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The Morning Star.

VOL. LV.

THE MORNING STAR, DOVER, N. H., JUNE 30, 1880.

NO. 26

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

Free Will Baptist Printing Establishment,

Rev. I. D. STEWART, Publisher.

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

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The Morning Star.

WEDNESDAY, JUNE 30, 1880.

THE HOUR OF PRAYER.

There is an awful quiet in the air,
And the sad earth, with moist, imploring eye,
Looks wide and wakeful at the pondering sky,
Like Patient slow subsiding to despair.
But see, the blue smoke as a voiceless prayer,
Sole witness of a secret sacrifice,
Unfolds its tardy wreaths, and multiplies
Its soft, chameleonic breakings in the rare
Capacious ether—so it fades away,
And naught is seen beneath the pendant blue,
The undistinguishable waste of day.
So have I dreamed! oh, may the dream be true!
That praying souls are purged from mortal hue,
And grow as pure as He to whom they pray.
—Harley Coleridge.

NEW HAMPTON ANNIVERSARY.

The recent gala week at New Hampton was in every way a success. Many old and new friends of the Institution were present at the various exercises of the school, which were uniformly interesting. The examination exercises throughout were very satisfactory. The recitations were generally conducted by topics which were drawn at the time, showing plainly that there could have been no previous assignment of parts.

Where all was excellent it may not be out of place to mention the class in Botany which was large, and gave abundant evidence of having been most efficiently taught. The lecture by James Parton on Wednesday evening was full of suggestion to the student about to go into the "big world" for himself. It is possible that it did not contain sufficient encouragement for young people to make the most of their opportunities for self-culture, even though they might not thus secure success in a worldly point of view.

A well-stored mind, a refined character and a clear judgment, made so by habits of thought and study, will bring their own exceeding great reward, though the lot of those who possess them may be lowly. Better be the rich poor man, than the poor rich man, unable to appreciate the world of opportunities for culture and refined enjoyment, that his wealth might bring him.

The dinner given by the Social Fraternity, and served in the Commercial Hall, was very fine. About three hundred persons sat at the tables. After it was over, came exercise in the shaded grounds in front of the Institution buildings. They consisted of music, speeches and the ceremony of planting the class-tree. Mr. Parton made some very happy impromptu remarks upon the occasion.

He congratulated the young men of the school on their temperate habits, which gave them so great an advantage over the students in the schools of England and Germany whose brains were so apt to be clouded by spirituous liquors that they could neither think nor reason clearly. He told them they could be quite as good scholars as those of the famous schools of the Old World, and with their better habits, they were sure to be better men.

The day closed with the usual festivities in the hall, where
"Soft eyes looked love to eyes which spake again,
And all went merry as a marriage bell."

PERTINENT QUESTIONS.

The Christian Intelligencer (Reformed) represents a church of unusual wealth in proportion to numbers. It sometimes sharpens its quill and pursues certain of the brethren in this energetic style:—

"Perhaps certain persons in the churches, whose names are on the roll of members and who appear at the communion table, are Christians. Let us hope that they are; that, beneath all the rubbish of worldliness, with which they have filled their hearts, there is still a true, although very weak, faith in Jesus Christ and a love in God. But they are strange creatures, amazingly inconsistent. On Sunday morning they have at the breakfast table a daily secular newspaper. As they sip their coffee they read and talk about stocks and bonds, politics, amusements, concerts, theatres, lectures, the last news from the British elections, society news, and every thing that pertains to the make up of an ordinary daily journal. The reading is continued between breakfast and church time. After church the family is summoned to the most elaborate dinner of the week. Then comes a doze, and a little more secular newspaper. The mind is occupied with the ordinary everyday pursuits of life, and is not calmed, rested, refreshed, strengthened, purified, and made glad by a quiet communion with God through his truth. At

the fashionable hour the carriage is ordered and a drive in the park is enjoyed. If it is in the season a trip to Coney Island takes the place of the drive. Sabbath evening is given up to a musical display at home or at the house of a friend. It consists professedly of sacred music, and is sacred in the same degree as the listeners are religious. There may be, usually are, one or two Moody and Sank-e hymns, and perhaps one or two familiar hymns and tunes for the sake of appearances, but the music of the evening is technical, classical, and presented to show off the attainments or the voice of somebody. They do this on Sunday evenings in Europe, you know, and it is quite the thing. Monday morning dawns on a family unrested, as jaded as ever with worldliness, blaze, hungry for something exciting, and absolutely without the freshness, the vigor and the composure of those who honor the Lord's day and keep it holy. Monday evening this jaded, worldly Christian group go to the theater. Tuesday evening they are to be seen in the best seats at the opera. On Wednesday evening they entertain the club, which indulges once a week in a card party. Thursday evening is enlivened with a dance at home or in the house of an acquaintance. And so this strange and feverish life goes on. Are these people Christians? If they are, who are worldlings distinctively? What self denial, what crucifixion of the body, what pressing on to the crown of life and glory, what fellowship with God, what hungering and thirsting after righteousness, what wrestling with principalities and powers, and the god of this world, is there in the lives of such professors? Ought not the church to warn, rebuke, and exhort them? Although they may be rich, although they put gifts in the place of service, although they enjoy social distinction, is the church strengthened or commended by their membership?"

NARROW ESCAPES IN BATTLE.

Many computations have been made of the number of bullets fired in battle for every man killed. The following stories, collected by the Detroit Free Press, show how near some of the stray bullets come to doing fatal work:

At the battle of Peach Orchard, when McClellan was making his change of base, a Michigan infantryman fell to the ground as if shot dead, and was left lying as the regiment changed position. The ball which hit him first struck the barrel of his gun, glanced, and knocked a button off his coat, tore the watch out of his vest pocket, and then struck the man just over the heart, and was stopped there by a song-book in his shirt pocket. He was unconscious for three-quarters of an hour, and it was a full month before the black and blue spot disappeared.

At Pittsburg Landing a member of the Twelfth Michigan Infantry stooped down to give a wounded man a drink from his canteen. While in the act a bullet aimed at his breast struck the canteen, turned aside, passed through the body of a man and buried itself in the leg of a horse. The canteen was split open, and dropped to the ground in halves.

At the second battle of Bull Run, as a New York infantryman was passing his plug of tobacco to a comrade, a bullet struck the plug, glanced off, and buried itself in a knapsack. The tobacco was rolled up like a ball of shavings and carried a hundred feet away. Directly in line of the ball was the head of a lieutenant, and had not the bullet been deflected he would certainly have received it. As it was, he had both eyes filled with tobacco dust, and had to be led to the rear.

At Brandy Station one of Custer's troopers had his left stirrup strap cut away by a grape-shot, which passed between his leg and the horse, blistering his skin as if with a red-hot iron. He dismounted to ascertain the nature of his injury, and as he bent over a bullet knocked his hat off and killed his horse. In the same fight was a trooper who had suffered several days with the toothache. In a hand-to-hand fight he received a pistol-ball in the right cheek. It knocked out his aching double tooth and passed out of the left-hand corner of his mouth, taking part of an upper tooth along. The joy of being rid of the toothache was so great that the trooper could not be made to go to the rear to have his wound dressed.

An object, no matter how trifling, will turn a bullet from its true course. This was shown one day at the remount camp in Pleasant Valley. They had a "bull pen" there, in which about five hundred bounty-jumpers and other hard cases were under guard. Once in a while one of these men would make a break for liberty. Every sentinel in position would open fire, and it did not matter in the least if the man ran toward the crowded camp. On this occasion a prisoner made for the camp, and as many as six shots were fired at him without effect. One of the bullets entered the tent of a captain in the Twelfth Pennsylvania Cavalry. He was lying down and the course of the bullet would have buried it in his chest. Fortunately for him the candle by which he was reading sat on a stand between

him and where the bullet entered. This was struck and cut squarely in two, and the lighted end dropped to the floor without being snuffed out. The ball was deflected, and buried itself in the pillow under the officer's head, passed out of that and through his tent, entered one behind it, passed between two men, and brought up against a camp-kettle.

THE COUNTRY WEEK FOR 1880.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Since its inauguration in 1875, the "Country Week," under the auspices of the Boston Young Men's Christian Union, has sent into the country, for vacations of a week or longer periods, over thirty-seven hundred children.

The work has steadily grown from one hundred and sixty in 1875, till last year thirteen hundred and twenty shared its benefits.

The children are carefully selected from among those who would not otherwise have an opportunity of enjoying the pleasure which a short visit to the country adds to the life of every child.

The best results have attended those instances where children have been received into families as guests, and have thus been brought more directly under the refining influences of homelike unlike their own. Many instances could be given of the good done the children by such visits, and many times have homes opened of their own accord for lengthened and return visits.

Agents of the "Country Week" have met with a cordial response to their efforts to secure such invitations in the places that they have been able to visit, and many invitations for the children have already been received. As it would be impossible to visit every town, the committee in charge would ask those who read this article, who feel willing to aid in the good work by receiving into their homes one or more of these little ones for ten days during July and August, to send their names and the number and ages of children preferred to the Secretary, Miss H. G. Putnam, 18 Boylston Street, Boston, who will cheerfully furnish any further information desired. Children will be sent and returned free of expense.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

OUR SCHOOLS.

We are now in the midst of the season of Anniversaries and Commencements. The reports of these exercises have already begun to appear in our columns, and if our readers will give some attention to them they will find much that is suggestive and encouraging. It is evident that our work at Harper's Ferry has but just begun. It is still in the infancy of its usefulness. Probably no money invested by us in benevolent work has brought larger returns, or returns more satisfactory to the donors than that put into Storer college. We do most earnestly wish that friends would soon come forward and double its capacity and power. It would then be no more than fairly able to do the work opening before it.

We sometimes smile at the ambition of those who seek to help the cause of Christian education by founding schools which, as it seems, can never exert more than a local influence or meet more than a local want, and call them colleges; but some of these are evidently doing a good work in spite of the burden of their name, and may, by-and-by, come to such a fullness of stature as will justify the name. Let us not despise the day of small things.

We are glad to notice the statement in the report from one of our excellent preparatory schools, that several of its young graduates have the ministry in view. Let us hope that others will before they complete the college course they mean to take, be called of God to this work. The demand for well trained men in the ministry is steadily increasing, and these young men need have no fear of not being needed, provided only, it is God who calls them to the work.

We rejoice in the evidences of increased power in our schools, as shown in the enlarged libraries, improved buildings and apparatus, and in the larger patronage enjoyed. Let us give these institutions a generous support during the coming year, and do all we can to increase their efficiency.

ITEMS FOR THOUGHT.

It is evident from the historical sketch of the Massachusetts Q. M. given in the last "Star," that in our church building enterprises, as in many other human undertakings, it has sometimes happened that mistakes have been made. Wise men have often learned as much from their mistakes and failures as from any other source, and it behooves us to study carefully the causes of the failures already experienced, that we may avoid like misfortunes in the future.

If we could only distribute our ministerial force so that there should be no surplus in one section and no destitution in another it would be a great advantage, but, under our polity it seems at present a difficult thing to accomplish. If only a few able-bodied and able-minded men filled with the Holy Ghost could lend a helping hand in the Ontario Association

and a few more go to the sparsely occupied fields of the West they could find ample opportunity to do a much needed work, and in many cases they could easily be spared from where they now are.

It is certainly gratifying to see that many of our Western churches and Yearly Meetings are deeply interested in and are doing much for the Foreign Mission work. We can not believe that their own local work will suffer because of their gifts to the far away fields of India. "There is that scattereth and getteth increase," and "he that watereth shall himself be watered."

PROGRESS OF THE FOREIGN WORK.

The "Missionary Review" makes a specialty of reporting the number of baptisms by foreign missionaries. Of course nothing like a complete list is attainable, but it is worthy of note that in the last number about 2500 are mentioned, most of which have taken place since the beginning of the present year.

From all directions we hear of steady gains in the number of converts and in the steadfastness of the native Christians, so that the work goes hopefully on. When we think of the vast mass of heathenism to be converted, all that has been gained is really but a fringe around the border, but methods are improving and results are held more securely. By-and-by the arm of the Lord will be outstretched and a "nation will be born in a day." It is our privilege to help in this work as we may be able, and God will not fail to add his blessing.

Our Interests in Pennsylvania.

Our First church in the city of Harrisburg, Pa., has abundant reason to rejoice greatly over the payment of its old church debt of three thousand dollars. First of all, we praise God, for enabling us to see this burdensome debt of over ten years' standing wiped out at all, especially on this centennial year of our beloved denomination. Then we wish to express our hearty thanks in this public manner to both the Parent Home Mission Society and the Central Association for helping this church accomplish what it has planned and attempted, but failed to do until this present time. But for this aid from both these Societies, it is doubtful whether this old debt would ever have been removed. In the name of this church, I wish to render thanks again and again to all who heard our plea and came to our assistance. Doubtless all the brotherhood rejoice in our success, which came none too soon.

We hope to be better able to do something worthy of ourselves and the cause we love, beyond our own limits, in time to come. Henceforth, this church ought to hold a new lease of life, and take advance steps after having cut this old mill-stone from about its neck. Of course, there is plenty of work, and much of it hard work, too, required, to bring this church up to the place it ought to occupy as representative of Free Baptists in this part of the country. The church building very much needs repairing, both inside and without; besides the spiritual work, which is too often neglected. But I hope that these, as well as all other improvements, looking to both the spiritual and temporal interests of our cause here, will come in due time, whoever may be the future pastors to go in and out before this flock. Free Baptists might have, ought to have, must have, a strong, healthy, aggressive, sound church in this part of Pa. With wise management and a liberal support of a worthy pastor here, our cause will see better times. Any person who understands this population, that it is mostly Peo-Baptists, will not be surprised that our faith wins its way so slowly in these parts. And yet I doubt not, that if we only had one strong representative Free Baptist church in this city or in Philadelphia, it would serve as a rallying point, about which would soon gather quite a number of other churches, which would seek to walk with us. Already there are quite a number of places looking to this church, weak as it is, for encouragement to plant our faith among them. But, while we have been barely existing ourselves, here, we were illy fitted to reach out the helping hand of sympathy needed to start churches in other places. It is my firm conviction, that if the Home Mission Society only would or could put a strong man in this part of Pennsylvania, to look after new interests and help them, giving all his time to church extension, we might soon raise up a large number of promising churches in important centers. That we have so few churches in this part of the country, along these great railroad arteries, where flow so much of the wealth and population of the world, is not to our praise.

