, and the whole thing runs on readily. —Spurgeon.

The Sundays of man's life. Threatened together on Time's string, Make bracelets to adorn the wife Of the eternal glorious King. On Sunday heaven's gate stands open! Blessings are plentiful and rife, More plentiful than hope. —Herbert.

The Scotch fir-tree is, to my mind, the best symbol of the Christian. The least of earth is required for its roots; it finds nourishment in a dry soil and amid barren rocks, and yet, green in winter as in summer, it towers the highest of all the trees of the wood toward the sky, and with least of earth makes the greatest approach to heaven. So it is with the tree of God's planting. With the least of earth about its roots, it towers the nearest to heaven; deriving nourishment, not from the earth below, but from the sunbeams that fall upon it, and the rain-drops that sprinkle it, supported by that hidden nourishment that comes from God. —John Cumming, D. D.

Riches are they That live for Christ so well, The longest day Would scarce suffice to tell In what wide ways their benefactions fell. —Congregationalist.

WHAT MUST I DO TO BE SAVED? The Philippian jailor's important question was the subject of a recent discourse by Mr. Moody in St. Louis. We make an extract as reported in the Globe Democrat:

But I can imagine some of you say, "How is it about my old sins? I have become confirmed in a great many sins. You say, perhaps, you have tried to stop swearing and you have failed. You have tried to get control of your temper and you have failed. You have tried to get control over your passions and you have utterly failed. You have tried many and many a time to get the victory, and you have failed, and now you say, 'What will become of me? If I should become a Christian, I would fail and bring reproach upon the cause of Christ.'"

Don't you think that the God that created heaven and earth has got power to save a poor sinner like you and me? Hasn't he the power to keep us? For I, the Lord, thy God, will hold thy right hand and say fear not, I will help thee. If God says he will help a poor sinner here in St. Louis, hasn't he got power to do it? If you become linked to the man on the throne of God he will give you power over the world. He came into the world for just that purpose, that is his mission, that is his profession, to save sinners; and when we become partakers of God's nature—that is the new birth—we become partakers of the Divine nature, and with this nature we overcome, we get the victory. It is folly for a man to attempt to overcome until he gets the new nature, and that new nature is Christ in us.

I was preaching in a small town a number of years ago—quite a number—when I first began to talk; I didn't call it preaching then—and I went to a little town in the West. I couldn't get the people in the church to hear me, so I went on the streets and tried to get some one to sing. I could not sing. I am no singer myself, and I tried to get the people to sing, but they seemed to be ashamed to do it, and for the first few days we made pretty poor work of it, and I suppose the people thought I was a wild man standing on top of a dry goods box on a great thoroughfare in the town. A great many stood around to see what I was go-

ing to do, and what was going to happen, and when I had got quite a crowd, and began to preach the gospel, and after I had been preaching there a number of evenings, then we would adjourn and go into the church, so we filled the church. One evening a man drove up. He had a fine-looking carriage, and he had his hat on one side of his head and a cigar in his mouth, and he acted as though he didn't want any one to know that he was attending the meetings; and in a careless way he was assuming that he didn't care particularly what was going on; but I noticed that he was listening, and after he had been there a number of evenings—he had driven up and listened for two or three evenings—I noticed one night that the tears stood in his eyes. He was trying to conceal it. You know some men act very strange. They don't want you to know that they are affected, and they put up their hands to their faces, and all that. It is not mainly for some men to shed tears for sin. It is mainly to do a great many mean and contemptible things, but it is not mainly for a man to shed a tear over his sins. I said to some of the friends after the meeting was over, "Who is that man that drives up every evening in a carriage?" "Well, that is Mr. P." "Is he a Christian man?" "A Christian man. I will venture to say there is not a man within a hundred miles that has done the damage to the church that that man has done." "Well, how is that?" "Well, he is one of the wealthiest men in this part of the country, and he is a man of great influence, but one of the most profane men, and one of the most vulgar and obscene talking men that is in the community."

"Well," I said, "he is interested."

"No," he is not. If you had heard what he said about you down street today, and the fun he has been making of you and the meetings, you wouldn't think he was interested."

"Well," I said, "you can't tell any thing from that. Some men, when the Spirit of God wakes them up, talk right opposite to what they feel."

And I want to say to you, workers, if you find a man in this hall who pretends to be mad when you begin to talk to him about his soul, be scared at all, for very often a man is very much concerned about his soul when he gets mad; and then, if he is mad, and if the truth has made him mad, it is a good sign. The devil generally gets mad before he is cast out of a man. It is a hopeful sign, and I would a good deal rather have a man mad than asleep. The great trouble with most men is, they have gone to sleep, and you want to wake them up."

I said to these people: "It is no sign, and I will go up to his house and see him if you will tell me where he lives." They said: "You had better not go. He will only curse you."

"That will not hurt me. It will hurt him more than me. He has not power to curse me."

And I want to say to you men that are afraid of the curses of other men, you had better be afraid of the wrath of God. He is the only one that can curse your soul."

I went up to the man's house and I met him coming out of the gate of his yard. I said, "I believe this is Mr. P."

The man straightened up. "Yes, sir; that is my name. What do you want?"

"Well, I would like to ask you a question if you have no objection."

"What is it, sir?"

"Well, I am told that you have been blessed above every man in this country. That God has given you great wealth, and I am told that he has given you a beautiful wife and a beautiful family of children, and they tell me all that he has received in return from you, has been curses and blasphemy, and I would just like to ask you why you treat your Lord in that way?"

Well, the man's countenance fell. "Come in," said he, and the tears began to trickle down his cheeks. He couldn't conceal them then. I went into his drawing-room and took a seat on the sofa, and the man said: "How can I help it? If I have tried it once I have tried a thousand times to stop swearing, and I can't do it. I curse my wife, and I believe I love her. I have got, as you say, a lovely family of children, and as I sit at the table, and before I know it, I am cursing them. I feel ashamed of myself. I confess that I am a bad man, but I can't help it. I have tried and tried and am trying, but I am growing worse all the time."

"Well," I said, "I know all about it; I have been there."

"What," said he, "did you ever swear?"

"Yes."

"Well," said he, "how did you get rid of it; how did you ever stop?"

I said, "I never stopped; it stopped itself."

"Why, how is that?"

"Well, one night I let the Lord Jesus Christ come into his heart of mine, and I have never had any desire to swear since."

"Is that so?"

"Yes, sir; that is so."

"It don't seem possible that you ever swore."

"Well, it don't to me. I am a stranger almost to myself. I wonder at myself. It don't seem possible." And then I went on and told him how he could be saved.

"Well," says he, "I don't understand that."

"No," I said, "but the Lord will reveal it to you if you really want to get the victory over sin, if you want to get the victory over profanity and over every other sin; for if God is going to save you it must be thorough work, not only to break off one sin, but all sin. But God lays the axe right at the root of the tree. He don't come to save a man from one sin, but from all sin. And when God works he makes thorough work of it. Well, I preached Christ to him, and after a while I said: 'Let us get down here and pray.' And after I had prayed I said: 'Now, you pray.'"

"Me pray?" said he, "why, that would be downright blasphemy. I don't want to add sin to sin. Me pray? That would be mockery."

"Why," I said, "don't you want God to forgive you? Don't you want God to have mercy upon you?"

"Yes," says he, "I do."

"I said, 'That is honest. Now tell God what you want and ask him to have mercy upon you.' After I had prayed the poor fellow began to pray. 'God be merciful to me a great sinner,' and when I got up to leave, he said, 'Now what shall I do?'"

"Go right down to the church of God and let these people know that you have made up your mind to be a child of God—to be a Christian." "Why," said he, "go to church? Oh, I can't do that. Why, what would people say?" "Oh,"

said I, "you have got to trample that under your feet. Never mind what they say. Do right because it is right. Now, your whole influence has been against the church."

There may be imperfections in the church, but the longer I live the more I am convinced that the best people in this world are in the church, after all. Men may say all the mean and cutting things they have a mind to against the church, but if I wanted to find a holy man in St. Louis I would find him in some church; if I wanted to find a godly, sainted woman, I would find her in some church. Men are under the power of the devil when they are attacking the church and saying that the church is not the purest institution under heaven. To be sure it is not perfect, but if you want to find holy, godly men, you will find them in the church."

And so I said, "Go right down there; take your stand amongst God's people."

"Why," said he, "I'm not fit. Well," says I, "G-d will make you fit. Go right into the church and tell them that you want them to pray for you and to be known as on the Lord's side." And the next morning at the prayer meeting Mr. P. was there. I was sitting in front of him, and when he got up he put his hand on the sabbie that I was sitting upon, and he trembled; I knew the man was trembling; and there was a hush came upon that audience. It had been years and years since that man had been seen in the church unless at some funeral. There are some people who never go to church except to funerals. He was like Saul among the prophets, and when he rose every one wondered what he had to say. He says, "I want you to pray for me; I want to be a Christian, and if God can save a poor sinner like me, I want to be saved." And we did pray for him, and that man is an elder in that same church to-day. He didn't have to stop swearing; it stopped itself. I tell you if you take Jesus Christ into your heart and give him full possession of it, those sins that have been pulling you down, those sins that have been marring your life and making it dark and bitter will, flee away. That is the way to drive away darkness—to let the light in. Christ is the light of the world, and if you will let him into that dark heart of yours to-day, just let him save you in your own way and give up trying to save yourself in your own way; if you will just surrender yourself unreservedly to him, he will save you.

RELIGIOUS MISCELLANY.

The First Congregational church, Oberlin, Ohio, Rev. James Brand, pastor, has received 104 new members during the past year. The Sunday school numbers 650.

Chicago has eight Reformed Episcopal churches and ten clergymen. Christ church and St. Paul's, the two principal parishes, each own property worth from \$75,000 to \$100,000, and are free from debt.

The office of Bishop in the English Church is anything but a sinecure and a pastime. From some interesting particulars respecting the work last year of a certain Bishop whose name is withheld, it appears that he preached 89 sermons and delivered nearly 200 speeches and addresses; that he consecrated 4 churches and 2 church-yards; that he opened 23 new churches, held 63 confirmations and ordained 50 clergymen; that he attended 40 committee-meetings and gave 474 interviews; and that he personally wrote answers to 4,529 letters, which is an average of fifteen for every day of the week, exclusive of Sunday. —N. Y. Tribune.

Rev. Gideon F. Draper, who has just married the youngest daughter of Chancellor E. O. Haven of Syracuse University, is to sail with his wife from San Francisco, for Japan, about March 1, where they expect to engage in mission work.

The Rev. Dr. Bevan of the Brick Church, New York, has received and declined a call to Melbourne, Australia.

St. Paul's church in New York city, Rev. Dr. Tiffany, pastor, on a recent Sunday, contributed \$6,381 to missionary causes. Of this amount, the Sunday-school contributed \$1,184.

The first statistical tables of the United Presbyterian Church in this country were published in 1859. A contrast between that year and the tables of 1879, showing a hopeful growth, is as follows: Ministers, 408—675; congregations, 634—798; mission stations, 44—65; communicants, 55,547—80,692; Sabbath-schools, officers and teachers, 2,233—7,647; scholars, 17,976—65,467; contributions, for foreign missions, \$8,574—\$36,290; home missions, \$8,682—\$27,865; Church Extension, \$2,301—\$13,744; education, \$1,300—\$16,238.

The Baptist church at Lewisville, Col., is not two years old, has sixty members, and a church property valued at \$4,000.

The English language is about the only one that spells the name of God with but three letters. The usual rule is to use four as in Latin, Deus; French, Dieu; Old-Greek, Zeos; German, Gott; Old German, Odin; Swedish, Gode; Hebrew, Adon; Dutch, Herr; Syrian, Adan; Persian, Syra; Tartarian, Edga; Slavonian, Belg or Boog; Spanish, Diaz; Hindoo, Dsgi or Zeni; Turkish, Abdi; Egyptian, Amun or Sent; Japanese, Zin; Persian, Liad; Wallachian, Zeze; Etrurian, Ghur; Trierhonian, Eber; Irish, Dieh; Croatian, Daba; Margarian, Oese; Arabian, Alla; Dualtaim, Bogt.

The Rev. John Peddie, D. D., formerly pastor of the Fourth Baptist church of Philadelphia, who was recently called to a church in Chicago, has received a call to the pastorate of the First Baptist church, New York city.

Dyspepsia Cured. ROCHESTER, N. Y., October 5, 1879.

H. H. Warner & Co.—Gents—I have for some time past been afflicted with dyspepsia from which I could obtain no permanent relief, until I used your Safe Bitters and Pills; and since using them I have had no trouble from my former complaint, and I can now truly say that I am a well man.

I am gratefully yours, C. P. BROOKS.

A Great Remedy. The Kidney-Wort advertised in another column is a wonderful discovery. It acts energetically on the bowels and kidneys at the same time, and cures a host of diseases caused by the inaction of these organs. If you are out of fix buy it at your druggists and save a doctor's bill.

20 Lovely Rosebud Chromo Cards, or 30 all Mot. to with name, loc. Nassau Carl Co., Nassau, N. Y.

ADVERTISEMENTS.

KIDNEY-WORT.

PERMANENTLY CURES KIDNEY DISEASES, LIVER COMPLAINTS, Constipation and Piles.

DR. R. H. CLARK, South Hero, Vt., says, "I am cured of KIDNEY TROUBLES. It is acted like a charm. It has cured many very bad cases of PILES, and has never failed to act efficiently."

NELSON FAIRCHILD, of St. Albans, Vt., says, "I am cured of KIDNEY TROUBLES. It is acted like a charm. It has cured many very bad cases of PILES, and has never failed to act efficiently."

C. S. HOGARON, of Berkshire, says, "One package has done wonders for me. It is completely curing a severe Liver and Kidney Complaint."

IT HAS WONDERFUL POWER. BECAUSE IT ACTS ON THE LIVER, THE BOWELS AND KIDNEYS AT THE SAME TIME.

Because it cleanses the system of the poisonous humors that develop in Kidney and Urinary diseases, Biliousness, Jaundice, Constipation, Piles, or in Rheumatism, Neuralgia and Female disorders.

KIDNEY-WORT is a dry vegetable compound and can be sent by mail prepaid.

One package will make six quarts of medicine.

TRY IT NOW! Buy it at the Druggists. Price, \$1.00.

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PIKE SEMINARY.—Pike, Wyoming Co., New York. This school was never in better condition for doing thorough work in Academic Instruction. No primary instruction. With three carefully arranged courses of study. The Classical, Seminary and English Course. For full catalogue, address the Principal.

EDGEMOORE COLLEGE.—The Fall Term will commence August 26. For catalogue, address the Secretary, Wm. Keen, Edgemoore, Indiana.

LAPHAM INSTITUTE.—North Scituate, R. I. For particulars address the Principal, W. S. STOCKBRIDGE, No Scituate, R. I.

The Morning Star.

WEDNESDAY, FEBRUARY 25, 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.

INFLUENCE OF STUDY.

It has been said that study is unfavorable to piety, that students in school decline in spirituality. We hear of a theological student who once made this excuse for his coldness and formalism. But he was sharply rebuked by his associates, who testified from experience that hard study was a help and not a hindrance to their spiritual life. It would be difficult to find more sincere, earnest consecration to God, or more genuine revivals with permanent results than may be found in the records of our schools. If there is a literary institution in the land where religion does not flourish, it is a reproach to that institution.

Few ministers have been more devoted or successful than Harlan Page while in school. It was Judson's fervent love to God and souls at Andover, that sent him to India. Edwards while deeply exercised in thought had a heart filled with divine love, and felt that all nature was praising the Lord. John Knox would pray and study, study and pray all day and sometimes all night before preaching to an assembly wherein hundreds were converted in one meeting.

It is not true, then, that ignorance is the mother of devotion. Rather it is the mother of superstition and skepticism. The unthinking, the superficial are the most ready to cavil and scoff at religion. We do not deny that men of intelligence, learning, and position have been unbelievers and opposers. Other causes have procured this result. Pride, ambition, selfishness have misled many. They became wise in their own conceits, and so rejected God.

Intellectual application will not insure piety or even sound knowledge. The heart needs discipline as well as the mind. The motives must be pure, the will upright, to insure a true issue. Strong and learned men often fail here. Not infrequently there is a proclivity to error, arising from their own corruption; and the impurity of their imaginations they assign to the Bible. Mistakes which they ascribe to the Divine Word are but the offspring of their own conceit.

It is not worth while to spend much time on such meteor prophets of evil, or their vagaries. There is so much precious truth to be studied, so much noble work to be done, that one can not afford to waste one's strength on trifles. The world of nature without and within us is rich in fruit to those who search with a candid and earnest spirit. It is closely allied to the moral and spiritual universe, all inviting to most sublime and elevating contemplation. There is harmony in all truth, and its proper results can only be reached, when it is faithfully applied in the conscience and life. It is not for mere speculative or personal fame, but for use in our daily duties.

The student therefore should be devout. The best scholars are the most modest, with deepest reverence for God and sacred things. Our schools should be fountains of knowledge and piety, where all the faculties are cultivated and disciplined into a symmetrical character. Such are true lights and safe guides, a rich boon to those who enjoy their facilities, and a blessing to the world.

"WINES, LIQUORS AND CIGARS."