This State is really missionary ground, which greatly needs Free Baptist churches, and which would doubtless yield rich returns for all the attention and labor bestowed upon its cultivation, if only wisdom were used in starting churches in proper places, and with fit materials. Many churches are embarrassed all their days because they were never started right,—too much "wood, hay and stubble" being used in their construction,—perishable elements! Why may we not have some godly man, with wisdom to plant and to build new interests,—some man full of faith and of the Holy Ghost, and withal thoroughly loyal to our beloved denomination,—sent by the Home Mission Society into this State, during this centennial year, to extend our lines and to plant our banners on new ground?

A strong, aggressive policy is the duty of this hour! It is slow suicide merely to seek to hold our own. There are no times for creeping or hesitating plans or actions. Let us all lift high our standard of faith, and untiringly advance, with something of the enthusiasm of the fathers, with the hopefulness that is born of the conviction that we have a grand unfilled mission still before us,—so that from Kansas to Maine shall ring the battle-cry of "church extension!" This is the "watch-word" by which we are to conquer, if victory is still awaiting us. This hundredth year of our history ought to bring our Home Mission work into its only legitimate place,—at the very front of our columns. There is no broad view of our work, as a Christian people, that

will push this mother of missions into any secondary place. Not for years, if ever, has it occupied the first place in our plans and labors. We should not be a people of one idea. We can not afford to be narrow in our policy, or exclusive in our sympathies. All our interests are one. Yet there is a relation existing in the nature of things, between the different parts of our benevolent work, that must be recognized in all healthy thought. Cicero's motto in political action was "to follow God." In our Christian work we find room for the same motto. There is an ordained order, which you can not flippantly toss out of the way, with impunity, by a stroke of the pen, nor overcome by majorities. Some things lie at the foundation. It is well to recognize this fact in denominational building. All things are not to be settled by personal sympathies. The branches and leaves of the oak-tree may be just as important as the roots and trunk; but who would thereby reason that it is less important to care for the latter than for the former. Yea, who does not see that the outward branches can not prosper long, except the deep roots are filled with healthy forces? For a while the boughs might flash out in the beauty and promise of fruitfulness, even with blight at the roots, and decay at the heart. But such prosperity is only for the present; it can not last; its very usefulness cuts short its life. Our Zion is a tree of slow growth. Would that, like many trees of the woods, its very slowness of growth may prophesy its endurance. May God give us wisdom so to care for the roots of our denominational tree, that it may long stand to bear rich fruits on its extending branches, and to scatter its "leaves for the healing of the nations." But it is to be hoped that the garnered wisdom of our first hundred years, soon to voice itself in General Conference, by all our delegates, will not for one hour forget, as it plans for our new century of denominational life, that the trunk bears the boughs, and not the boughs the trunk.

It is refreshing to take a backward glance towards the times of our Randall, and look at the little acorn, which he planted in New Durham soil,—sprouting, growing, spreading, until, under the shade of its goodly boughs, the tribes of our Israel gather, during this blessed centennial year, to sing, with somewhat of the old-time enthusiasm:—"Hitherto hath the Lord helped us." While our growth has not been as great as could have been wished, and while we are not wholly free from disappointments over past failures, yet we have witnessed not a few glorious victories especially in the realm of the great moral questions, where our Zion led the host, and we have a right still to sing with the inspiration of hope and with the courage of faith grown stronger from past experiences:—"The Lord hath done great things for us; whereof we are glad." "Through God we shall do valiantly; for he it is that shall tread down our enemies."—T. H. DRAKE.

Denominational.

Hillsdale College Commencement.

The twenty-fifth Commencement of this institution occurred this week. The five Literary Societies have had their reunions, which were exceedingly interesting; and the Alumni have had the most enjoyable reunion that they have ever held. The presence of ex-Pres. Fairfield, a large number of the former professors and teachers and scores of the Alumni made these occasions such as can never be forgotten.

The Board of Trustees met on the fourteenth and continued in session till the sixteenth, doing a large amount of business in the most harmonious manner. The discontinuance of Prof. J. H. Butler as Professor in Latin and the resignation of Prof. Mauck, Professor in Greek, both of whom had rendered invaluable service for several years, was a painful loss to the faculty and the college. The election of Prof. Dodge, of Berea college, Ky., to the chair of the Greek language, with his many eminent qualities in part made up the great loss.

The annual Report of Treasurer Mills was cheering indeed. The report showed that the income of the college during the last year exceeded the current expenses more than \$1200. The condition of all invested funds was also better than a year ago. The Endowment Fund had been increased by donations and notes about \$10,000. Several wills had also been made in favor of the college, increasing the former bequests to some \$20,000.

Large additions have been made to the Museum.

The friends of the institution were also greatly cheered by assurances of large donations to the Building Fund, the Endowment and the Museum from the Alumni. Indeed the comparative freedom from debt, the increase of the Endowment, the increase of the patronage and attendance, the faithful work of instruction together with the warm attachment of the Alumni are all bringing forth their fruit, and all are rejoicing in the prospects of the college.

The Commencement exercises were unusually interesting. An audience of nearly two thousand people assembled at the college church at 9 o'clock to-day and listened with unusual and unabated interest till nearly 2 o'clock to the exercises of the graduating class of 20, enlivened with choice music, after which a Commencement dinner was served at the college. About 350 persons sat down at the dinner—which by the way was a new feature at Hillsdale—after which speeches were made by Chancellor Fairfield, Judge Pratt, Prof. Churchill, of Oberlin, Prof. McLouth, of the Michigan State Normal School, and many others. The day closed with the singing of "The Sweet By and By," and all retired declar-

ing it the happiest and best Commencement ever known at Hillsdale.

CONTRIBUTOR.

Hillsdale, Mich., June 17.

Another correspondent, writing of this Commencement, says:

"Sabbath afternoon the Baccalaureate sermon was delivered by Pres. Durgin; one of his best, well timed, replete with sound suggestion and counsel, clearly and forcibly impressed. We trust it will be published. In the evening four members of the Theological department, all graduates from the college, were set apart to the work of the gospel ministry. Prof. Dunn preached the sermon in his usual forcible and successful manner, emphasizing some vital truths that are too much neglected. The four or five hundred graduates of Hillsdale college, numbers of them already distinguished, scattered over all the land, and in other lands, are doing a great and noble work for her credit, and the blessing of the world.

"Never did Hillsdale college stand better than to-day. All its departments are well represented and prosperous, though all needing improvement. It has already done a great work for our churches at the West, and for science, literature, and religion generally. It has a high claim to their regard, to that of our whole denomination, the country and mankind. Let it be remembered, especially in the offerings of this centennial year, that its worthy mission so well inaugurated may be prospered and fulfilled to the satisfaction of its friends, and the progress of truth and righteousness.—J. J. B."

Fares to General Conference.

Reduced fares to Conference, so far as arrangements are now complete, are as follows, for the round trip:

| From Chicago, Ill. | |
|---|---------|
| " Hillsdale, Mich., | \$22.00 |
| " Detroit & Monroe Junction, | 30.00 |
| " Buffalo, N. Y., | 18.00 |
| " Providence, R. I. via Worcester, | 5.00 |
| " Boston, Mass., via Lowell, | 4.00 |
| " Lowell & Lawrence, Mass., via Man., | 3.35 |
| " St. Johnsbury, Vt., Lyndonville, &c., fare one way. | |

The route from the West is via Detroit, Canada, Buffalo, N. Y. Central, Hoosac Tunnel, Boston, Lowell & Concord.

In Boston, go to the Lowell Depot. Trains leave at 7 and 8 A. M., 12 M. and 7 P. M.

Letters sent to persons at the Conference should be addressed to Weirs Bridge.

Under this head, Rev. Geo. H. Ball sends the following notice:

I will purchase tickets to General Conference from Buffalo and return, for any persons east of Buffalo, on receipt of \$18. Ticket will be on sale at the New York Central tickets office, to Weirs and return for \$18.

It would be well to leave Buffalo at 8.50, P. M., Monday, July 19, and reach Weirs Tuesday night.

If those who desire to start on the 19th will notify me I will arrange to have the whole company go in one car.

Those desiring a sleeper, on notifying me, will get their berth at reduced rate, probably at one half.

The Lake Shore & Michigan Southern R. R. will sell tickets at half rates to Buffalo and return, from any station on their road.

All tickets will be good until the 1st of September, but the return ticket must be endorsed by the ticket agent at Weirs station, where the Conference is to be held.

Geo. H. BALL.

456 Niagara St., Buffalo, N. Y.

Stereoscopic Views of Places of Interest at New Durham, N. H.

This being the centennial anniversary of the denomination and knowing that many interested in its early history would be glad to visit the ground and vicinity where the first church was organized, but that a large part of this number will be deprived of this privilege, we have as a church on New Durham Ridge decided to provide for this class something as near the actual thing as possible, in the shape of stereoscopic views, of several of the most interesting points in the vicinity and have already employed a skillful artist to perform the work. Five different views have been taken. One of the monument at the grave of Eld. Randall, one each of the parsonage and church on the Ridge, also one of the interior of the room where the first Free Will Baptist church was organized, the room having been but little changed except by age and use since that time. Also one of the exterior of the house containing this room. The profits on the sale of the views, if any, are to be used to liquidate the debt on the parsonage incurred last year in repairs. Pastors of our churches are invited to act as agents to sell in their own parishes. We would be grateful if they will thus aid us, and confer a favor on their friends by providing at so reasonable a cost, beautifully executed views of such places of historical interest to every F. Baptist. The price of single views will be twenty-five cents each, or the five for one dollar. These views may be had at the session of the General Conference in any quantities. All orders by mail will be promptly filled and satisfaction as to workmanship guaranteed.

Address Rev. G. S. Neal, New Durham, N. H.

S. S. Department.

Sabbath-School Lesson.-- July 11.

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

(For Questions see Lesson Papers.)

THE FALL AND THE PROMISE.

DAILY READINGS.

M. The temptation of Christ. Matt. 4:1-11.
 T. Tempted without sin. Heb. 4:1-16.
 W. Way of escape. 1 Cor. 10:1-13.
 F. Sin and grace. Rom. 6:12-21.
 T. Extent of sin. Rom. 7:1-25.
 S. Christ makes alive. 1 Cor. 15:12-22.
 S. The fall and the promise. Gen. 3:1-15.

GOLDEN TEXT: "By one man sin entered into the world, and death by sin."—Rom. 5:12.

Notes and Hints.

"The serpent." Throughout the East the serpent was used as an emblem of the evil principle. Jews and early Christians often speak of Satan as a serpent. Here Satan appears in the serpent and speaks through it.

"More subtle." More cunning and wily.

"Beast of the field." Any animal.

"He said unto the woman." Satan spoke through the serpent. Some think this account of the serpent is to be taken literally throughout; Others think that, like the parables of the New Testament, and like the allegories of the old, it is a figurative representation of the process of temptation.

"Yea, hath God said?" "I heard thee," or, "is it true, then, that God hath said?" The implied thought is, that it ought not to be so.

"We may eat of the fruit," &c. God gives richly, fully, superabundantly to men. The earth is full of delights of which they may partake, and be happy. No good thing does he withhold.

"But of the fruit of the tree," &c. This tree is called "the tree of the knowledge of good and evil." The meaning is that it is a tree which would make known the difference between good and evil. The temptation to eat of it, resisted, would make known "good"; unresisted, "evil." Before the temptation Adam and Eve were innocent rather than positively good.

"Ye shall not eat of it." No good thing will God withhold from the good, that is, nothing which will be for their good. Good that would, if possessed by them, be evil is prohibited them. This prohibition was not designed to tempt them to do evil, but to do good.

"Neither shall ye touch it." In respect to dangerous things the temperance people have a good motto: "touch not; taste not; handle not."

"Lest ye die." To lose the favor of God, the consciousness of innocence, the state of obedience to God is often called death. This is to die in the soul. Physical is only a type of spiritual death. Rom. 8:6.

"Ye shall not surely die." The truth of God is often contradicted. It is our duty to distinguish between contradictions of his truth and disputes over the meaning of it. Here the denial is directly in the face of God's words.

"For God doth know." Satan charges God with a deliberate lie. Of Satan it was said by our Lord, "he was a liar from the beginning."

"As ye know good and evil." This should read "as God," not "as gods." The knowledge of good and evil which Satan promised was gained in part. Eve saw that she was free to choose good or evil, but she sold herself the willing slave of sin.

"That the tree was good for food." She did not need other food. She allied with Satan; she gave herself up to an inspection of evil, and, dazed by the sight, yielded to its fascination. Be warned, all ye who read these lines!

"Took of the fruit and did eat." Yielded, chose, took the fruit, ate it, lost innocence, lost Eden, lost God, died, "brought death into the world with all our woe."

"Heard the voice of the Lord God." Not now with delight, but with dismay. So sin makes our God our enemy. "In the cool of the day." At evening. "Hid themselves." Vain but natural attempt. All sinners now do the same, with like result.

"Where art thou?" God calls after us. All asks this question of every one of us. Spiritually considered, where is the sinner?

"I was afraid." The fear of God arises from sin alone. It is an unnatural, but universal feeling with fallen men.

"Hast thou eaten?" "So God will bring us to an account. How can we reply? Have we eaten? Have we sinned?"

"She gave me of the tree and I did eat." So it is ever true with us. We have an excuse for sin, a pitiable excuse that God will not receive.

"The serpent beguiled me, and I did eat." But this is not an excuse. It is history, not a justification. Temptation does not excuse the sinner.

"Cursed above all cattle." The serpent, as geology shows, has not changed its form since the creation of man. This indicates that we are to read this curse as meaning "thou art a serpent, and a serpent shalt thou be, a hateful, repulsive thing to the intelligent race of the earth." This curse is symbolical of that pronounced on Satan.

"It shall bruise thy head." Satan shall

harm the race, but Christ shall destroy Satan.

PRACTICAL LESSONS.

I. Contentment with the good that God gives us.

II. Danger in listening to tempters.

III. The good they promise is death in the end.

IV. Sin can not be undone.

V. Sin can never be excused.

VI. Christ redeems us from sin and death.

ON THE EFFECT OF THE FALL.