Public opinion has been somewhat exercised within the last fortnight over the appearance of a new social club in Boston, called the St. Botolph club, and having in its membership more than two hundred and fifty eminent citizens, among them being several professed Christian laymen and nine clergymen. The club openly proclaims its intention to use "wines, liquors and cigars" at its meetings, and thus, although perhaps not meaning to do so, openly defies the temperance sentiment of the Commonwealth.

It would not have been at all surprising to have found some clergymen identifying themselves with such a club as this, but when such men as Phillips Brooks, James Freeman Clarke, Dr. S. K. Lothrop, and Edward Everett Hale do so, it is a cause of unfeigned sorrow. All of these gentlemen have insisted, in their public speech as well as in their writings, upon the duty of mutual helpfulness, and have notably enforced that gospel precept which makes each person his brother's keeper. They all have many young people, especially in their congregations, who must be strongly influenced by their example.

The evil, particularly in our large cities, from which young men now need to be kept is that of intoxicating drinks. Where should such persons look for help and warning more confidently than to Christian ministers? But every one of these clergymen now not only encourages the use of liquor by his example, but by that very example has sealed his lips against the consistent advocacy of temperance. More than that; he has thrown his influence into the scale of vice, and must inevitably tempt many persons into the path to ruin. "It is always a matter of great regret," says a committee of the Massachusetts Total Abstinence Society, appointed to consider this matter, "when

influential laymen do anything to deprave the public morals, but that regret passes into astonishment when consecrated lips are defiled with wines, liquors and cigars, and reaches its culmination when they proclaim it to the world."

It is a most striking comment, that of all the social clubs in the larger Eastern cities, many of which doubtless use "wines, liquors and cigars" at their meetings, this one in which these clergymen figure so prominently is almost the only one that makes public proclamation of the fact.

Indeed, the Century club of New York, on which St. Botolph's is modeled, has such clergymen as Drs. Storrs, Chapin, Bellows and Taylor, and such laymen as Wm. E. Dodge and Charles L. Bruce; and it is stated that such men as Rev. Drs. Dexter, Clarke and Lothrop are members of the Union club in Boston, each of which has had, and we believe now has, a restaurant attached to its club-house, with "wines, liquors and cigars" for such as want them. But the fact has not been given the publicity that has attended the formation of St. Botolph's club.

We are aware that these are, in a sense, private matters, and that public censorship should be cautious of invading the private domain. But in the case of gentlemen of such prominence and influence as these that we have named, it is difficult to draw the line between those social acts that concern the public and those that do not. To the inquisitive modern public nothing is purely personal, and almost nothing is private. Certainly the All-seeing eye beholds every act, and we are bidden to shun the very appearance of evil.

PRESIDENTIAL.

"I pity the ministers," remarked a friend the other day in reference to the pending Presidential campaign. "It isn't strange that he should pity them. The most of them will doubtless find it more or less difficult to draw the attention of their parishioners away from the already absorbing question of Presidential candidates. The more desirous they are to build up and revive their churches, and to see the membership give its first attention and chief interest to spiritual concerns, the more, doubtless, they will be entitled to the pity of sympathizing persons—that is, if the ministers be at all sensitive and inclined to take the spiritual apathy of their hearers much to heart."

We do not condemn, and we do not hear any right-thinking minister condemn, this growing interest in the campaign. To be sure, it often takes unfortunate directions, and exercises itself in objectionable ways. But let the people be led to the questions at issue in the campaign, and both nation and church would have speedily cause to deplore it.

But this is self-apparent. Our chief desire is that men of faith and zeal, and especially men of character and ability, should put their whole influence into the pending struggle, and make their power felt in a wholesome way. Let us not condemn too strongly the activity of the persons whom we are accustomed to speak of as "politicians." They have their part in the contest. We may call them machine-men, and office-seekers, and all that—and often they are only that—but it is not clear that their absence would be altogether a benefit, nor that their activity is altogether to be deplored. Admitting their influence to be on the whole bad, the greater blame belongs to the persons who, seeing the bad influence and being able to counteract it, content themselves with merely scolding about it.

As to candidates, the names most frequently mentioned are Blaine and Grant and Sherman. We mention their names alphabetically, for want of sufficient reason to put them in any other order. At the same time, it must be admitted that there is apparently an increasing feeling in favor of Senator Blaine. The Cameron movement, to pledge the Pennsylvania State Convention to Grant, is reacting against itself, if we may judge from responses to inquiries made by a New York daily, which show the voters of the State to be five to one for Blaine. Ohio is Secretary Sherman's stronghold, but even in that State there is a strong Blaine party. Another New York daily, which seems to have had its course marked out for it by the position of a rival daily, since it would not be profitable for both to champion the same candidate, is doing its utmost to destroy Secretary Sherman's chances—with what success is not yet apparent.

Now is the time for the sovereign people to make their influence felt. In the primary meetings they may do much towards securing a good nomination. And it must be borne in mind that the candidate must be generally acceptable in order to be elected, and that he must be chosen by a decisive majority in order to be inaugurated, after the experience of the past four or five years.

The Democratic campaign is not sufficiently inaugurated for us to call names with any confidence. Mr. Tilden is talked of, but it is doubtless only talk. Senator Bayard, of Delaware, is in favor, and several other persons are mentioned, but there seems to be no general enthusiasm yet over any of them.

Will any of our readers give us the place and exact date of death of Rev. Benjamin F. Neally, originally from Vermont, and our first missionary to Michigan?

CURRENT TOPICS.

—ONE becomes so accustomed to the talk about sensational preaching that it is apt to escape the attention that there is in it a positive evil. Is the church using its authoritative voice in rebuking this serious and outright sin? "The Model Walker" was recently announced by a popular clergyman as the subject of one of his Bible discourses. It is simply a piece of ministerial prostitution to associate the base sensationalism of the "walking matches" with one of the sublimely practical passages of Scripture where we are told of Enoch, who "walked with God." If we stop to soberly think of this method of attracting large audiences, we shall become more and more convinced that the church has a duty to do in the matter, besides extenuating the conduct of such preachers. We fully understand that divisions may be caused by any just discipline in the matter, and the local church may follow the pastor into some independent form of church organization, and all that, but it is directly applicable to such cases that Christ didn't come to bring peace but the sword into the midst of men. The question, who shall be on the side of the church and who on the side of the world? is closely followed by the piercing inquiry, who in the church shall be on the side of the Lord and who on the side of the world?

—THE arbitrary action of the Chicago School Board in deciding that no married women will be permitted to teach in the public schools of that city is a piece of unwarrantable interfering with private matters. As a matter of fact it is true that young women upon marriage will choose to leave the profession, but, as the *Inter Ocean* says, there certainly is not "such danger of women forgetting their duties and proprieties as to call for this admonitory action of the school authorities in Chicago." The same newspaper is not afraid of freeing its mind in regard to this subject, and goes on to say that "there is a flavor of the dogmatic intermeddling of the officious committeeman of a past age and a suspicion of the puffed-up importance of the upstart school examiner of a later day in all such action." The common notion, which has been so generally held, that a woman, just because she is a woman, is not to be judged and paid according to the ability and attention she gives to her occupation is fast giving away before the force of an enlightened reason. If the work of the Chicago school teacher is satisfactory, what concern is it of the school committee whether she is married or single? There is one remedy which can be applied to the School Board in this metropolis of the North-west, and that is to fill a portion of their seats with women.

—SOME people are free to give their opinion as to just the methods which, being put in operation, will bring the largest number of non-church-goers into the churches. The *Watchman* is not a bit too severe on such precocity: "When we hear our brethren telling how to reach the masses, we have the conviction that the problem presents many difficulties which they see as little as we." The same journal continues:

If we would deal successfully with the class which is such a fearful menace to Europe, we must try to understand how a man feels who owns nothing, and never expects to own anything, who is aware that the pittance he can earn depends scarcely at all on his moral character, who is little respected by others, and hence little respected by himself, who knows that the great world regards him chiefly as a part of an ugly mass, a crawling ant-hill, and does not care to learn his name and the peculiarity of his disposition, who has found out the futility of his highest ambitions, and who feels the temptations of hunger and cold and rags as we can not imagine. We believe that the Christian world ought to set itself to this study in all earnestness, praying for the help of God, and sincerely willing to sacrifice its tastes in so far as may be found necessary to the success of its holy mission.

—AN acknowledgment is made by the Springfield Republican which should attain the character of a national acknowledgment. That journal remarks that the tact with which Mrs. Hayes, of the White House, "has carried through her opposition to the offering of wines to guests evidences her strength of character, both as a lady and as a Christian." This victory of temperance over intemperance, especially where the latter is made the accompaniment of high social festivities and the universal adjunct of diplomatic banquets—this victory of peace is certainly greater than many a glorious and emblazoned triumph at arms.