Nothing can really be plainer than that the narrative describes a most deplorable change in the condition of the first parents of mankind, a change from a state of holiness resulting from the presence of God and a life in dependence on his support, to a state of sin and shame following on disobedience to his will and a desire to become independent of him. It is the distinctest possible account of a sin and of its punishment. Moreover in all subsequent teaching of Scripture the whole human race is represented as sharing in the exile of Adam from his Maker, and hence in his sinfulness; for holiness and happiness are inseparable from the presence and the Spirit of God. It may be impossible fully to explain all the justice or the mercy of this dispensation. Yet we may reflect that man was created a reasonable, free-willing, responsible being. All this implies power to will as God wills, and power to will as God does not will. It implies too something like a condition of trial, a state of probation. If each man had been put on his trial separately, as Adam was, judging from experience as well as from the history of Adam, we may see the probability that a large number of Adam's descendants would have sinned as he sinned. The confusion so introduced into the world would have been at least as great as that which the single fall and the expulsion once for all of our first parents from Paradise have actually brought in. And the remedy would have been apparently less simple and more complicated. As the Scripture history represents it to us, and as the New Testament interprets that history, the Judge of all the earth punished the sin of Adam by depriving him of His presence and His Spirit (that "original righteousness" of the fathers and the schoolmen, see Bp. Bull, Vol. 11. Dis. v. and Aquinas, 'Summa,' ii. l. qu. 82 art. 4), and thus subjecting him to death. But though he thus "concluded all under sin," it was indeed, "that he might have mercy on all," Rom. 11. 32. The whole race of man condemned in Adam, receives in Adam also the promise of recovery for all. And in the Second Adam, that special Seed of the woman, the recovery of the whole race is effected, inasmuch that as in Adam all died, even so in Christ all shall be made alive. And thus in truth the mystery of sin can only be cleared up by the mystery of redemption; whilst both exhibit the justice of God brought out into its fullest relief only under the light of his love.—Speaker's Commentary.

THE DAYS BEFORE RAIKES.

The Sunday-school was not so much a creation as a growth. The school opened by Raikes in Gloucester, in 1780, represented an entire century of preparatory work. There were reformers before the Reformation. Ullman's book gives an insight into the lives of many of these unnamed men. Without them, Luther would have been impossible, and the ninety-five theses nailed up at Wittenberg would have been meaningless writing. In physical and spiritual discovery one now reaps the results of the sowings of many others. The school of Raikes lived, and the idea of Raikes took hold upon men's minds because the age was ripe for it.

Two centuries before this, a law of the Church of England required that children should be gathered for half an hour on Sunday for instruction in the catechism. Both Luther and Knox established something akin to Sunday-schools long before the day of Raikes. On a Saturday in March, in 1751, the following resolution was passed by the Hightstown Baptist church: "Concluded that all church members and others that find freedom to comply herewith, do endeavor to instruct their children in their catechisms in order to be catechized in the church every second Sabbath in the month from the second Sabbath in April to the second in October." It won only a handful of baptized believers, numbering about a score, who felt crowding on them a sense of responsibility for the training of their children in the Scriptures. It had in it the marrow of the modern Sunday-school—the church teaching the truths of God's Word.

What is the relation of Raikes to Sunday-schools? The answer is, Through him it obtained a standing and recognition; from his day, it has existed without a break, and has proved contagious. His name will forever stand forth among men as a great moral inventor. The Sunday-school and the missionary enterprise are the two great spiritual discoveries of the past century. It is not ours to detract from the fame of Robert Raikes, but to show that the drift of the churches have been for ages toward the Sunday-school. Raikes put himself at the head of this idea that has gone out to make conquest for the church and for Christ.—O. P. E., in Nat. Baptist.

A string of opinions no more constitutes faith than a string of beads constitutes holiness.—J. Wesley.

Communications.

SUMMER RELIGION.

REV. J. J. HALL.

It is a matter of surprise that at many church-going people can leave behind them their profession when they go to the Beach or the Mountains, as if religion were something to assume and lay aside at pleasure and adapted only for city life, or to be manifested only before acquaintances and friends. It is indeed astonishing to what lengths of questionable conduct persons will go to at our summer resorts. We have known of ministers at such places leading in the most grotesque performances, amusements of which the only thing which can be said in their favor is that they are laughable. Now, we do not say that a preacher should carry about with him a certain parsonic air, as much as to say to all who come near him, "I'm a minister." But we do affirm that preachers of the gospel of Christ should refrain from making fools or clowns of themselves anywhere. The obligations of the Master are upon us as much in one place as in another, and we should not want to act as if they were not. We enter no protest against innocent amusement, and have too much of youthful vigor ourselves to live the recluse. There are sports enough which are inviting, and do not run counter to either one's manliness or spiritual prosperity. Such should be in more favor. There is no need why a person should be less a disciple of Jesus on a vacation than in the church or the Sabbath-school, and what one would condemn to himself at home cannot be commendable away. Are you sure that you have nothing to do for Christ at the beach or the mountain? Are there no opportunities for usefulness at these places? The power of a true Christian life will be felt wherever exemplified, and burdened and sorrowful souls may be met at summer resorts. Quietly, but surely, let it be known where you stand, and be ready for a good word or work. Should openings for usefulness unto others not be apparent, there is surely the best opportunity, when we are away from the cares of business and the pressure of city life, to be often alone with God. What reviews we may take of the way we have been led, and how profitably we may at times spend an hour in self-examination. And then, the Bible should ever be our delight, and its perpetual pleasure unto us when away from home. Dr. Parker, of London, says that every summer he gets away to the mountains and in solitude reads his Bible through, and that such a course has been most helpful to him. In caring for the body and the mind let us not be negligent of the soul, and when going on our vacations let us take our religion, or better still, our Saviour, with us.

"Think on these things."

CALL TO THE MINISTRY.

BY REV. D. WATERMAN.

NO. IV.

In closing my last article, on this subject, I remarked, that, a call to the ministry was a call to all needful preparation for it. This is so evident, that it seems absurd, to call it in question. But there are some who seem to think, that all that is needed, is to be zealous, and feel impressed that "I must preach." If God calls a man to preach, he will give a message right from heaven. But God has promised no new revelation. He has given us the gospel, and when a man is called of God to preach the gospel, he is called to understand it, for he can not preach that he does not understand. When a father intends his son for a physician, a lawyer, or even a mechanic, he requires him to make the necessary preparation for his calling, and directs his studies to that end; if God calls him to the ministry, why is he not called to prepare for it, and why not direct his studies to that end. If a man goes out to learn the science of salvation, to be an ambassador for Christ, why not seek to know what the Bible teaches on that most important subject?

How can he know that but by study? Should he not be able to read and speak correctly? Does God teach men grammar and logic, and rhetoric by inspiration? Does he teach them even the first principles of any science, or history, without study? So far as the writer knows, he does it by human instrumentalities, or severe study. In these days of general information and education, no young man has a right to be ignorant, much less a right to attempt to teach others what he does not understand, and will not try to learn. God has in this Christian land placed the means of culture and education within the reach of all, and given us reasons, to be used in acquiring knowledge, and if we neglect the means of improvement, he will not supply the demand, by any interposition of his power. He sets no premium on ignorance, promises no special aid, to the neglecter of golden opportunities. It is truthfully said, God helps those who help themselves. Ministers should be in advance of their hearers, or how can they lead them.

I make bold to say, that as much (aesthetic) delight may emanate from the pulpit on an arrested audience beneath it, as ever emanated from the boards of a theatre, and with as total a disjunction of mind too, from the essence of the habit of religion. A religion of taste is a very different thing from a religion of conscience.—Thomas Chalmers.

THE GRAVE OF REV. HOSEA QUINBY.

BY REV. JOSEPH FULFORD.

Rev. H. Quinby died in Acton, Me., Oct. 11, 1874, aged 74 years. In 1868 and '69 he was living in Concord, N. H., where he served for a time by the appointment of the Governor and Council as chaplain of the State Prison. In that place his excellent wife died, and he purchased a lot for himself in the new cemetery.

Concord is an inland town on the right bank of the Merrimac River, and being elevated is beautiful for situation. It was settled in 1725, was incorporated a city in 1849, and in 1870 had over twelve thousand inhabitants. It is the Capital of the State.

On the morning of May 20, being in the city, a friend accompanied me on a drive two miles or more north of the compact part of the place on the Fisherville road. Perhaps a mile out we came to the new cemetery, which is on the left, and on being informed that is the resting place of Dr. Quinby, also of the wife of Rev. Silas Curtis, a drive in there was proposed. The cemetery is called "Blossom Hill."

We have visited several of the large city cemeteries in New England and were more interested, indeed delighted with this than any. It contains some fifty acres, variegated with hills, elevated plateaus, vales, a pond of water, clusters of trees, all of nature's arrangement, with some improvements of art as fine carriage roads, nice avenues, well arranged and fitted up lots, planted with beautiful flowers, as well as the erection of suitable monuments. One who rests there, rests as is said of Washington at Mount Vernon, amid the sublimities of nature.

My friend did not know the locality of Dr. Quinby's lot, but one work there told where we could find it. It is on perhaps the most elevated and beautiful plateau in the place, overlooking a large territory around, especially off to the east. Rev. S. Curtis is not far away in which is a monument, suitable, substantial, but appropriately modest.

On Dr. Quinby's lot no monumental stone of any sort marks his resting place nor that of his wife. It is trusted there will be before long. We could simply see where his remains slumber till the morning of the last day.

We lingered there a little space with feelings of intense interest. We knew him soon after his graduation at Waterville College when he became Principal of the first Free Baptist Institution at Parsonsfield, Me., opened in 1832. We knew him as an industrious worker in teaching, preaching and writing, living an irreproachable life, as a preacher never striving to be great but good. And as we drove away, felt, that in that place the birds will sing plaintively, perhaps lovingly, the rains will fall lightly and soft winds fan the resting place of loved and valued ones who have gone on before.

REV. ELISHA PURINTON.

Rev. Elisha Purinton was born in Bowdoin, Maine, Nov. 1, 1811. He married Miss Deborah Brown, Nov. 26, 1837, and settled in the town of his nativity, spending the years (save one) of his earthly life there. After repeated and painful sicknesses, occurring the last two years of his life, he died Feb. 3, 1880, aged 68 years.

Bro. Purinton was converted in his 27th year, baptized by Rev. Nathaniel Purinton and joined the Second Lisbon Free Baptist church. Soon a voice was heard by the inner man, saying, "Go preach." He did not long confer with flesh and blood but yielded obedience to the call of his Master. The next winter while teaching at West Bath, and laboring to save souls, he saw the desire of his heart in the conversion of sinners, the Lord putting the seal of his approbation on his ministry. He was licensed by the Bowdoin Q. M. when in his 31st year. About one year after he received ordination at the June session of the Bowdoin Q. M. held in a barn in Bowdoin, Rev. Daniel Jackson preaching the sermon. His ministry of some 40 years was confined to the Bowdoin Q. M. He preached some with the South Gardiner and Second Lisbon churches with a measure of success in each place.

His ministry with the West Gardiner church was greatly blessed. He baptized and received to the church a good number of converts. His longest pastorate was with the church in his own neighborhood—the First Bowdoin. Several good revivals were enjoyed by this church and many additions were made to it during his pastorate. He also preached with the East Bowdoin church at different times, about ten years in all, and was a member of it at his death. The Lord blessed his labors with this people and gave him souls as seals to his ministry. He declined an invitation to preach with the Hallowell church, preferring to secure this field of labor to a brother minister whom he desired to help. Bro. P. was wont to do such kind Christian acts and to esteem others better than himself.

The ministerial life of our brother was a success considering the circumstances. He taught school, wrought at the joiner's bench and on the farm. By so doing he largely supported his family, taking but little for his labors in the gospel. Thus he was enabled to serve the smaller churches, doing good service under God, for the small salary they were able or willing to give.

Bro. Purinton possessed—naturally, good qualities of mind and a strong physical constitution. He found time, amid the cares of life, for thought and reading. His preaching was rather methodical and quite instructive. He was sound and well established in Bible doctrine and Christian experience, and on all the moral, educational and political questions of his times.

He showed himself a true man and Christian in all the relations of life, enjoying the esteem and confidence of his brethren in the ministry and laity, and of his fellow citizens. In 1875 he represented his town in the State Legislature with credit to all parties. Most of all, as it should be, did his own family esteem him and confide in him. To them his memory is very sacred. In his sickness, down to the very evening of life, his mind was clear and serene, and his soul was peaceful. Two daughters preceded him, passing over the river in advance, one in her childhood and the other, a very interesting and promising young lady, in her 17th year. He leaves to mourn their loss the wife of his youth and fifty years, who has been a faithful consort and a true helpmeet, three daughters and their families, and other near relatives. At the funeral of this servant of God there was a large gathering of people, six brother ministers leaving their charges on the Sabbath to be present and to perform the last offices of respect and Christian affection, each taking part in the services.

All that is mortal of our dear brother lies in the graveyard on the farm near his late residence and the present residence of his family consisting of our widowed sister, son-in-law and wife.

G. W. GOULD.

MISPLACED POLITENESS.

There is no question as to the value of politeness and courtesy. It is the packing by means of which much of the frail crockery of this world is saved from utter demolition. But there are other things in the world that are quite as important as politeness and smoothness of speech. Politeness is exceedingly agreeable in a lap-dog; but if we set a watch-dog to guard our lives and our treasures, we do not insist on politeness as an indispensable qualification. In fact we rather prize the surly growler who makes friends with nobody, warns off strangers, showing his teeth viciously in answer to all their blandishments, and attends strictly to the business in hand, and delivers up his trust uninjured at the end.

The politeness and smoothness which some mistake for goodness and piety, is very often misplaced. It is joined with craft and trickery, with selfishness and self-righteousness; and there are persons in whose ears a smooth lie sounds much more sweetly than a rough and honest truth. In the most gracious manner possible they misrepresent, deceive, and delude those who confide in them, who are astonished that such good men could prove to be deceivers at last; when in fact the only evidence of their goodness which they ever gave was simply a boundless capacity for "soft solder" and smooth talk. The apostle had to deal with such men, and it was of such that he said, "By good words and fair speeches they deceive the hearts of the simple." Human society will have gained immensely when it finds out some means of detecting smooth-tongued frauds, and when it learns that rough, plain truth, spoken by honest and godly men is far more to be prized than the sleek, deceptive, oily-tongued knaves and flatterers of hypocrites.—The Christian.

PIETY AMONG ENGLISH AGRICULTURAL LABORERS.

The religious element takes a deep hold on the hearts and lives of English agricultural laborers, according to a writer in the Commercial Bulletin:

The agricultural laborer is religious but he makes no parade of his piety. Indeed, he makes no parade of anything. His condition of semi-serfdom imposes upon him a kind of restraint. He whistles merrily when alone at the plow but in company he is extremely modest and retiring. Therefore he carries his religion in his heart and not upon his lips. You would never suspect that he is imbued with a deep reverence of the Deity until you saw him in his own home conducting family worship on a Sunday evening.

Formerly it was the custom to hold family worship every evening but now once a week is thought to be often enough. What has caused this change I can not say; I only know that it is so.

On Sunday evenings the hind gathers his family around him and gives out a hymn which they sing together. Then he reads a chapter from the Old or New Testament expounding it in his simple way as he goes along and concludes by offering a fervent prayer. One of the objects of this family worship is to show to the children a good example, and bring them up in "the fear and admonition of the Lord."