—THE Independent publishes a half-dozen letters from college officers on the subject of co-education of the sexes. They were written to be read at the symposium on that subject, not long ago, at the rooms of Mrs. Joseph Cook in Boston. There is nothing new or strange in them. Presidents Seelye of Amherst and Chadbourne of Williams do not favor such a plan of education, although President Chadbourne thought sufficiently well of the plan to be teacher in the old East Windsor Hill academy two years and in Wisconsin University three years, where young men and women study together, and his letter is followed by one from President Bascom, of the same University, who naturally finds much in favor of the co-educational system. President Barnard of Columbia, and President Angell of Michigan University, favor the plan, and so does Prof. Mead of Oberlin—also, as was to be expected. "It is the unexpected that happens."

Nothing has happened in the present instance.

—THE Golden Rule has its own notions, one of which is that "a church that pays a debt of \$80,000 on its house of worship that cost three times that sum, is not to be congratulated, as it is a shame to any Christian society to spend one half that amount for a house to worship God when it could have built forty others in places where they are needed." These words need all the more emphasis when we consider that as a rule among Protestant churches, the more costly the house of worship, the more exclusive and selfish the congregations which gather therein.

—A BILL has been introduced in the Senate of the South Carolina Legislature to prohibit the carrying of "pistols, dirks, butcher-knives, bowie-knives, sword-canes, spear-canes, metal knuckles, razors, or any other side arms." With this array of weapons in mind one is not so much surprised to learn that in three counties of that State the Courts have ten cases of homicide on hand, nor at the introduction of the above measure into the Legislature. What should occasion surprise is that a prominent Legislator should declare in the debate upon the measure that while he was opposed to the shedding of an unreasonable amount of blood, yet he should oppose the act as unconstitutional, and that he preferred "the education of a healthy sentiment," as the means of lessening the record of murderous crimes. Hereupon the N. Y. *Tribune* remarks with a good deal of force that "General Gary should remind himself that every time a blooming young Southern is fined \$100 and imprisoned six months for making a masked battery of himself, a most decided step is taken toward the creation of a 'healthy sentiment.'"

—THE American Bible Society thinks itself justified in making especial preparation for the semi-millennial celebration of Wickliffe's translation of the Bible into English. December 2d of the present year is the date, and Dr. Storrs, of Brooklyn, the man to deliver the oration. Wickliffe was born about 1324, and consequently had nearly filled the allotted three score and ten years when, about 1380, his English translation of the Scriptures from the Vulgate was completed. He had already sent forth his "Poor Priests," and was himself gladly listened to by the common people. This pioneer reformer, one who battled hard and long against the abominations of the Popish church, gave up his earthly trust on the last day of the year 1384.

We are not sure but a contributor on an inside page uses rather more sweeping language than the facts will warrant in defining the relation of baptism to the Supper. When we let go all claims that baptism is at least an orderly precedent to the Supper, always to be desired unless in exceptional cases, we are quite at sea. At the same time, as our contributor suggests, Christianity is to be promoted before a creed, always.

USAGE. A correspondent, writing from Kansas, asks an answer in the *Star* to the following communication:

Suppose a minister, having been licensed by a Q. M. in one of the eastern States, moves to Kansas, brings his letter of commendation from the church of which he was a member, and his license with him; he joins a church here and becomes pastor of that and other churches. The church to which he now belongs makes request in its letter to the Q. M. for that body to appoint a committee to examine said minister, and, if found worthy, ordain him. Has the Q. M. the right, according to the Usages of the Free Baptist church, to ordain him without his bringing into the Q. M. a letter of commendation from the Q. M. to which he formerly belonged?

The General Conference has recommended that such letters be taken by ministers going from one Quarterly Meeting to another, but it was only a recommendation, and the Q. M. referred to by our correspondent would undoubtedly have the right to ordain without the letter, if it chose to do so. But we deem the recommendation of the General Conference a good one, and think that it ought to be observed, especially in the case of ministers presenting themselves for ordination at so great a distance from the place of their last pastorate.

—We had not attached quite the significance to the expression, "so-called churches," that Bro. Ball seems to attach to it in his article in another place, but we do not yet see sufficient reason to modify what significance we did attach to it. We were speaking as a Baptist, and certainly the church, according to the Baptist idea, is a body of baptized believers. But the Baptist idea of baptism is immersion. Hence, it goes without saying that to a Baptist there is a difference between an organization of immersed and one of unimmersed believers. It was that difference only that we had in mind when we used the words "so-called." But the difference is not, in our mind, a vital one, so far as acceptance with God is concerned. We freely fellowship all such churches, and never hesitate to term them Christian churches, but it is logically impossible that a Baptist should not think differently of a body of baptized [immersed] believers from what he thinks of believers who have not been so baptized. The difference is, of course, a ceremonial one, but it is a palpable one, and it is in respect to that difference only that we used the word "exceptional." The qualification was purely mental, but we hold it to be logical and unavoidable. But this does not in the least affect our practical recognition of such organiza-

tions as Christian churches, nor prevent our fellowshiping them as members of the great Household of Faith. It is superfluous to say that we do not question their right to communion.

BRIEF NOTES.

In the language of the *Alliance*, "the great truths of our religion are not debatable; The pure reason has nothing to do with them except to recognize them."

"A subscriber" asks us to give our "opinion through the *Star* concerning card-playing among Christians." Our opinion is that Christians do not play cards.

The efforts of the English Episcopalians for promoting Christianity among the Jews has not been in vain; at least it is said that there are 130 Jewish ministers in the church of England.

The *Evangelical Messenger* does not refrain from declaring that "the people who go to hear a sermon, without a preparation to hear aright, are but little less guilty of wrong than the minister who enters the pulpit to preach without preparation."

Liberalism to the mission cause must characterize the Baptist denomination if they would close the present financial year of the Baptist Missionary Union out of debt. It needs \$150,000 between now and April 1, to meet its liabilities.

This unsolicited tribute to the Life of the late Rev. Geo. T. Day comes from a person who has lately procured and read the book:

"The elegance of the press work, the value of the matter, and the ridiculously low price make it seem more like a gift than a purchase. I am more than pleased with it and think it ought to be in the hands of every young man in the denomination."

Copies may be had at this office. See price in another column.

Speaking of the political trickery incident to the present presidential campaign, *Weekly Notes* seems to see "that this is going to be a bad year for the Ten Commandments, and to make it the duty of those who feel the immense importance of political morality to the national well-being, to set their faces as a flint against all such proceedings."

In a lecture last week before the Harvard Philosophical club Dr. Wm. James strongly defended the doctrine of faith, taking the ground that in all questions of general purport, some degree of it is exercised, and that it is quite as necessary in Science as in Theology. "The part of wisdom," he said, "is clearly to believe what one desires, for the belief is one of the indispensable preliminary conditions of the realization of its object."

A pretty thorough search after the bright side has revealed to the St. Louis *Globe-Democrat* that "a season of prosperity in India and China may make the silver dollar worth a dollar; and then when the prospect of cheating anybody with it has vanished, it will cease to be the idol of repudiators, and silver bullion will be left to take its own chances of reaching the Mint."

As an illustration of the extreme tendency to Ritualism in England the following incident, which occurred at the Horsham workhouse, is apposite: The Rev. J. F. Cole, Ritualist, in administering the communion to the inmates chanced to spill some of the wine on the apron of one of the girls. He immediately cut out the piece which was stained, because by consecration the wine had become the precious blood of Christ, and burned it. The Board of Guardians had thought of prosecuting Mr. Cole for mutilating their property, but were satisfied with his explanation and offer of payment.

Denominational News.

"A Ministers' Relief Society."

Nothing could be more timely than the article in the last *Star*, with the above heading. It is a fact to which we can not close our eyes, that our aged and infirm ministers have in some instances been left to suffer. What influence this may have in deterring young men from entering the ministry it is impossible to tell, but it is well known that very many men, after reaching middle life, withdraw wholly or in part from the ministry, and engage in some secular calling, in order to secure for themselves a home in old age. This will explain why we find ordained merchants, farmers and mechanics, from Maine to California.

It is true, when a man has faithfully served a church and denomination during all the years of active life, the church and denomination ought not to see him suffer. But we do not always find what ought to be, existing. We know there are but very few ministers indeed who receive a salary sufficient to enable them to lay by anything for a "rainy day." Indeed, our churches do not plan for this in voting the pastor's salary. If they give him sufficient for his present needs, they feel they have done enough.

In view of these facts, that meet us everywhere, almost all denominations have attempted in some way to create a fund for the benefit of old and infirm preachers, and for their proper interment after death. But a fund raised by voluntary contributions must ever be inadequate to the demand. Some better way should be devised. A way, if possible, by which the ministers may create their own fund.