It accomplishes this object. The children never forget the lessons thus taught at the fireside. The chances are very remote of any of these children ever becoming criminals. They are an hundred to one in favor of their becoming good and useful members of society.

Burns in his "Cotter's Saturday Night" drew an exaggerated picture of the beautiful home scene. He described it to the life. I have been a participator in it and know of what I aver.

"TALKING BIBLE."

Recently heard an eminent instructor, residing in DeWitt County, say to Mr. Edward Kimball: "I want you to come down and see me, and we will sit on the piazza, and talk Bible all day." Mr. Kimball, in referring to it afterward, said: "That was a most fascinating invitation."

And, indeed, to the intelligent Christian, there is hardly anything more truly delightful than exchanging thoughts with a Christian of kindred mind; on the Bible, clearing his own views by giving them expression, finding sympathies in the difficulties which attend the reading of the Scripture, gaining a new view from the help of one who has looked at truth from a different direction. In studying the Scriptures and not least in studying them with a congenial friend, the Christian realizes the force of these words: "Rejoice at thy Word, as one that findeth great spoil;" which Dr. Watts has versified thus:

And when my spirit drinks her fill
 At some sweet word of mine,
 Not mighty men that share the spoil
 Have joys compared with mine.

There is a profound enjoyment to mind and heart and soul in thinking over the thoughts of God, and finding the mind and the moral nature expand to the measure of these great conceptions.

And there is moral safety. If the soul is filled with divine thoughts, there is all the less danger of the low and the debasing finding an entrance. That experience is repeated: "The Prince of this world cometh, and hath nothing in me."

How often it is the case that two or more Christians meet together, perhaps on the Sabbath, and allow the time to pass in aimless conversation; each of them wanting to hear something that is improving, yet neither of them knowing how to get hold of it. So they talk about the weather, the meeting-house, the singing, the minister, and very likely before they know it, they are talking gossip and scandal. Suppose that one should say to the other, "I was reading, this morning, these words of our Lord about so and so; do you suppose they are used literally?" Or some passing event, some scenery, might call up a passage of Scripture. Or a sermon just heard might give the key, and might start a very profitable, as well as pleasant conversation, which would leave only elevating recollections, so different from the humiliating reflections that so often beset us after we have spent an hour in profitless and perhaps in injurious conversation.

Men of the world talk horse, they talk shop, they talk business, they talk stocks, they talk farms, they talk saddle, they talk fishing tackle, they talk gun; why should not Christians talk Bible?—National Baptist.

THE RICH MAN OF TO-DAY.

The rich man of to-day as a rule is not the representative of the selfish idea, so much as of the Christian idea. In our modern society those who get rich do so by self-denial, rather than by fraud. We hear a good deal of the speculators and of the forgers, but the number of men who get rich by wrong means in these days, is very small as compared with the number who get rich by right means. The former make a great deal of noise in their showy barouches, but the latter are modest, kind hearted and far in the majority in number. Then again, even speculators do not live off the people so much as off one another. To-day there are several million dollars invested in Maine mining stocks. Somebody will probably lose nearly as many millions, but I fancy that those who have got rich in mining stocks, in nine cases out of ten will get poor by dealing in the same stocks. The other day I asked a man versed in these stocks, if he knew of anybody who had made anything. He cited three names—all the rest were rich, on paper.—Lewiston Journal.

SIDNEY SMITH ON LIQUOR.

The following letter, written by the Rev. Sidney Smith in 1828, is a good temperance sermon: "My Dear Lady Holland: Many thanks for your kind anxiety respecting my health. I am not only better, but never felt half so well. Indeed, I find I have been very ill all my life without knowing it. Let me state some of the good arising from abstaining from all fermented liquors. First, sweet sleep—having never known what sound sleep was. I sleep like an infant or plow-boy. If I awake, no needless terrors, no black visions of life, but pleasing hopes and recollections. Holland House past and to come! If I dream, it is not of lions and tigers, but of Easter dunes and tithes. Secondly, I can have longer walks and make greater exertions without fatigue. My understanding is improved. I see better without wine or spectacles than when I used both. Pray leave off wine! The stomach quite at rest; no heartburn; no pain; no distention. One evil only ensues from it. I am in such extravagant spirits that I must lose blood or look for some one who will bore or depress me."

Boys sold into slavery! For every \$1000 raised by our government by licensing the liquor traffic, one of our boys goes down to a drunkard's grave and a drunkard's hell. Are immortal souls, bound to an endless eternity, worth only \$1000 apiece? We would add, what does the government want with such money? Even Judas Iscariot threw down the thirty pieces of silver which was the price of blood, and went and hanged himself. Will our grand government, admirer of the whole earth, sell the heart's blood of its sons for money, and then go down to anarchy and national suicide?—Radical.

PATIENCE G. CURTIS.
A MEMORIAL SERVICE.

A service in memory of Mrs. Curtis, wife of Rev. Silas Curtis, recently deceased, was held on Sunday, June 6, in the Free Will Baptist church, Concord, N. H., of which she had been a faithful and honored member for nearly twenty-five years. The pastor, Rev. H. F. Wood, preached an appropriate sermon from the text: "That ye be not slothful, but followers of them who through faith and patience inherit the promises."—Heb. 6:12. At the conclusion of the sermon the congregation voted to request the publication in the *Morning Star* of at least that part which referred directly to her life and work. After speaking in a general way of the importance of faithful study and imitation of the lives of the saints, Mr. Wood spoke as follows concerning the life and work of Mrs. Curtis:

We can best show our love for the saints of God by imitating their example. If we really love them we shall love what they loved, and seek to carry forward the work which they loved most. God grant that each of us may give this most substantial proof of our love for Sister Curtis, and may all the honor we render to her blessed memory to-day be given to God, to whom it rightfully belongs. Had we asked the permission of Sister Curtis, before she went away, to hold such a service as this, especially in her memory, she without doubt would have said, "No; let no trumpet be sounded or display made for me. Let me go away quietly as fades the light of the morning star before the orb of day." But could she have been convinced that there were any lessons in her life upon which it would glorify God to dwell, that would help Christians in their work for the Master here, and to secure the eternal glory hereafter into which she has now entered, she would have said, "Yes; anything by which saints are blessed, Christianity extended, God honored, and the name of Jesus exalted." It is for this reason that we hold this service to-day. It is a service for the living and not for the dead. It is not to extol a dead saint but to extol the wonderful grace of God, that made her what she was.

A brief outline of her work and of the places where she lived and labored, will doubtless be of interest to all. Such an outline must of necessity include largely the work of Bro. Curtis, for in all their work and plans of life they were in a pre-eminent degree what every man and wife should be—one.

Patience G. Curtis was born in the town of Leeds, in the State of Maine, April 9, 1807. She was the daughter of Samuel and Ruth Gould, who removed to the adjoining town of Wayne when she was quite young. She was converted in the winter of 1829, at the age of twenty-two, was baptized by Rev. A. Bridges in March of the same year, and united with the F. B. church in Leeds. In 1830, a Free Will Baptist church was organized in Wayne, of which she became a member at the time of its organization. She was married to Rev. Silas Curtis in November, 1831. They then settled in Monmouth, and labored in connection with the Free Will Baptist church two years, Bro. Curtis preaching a part of the time in Waterville. From Monmouth they removed to Augusta in the spring of 1834, and Bro. Curtis became first pastor of our church in that place. Here, as everywhere, and always Sister Curtis took a very active part in the work of the church. Her influence for good was felt in all circles of society, and her memory lives as a sweet savor in that church to-day, and always will.

They closed their work with that church in the fall of 1838, and during this pastorate the foundation was laid for the strong church that has since been built up. Most of the year following the close of their work in Augusta was spent in Nashua, N. H., where a Free Will Baptist church was organized. From Nashua they went to Great Falls, where they remained 4 years. Here they witnessed a most wonderful display of the power of God in the conversion of souls. Eighty-three persons went forward at two baptisms, and were received to membership in the church. To both Brother and Sister Curtis these years have been like an oasis in the desert—one of the very bright spots to which it is a pleasure to look back. In 1843 they removed to Lynn, Mass. It was here that their daughter and only child was born. They remained here but a short time, as it was found the sea air did not agree with Sister Curtis. They left Lynn in the spring of 1844, and went to Lowell, and remained till the spring of 1849, laboring with the F. B. church just five years.

Here they not only enjoyed prosperity in the work of the Master, but experienced what is common to the lot of all—deep affliction. The little star that began to shine in their family at Lynn went out. Their child died in 1845, at the tender age of only 16 months. From Lowell they removed to Roxbury in 1849 and remained three years. Here a good work was done, 24 were baptized in one spring. In the fall of 1852 they removed to Pittsfield, N. H., and remained there four years, and in 1856 they removed to Concord.

On the 15th day of June, 1860, they moved into their house on Rumford St., in which house they had lived 20 years at the time of Sister Curtis's death. In this removal there was something touchingly beautiful. I know I shall be pardoned if I refer to it. You have noticed that during their more active work in the ministry they had been subject to frequent removals, and these had doubtless been accompanied by that sense of weariness and unrest which we have all experienced in a greater or less degree. But when they removed into the house on Rumford St. it was with the expectation and purpose that it should be their last earthly removal, and that the next should be heavenward. And their feelings as they entered this house may be better imagined than described, as they said to each other, "Here we may unpack our goods, and arrange matters to our taste, for we have come to stay, and when we leave this house it will be for one more beautiful and glorious than any that earth ever saw." They must have felt somewhat as the children of Israel did when after all their wanderings they reached the river Jordan and encamped on its banks and said to each other joyfully: "Our wanderings are ended; we have reached our last resting place before the realization of our hopes; our next removal will be across the river and into the promised land." And so it was.

And so has it been in part with the little family. One has made the last and glorious removal, the other still stands upon the earthward shore, looking over, and waiting for the crossing. May he

find support, rest, peace and joy in the waiting, and glory in the crossing and in the meeting when the boatman shall come. On their removal to this city she, with her companion, became a member of the Free Will Baptist church, and remained its faithful friend and supporter till called to join the church triumphant. She closed her earthly career and calmly and sweetly went to her rest at 5 o'clock, Friday morning, April 23, 1880. Thus closed a very remarkable life, whose influence will ever live to bless the world.

Let us look briefly at some of the more prominent features of this remarkable life. And the first to which I refer is her patience and calm, trustful resignation to the will of God. Sister Curtis was a great sufferer for many years; was shut out almost wholly from the activities of the world, and practically confined to her own home. And to bear this was all the harder because of the very active life which she had previously led. And yet during all her years of suffering and privation she was never known to murmur or repine, to question the goodness and wisdom of God, or even to indicate that her lot was hard. Her physician, Dr. Gage, remarked to me on the morning of her death that he had tended her for twenty-two years, had known her to be an intense sufferer, saying nothing about her privations in other ways, and yet he had never known a word of complaint to escape her lips. We are apt to complain when we suffer for but a limited period, or can not attend even one meeting that we desire, or are called upon to endure a single privation. But here was one whose life was full of suffering and privation, whose privilege of meeting with the people of God was the exception and not the rule as with us, and yet she never murmured or complained, but cheerfully submitted to the will of God, without a shadow of doubt that it was right and best. She fully believed the Scripture which so many quote but don't half believe: "All things work together for good to them that love God." Her sufferings and privations found a place among the "all things," and so she was cheerful and happy always.

An Italian proverb says: "The world is his who has patience." Our sister proved the words of this proverb to be true. With the world under her feet, with the faith of God and the joy of salvation in her soul, enjoying the full hope of immortal youth and vigor and glory in the world to come, how could she be otherwise than happy even in the midst of bodily suffering, and earthly privation.

One writer has well said: "Patience is but lying to and riding out the gale." This Sister Curtis has done, and now that the gale is past and the bark safely anchored in the haven of rest, we believe that no saint in all the realm of heaven is more active than she. Let me add here that her patience and resignation not only continued through life but grew stronger and stronger to the very last.

The last chapter of the Bible that Bro. and Sister Curtis read together was the 13th of Job. They were accustomed to read two verses each alternately. Sister Curtis at this time was unable to read aloud, and so said to her husband, "You can read your two verses and then wait while I read two to myself, and you can read them at the same time."

How she loved the Bible, and to read it for herself. She could exclaim with the Psalmist, "Oh, how I love thy law!" In this last chapter they read together are these words of trust, so peculiarly adapted to her experience: "Though he slay me yet will I trust in him." These words seemed more precious than ever to her at this last reading and were several times repeated during the day. Let us praise and magnify the grace of God which will thus enable a feeble worm of the dust to overcome the world, and exercise patience, resignation and trust in the midst of intense bodily sufferings and earthly privations. And from this noble example let us learn how to be patient, resigned and trustful whatever experiences life may bring to us. Patience is to the soul what ballast is to the ship. As in the case of our sister, it keeps the soul steady in her course in the severest storms, and he who attempts to cross the sea of life without it will make shipwreck, and drown himself in the cares and sorrows and perplexities of this life, and be engulfed in the billows of eternal perdition in the life to come. Let us remember that it is through faith and patience that the saints "inherit the promises," and if we would inherit them we must imitate their example.

Her great love for the church and earnest desire for its welfare and prosperity was another prominent feature of her character. She could say with the Psalmist: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth. If I prefer not Jerusalem above my chief joy." While she took a deep interest in every branch of Christ's true church on earth, and rejoiced in the prosperity and success of all God's people, she had a particular attachment for that people with whose interests she had been identified all her life, and especially for the church of which she was a member during the last twenty-five years of her life.

Absence from the meetings connected with any antipathy, and inability to engage directly in its work, often, generally tends to lessen one's interest in that enterprise. Not so with Sister Curtis in her love for the church and its work. Though permitted very seldom to meet with the people of God, and engage directly in the work of the church her interest in, and love for them continued to increase as the years went by. She took particular pains to inform herself concerning the work of the church. She knew, generally, the spiritual condition of the church, its needs, and the progress its members were making. This she learned mainly from her companion, and other members of the church who frequently called upon her. She observed so carefully the descriptions given of members of the church whom she had never seen that she would often recognize them and call them by name as they called at her home. Her love for the church was manifested in various ways, in the interest she took in all that pertained to its welfare, in the earnest prayers she offered, and in the generous offerings which she regularly and cheerfully made in aid of its work.

The last communion service which she observed on earth was on the first Sabbath of the present year. On that day fifteen or twenty members of the Concord church went to Bro. Curtis's house and observed the Communion with them. No poor words of mine can fully describe the bless-

edness of that occasion. Jesus sat at his own table in the midst of his people, and his presence was most sensibly felt by every one. After the distribution of the elements, Sister Curtis gave a sweet testimony, speaking of her great joy and thankfulness in being permitted to enjoy again such a service with her Master's children, and then each person present followed with brief remarks. It was, indeed, a season "long to be remembered." We could all say with Peter on the Mount of Transfiguration: "Lord, it is good for us to be here." Earth and heaven seemed to meet in that little room. The influence of that sweet hour will never cease to be felt by all who were present.