The Central Association at its last annual meeting took action looking toward this very object. The following resolution will be found in the Minutes of that meeting: *Resolved*, That the Trustees be requested to consider and if found feasible to devise a plan for mutual insurance under the auspices of the Association.

This work the Trustees afterward referred to the Executive Committee. They at a subsequent meeting sketched the following outline of a plan for mutual relief: Name.—Central Association Assurance. Object.—To provide for the heirs of deceased members and for the relief of the totally disabled.

Control.—It shall be under the management of the officers of the Association, who shall be responsible for its faithful administration.

Membership.—Any person under 50

years of age, sound in health and not addicted to any intemperate and immoral habits, may become a member on passing a medical examination and the payment of \$5 to the Treasurer.

Assessments.—On the decease of a member each survivor having been enrolled before the age of 50 shall be liable to an assessment of \$1.10, and those having been enrolled after the age of 50 shall be liable to an assessment of \$2.10.

Relief.—On the decease of a member his heirs shall receive the sum of \$2,000. Persons totally disabled may draw installments on their assurance as needed to the amount of not more than \$1,000.

The above is the briefest sketch that can be given showing the design of this relief fund. It will be noticed that it is not to be confined to ministers alone, but any good man or woman may share its benefits. After the membership fee has been paid, it will cost from six to eight dollars a year to carry an insurance of \$2,000.

Doubtless the aman referred to in the *Star* as now making baskets to support himself could, while in the ministry, have paid this amount, and now drawing in installments from this fund, might be comfortably provided for. This work is not to interfere in any way with the regular mission of the Association.

It is an entirely distinct department and the only superintendence the Association will have will be to appoint the officers of this department, and audit the accounts. The organization will be single. No funds will be kept on hand—hence no temptation to an opportunity for fraud. There will simply be needed a Secretary, whose duty it will be to issue the assessments and pay over the assurance on the certified death of a member. The membership fee and the tax of ten cents, it is expected will defray all his expenses including salary.

Membership in this assurance will not be restricted to the Association, but ministers or others in any part of the land may share its benefits. This proposed "Relief" must commend itself to those, especially, who intend to make the preaching of the gospel their life-work and who at the same time desire to be free from anxiety in regard to the necessities of old age and the fitting interment of their remains. The Central Association, General Conference, or both can not do better in this Centennial year than organize such a mutual assurance for worthy laymen and ministers.

J. H. DURKEE.

The India Remittance Once More.

"After opening to-day's—Saturday's—mail we still lack \$920.00 of enough for a full remittance on the 25th inst. Monday's mail will bring us the last we can get into this remittance, if we make it on time... What cheer will Monday's mail bring? Will the Lord send us \$920.00 of his money on Monday next? Doubtless, if his people will do his bidding and mail it. The silver is His, and the gold is His. He might, for he is able, open a mine before us and bid us gather till there should be enough. But if it shall come—oh, for the faith to bring it—he will send it by the hands of his people. What a blessed errand to run on for him. An unusually large number of such errands have been done in the last two weeks, as the next report of receipts will show.

But some have delayed. If they wait beyond Monday, then the remittance must either be short or behind time. The last remittance, though late, was full. We must not send a short remittance now. If the necessity should come we shall delay a little, but hold on to the Lord for a full remittance. The returns from Monday's mail will be telegraphed to the *Star* before it goes to press. But let the offerings continue to pour in that our waiting may not be in vain.

E. N. FERNALD.

Lewiston, Feb. 21.
P. S. Monday's mail brings twenty dollars and seventy-two cents (\$20.72). Brethren and sisters, help! E. N. F.

"So-called Churches."

I quote from the *Star* of Feb. 18th, under "Questions Answered." What does "so-called churches" signify? The language strikes me as out of place, out of harmony with the general tone and specific language of the article in which it appears, and also out of harmony with the gospel truth and the general teachings of the *Morning Star*. The phrase implies that the right of the parties mentioned to be called churches, is not fully recognized. Does the *Star* intend to teach that churches of unimmersed Christians are not truly and unequivocally Christian churches? The connection shows that "unbaptized" in that article, refers to the unimmersed, which Baptists agree are not baptized. Does their failure to get the matter of baptism, really unchurch them, so that we are compelled to describe them as "so-called churches"? To avoid asserting false doctrine? I am far from believing, and trust that the *Star* will always be far from teaching, this.

The immediate connection in which "so-called churches" is found, is as surprising as that phrase itself. "We hold that the practice of recognizing as valid and Christian the communion service of churches of the latter class, (we mean so-called churches of unbaptized persons), should be exceptional," sounds strangely. Is it then doubtful whether regenerate persons in "so-called churches" have a right to celebrate the Lord's Supper? Are Baptists bound to withhold a frank and clear recognition of the "service" among "them as valid and Christian"? Does the *Star* intend to cast suspicion upon the validity of the Lord's Supper in unimmersed churches? The language quoted plainly implies this.

The Morning Star.

WEDNESDAY, FEBRUARY 25, 1880.

TO THE POOR THE GOSPEL IS—
PREACHED.

BY E. A. S.

Is it? Thank God that in a thousand and one individual instances the good news of salvation is announced to men and women. The church also is doing something in this line. I would not undervalue the great good which that "something" means to the world, yet I am compelled to call it "something" when I see the church coming so far short of its great mission to preach the gospel to the poor.

There are those who are urging aggressive effort on the part of the church, and declare that if the poor will not come to hear the words of Christ, the message must be carried to them. This is a noble position to take if we comprehend its meaning. It may be granted that some good may be done by those who do not take in the situation, but these latter are uniting blindness and folly and it is the part of charity to allow that more good than evil may be seen in the fruits of their labors, as the good purpose is not wholly ineffective.

Let me explain. Here in Dover is a class of people who are not church-goers. It is not an insignificant class. For the time being, if we lay aside the important question as to how these non-church attendants are to be directly brought into the house of God, and consider the next question of carrying the gospel to them, we are confronted by serious facts. If the church as an organized body takes up this work, it must have as an aim either to organize a new church, a branch church, or gather the converts into the home body. It is a very superficial and ineffective motive which would make the preaching of the gospel a part of a meddling lecture system. The chief defect in much of the modern evangelistic labors is seen to be in just this lack of identifying its converts with some local church.

But if there is a sincere and earnest effort, and the highways and hedges are searched and the people constrained to come into the church, already organized, the effectiveness of that effort will depend upon the simple fact as to whether the gospel is preached to the poor inside the meeting-house of that church. I claim that a religious organization whose affairs are officially managed by a Society as contra-distinguished from the body of believers known as the church, that in a meeting-house where the pews do not belong to the Lord but to individuals or a company of individuals—under such circumstances the gospel is not preached to the poor. The poor man with his family can find no place in such a church, as this that can justly be called a religious home. That family are virtually paupers in the meeting-house. It is immaterial how many times or how emphatically we are told that the poorest are welcomed, or that there are poor people at home in its courts. This last clause is denied and the former clause can not be true. We may be courteous and even warm-hearted (and this can not be generally granted) to the poorest, but the caste spirit in such churches is still a great hindrance. There is, however, an ultimate fact which even sinks this mountain of caste into an insignificant mole-hill. It is that the human giving of pews to the poor extracts the essence of the gospel invitation: "If it is truly the Lord's house and has been dedicated to his use, it is a piece of gross usurpation, and as it seems to me, more like practical blasphemy, for any to assume to own the pews and so have the right, if benevolently inclined, to dole them out to the poor."

Until the poor man and the rich man, until the accomplished and the illiterate, have equal privileges in the meeting-house, can it be said that the gospel is preached to the poor in that house? And until such a church becomes purified, and the money-layers are driven with scourings from its floor, until the gospel is preached to the poor within its own walls, is it not vanity for that church as an organized body to set out to preach the gospel to the poor outside of its own doors? Is it not something more serious and awful than vanity? Is it not hypocrisy?

GLANCES AT THE PAPERS.

The New York Times plainly declares that "the principle of taxing small savings is a vicious one."

That is wise advice of the *Golden Rule*: "If you can vote but once, choose the caucus in preference to the election."

According to the *Weekly Notes*: Mr. Grant's support consists of two very different elements—the stalwart Republicans of both North and South, and the minority of the Southern Democracy who are dissatisfied with Bourbon rule.

The New York Tribune thinks the State of Maine is to be congratulated: "Pillsbury, the originator of the late unsuccessful burglary, has decided to take up his abode in Boston, to practice his profession."

Anything to beat Grant is the literal watchword of the New York Sun.

We have a candidate for President. We want a man who will beat Gen Grant and the Third Term. . . . The man who can

do this, by whatsoever name he may be called, is the candidate of the Sun.

The New York Observer points out a field for inventors:

He who invents a pen that will carry ink and be always ready to write without leaking or being dirty and easily clogged, will confer a great boon upon educated mankind and will also make a fortune. None of the much praised and widely advertised pens yet meet these conditions; some are better than others, but all are more or less dirty and difficult to use. Society waits also for a really good ink. An ink which will flow freely and show its color promptly, and which does not fade, does not exist. There are inks which fulfill some of these conditions, but none which combine them all. There is a field for inventive industry in connection with pens and ink which is yet unoccupied.

A word or two as to newspapers from the Providence Journal. The readers of the Star will, we are sure, appreciate the low price at which they obtain the religious paper of their own denomination, and help to increase its circulation as they find opportunity.

The newspapers in many of the large cities throughout the country have in some cases recently advanced materially their subscription or selling price, and in many other instances are declaring that such an increase is only a question of time. The recent enormous advance in the cost of paper is the main factor in this readjustment. When during the war prices went up so tremendously most papers advanced their subscription; when the cost of printing a paper was reduced they lowered their terms. Now they say that it is both fair and necessary that a portion at least of the reduction should be re-added. The unanswerable argument is that, as everything else has gone up, the only alternative for the publishers is to lose money or relate the price of their papers to the enhanced cost of production. In Chicago this has been done promptly; elsewhere it is talked about.

The Christian Leader remarks as to the working of the civil-damage law in Massachusetts:

We are sorry to learn that the civil-damage law does not stop the sale of liquors. But it is some compensation to the authorities that the law has not been so completely evaded as it has been. We wish the men who are in the business of making drunkards no personal harm. We in fact wish them well. Still we can not hesitate in our desire to cause them all the inconvenience possible in the pursuit of the business. Yes, we would have the path of drunkard-making a thorny one to be trod with constant anxiety. That we have secured. For so much we thank the Lord, the last Legislature and Gov. Talbot. It was Dr. Gordon, we think, who made the telling point, that either the drunkard-maker or the church must pay "the damages." Let those pay who get the profits.

The Springfield Republican, it would appear from the following, is a believer in cremation:

All honor to the young woman who committed her remains to cremation at Washington, Pa., the other day. She should take her place with the women who first went upon the dramatic stage, who first preached, and who first cast a vote, and with the man who first carried an umbrella amid a hoisting crowd. We are in need of acts of personal courage of this kind to oppose the tyranny of custom and fashion, often brutal, expensive and oppressive. The fashion of wearing mourning, of funeral pageants and wakes, and of attaching any burdens to bereavement beyond those rites dictated by simple respect, tenderness and consolation, is most onerous and is often followed under circumstances which render it most reprehensible. The sanitary sweetness of cremation will give it a high place in the mortuary rites of the future and as facilities for conducting the process are multiplied, it is likely to come into wider use.

The New York Times points out the singular fact that only three or four European States retain their original capitals:

Rome has supplanted Florence as the metropolis of Italy. The central point of the German Federation, thanks to Prince Bismarck, is no longer Frankfurt-on-the-Main, but Berlin. Seville preceded Madrid as the capital of Spain; Cracow, antedated Warsaw as that of Poland. Scotland has exchanged for Edinburgh the "Dunfermlintown" of her old ballads. Ghent was the political center of Belgium before Brussels, Amsterdam that of Holland before The Hague. Shakespeare has immortalized the period when the seat of Danish royalty was not Copenhagen, but Helsingör (Elsinore). The old Norwegian coast-town of Nidaros, where Harold Hardrada reigned long before busy, modern Christiania was ever thought of, is now remembered only by antiquaries. But the most striking instance of the kind is undoubtedly Russia, which has changed its capital no less than five times. First came Great Novgorod, next, Kiev, then Vladimir, then Moscow, and finally St. Petersburg.

A gradual change is taking place in the attitude of the native population of India towards the Imperial Government to whose authority they are subject. The efforts which England has made to establish a system of education has occasioned a general awakening of the Hindoo mind and a generation is said to have grown up which is largely imbued with the practical and social doctrines of the best English text books. Moreover, in the words of the St. Louis *Globe-Democrat*:

There are thousands of Hindoos perfectly familiar with the principles of the British Constitution, and thoroughly indoctrinated with British theories of the rights of the subject. As a consequence, the present generation of Hindoos are beginning to assert themselves, and they go about it with a vigor and acuteness that can not fail to soon give them a different standing as British subjects.

There has sprung up in India an extensive native press, under the management of native writers, which discusses current politics with an ability not surpassed in any Western country. The native lampoons are so brilliant, and are becoming so frequent, that the British residents are actually feeling uncomfortable at the light in which they are placed. The Prince of Wales' visit to India called forth many a squib at Queen Victoria for getting up a reception of her son and making the spectators pay for it. Few of these native hits found their way to England, but such as reached other countries were of a peculiarly pungent character. The Afghan war has been extensively discussed by the press of India, and is almost without exception treated as an English war prosecuted at the expense of India. Nowhere has the scientific frontier been so mercilessly ridiculed as in the country where its absurdity is best understood. Through the medium of the native press the great body of intelligent Hindoos are rapidly obtaining a grasp of their anomalous condition as British subjects.

STEALING A HEART.

ONE OF IRENEUS' LETTERS.

"Stranger than fiction is, by far, The truth though hidden in a jar." —Forty Thieves.

By invitation I attended this evening an interesting meeting of the Medico-Legal Society of this city. A very elaborate and learned essay was presented by R. S. Guernsey, Esq., on the Municipal and Ecclesiastical Law of Burial and Burial Places in England and in the United States, in which he considered: (1) to whom does the dead body of a human being belong before burial, and how it may and must be disposed of; (2) the laws relating to the administration of funeral rites and ceremonies; (3) the regulation and protection of burial places, and of tombs and monuments, and the ownership of them; (4) the removal of corpses after burial. Under the first division he mentioned some cases of the violation of social if not civil laws, which make a fitting introduction to the following series of facts in my own experience:

The story I am about to tell is true to the letter, except the proper names. These are changed, so that no injury may be done to the feelings of the living or the memory of the dead. Of late years it has become painfully common for the grave to be violated, that science may have subjects for dissection. In this pursuit the most sacred sanctities of humanity are outraged. Fifty years ago such crimes were less frequent, and when the body of a young lady was stolen from her grave in the Old White Meeting House churchyard, the town was convulsed with wrath, which never was appeased until the spoiler was in State's Prison, where every man, principal or accessory, ought to be put who engages in these raids upon the hallowed precincts of the tomb. But it is not of such a crime I am writing now.

The Rev. Dr. Jones was my friend: learned, able, eloquent; much beloved for personal traits of character, and his accomplishments placed him in the front rank of his profession. His life was terminated by disease which developed rapidly, and carried him off in a few days. The skill of the best physicians in consultation was put into requisition, but in vain. They were so divided in opinion as to the actual nature of the disease, that they obtained the reluctant consent of the widow and her family to make a post-mortem examination. Such a measure is often useful, and surviving friends who overcome their natural reluctance to allow the precious form of their loved dead to be mutilated, are entitled to sympathy and gratitude.

The funeral was large—at least fifty clergymen were present—and after fit eulogies had been made, the remains were buried in one of the rural cemeteries.

Some months afterwards I was walking with Dr. Luke, an eminent physician, with whom I was intimate. As we were approaching the door of one of the leading surgeons, Dr. Luke said to me, "Let us drop in and see Dr. Rollinson." I said: "I never met him, but would be pleased to do so."

Ushered into his office, we found him with another medical man, and I was introduced as "Dr. Jones' friend." The thought not occurring to my friend nor myself that the title had two meanings, and might be misunderstood. The gentleman to whom I was introduced took me for an M. D. like himself, and we were soon engaged in animated conversation, in which I participated only as a stranger. In the course of it, something was said which brought up the illness and death of Rev. Dr. Jones, and the opinion of Dr. Rollinson, who was one of the consulting physicians and surgeons, and made the post-mortem examination, was asked. In a moment he remarked:

"I have his heart, and would like to show it to you."

Stepping to a closet, he brought a glass jar with the heart in spirits, and we examined it with minute attention, while Dr. Rollinson discoursed upon it.

Dr. Luke and I soon took our leave, and as we reached the sidewalk, I said with some violence:

"That is a great wrong."

"What is it? I do not understand you."

"The violation of a sacred trust, the abuse of holy confidence, carrying off by stealth a part of the remains of a beloved husband and father."

"You are excited," he said. "The fact is I forgot to mention that you were not a medical doctor, and now that you have become the possessor of a secret, I rely upon you to keep it to yourself."