She was always helpful to those who visited her. Her calm, trustful spirit, her unwavering resignation, and her sanctified cheerfulness were felt for good by all who came into her presence. But her interest went beyond her own church. She was careful to inform herself concerning the work of the denomination generally. And very few understood the condition of the denomination, its work, needs, progress, failings, virtues and prospects, better than she.

Let us learn from her example to love the church, giving to it our first and best labor, and the warmest affection of our hearts. She was characterized by sincerity of motive, and purity of heart and life. She abhorred the empty show of the world, all insincerity in every form, and whatever would tend to corrupt the soul and alienate the affections from what ever is pure and lovely and holy. She was uniformly serious and earnest, and at the same time cheerful. She found no pleasure in light and trifling conversation, or the vain amusements and pleasures of earth. Her understanding was too enlightened, and her affections too elevated for these. Her mind was calm and well balanced, and generally free from rapturous flights and fervid excitements. She had little or no faith in herself, but unbending faith in God and his promises. It was her constant habit to search her own heart, and to compare her life with the requirements of God's law. And in doing this she often discovered in herself failings which no human eye could see, and which often prevented her enjoying those higher consolations, to which her exalted piety seemed to entitle her.

Because of her clear discernment of weakness and failings and indwelling sin, her hope of heaven was often a trembling one, and often accompanied by doubts and fears. But these grew less as she grew in grace, and during the last years of her life did not trouble her as during the earlier part of her life. The low estimate she placed upon herself led her to wonder constantly how God could please so richly one so unworthy as she, and it was her chief delight to magnify the grace of God which was able to save even her.

She often felt greatly humbled because of her many imperfections which none but she could see, and she constantly aspired after more of the likeness of Christ. This helped her to attain to that exalted degree of piety which she reached, and to leave behind such a bright example of what the grace of God can do. She had strong faith in the power of prayer, and that she was greatly helped by it, spiritually and temporally. She believed that often her bodily sufferings were lessened in answer to prayer, as doubtless they were. In our estimate of her Christian character let us not fail to notice her remarkable care for the words she spoke. She sought constantly to watch and to govern her tongue. James makes this one of the tests of Christian perfection. He says: "If any man offend not in word the same is a perfect man." I don't believe there is a person on earth to-day who can say that he or she ever heard a word of reviling or falsehood or slander spoken by that tongue that is now silent in death. She was not accustomed to speak hastily and without consideration, and so she was very seldom required to retract what she had said. Christian charity was another prominent feature of her character. While she would make no compromise with sin, she had large charity for human failings, and would throw its broad mantle over them whenever it could be done consistently. She possessed in a high degree the spirit of the thirteenth chapter of first Corinthians.

She always managed her household affairs herself. Many, doubtless, in her circumstances would have thought they could not do it, but this part of her work was never turned over to another. And I may add that her household affairs were always managed with economy. She was never penny-wise but always frugal. She tried to be a faithful steward of the temporal things which God committed to her trust. And this enabled her to exercise another feature of her character,—that of generosity. She followed Wesley's rule of saving all she could that she might give all she could. She was self-denying. Thought of God's work and desire for its prosperity towered above every other thought and desire. Self and selfish interests were forgotten in her higher love for Jesus, and earnest longing for the spread of his kingdom. Bro. Curtis's work called him frequently from home, but she was always ready to say cheerfully, go, and he whose bidding obey will take care of me. One of our missionaries now laboring in India called upon her just before leaving the country for her work, and said to a friend, "I have never seen a woman so full of love for the church as Sister Curtis." She was so interested in the work of the Master, she would not allow me to ask after herself, and even made me forget that she was an invalid." And thus her spirit of cheerful self-denial over and over again inspired her to the life-work of Bro. Curtis for the denomination, and was of great service to him in that work.

God has enabled Bro. Curtis to do a great work for the Free Will Baptist denomination in molding its interests and shaping its work. But no one is more ready than he to admit that the credit for that work is not due to himself. Had not Sister Curtis lived, much of this work might never have been accomplished. She was "certainly in an eminent degree one of the 'helps' of which Paul speaks.

She was possessed of great courage. In the language of another: "She was also brave and hopeful." But she was not naturally so. The nature of her disease tended to the development of a foreboding and timorous disposition. At first she could not plainly see why a God of love should afflict her so; and she had such a fear of dying, such a shrinking from the grave, that she could hardly bear to speak of or to contemplate either. But these feelings were soon conquered, and during the most of her long years of suffering, she was as trustful as a child in its parent's arms, and as confident as a Gen-

eral in the midst of his army, who had already annihilated his foe."

And had it not been for this "brave and helpful" spirit doubtless diseases would have gained the victory and she would have been in heaven years ago. Let me refer briefly to one more religious connection which she fondly cherished, and of which she frequently spoke. She firmly believed that the departed dead are around us and near to us as "ministering spirits." Some time before her death, knowing that the hour of dissolution must shortly come, and desiring to speak some parting words of comfort and counsel to her companion, she wrote a letter which she found after her death, doubtless according to her design. I quote the following words from this letter, and in them she twice refers to the religious opinion of which I have just spoken:

"Although I shall not have the privilege of administering to you here, I do believe I shall be around with you, and see you busy here and there. Yes, I believe I shall know when you read these lines. I do want you to be happy. Don't be lonely. Think how God is with you, and I shall be as it were a day before I trust I shall meet you, and we shall embrace one another in the Kingdom of Heaven with our little daughter. Oh, won't that be a glorious day to us! A whole family in heaven!" Let us not forget to thank God for giving us such a companion and counselor and friend and fellow-member of the church, and in favoring us with her presence so many years. It is a blessing whose value we can not estimate. Let us thank God sincerely for what he has pleased to do for her and through her while here, for his wonderful mercy in granting her so large a measure of piety and peace, for sustaining her so remarkably under bodily suffering such as few are called to bear, for making her the instrument of so great good to so many people, for the bright example she has left for our comfort and encouragement, and finally for the blessed assurance we have that she now inherits the promises for which she labored and waited with such faith and patience. Let us give the strongest test of our love for her that we can possibly give, viz., that of following her example so far as she followed Christ,—that we with her and all the saints may also "inherit the promises" when the work of life is done.

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The Morning Star.

WEDNESDAY, JUNE 30, 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.

CONVICTIONS AND SUCCESS.

Successful workers will generally be found to be those who believe the most intensely. Even in speech, the effectiveness of an utterance may often be measured by the force of the conviction that prompted it. Much more is it true of work, that its results depend largely upon the faith with which we pursue it. So of a man's moral convictions; if they are feeble, his moral life will be feeble also. If he utters a truth it will carry the impression that he is in some doubt about it; and even the most palpable truism might be taken from his lips at a discount.

Apply the principle to a man in business. Let him believe thoroughly in his work, that it is honorable and may be made profitable, and he will be likely to pursue it more enthusiastically and earnestly, and if there are either dollars or honors in it he will be pretty sure to gain them. A brick-maker with a firm conviction that there is a fortune in his bank of clay would be much more likely to realize it than the owner of a gold-mine who doubted the success of working it.

Only let one's convictions be strong enough to stand alone, and there need be few fears but they will make their way. Their intensity will overcome not only one's own doubts but those of other people. They will laugh at clouds, and come bounding into port on the crest of the very wave that croakers said would overwhelm them.

Of course it is essential that the convictions be wholesome and rightly aimed. The hunter does not hit the bird in the air who aims at its image in the water. Much less, if his gun be loaded with sand. Let truth be in the heart, and it will aspire upward instead of downward—provided a downward aspiration were possible. Then its beats will be blows, and every blow will drive falseness further back. The person with even a limited experience does not need to be told that weak opinions beget sickly offspring, and that all vagabond morals are born of doubt.

Consider the philosophy underlying Paul's statement to the Corinthians that his words were prompted by his belief. What effective words they were. How he proclaimed the truth to the Gentiles, and was ready to preach Christ at Rome even. Think of his service. How grand it was. How the inspiration of it has quickened effort during all the years. With what a clear eye he could look into the heavenly mansions, and how his feet seemed to tread their halls even while the sands of Palestine were ranking in his sandals. Recall the wonderful story of his life. Then remember that his belief—his habit of intense believing—contributed its best portions, and be like him, in that respect.

How sin abounds because the sword of the spirit is wielded so hesitatingly. Look at the fence, with doubt in his eye, and handling his blade timidly. He is soon pierced. How much better is the champion of truth who keeps stepping back, or at least rarely advancing, and holding his weapon with an uncertain grasp? Let him cherish a royal conviction in his heart. Then we shall see fire in his eye, and vigor in his thrusts, and the sparks will fly from his blade as he goes on conquering and to conquer.

We do not suppose that the soul will be called to account for every mental vagary. But the person can always and always does use some influence in controlling his convictions. He can at least train them to be vigorous. He can hold them face to face with doubt, until they have looked it out of countenance and sent it crawling away.

What is each cable dispatch but a beat of triumph from the pulse of a strong conviction? It is this intensity of belief that can plan cities in the wilderness to accommodate the trade that it sees must center there; that could sail forth on a trackless sea, knowing that its feet should rest on a continent by and by; and that could risk its reputation on locating a planet, and then turn the telescope to show doubting minds that it was not mistaken.

Shall the Christian's faith be less strong than this? Will not the Red Sea part as readily now as it did then? Will not that spirit of readiness "to preach the gospel at Rome also" witness as wonderful results?

Note the promises that are made to the believer. And why to the believer? Because belief—the intense kind that is here meant—inspires both the heart and the hand, and such are seldom conquered.

What if others do see only darkness where you discern a light? Be steadily and earnestly, and by and by they will see it too. Light is sure to dawn at sunrise. And the sun is sure to rise.

Believe in your work. Believe in humanity. Believe in Christ. Then speak and act in accordance with that belief, and all good things, both spiritual and temporal, shall crown your life.

The condition of Hillsdale college, as described in another place, is most gratifying and encouraging.

IS THE SKY FALLING?

There was a story current in our boyhood, to the effect that an old goose went into the field on a clear morning, but seeing some clouds come over, she came noisily back to the farm-yard, shouting that the sky was falling. We have since concluded that the story was a fable, altered from the German tale of "Chicken-Little," but that the truth in it is good for all time.

It is not a week since we were reading in a reputable journal that commercial integrity in these days is a myth, that business men all cheat, and that the best cheater is the best man.

And now another equally reputable journal reminds us that the politics of this country is rotten to the core, that the old-time integrity has vanished, and that the present generation of statesmen is a generation of frauds. The statement is added that this country has seen its best days, and the prediction made that we shall hardly survive the attempt to inaugurate another President. A passing cloud is mistaken for the falling sky.

But is it a fact that, our population and all considered, we are so far below the integrity of "the good old days"? Of course the situation is not the most assuring. No one need say that it is. The clouds keep gathering. And as they gather, suspicion goes on increasing, and faith in humanity falls, and the cry of commercial, political and moral corruption goes up with added volume. But that is the case only in certain quarters. In the others, there may still be found the traditional company of confident persons, who believe that the ancient props still hold, who wage the battle hopefully, and who count calmly on the victory which they may never see.

One must admit that the cause of temperance, of intellectual freedom, of civil and religious liberty, of practical benevolence, of charity that touches people at the point of actual need, of popular education and all kindred movements are greatly in advance of what they were twenty years ago. And as this benevolent, reformatory and Christianizing work is daily going on, it is always an encouraging reflection that honor, and integrity, and virtue, and all moral qualities, although still in a numerical minority, are to-day enshrined in many hearts that only lately had not cast out their idols.

These qualities may win their way slowly, but one can not fairly say that they are not steadily advancing, nor that there are comparatively fewer men whom it is reckoned safe to trust than there were fifty years ago, nor that there is not a larger volume of genuine and downright honor in the country than existed when this generation were children.

Otherwise, how are we to account for the steady multiplication of churches, and schools, and charity enterprises? For surely, knavery and fraud, left to themselves, would never build them. It is only as the stronger force of real truth-heartedness makes itself felt in the plans and measures of those who can not safely ignore its presence, that our civilization is thus crowned. Could this homage be shown to a weak and falling power?

It will be a long while before we believe that this integrity is not underlying the real life of the time. Traders here and there may cheat; the great army of brokers may thrive by fraud; now and then a leading mercantile house may be shown to have played a sharp game on the revenue officers; but who shall say that above all these there isn't a great fraternity of merchants and business men, whose dealings are all above board, and the contents of whose ledgers could be spread in star-letters over the heavens without in the least compromising their owners? Let us not, so long as only one bank-officer out of a thousand is "irregular," and only one merchant in five thousand is even shown to be false, and the business of the country is controlled, ten times over, in the interest of honor and integrity, keep shouting that the sky is falling every time a cloud appears. It will be time enough for that when the order is reversed, and the cases of fair dealing, and official honor, and moral integrity are the exceptions.

Let us have done with such folly. The sky is not falling. The public integrity is not so feeble that we should be constantly foretelling its death. Instead, let every one tell his neighbor, next fourth of July, that "truth is mighty, and will prevail," and keep repeating it through the year, and see how we feel about the integrity of the country in a year from now.

THE GOLDEN SHEAF.

This little book, from the pen of the surviving widow of our late veteran missionary, gives a vivid portrayal of the condition of vast multitudes of Hindoo women in the lower walks of life. Sufferings from famine, scenes connected with child-marriage, and other strange customs, are strikingly exemplified in this history of one of the members of our mission-church at Santipore. It is written in a colloquial style. We earnestly commend it to our Sabbath-schools, and trust that it will be widely read by our young people. We envy not the heart or the head that can rise from the perusal of this very interesting story, and say, "The heathen are well enough off without the gospel." There are some typographical errors which are to be corrected in the next edition. Send orders to Rev. D. G. Holmes, No. 411 West 12th street, Chicago.

THE GOLDEN SHEAF. A true story of Life in India. By Mrs. H. C. Phillips. Chicago: Chas. Thomas & Co. pp. 118. (50 cts.).

CURRENT TOPICS.

—THERE is a wide field for Christian work in properly conducted tent meetings. We repeat that their efficiency rests largely on the wise management which controls them, as there is much danger that unworthy persons and ill-judged methods will result in more harm than good. We notice that the New York City Baptist Mission adopts this system of labor as a part of its general work, it having made arrangements for carrying on tent services during the summer and early fall. Not only in the cities but in the villages and country towns many people, in our opinion, can be induced to listen to the gospel message under canvas who can not be persuaded to enter within the walls of meeting-houses. We hope tent services may have a fair trial, that is, in the system of many smaller tents, rather than the congregating of many people at any one of the places already famous for this sort of thing. A certain demoralization is sure to accompany vast crowds of people, no matter what is the object of their assembling together.