I am not sure that I shall. It was through no agency or purpose of mine that the fact has come to me, and while I will do nothing that will compromise you in any way with your brethren, I will be free to take such action as my sense of duty to my late friend Dr. Jones, and to his family, may dictate, on mature reflection."

Before sleeping I went to a judicious friend of Dr. Jones, his most intimate friend, and told him the story. In the retirement of his study we had wept like two children when Dr. Jones died, and we were now so much under the power of personal sympathy, we were in danger of deciding without reason and judgment. Accordingly we proceeded cautiously, so that no one of Dr. Jones' family should ever hear of it, whatever might be the result. Laying the facts of the case before a wise man, whose name is well known throughout this and other countries, we were guided by his advice, and our own sense of justice and propriety.

The result is speedily told. Our counselor undertook to perform the service personally, that no human being but ourselves might know the facts. He called at Dr. Rollinson's office, stated the case, and suggested the expediency of avoiding a lawsuit and exposure, by delivering to him the treasure. No words were necessary. In three minutes from the time he entered, the jar was in his possession. That same night, in silence and darkness, a secret expedition was made to the cemetery, a lonely and dangerous journey and service, a deep incision was made into the grave of Dr. Jones, and the glass jar was deposited with its precious enclosure. It is there now, and will be, I hope, till the resurrection of the just. But if in some future desecration of rural cemeteries, for the running of streets or other

business purposes, this jar should be discovered, let no scientific and thoughtful young man rush to the conclusion that in process of time buried hearts, by evolution, get into jars of spirits.—N. Y. Observer.

PARAGRAPHS.

Queen Victoria receives \$5000 a day.

There are nine women in the London School Board.

To make preserves keep all winter—Do not eat them.

A rolling stone gathers no moss, especially if it be a grindstone.

The work of the Boston letter-carriers was troubled on St. Valentine's day.

There has been no issue of silver 5 cent and copper 2-cent pieces since 1872.

Starving Irishman: "I ask ye for a tatar, and ye give me an agate?"—Harper's Weekly.

A clergyman asked a boy if he had been baptized. "No, sir," said the lad, "not as I know of, but I've been waxinated."

Many are like the woman who when asked if she had religion, replied that she had slight touches of it occasionally.

Professor Max Muller has been invited to lecture to the German students of the University of Vienna.

It is proposed to build a new railroad of narrow gauge between Portland and Bath, at an estimated cost of \$640,000.

South Carolina Republicans meet at Columbia, April 28, to send delegates to the national convention at Chicago.

Stephen Longfellow, nephew of the poet, under bonds at Boston for forgery, jumped his bail the other day and sailed for South America.

A committee of fifteen citizens of St. Louis will go to Washington to urge that the Democratic National Convention be held in that city.

By May 1 five of the fast freight lines which do their business over the Erie road will be running into New England via the Hoosac tunnel.

The assessed valuation of real estate in New York the current year is \$946,526,650, an increase of \$28,333,470 over the valuation of 1879.

The Boston Advertiser says that "a vessel lately left the shores of the new world for benighted Africa, carrying 800,000 gallons of rum and one missionary."

We know of several enterprises, in which Boston capitalists are interested, work on which has been largely supplied from Ireland, to a moderate figure.—Commercial Bulletin.

We have often heard of people going to a drug store after pills, but the latest oddity in the line is an old lady who went to a butcher shop and inquired: if they had any liver pills for sale.

Freshman in Algebra, while the professor's back is turned (in a whisper): "Say, how do you get the quantity out from the radical?" Consulting Fresh: "Rub it out."

"Mr. Smith, you said 'you once officiated in the pulpit. Did you mean by that that you preached?' "No, sir; I held the light to the did did preach." "All the court understood you differently. It supposed that the discourse came directly from you." "No, sir; I only threw light upon it."

A Milwaukee man made three unsuccessful attempts to blow his brains out, and then his wife told him: "Don't try it again, John, you haven't got any." He goes about now saying he owes his life to that woman.

At the last meeting of the Liverpool Engineering Society a paper was read touching the probable exhaustion of coal, in which the author advocated the substitution of the tires of a producer of motion which would utilize all other sources of mechanical power. A correspondent of the *Builder*, too, is of the same opinion. A compressed air chamber filled by the tide at Brighton, for instance, would, he is confident, run an atmospheric railway, such as Brunel invented, from that place to London. If the tides could be thus utilized, all our railways and factories, all the work now done by the steam engine could be performed by the tide. There would, moreover, be no jerk, no steam, no smoke, no noise. Apart from the fact that the present generator of steam will in time cost more to produce than it is worth, coal has no more to recommend it than the tide. Let us see the time when it will be supplanted by another agent. When this is to be the question of the future.—Journal of Commerce.

The Tortures of Neuralgia.

These are being mitigated, and in a large number of cases wholly removed, by the use of "Compound Oxygen," the new revitalizing agent which is now attracting such wide attention. Our "Treatise on Compound Oxygen" sent free. Drs. Starkey & Felen, 1112 Grand Street, Philadelphia, Pa.

"S. N. White, of Bloomfield, Ont., writes to the *New Nation* of the Perfect Butter Co. of Wells, Richardson & Co., Burlington, Vt. 'It so far exceeded anything I had ever used that I ordered a second lot, which gave rich, natural, summer color to butter, making marketing a pastime.'"

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. VERBES ARE INADMISSIBLE.

Mrs. MAJOR SMITH died at her home in the town of Tunbridge, Vt., Jan. 6, 1880, aged 75 years. Sister Smith was converted in 1833. She united with the F. B. church in this town in 1836, and from that time to the hour of her death she walked worthy of her high calling. To speak of her piety's integrity, her firm fidelity, and the benevolent qualities of her mind and heart, would only be to reiterate the voice of this whole community. In all her home duties, and social relations, we doubt if a single transaction could be produced in which she failed to act from the strictest sense of right and duty. This love for right, and faithfulness to duty was noticeable among her child friends, and was for her most implicit confidence. She had a kind heart, and her nature was tender and sympathetic. Her feelings were easily moved in aid of worthy objects; and any act of cruelty or wrong toward any living being enlisted at once her warmest sympathies and earnest protest. She was always busy-looking out for the interest of her own household, and yet, always at leisure to receive her friends, and in her own generous way, making their stay at her home very pleasant to them. She blended in herself the qualities of mind and heart which made her a blessing in her home, and a benediction to this whole community. Though dead, she yet speaks, and her cheerful and holy influence remains. She was a reader of the *Morning Star* from its earliest publication. She was a life member of the Foreign and Home Missionary Societies; and at her death she was the president of the woman's missionary society in this town.

WILLIAM H. BISHOP died in Brownfield, Me., Jan. 20, aged 27 years and 7 months. About seven months since he gave up work, but he did not give up all to the Saviour, but as he drew near his end, he expressed a willingness to depart, and that God's will might be done. He was a devoted and true husband, a dear wife, to whom he had been married about three years, to mourn her loss as no

other can. A mother and sister, an only brother, who about ten months since was called to part with a dear companion, who feel deeply their loss, and thus we see that God is calling, and we must obey the summons.—N. Y. Observer.

D. GOODWIN.

MRS. OLIVE G. CLEVELAND died in Eustis, Me., Jan. 27, aged 66 years and 6 months. Sister Cleveland professed faith in Christ several years ago, and since it has been the privilege of the writer to be acquainted with her, she has lived a consistent Christian life. She died in the triumphs of faith.

B. B. HUTCHINS.

BENJAMIN MORGAN, of Wheelock, Vt., died suddenly, Feb. 2, aged 81 years and 6 months. He was born in Sandown, N. H., and at an early age came with his parents to Vt., where he resided seventy-five years. He indulged hope in Christ when young, but never made a public profession. As a neighbor he was kind and friendly. Many will remember the kind hospitalities they have received at his home. In his death, a companion, one son, and one sister deeply feel their loss.

M. C. HENDERSON.

FREDRIC DORMAN died at Lynn, St. Clair Co., Mich., Feb. 11, in his 56th year. Bro. D. professed faith in Christ about seven years ago, was baptized, and united with the F. B. church, and remained a faithful member until his death. He bore his sickness with Christian patience and met the grim monster death with a strong trust in his Saviour. He leaves a wife and four children to mourn their loss.

E. J. DOYLE.

SISTER MARYETTE, consort of Bro. M. C. Walters, of Clay Mills, Jones Co., Iowa, suddenly died of heart failure, Feb. 1, 1880, at the age of twenty years, and united with C. Baptists. In 1843, she and Bro. W. were married and shortly after united with the C. Baptists in King's, Herkimer Co., N. Y. Bro. W. was a member. In 1849, they removed to Chagrin Falls, O., and there united with the F. B. Church. Thence in 1852, they removed to their residence from which she went to her glorious home above. In 1858, a F. B. church of six members was organized there, including Bro. and Sister W. Sister Walters was one of the excellent of the earth; greatly beloved by all who knew her, and those who knew her loved her most. She was kind and affectionate, deeply devoted to the cause of Christ, and warmly sympathizing with suffering humanity, always seeking opportunities for well-doing. She will long be missed by family and friends, and the fragrance of her memory will long remain.