—EVEN a single year contains the elements of disillusion to a painful degree under some circumstances. Commencement days furnish the topic for a kind of moralizing which is not to be neglected by those who chronicle the events of the season, adding comments thereto. There is no whit the less truth in these words from the Boston Advertiser this year than the same words might have contained last year or the year before that:

A year ago this month several thousand young men and women were graduated from the institutions of higher education in this country and went their ways in the world. Commencement day was an epoch in their lives, no doubt. It marked the accomplishment of one stage in the career of each of them, and ushered them into another. What has become of these thousands of radiant and hopeful beings? If search was to be made most of them could be traced; but their paths are not yet so luminous as to attract the public attention. The commencement days of this year will seem to them less glorious than those of last year, and they will feel, if they do not give utterance to, a little commiseration for the infatuated youths who imagine that the valedictory pronounced by that prodigy of attainments, the first scholar of their class, emancipates them from the condition of neophyte humanity and makes them men and women of assured position in the world.

As we older folk look upon the young men and women who step before the public, the larger portion of whom are henceforth to step behind that same public and stay out of sight, we entertain a tolerable relish for these additional words from the same newspaper:

No one can help wishing well to the young and hopeful graduates who receive their diplomas. It is well that they are confident of success in the strenuous contests before them. It is well that they are eager and enthusiastic. It is well that they underestimate somewhat the fickleness of fortune and the envious and malignancy that are in the world. They will not on that account be less brave, less patient, or less certain of winning an honorable prize.

—It is said that more clergymen have sailed for Europe thus far this season than up to a corresponding time in any previous year; also that most of the wealthy churches pay the expenses of their ministers while abroad. It is literally true in a material as well as in the spiritual sense that to him that hath shall be given. Such is life and such are the ways of the world. But the minister who is master of economical living in a back country, or a city mission, parish has also his reward. The sympathy of all the children of the earth, and especially that of the meek and lowly One, must be very dear and precious to these whom the world would class as among the humble workers in the Master's vineyard.

—PERHAPS, it may need a little modification, but the opinion is certainly suggestive. We refer to the following quotation from the St. Louis Globe-Democrat:

The social position of divorced persons is not reported, but if it were, there is little doubt but that most of them would be found to have belonged to the so-called better classes. They who labor for their bread are seldom troubled with domestic unhappiness. They begin married life with at least a large appreciation of its burdens, and seldom fall one another in its trials.

This point is doubly worth serious thought. When boys and girls are taught, more generally than is now the case, the blessings inherent in work, work of soul and brain and hand, then there will be less reason to complain of social degeneracy of any kind. The real misery of those in high position and those making a fine appearance in life, who have not the solid foundation of work and worth behind them, ought to be pictured with a realism before the minds of the young.

—DROWNING accidents are in the order of the day. One of the saddest of these is that of Professor John Aloysius Gillespie, of Loyola college, Baltimore, Md., on Monday week, while bathing in the Patuxent, near the city limits. A party of professors and students of the college had gone on an excursion down the river; and while bathing, Mr. Gillespie was seized with apoplexy and was drowned. He was a native of Boston, and was only twenty-two years of age. There are published various hints and rules as to precautionary measures as well as the best measures for rescuing those who are drowning. These may be of great value in sea-bathing especially, and those who would indulge in this luxury should post themselves up on the matter.

—THE New York Tribune calls it "a move in the right direction," and we would hasten to endorse the opinion. The trustees of the Insane Hospital at Norristown, Penn., have nominated Dr. Alice Bennett as physician in charge of the women's department. We quote from the Tribune in regard to this woman physician:

She holds an honorable position among other medical practitioners in Philadelphia, which she has won by patient, faithful work. She is the first woman graduate who will succeed in taking the degree of Ph. D. at the University of Pennsylvania; and above all, she will bring to her treatment of these her unfortunate sisters, common sense and a woman's intuitive judgment and tender sympathy. Whether, however, she fails individually or not, the appointment is a step in the right direction.

A JOHN BROWN PROFESSORSHIP. We learn from the People's Advocate (Washington, D. C.) that an effort is to be made, especially among the colored people, to endow a John Brown Professorship at Storor college, Harper's Ferry. This paper says:

There could be no better tribute to the memory of old Ossawatimie than an adequate fund for the promotion of popular education where he fought his greatest fight in behalf of the slave! It has already been shown that popular education can be served to no better advantage than in supporting efficient Normal schools. Storor college is becoming just such a school, and the people will respond most heartily.

We earnestly hope that the people will respond heartily. Nothing could more fittingly show the colored people's appreciation of all John Brown's self-sacrifice in their behalf than the endowment of such a professorship. Storor college overlooks the very spot where the first blow for emancipation was struck, and it is founded especially for the education of the colored people. The sacrifices that they might be called upon to make in endowing the professorship would be slight in comparison with those that have been made to give them freedom. Let them do their best towards the endowment, and they will find friends to help them if they can not complete it.

A DAILY PAPER AT THE GENERAL CONFERENCE. It is expected that a daily paper will be issued in connection with the session of the centennial General Conference at Weirs, giving full reports of each day's exercises. It is to be a four page paper, with five columns to a page, and will be named *The Lakeside Daily News*. The price per copy will be three cents. Seven numbers will be issued in the interests of the Conference, and persons who can not attend the meetings, but may wish to read the reports, will be furnished with the seven numbers for 20 cts. in advance. Send all orders to Mr. E. H. Wilcomb, Lake Village, N. H.

THE REGISTER FOR 1881. It is hoped that every church and Q. M. clerk will exert himself to forward all statistics for the next Register at the earliest practicable time. Promptness now will save delay by and by. If there are churches without clerks, let some member interest himself to forward the proper statistics.

ANY person wishing a copy of the "White and Franconia Mountains," a pamphlet descriptive of the New Hampshire mountain region, and of our General Conference location, will be supplied on application to G. W. Storor, No. 5 State St., Boston, Mass.

A FULL supply of our publications will be taken to the General Conference, and all orders will be promptly filled.

BRIEF NOTES.

Jamaica contains 22,767 Baptist Christians who are gathered into 118 churches.

"The worst skepticism," says the *Golden Rule*, "is that which holds the truth of God unable to attract, to persuade, to convert and save lost men."

It touches a bottom fact in human nature, when the *Christian Union* declares that "no political skill can make taxes popular."

On last Friday, the Lutherans observed the three hundred and fiftieth anniversary of the delivery of the Augsburg Confession.

Good news continues to come from the Tuleguos of India. More revivals have been going on and 498 converts have been baptized by immersion.

The Sunday-school children at Richmond, Va., are patronizing the Sunday steamboat excursions. The clergymen of that city are naturally much exercised over the matter.

In one of its editorial notes the *Independent* remarks that "no man of sense ever rolls a manuscript, and only one of unfathomable nonsense folds the sheets separately."

The system of the Methodist itinerancy received a slight modification in the ruling of the late General Conference allowing members of annual Conferences in mission lands to be returned indefinitely to the same station.

The Congregationalists have quite a foothold in Australia. Their first church was organized in 1830, since which time the number of churches has increased to 206, with 170 ministers in active service.

The terrible fact ever faces us. Human sacrifices are not done away with. In the words of the *Alliance*: "Human invention lays on the altar of progress, continually, the human sacrifices. The sewer and the furnace, the railroad and the steamboat, have each had their victims."

The Methodist Episcopalians have something to do before their churches are relieved from the embarrassment of indebtedness. They owe in the aggregate \$7,000,000 on mortgages. The whole number of their churches in this country is 16,000.

During the past year the Home Mission receipts of the United Presbyterian church have been \$31,519.78. The encouraging feature in respect to the condition of the treasury is that at the close of the year it had on hand a balance of \$7,000, while a year ago it was in debt.

Rev. Edward P. Baker, of Portland, Oregon, proposes in the *Independent* "a compromise between Free Baptists and Pedito-Baptists," which is in effect a form of infant consecration, the agent's hand being dry instead of wet when it is placed upon the infant's head. The chief giving-up would seem to be required of the Pedito-Baptists.

Denominational News.

WANTED for the Historical Library, India Reports of our Mission in Orissa, for the years 1865-'67-'68-'71 and '73.

Also copies of the Freewill Baptist Magazine, by Z. Tobey, Vol. I, all the numbers but 8, Vol. II, only the number 12.

Any person having these numbers, or any of them and willing to part with them, is requested to inform us, as we desire only a single copy of each, and will pay the price required. I. D. STEWART.

Centennial Reports.

Plans do not execute themselves, and there is no prospect that the one for gathering reports of our denominational work and statistics will be an exception. If any church has not received a blank, one will be sent if asked for. If churches have reported to the Q. M. committee, said committee will please fill the Q. M. blank from the returns of the churches and forward it to me. If any churches do not report by July 4, the Q. M. committee are requested to estimate the answers, and thus fill the blanks, so far as they can for delinquent churches, and forward the Q. M. returns to me at office. If the Q. M. committee can not meet and make the report, then the chairman (first one named on the committee) is requested to fill the blanks himself, and send the returns to me, marking with a cross those churches that are estimated. If any church has done nothing yet, will some member interested please put against the numbers to the following questions, again reprinted, the appropriate answers according to his best judgment, and send the report to me immediately?

1. When was your Church organized?
2. Have you a House of Worship?
3. What is its market value?
4. Amount of debt, if any?
5. Will it be paid?
6. No. of Houses of Worship previously occupied?
7. How much expended on them?
8. Have you a Union house?
9. Value of your share?
10. Value of Parsonage, if any?
11. Debt on Parsonage?
12. Value of Funds, or other property held by Church or Society?
13. Value of Sabbath-school Library?
14. No. Vols. in the library?
15. Value of Organ and other S. S. property?
16. Value of Women's Circle property?
17. Any other Property, and how much?
18. Amount of Centenary Offering?
19. Report any other important facts.

If any church or person has made no offering to the Lord on this centennial year, and no plan of doing anything is yet presented, will not the reader bring the subject before the church at the very next meeting, and if there is no action taken, let every person send to me what may seem to be right, and I will record the same in the Record of Centennial Offerings, and forward the money to the work designated. Every church as such, can do something, and where nothing has yet been done, or no arrangement is yet made for doing anything, will not the pastor call attention to the subject the next Sabbath—Sabbath following the 30th of June, the centennial day of the denomination? This question is an important one, and should not be overlooked.

I. D. STEWART, Sec'y of Gen. Conf.

Dover, N. H.

North Alabama.

The origin of the Freewill Baptist mission in North Alabama is as follows: Mr. John W. Akens, a refugee from the rebel army, settled in Illinois, lived there several years after the war, and became a member of a Freewill Baptist church, having formerly been a member of a Missionary Baptist church in Ala. He finally returned to his own State, and being desirous of having the Freewill Baptist cause established there, wrote to Rev. I. D. Stewart, of Dover, N. H., early in 1873, asking for help. Bro. Stewart referred his letter to Rev. A. H. Chase, Cor. Sec. of the H. M. Society. The result was that Rev. J. S. Manning was sent to North Ala., and in Sept. organized a small F. Baptist church near Hartwell's. This church having no pastor, Bro. Manning promised, if he could, to send them one. In January following, he solicited Rev. T. P. Taylor, of the Ashtabula Q. M., Ohio, to go South and preach in this place and elsewhere. He went, arriving in Ala. on the 9th of April, 1874. He found the little church disheartened, and reduced to nine members, there being a strong prejudice against it. There were no additions to the church till August, when fourteen were added by baptism and profession of faith. This church now numbers thirty-five members. Two other churches have been formed, all three of which are near together, in Morgan County. There are also three ministers within the limits of these churches. A small church has been formed in Cullman County. There are four churches in Lawrence County, originally Missionary Baptists, but now thoroughly Freewill Baptists. These four churches contain nearly two hundred members. All the churches here named are the fruits, directly and indirectly, under God, of the mission inaugurated by Rev. J. S. Manning, in 1873. These churches, with some eighteen others situated in southwestern Tennessee and northern Mississippi, compose the Tennessee River Association.

ciation of Freewill Baptists. At present our prospects are somewhat encouraging in Alabama. By the aid of a little pecuniary means, properly devoted to the cause, churches might be greatly multiplied in the State.

[The statements above were furnished at our request, by Rev. S. H. Barrett, who procured them of Rev. T. P. Taylor.—Ed. Star].

Churches in Mass.—Historical Sketches.

THE ABINGTON CHURCH.

For many years several persons residing in the beautiful town of Abington had been desirous of having a church organization of their own faith in that town. At their earnest solicitation they were visited by delegations from the Boston church with which they finally united by profession or letter. The hope was cherished in the meantime that a church of their own should at length be established in their midst, and a subscription of several thousand dollars towards a church building was secured. In the winter of 1876-7, Rev. A. P. Houghtaling, now of New York, visited Abington and began to hold meetings at the residence of Mrs. Mary B. Nash. The interest awakened seemed so hopeful that a council was convened, April 26, 1877, which after careful deliberation organized a church of eleven members. Mr. Houghtaling was chosen pastor. Several were soon added to the church by baptism and letter, and everything went on prosperously. Some difficulty soon arose, however, as to the subscriptions for a church building, the salary which the little band was able to raise for the support of their pastor was altogether inadequate, and doubtless other causes combined to terminate the pastorate of Mr. H., and the little church has been pastorless ever since. The present membership is twenty-one.

THE AMESBURY CHURCH.

The Amesbury church was organized Aug. 14, 1830, as the "First F. W. B. church of Christ, of South Hampton," with a membership of 49. For several years meetings were held at the residences of various members and preaching was furnished by different ministers. In May, 1833, the church united with the New Durham Quarterly Meeting. In Feb., 1835, measures were taken towards raising a fund for the support of preaching; fourteen dollars were subscribed and eleven paid over! June 7, following, Elder James Morrell preached at the Town House and received three dollars for his services, but the records state explicitly that a part of this magnificent compensation was for previous services! The compensation usually ranged from one to three or four dollars per Sabbath, according to circumstances and the popularity of the clergyman! Nor must it be forgotten that two preaching services were always held each Sabbath and often three or four. In Oct., 1835, the church withdrew from the New Durham and united with the Rockingham Quarterly Meeting. A little later a certain member was excluded from the church for disorderly walk and the records contain this curious minute relative thereto, "This church now considers him a 'heathen' and publishes." During these first years the scanty subscriptions for the support of preaching were eked out annually by what was called "parsonage money" from the town.

Mr. P. Hanscom, the first settled minister, was ordained July 5, 1839. Six years later meetings began to be held at Amesbury Mills, whither the church was surely tending. The present meeting house was dedicated Sept. 26, 1849, with a sermon by Elder E. Hutchins; and a few weeks afterwards the name of the church was changed to correspond with its new location. During the next twenty years the church experienced various changes, but few of marked interest. In October, 1866, it withdrew from the Rockingham and united with the Boston (now Mass.) Quarterly Meeting. Since that date the records are largely devoted to the frequent pastoral changes which have occurred. Rev. J. D. Waldron, the present pastor, began to labor with the church, May 1, 1879. The church financially and spiritually was at a low ebb, and every one was nearly discouraged. Mr. Waldron, however, took hold of the work with his accustomed energy and, under his untiring efforts, the religious interest has been greatly deepened, the finances have been much improved, with a prospect of the speedy extinguishment of the debt, and several much needed improvements have been made in the church edifice.

Since July, 1839, the date of the settlement of the first pastor, the church has been served by the following ministers: P. Hanscom, B. H. McMurphy, W. P. Merrill, A. J. Davis, W. Hurlin, James Rand, T. V. Haines, J. Baker, C. E. Blake, J. F. Locke, A. P. Houghtaling, D. A. Maddox, J. George, and J. D. Waldron. Evidently, most of the pastorates of the Amesbury church have been altogether too short for the attainment of any real and permanent success. It is to be hoped that the present pastorate may prove an exception and that it may be both long and successful.

Michigan Notes.

Freewill Baptists have reason to hope in Michigan. Why not? Men of God are filled with mighty joy when vast opportunities present themselves. We have a good foot-hold. If there is not the reaping of a splendid harvest for God in this magnificent State, the reapers will be to blame. The State is proud of Hillsdale college. Jackson church is well established.

lished. Hillsdale Q. M. has a thousand members and Genesee Q. M. five hundred. The State Missionary Association is beginning to work. A century hence there will be one hundred thousand members in Michigan. The Yearly Meeting at Sparta was small but it was encouraging to all that were not confirmed despondents. The Ministers' Institute was respectable. The talent and address of the brethren present were good. The essays of Dickinson, Doyle and W. H. Smith were particularly worthy of mention. The sermons were solid and full of the gospel, Spencer, Holt and Durgin fed the people with their noble thoughts and pleased them with their fine addresses. Whichever preached a sermon full of fire and eloquence. How delightful and courteous was the hospitality of the people of Sparta. Bro. Maynard enlivened the long session and the dark rainy weather, with his rich and abundant humor. Equal in ability, but much larger in numbers and deeper in enthusiasm, was the last session of the Genesee Q. M. held with the church in Millington. One hundred and fifty delegates and friends were entertained by the people. Earnest social meetings, thrilling preaching, and liberal giving, gave a new impulse to all God's work in this quarter. Why have not such able preachers planted more churches in towns and cities? Genesee Q. M. is not one of these one-horse, skin and bone affairs, which our people too frequently have. May it long continue thoroughly united, aggressively active, and full of the Holy Spirit. Thus its converts may be numbered by thousands, its church spires by scores, and its example may be a trumpet-blast of hope in the West.

E. M. COREY.

Matters at Weira.

Business is lively. Work on the new hotel is being pushed vigorously, and there is a good reason to believe that it will be ready for use at the opening of Conference. The improvements at the "Lakeside" are well along, and everything there is sure to be in order. Several new houses are being built by other parties which will probably be finished by that time. The Society houses are nearly all engaged. It is probable that a few rooms may yet be found in cottages, and possibly one or two furnished cottages may be rented entire. Cards will be sent early in July to all parties for whom the Committee makes provision, informing them where they are to board. It is desirable that all applications should be sent before July 3, but the Committee will do the best they can for all applicants after that date. Old residents at Weira say that they seldom have hot nights there, and persons coming to Conference should bring a supply of shawls or other wraps; wear stout shoes and don't forget to bring rubbers.

Persons making application to the Committee for board or lodgings are desired to give explicit instructions as to what they wish, and the Committee will act promptly in the matter.

Iowa Yearly Meeting.

(Concluded.)

DEPARTMENTAL WORK.

Home Mission Committee, H. J. Brown, R. A. Coats (A. Palmer deceased), Agent, J. H. Moxom. An able and painstaking address was presented by the chairman, Bro. Brown. It set forth in emphatic terms the importance of diligently sustaining and pressing forward Home Mission work in the West. He also urged the advantages of having the next session of General Conference held west of the Mississippi, and before its close the Y. M. requested its next sitting to be in Iowa. The Secretary's report gave some details of the agency work for five and one-half months. This is a brief summary: Total receipts, \$388.24; sermons preached, 105 addresses on Home Missions, 20; other addresses, 12; other meetings, 12; ministerial visits, 100; miles traveled, 2977.

There was in addition the bequests of Dea. Backus, of Owatonna, Minn., deceased, forty-nine dollars and forty cents.

The agent, Bro. Moxom, gave a verbal report of his labors, which was of interest. Weak churches had been encouraged, revivals had been inaugurated and the work in general, although slow, is hopeful. It was "resolved" to continue the present plan of work, and Rev. J. H. Moxom was again chosen as the agent of the Department. The collection Sabbath morning, \$16, was given for Home Missions. The committee offered the following resolution:

Resolved, That in the death of Rev. A. Palmer, we realize an almost irreparable loss in the cause of Christ, the church and the interests of Home Missions; and while we bow submissively to the will of him who "doeth all things well," still our hearts mourn, and our prayer goes up to God that the mantle of our brother may fall upon some one who will take up the work where he laid it down.

Bro. Bixby briefly spoke of his character and work, and the resolution was passed by a rising vote.

Bro. H. J. Brown, R. A. Coats, and H. H. Withington, committee for ensuing year.

Sabbath-schools. Bro. J. H. Decker, committee, presented an interesting statement of Sabbath-school matters among us, pointing especially to the fact that many of our Iowa churches report no Sabbath-schools.

In an interesting address, he set forth the importance of the work and did much to stimulate new zeal in that department. Persons were appointed in each Q. M. to supervise the work and to whom were given Sabbath-school reports and blanks for new ones as provided by the Parent Society.

Bro. Brown delivered an address Sabbath p. m. on the centennial of Sabbath-school history. It contained much of historical and literary worth. Bro. J. H. Decker, J. Ralcock and J. J. Tufts were chosen to carry the work.

Church Building Committee, T. A. Moxom, D. B. Anderson and W. Eckler. This department presented no report. Bro. T. P. Angir, W. Eckler and L. Ellis were assigned this work.

Minister's Relief. E. Dudley, Com. No report. Bro. E. Tibbetts, chosen as committee.

A Temperance Department was added, with Bro. C. A. Baker, H. M. Bailey and J. H. Baehler as committee for the year.

Resolutions were passed approving "the action of the Iowa Legislature in submitting the question of a constitutional amendment to the constitution of Iowa to the people for their adoption prohibiting the manufacture and

sale of intoxicating liquors within the State," and that ministers be urged to "faithfully present and keep this subject before their respective charges, till the time they shall be called to vote on said amendment."

Bro. E. Tibbetts favored the conference with a well prepared temperance address. Well-timed and forcible remarks were made by Bros. Moxom, Brown, Jenkins, Aldrich and Howe.

WOMAN'S MISSIONARY SOCIETY.

This society had a well defined and appropriate programme, and great credit is due them for the faithful and interesting manner in which they carried it out. Mrs. L. Bixby gave a short address on "Missionaries and their work."

Miss Lou Champlin gave an essay on "Zenana work," and Mrs. L. Tothaker, a well written "Plea for Home Missions." The latter, in absence of Mrs. Tothaker, was very finely rendered by Mrs. L. True. Interspersed were singing, select reading and remarks in favor of both Foreign and Home missions. A collection of \$14 was realized.

List of officers for ensuing year: President, Mrs. R. Morton, Masonville, Iowa; Vice President, Mrs. L. True, Edgewood; Secretary, Miss Lou Champlin, Waterloo; Treasurer, Mrs. Kate Linley, Waterloo; Executive Board, Mrs. L. Tothaker, Wilton; Mrs. E. Dudley, Agency City; Mrs. W. P. Sheldon, Kate Lindley, Miss Lou Champlin, of Waterloo.

Resolutions on polygamy and the state of the colored people at the South, were passed.

The reports of committees on business, up-ages, nominations, &c., were duly presented and acted upon. Bro. H. J. Brown was chosen in place of Vice President E. Tibbetts and S. V. R. Slade and H. C. Inman re-chosen Trustees.

Bro. R. Norton was chosen as auditor of Y. M.

The Y. M. chose as delegates to General Conference, the following ministers: N. W. Bixby, H. J. Brown, R. A. Coats; alternates, O. E. Baker, T. P. Angir, R. Norton.

Worthy and profitable sermons were given by Elders H. J. Brown, E. Tibbetts, O. E. Baker, T. P. Angir and J. H. Moxom. The social meetings though few were of a spiritual nature, and greatly enjoyed. Many precious testimonies were given. At the close Sunday evening a resolution of thanks was tendered the church and people of Masonville and vicinity for their hospitality, and the second conference of the Iowa (consolidated) Y. M. stood adjourned. R. A. COATS, Sec.

Genesee Yearly Meeting.

The Genesee Y. M. held its 34th annual session with the Walworth church, June 18-20. Rev. C. B. Hart was chosen chairman of the conference. The opening sermon was preached by Rev. R. Martin. All the Quarterly Meetings were represented by delegations, and all but one by letter.

Committees were appointed on the various benevolent enterprises of the day. These committees brought forward a large amount of matter, which occupied the time and attention of the conference until a late hour on Saturday evening.

A committee of four, one from each Q. M., was elected to encourage feeble churches, and such as are destitute of ministerial help. Any church or communities that desire the aid of this committee, may address as follows: Rev. W. Walker, Scottsburg, N. Y.; Rev. R. Martin, Byron, N. Y.; Rev. J. M. Crandall, Fairport, N. Y., or Rev. R. E. Evans, Middlesex, N. Y.

It was voted that all money raised for Home Missions, in the Y. M. the present year, should be subject to the order of the above committee, and used by them. Rev. C. A. Hilton is the treasurer of the Central Association, to whom all such money should be sent.

The following resolution was unanimously adopted:

Whereas, our beloved brother and fellow laborer, Rev. J. D. Smith is at the present time suffering under a great affliction, removing him from our ranks, therefore,

Resolved, That we kindly extend to him and his family in this hour of their greatest trial, our heartiest sympathies and pledge to them our present prayers for the speedy recovery of our dear brother.

Bros. Wm. Walker, R. Martin, C. A. Hilton, T. H. Stacy, S. R. Evans and Dea. N. F. Strickland, were elected delegates to the Central Association.

Revs. J. M. Crandall and T. H. Stacy were elected delegates to General Conference; and Revs. R. Martin, S. R. Evans their alternates.

Rev. M. Jennings, of the Wesleyan Connection, was present, and preached a sermon of great power, and Rev. Mr. Mathers, of the M. E. church in the place, was present nearly all of the session. Also Rev. Mr. Hard, of the C. B. brotherhood, favored us nearly all of the time with his genial presence. All of these brethren seemed to take a special interest in our meetings.

The meetings of worship were largely attended. Sermons were preached by Revs. Martin, Evans, Stacy, Doncker, Walker, Hilton and Cook. Some of these brethren supplied the M. E. pulpit on the Sabbath.

Appointed the clerk a committee to locate the next session of the Y. M. Rev. C. B. Hart was appointed to preach the opening sermon. Thus closed one more of our annual gatherings. Collection for missions, \$15.93.

WM. WALKER, Clerk.

Ministers and Churches.

Eastern.

Maine.

Last Sabbath week was a day of interest to our church in Presque Isle. Six happy converts followed Christ in baptism and 12 united with the church. This was our first baptism here for the summer, but the indications are; it will not be our last, as quite a number have sought Christ of late. At Ft. Fairfield seven manifested a desire to seek Christ last Thursday evening at a school-house meeting.

Rev. F. A. Palmer has accepted a call from the church at Boothbay and will enter upon his labors in his new field August 1.

Rev. B. D. Newell has accepted a call from the church at Lyman to become its pastor, and has already commenced his labors in the new field.

Mrs. W. H. Traflet has accepted a call from the church at Brownfield on the evening of June 17.

New Hampshire.

Rev. Uriah Chase, of Madison, is at liberty to correspond with any church that desires to obtain a pastor.

It is good to hear that the old Mother church on New Durham Ridge is doing gospel work. A correspondent writes that "two flourishing Sabbath-schools have been organized in different neighborhoods in town, besides the one at our church." We also learn that four persons were received into this church by baptism on June 20.

Rev. S. C. Kimball has taken the pastorate of the Barrington church.

Vermont.

Five persons were baptized and received into the church at Sutton the second Sabbath in June.

The church at East Randolph has been greatly revived the past year. The attendance on the Sabbath is good; and the Sabbath-school under the superintendence of Bro. A. Osgood is prospering. The last Sabbath in May, five were baptized and united with the church. It is hoped others will soon follow in the same footsteps.

Massachusetts.

Earnest efforts are now being made for the extinguishment of the balance of the Paige St. (Lowell) church debt. At a gathering of members and friends of the church, a few evenings since, the matter was talked over, and over half of the sum required was pledged by about twenty gentlemen. The rest will undoubtedly be speedily secured. Both the Paige St. and Mt. Vernon churches are about to furnish rooms in the Theological building at Lewiston. In the latter church the funds have been raised by the Ladies' Benevolent Society, a live organization.

New York.

The Potter church has secured for its pastor, Rev. E. E. Cartwright.

Western.

Ohio.

The ordination of Alexander Striemer took place in Hinkley church on the evening of June 23, when the following order of exercises was observed: Invocation by Rev. D. M. Stuart; reading of the minutes authorizing the ordination by Rev. G. H. Damon; reading of the Scriptures by Rev. D. M. Stuart; prayer by Rev. G. C. Baker; sermon by Rev. D. M. Stuart; charge to candidate by Rev. G. H. Damon; right hand of fellowship by Rev. H. Vaughn; address to the church by Rev. G. C. Baker; prayer and benediction by Rev. A. Striemer, the candidate, and thus closed a very interesting service. The church was nicely decorated and a fair congregation present to witness the ordination service. Bro. Stuart preached an excellent sermon which was well received.

Subjects, "The Glorious Gospel of Christ." It is to be hoped that the relation of pastor and people will be profitable to both. The Sabbath following June 6, Bro. Striemer baptized six converts who were added to the church, and there are some others who stand accepted as candidates for baptism. These converts are the fruits of a revival meeting that Bro. Striemer held last winter. May the good work go on.