H. BLACKMAR.

MRS. BETSY MILLS, widow of Luke Mills, died in Corinna, Me., Feb. 3. The residence of Sister Mills was in the western part of this State, where she and her husband obtained a home in Christ forty-eight years ago, and united with the F. B. church. Forty-five years ago they moved into this town and united with the F. B. church here. Her husband died twenty-four years ago. She was the mother of a large and respectable family, one of whom, Rev. Charles Mills, of Hillsdale, is well known to the friends of the *Morning Star*. Sister Mills would have been ninety-eight years old the 8th day of March, 1880.

COM.

MRS. ELIZABETH R., widow of the late Thomas Yeoman, died in Lowell, Mass., Feb. 9th, at the residence of her son-in-law, No. 16, Ash Street, aged 55 years. Mrs. Y. was a native of England, and came to this country nearly fifty years ago, and has made Lowell her residence most of the time since. She leaves four children, viz.: Mrs. Gideon Leavitt, of Melbourne, Canada; P. Q.; Mrs. J. B. Currier and Mr. Robert T. Yeoman of Lowell, Mass., and Rev. W. H. Yeoman of Richmond, Maine. A mother in Israel has fallen.

COM.

Mrs. REBEKAH HAYDEN, "Mother" of the well-known residence of her son, Warren Hayden, in Corinna, Me., Jan. 17, aged 92 years. Seventy years ago she gave her heart to the Saviour, being then 22 years of age; was baptized by Rev. Samuel H. Hatch, and united with the F. B. church in Madison. A few years after her marriage, she with her husband, Mr. Enoch Hayden, moved into the town of Corinna, then a vast wilderness, and consequently, had to endure the many privations and hardships that arise in the life of a pioneer. But with a strong constitution, she was enabled to bear them all. At the age of 47 she was called to part with her husband, thus leaving her to battle with the cares of life alone. She reared up a family of eleven children, all of whom survive her but one. She was an affectionate and dearly beloved mother, a consistent and devoted Christian, ever ready to contribute her means for the support of the gospel. While residing on shore, on being asked if she feared death, "Oh, no," said she, "I am all ready to go." Sadly do we miss our aged mother; yet with the blessed assurance that she has gained a home in heaven, we feel to bow in submission, and say, "Oh, Lord thy will be done!"

MARY A. LUTKIN.

MRS. CAROLINE E. COFFIN, daughter of Mr. and Mrs. John Foss, and late widow of Mr. Benjamin Brooks, died in Stratham, N. H., Jan. 24, of dropsy of the heart. She was born in Barrington, N. H., April 13, 1804, became a Christian at the age of fourteen, was baptized soon after, and united with a F. Baptist church in Stratham. Her Christian life was a very earnest one, and her superior gifts in prayer and exhortation were early and faithfully devoted to the Master's service. In the early days of the F. W. Baptist denomination, when few of its churches had pastors, the Quarterly and Yearly Meetings were rare spiritual feasts, and drew large assemblies. The subject of this notice was an almost constant attendant on all such gatherings as came within her reach, and she was there as a worker for God. A power attended her utterances that thrilled the hearts of the hearers, and they pondered on the words she spoke. As a companion of her early life was devoted to teaching. April 3, 1839, she was married to Elder Stephen Coffin, of Wolfboro', whom she greatly aided in his labors till the year 1867, when his death severed the relation. In 1872, she married Mr. Benjamin Brooks, and in June, 1877, was a second time left a widow. Her health had become much impaired and continued to decline till death closed the scene. She was a devoted wife, a loving mother, and a true Christian. She leaves a mother 98 years of age, two brothers and a sister. She was a patron of our denominational enterprises and a life member of the Bates College, the New Hampshire and the India Bible Society. For a number of years, she had been a member of the Washington St. church, and in the year 1855, under the labors of Elder John Hill, by whom he was baptized and became a member of the old F. B. church there, holding a worthy place in it till its destruction in '43. Through that excitement he severed not from the old faith but loved the cause to the last and died in its consolations.

SISTER ELIZA E., widow of the late Nathan Smith, of New Hampton, N. H., died in Lebanon, Cal., aged 75 years, Sept. 6, 1879. Less than a year previous, she left her place of residence on account of the death of her daughter, Mrs. E. B. Cummings, and went to live with her only remaining daughter, Mrs. L. B. Drew. Not long resting here in the bosom of her new home, chronic difficulties bore her to meet and at rest with loved ones gone before to the Heavenly Eldorado. Sister S. was a good Christian woman, sympathetic in feeling and good. Long and able fight the Christian hope shone in her heart and life. She was a member of the F. B. church at Ashland, N. H.

E. EUSKINE.

HENRY NICKERSON died in Tanworth, Feb. 2, in his 85th year. This venerable man had been for many years connected with the church in T., and throughout his entire pilgrimage, adorned his profession with an honest and exemplary life. While not so active and zealous as many he was steadfast and true. His house was a home for the servants of God, a tent where the weary pilgrims

could find refreshment and rest. He leaves a widow to mourn with whom he had lived more than 62 years, and two sons, a daughter, and many relatives. Gradually the chords of life gave way, the lamp burned low, and lower till life went out, and he entered into his eternal home.

MRS. PAMELIA N. MOODY died near Agency City, Iowa, Nov. 5, 1879. Mrs. M. was born in Topham, Vt., in 1838, was married to Mr. Levi Moody, Aug. 24, 1856, by Rev. Mr. Dickey. She experienced religion at the age of 22 years. Not being near any church of her own choice, she did not connect herself with any church until 1878, when she with two of her children united with the F. B. church of Agency City. Mr. Moody died in Aug. 1878, leaving Mrs. M. to care for a family of seven children, the eldest seventeen, the youngest three years old. This she did with commendable economy, and as a Christian mother. Her death is a sad loss to these orphan children. The church misses her faithful labors, and the community a worthy member of the Society. The children are living together on the farm, and caring for themselves with an interest and knowledge beyond their years. They have the entire sympathy of the community. May God care for and shield them.

E. TIBBETTS.

LUCY M. AUGER died at Crystal Lake, Fla., Sept. 18, 1879, aged 55 years, daughter of the late Dea G. Manger, of Haverhill, Mass. (Wife of Rev. O. D. Auger, of Crystal Lake). Also at the same place died Sept. 15, 1879, EUDORA M. AUGER aged 24 years, and Dec. 27, A. MARION AUGER aged 22 years, daughter of O. D. and Lucy M. Auger. Sad indeed are the visitations of God's providence when they take from us those we love. But when stroke is added to stroke and blow return upon blow, the heart cries out in its bitterness, "My sorrow is greater than I can bear! So to our brother and to the remainder of his family, sorrow and loneliness fill their hearts and it becomes hard and seems unnatural to say 'Thy will be done.' But grace gives the victory that the comforter is weakened can not grasp. May the good Shepherd care for them, and lifting them from their depths of sorrow make his 'grace sufficient for their day.' Let prayer be offered in the behalf of the little ones who have been bereaved of their father and labor have been concentrated since coming to this State, has suffered a great loss. A mother in Israel and two sisters, ornaments to any society or people, taken away at a time when we are yet few and not strong, but comes a sad affliction to all and sinks our hearts in sorrow. The loss comes heavy upon us, both socially and religiously. The folly of earth seeking and earth building is clearly manifested. We must depend on God for heaven. The more precious our friends, the deeper the anguish of separation. May we live for a gathering that can not be broken up by Time's titling winds or angry waves.

M. WOODWORTH.

DEA A. W. WHITEHOUSE died in Middleton, Feb. 12, of kidney disease, aged 64 years and 3 months. Dea Whitehouse was a member of the church in 1841, and united with the F. B. church in M., then under the pastorate of Rev. Mr. Cooley. Living an earnest and conscientious Christian life, a very few years after he was chosen deacon of the church, and in which office he was always accepted by his brethren and for the advancement of the church. He was ever ready to visit those in affliction and his kind words of admonition, his cheerful counsel, and his unceasing devotion to the wants and needs of suffering humanity made him a welcome visitor to the sick and dying. A Christian, devoted to the honor of his Lord and Master, he was no less a patriot soldier, serving in two N. H. Regts. during the late war. He was also honored by the citizens of Middleton in being elected to many offices of trust. A kind husband and loving father has departed, leaving a widow and six children to mourn their loss.

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