Illinois.

The delegates to the General Conference from the Southern Illinois Yearly Meeting are Revs. J. S. Manning, N. Ricks and W. B. Brooks.

Wisconsin.

A RUBY WEDDING. Mr. and Mrs. W. H. Williams, of Winneconne, celebrated the fortieth anniversary of their wedding day, June 19, 1880. They emigrated from England to this country, and in June 19, 1840, were united in marriage at Lockport, N. Y. For years they have been members of the Free Baptist church, and were charter members of the church organized at this place some ten years since, and of which they still remain members. For years the *Morning Star* has been a light in their home. They are the parents of 12 children and have 19 grand children, the most of whom were present. The neighbors and friends to the number of about 50 gathered at their home and made the occasion as pleasant as possible for them. The presents were numerous, well selected and valuable. After the ordinary services at such gatherings, the guests were invited to the dining room, where the tables were laden with a bountiful repast, of which the party partook with apparent delight.

Quarterly Meetings.

ROCHESTER (N. Y.) Q. M.—Held its last session with the East Penfield church June 4-6. While business and lack of interest keep a great many, enough faithful ones assembled to transact the business of the conference. The meeting, being hospitably entertained, and came home rejoicing. Rev. A. P. Cook, pastor of Hamlin church, was with us for the first time, and we trust that his coming may prove a mental blessing to the congregation.

Next session with the Murray church, Sept. 10-12. Opening sermon by Rev. T. H. Stacy; S. S. address by A. P. Cook.

C. A. HILTON, Clerk.

GENESEE (Mich.) Q. M.—Held its summer session with the church at Millington, June 18-20. The session was a very successful one, and preceded the Q. M. was not as large in appearance as it was in reality, for it was not attended by the citizens or lay members of the Q. M., but the attendance of the ministry was more than usual, and the articles and discussions able for a young institute. The attendance at the Q. M. was unusually large, fourteen ministers of our own denomination, and about 150 delegates and visitors. Bro. E. J. Doyle of the Oxford was present a part of the time as delegate from that Q. M. One new church was received, named West Deerfield, being the result of a revival effort by Bro. G. W. Chaplin, a devotee of the Q. M. Letters were presented from 16 churches, and delegates from 20 churches, that compose the Q. M., and judging by the reports, the work of the Master is being vigorously pushed on in our borders. During the present session about \$125 was pledged toward the Millington church to help remove the debt they have incurred in building. It was indeed pleasant to worship in the new church, remembering how the church has in former times been without a house, and almost by the bounty that has led them thus far will be with them till the last dollar is paid. Only about \$200 remain unpaid for the The Woman's Mission reported an advance. The Q. M. of auxiliaries is increased and the work of the church is being pushed on in the work. Receipts of the Treasury for the 2 months, \$40.82.

Next session with the church at Rich, Lapeer Co., Mich., beginning the 3d Friday in Oct., at 2 p. m. GEO. H. HOWARD, Clerk.

TUSCARORA Q. M.—Held its May session with the Cameron church. But few of the churches reported by letter, or were represented by delegates. Our people are becoming very negligent in sustaining our Q. M., and meeting its obligations. The articles and discussions of the Conference was performed by the delegates present. The religious services were noted for earnestness and spirituality, with a good attendance all through the session. The following resolutions were adopted by conference with the request that they be published in the *Star*:

Whereas, the providence of God, the Tuscarora Q. M. is called to mourn the death of Rev. J. W. Brown, long a member of this body of Christians, and of faithful and unswerving fidelity to the cause of Christ, and the doctrines of the denomination, of which he was a member; therefore,

Resolved, That this Q. M. bow in humble submission to this afflictive bereavement, and pray that it may be so sanctified, as to promote the cause of Christ among us. And that we tender to the bereaved family our deepest sympathy in this their greatest earthly sorrow.

Whereas, by the providence of God, we are called to mourn the death of our dear Bro. Dea. John Wright, long a member of the Tuscarora church and Q. M., and ever faithful to the trust committed to his care; therefore,

Resolved, That this Q. M. bow in humble submission to this afflictive bereavement, and pray that it may be so sanctified, as to promote the cause of Christ among us. And that we tender to the bereaved family our deepest sympathy in this their greatest earthly sorrow.

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Resolved, That this Q. M. bow in humble submission to this afflictive bereavement, and pray that it may be so sanctified, as to promote the cause of Christ among us. And that we tender to the bereaved family our deepest sympathy in this their greatest earthly sorrow.

Resolved, That in his death, the church, the Q. M., and the cause of Christ have lost one of their most faithful and consistent workers, and that the Q. M. tender the bereaved widow and family their heartfelt sympathy, in this sad bereavement, and pray it may be sanctified to the good of all Woodhull church, Sept. 24-26. A. V. WELLS, Clerk.

Cass Co. (Nebraska) Q. M.—Organized April, 1880—Held its first session with the Centerville church June 5-6. Rev. E. Root was elected moderator. Churches represented by letter and full delegations. Reports from churches encouraging. The Conference decided to send delegates and delegates to the Kansas and So. Nebraska Y. M. to become a member. And after the transaction of all necessary business adjourned until afternooon.

The afternoon was devoted to religious exercises. The introductory services were conducted by Rev. E. Root. Sermon by Rev. I. Stone. After sermon, devotional exercises. On Sabbath the exercises were opened by a social meeting conducted in an interesting manner. The regular services of the day were announced. Sermon by Rev. I. Stone, from Matt. 7:24-27. Communion service administered by Rev. E. Root assisted by Dea. A. C. Brown. A very interesting meeting was interesting throughout, and all went away encouraged and full of hope, determined to do more for Christ, and sacrifice more for his kingdom, and we trust, that when another year shall have passed away, we may be able to report a large harvest gathered. To our ministers, who are constantly going about over our prairies doing good in the Master's name, we say "Take courage, for as the Lord says, 'my might nor my power but by his spirit, he has done great things for us in times past, so will he do great things for us in the time to come.'"

Next session with the Belmont church, Sept. 4, 5, commencing at 10 a. m. B. F. ALLEN, Clerk.

CENTRAL KANSAS Q. M.—Held its last session with the Canton church at Canton, McPherson Co., June 5, 6. Four churches were reported by delegates. A very good time was enjoyed. The Canton church has but 6 resident members. The rest have moved to other churches. There is fair prospect of an addition to the Canton church. There were 5 delegates chosen, one from each church, to attend the Union Baptist Association at Parkersburg, Mo., Kan., in October. The delegates were Rev. H. H. Vaughn, Rev. G. C. Baker, Rev. A. Striemer, the candidate, and thus closed a very interesting service. The church was nicely decorated and a fair congregation present to witness the ordination service. Bro. Stuart preached an excellent sermon which was well received.

Subjects, "The Glorious Gospel of Christ." It is to be hoped that the relation of pastor and people will be profitable to both. The Sabbath following June 6, Bro. Striemer baptized six converts who were added to the church, and there are some others who stand accepted as candidates for baptism. These converts are the fruits of a revival meeting that Bro. Striemer held last winter. May the good work go on.

LITTLE SIOUX VALLEY Q. M.—Held a very interesting and we trust profitable session May 30, with the Spencer church. Rev. J. H. Moxom, of Cedar Falls, and Rev. R. A. Coats, of Mitchell, were present with us rendering valuable aid, the latter baptizing three converts, who with a fourth were received into the Spencer church.

Next session at the same place, Sept. 17-19. H. D. PARSONS, Clerk.

STANSTEAD Q. M.—Held its last session with the Bulwer church, and although several of the churches were not reported, we enjoyed a very precious season. Mr. Hollis Jordan, an evangelist, had been holding meetings for several evenings previous to Conference in the same place. Besides the ministers of our own denomination, we were favored with the presence of Revs. C. S. Frost, from St. Johnsbury, and B. A. Sherwood, of Sutton, both earnest laborers who preached the Word with acceptance and added much to the interest of the occasion. On Sunday the sacrament of the Lord's Supper was administered to a large number of Christians, belonging to several different denominations. Previous to this the following resolutions were presented to the congregation and passed by a rising vote:

Whereas, since the last session of our Q. M., God in his providence has removed by death one of our ministers; therefore,

Resolved, 1. That in the death of Rev. F. Randall, his family have lost a kind and loving husband and father, the Bulwer church a faithful pastor, the Stanstead Q. M. a good counselor and the community in which he lived a valuable Christian citizen.

2. That Conference request the clerk of the Q. M. to forward a copy of these resolutions to the bereaved family and also to the *Morning Star* for publication.

A. A. WOODMAN, Clerk.

SONS CREEK Q. M.—Held its last session with the Victory church at Dade Co., Mo. Bro. Hutsell was elected moderator. Preaching by Bros. Holman and Bennett. The meeting lasted several days, during which time there were three conversions and the church greatly revived.

J. M. CARLOCK, Clerk.

REPUBLIC CO. (Kan.) Q. M.—Held its last session with the Highland church. Much good feeling and unity in all the transactions and meetings prevailed. The reports from the different churches were not of that high order that we could wish, yet we may rejoice that our circumstances are as good as they are. Our prayer is for the advancement of God's kingdom.

Next session with the Cheyenne church, commencing Friday before the fourth Sunday in August. W. N. HOSKINSON, Clerk.

NORTON CO. (Kansas) Q. M.—Held its last session with the Union church, April 23-25. Enjoyed a good session. There were five new churches admitted to the Q. M. We now have a membership of about 200. We protracted the Q. M. with good results, twenty united with the church, 15 by baptism, and 2 by letter. The church had built a house for meetings, built of Kansas brick (sods).

Next Q. M. with the Model church, July 10-18.

We have had a fearfully dry season thus far. Our wheat crop (and this is the main one) is killed, and it is so dry that there is but little corn planted. There is bound to be much suffering. All come here poor, and a failure affects us badly. Some of our members are leaving to get work, and I fear many of them will not come back.

To the Free Will Baptists of Eastern Kansas, Nebraska and Iowa: Dear Brethren—We send you for aid in this fearful time of drought, asking you to help us to remain upon our claims, so that we shall not lose our homes. Rev. O. T. Clark will represent us as our agent, to solicit and receive aid. Done for, and in behalf of the Lenora and Union churches, Norton Co., Kansas. W. T. GOSPEY, Clerk.

Business Notices.

Summer is now upon us, and in order to stand the hot weather of the summer, the system should be kept in perfect condition, with the organs performing their office work. Blisters, Liver Complaint, Dizziness in the Head, Indigestion, Constipation, and all similar diseases, yield readily to the effect of Baxter's Mandrake Bitters. Price 25 cts. per bottle. For sale by all druggists, and E. H. TRUES, Platt St., New York.

Dr. N. G. White's Pulmonary Elixir has no superior as a Cough remedy. Price 35 and 50 cents per bottle.

QUERUS COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUES, Platt St., New York.

Straighten your old boots, and shoes with Lyon's Patent Heel Stiffeners, and wear them again.

Never ask a Dyspeptic person what he wants to eat, but let him take a few doses of Baxter's Mandrake Bitters, and his appetite will be all right. Price 25 cents per bottle.

Henry & Johnson's Arnica and Oil Liniment is an external remedy for Man and Beast.

Throat affections and bronchial diseases are relieved immediately by the use of *Downs' Elixir*.

Notices and Appointments.

Yearly Meetings.

SHEKANDOH VALLEY, Charlestown, July 9.

OHIO & KENTUCKY Y. M. at Sciotoville, O., July 2-4. A. CRABTREE, Clerk.

Quarterly Meeting Notices.

NEW-DURHAM Q. M. has engaged the "Tilton" and "Disbon" houses for its headquarters at General Conference at the Weirs. Parties will provide tickets for straw and such bedding as they need and their own provisions.

E. W. RICKER, Clerk.

CHEMUNG Q. M.—at Odessa, July 9-11. Let there be a full delegation from the churches, and "Disbon" houses for its headquarters at General Conference at the Weirs. Parties will provide tickets for straw and such bedding as they need and their own provisions.

A. F. HOUGHTALING, Clerk.

General Conference.

By Order of the Conference Board, the Twenty-fourth session of the General Conference of Free Will Baptists will meet at the Weirs, Laconia, N. H., on Wednesday, July 21, 1880, at 10 o'clock, A. M., in the building of the General Conference at the Weirs. Delegates and others will please notice the change in time from October to July.

I. D. STEWART, Clerk of Gen. Conf.

All delegates to the General Conference from out of New England are requested to send their names as soon as possible to Rev. H. F. Wood, Concord, N. H., and to state also, who of their friends will accompany them.

All money contributed for the Maine State Mission should be sent to Rufus Deering, Portland, Me. (2522)

There will be a meeting of the Free Will Baptist ANNUAL CONVENTION, for the transaction of business, at Weirs, Lake Winnepesaukee, N. H., on Tuesday,

Poetry.

A LOVERS' QUARREL.

I could not hear all that they must have said;
But as I sat beside the little stream
I watched them part, with just one angry
word.
She passed me quickly, with a down-drooped
head,
Red cheeks, eyes flashing with a scornful
gleam,
A hasty step, as by deep passion stirred;
She did not turn, nor look back where he
stood;
But vanished quickly in the thick green wood.

I watched him sigh, then noted how he gazed
At her retreating form; he whistled low
And softly to himself, in deepest thought.
He whispered, "Is she vexed?"—then was
amazed
That 'twas, in truth, she really meant to go.
He looked once more, as if indeed he sought
To bring her back; but on she went that day
Then he went too—but 'twas the other way.

They never met again; but oft I see
The girl, a woman grown, come by this seat,
And gaze into the stream with tear-worn eyes!
And then I wonder why such things should
be!

If she had turned her head, or staid her feet,
Life would have altered, love's bright sunny
skies
Shone o'er her ever! 'Tis but things like this
That form our lives, and make our woe or
bliss!

—All the Year Round.

MY WORK.

"All members have not the same office."
I could not do the work the reapers did;
Or bind the golden sheaves that thickly fell;
But I could follow by my Master's side,
And watch the matted face I love so well.
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully;
I do not know the Master placed them there—
"Handful of purpose" that He left for me.

I could not cast the heavy fisher net;
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and
fast.

I pleaded for the Master's blessing where
My brethren toiled upon the wide world sea;
Or ever that I knew, His smile so fair
Came shedding all its radiance on me.

I could not join the glorious soldier band,
I never heard the ringing battle-cry;
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle
long,
And spoils were homeward bro't both rich
and rare,

He let me help to chant the triumph song,
And bade me in the gold and jewels share.

Oh, Master dear, the tiniest work for Thee
Finds recompense beyond our highest
thoughts;
And feeble hands, that work but tremblingly,
The richest efforts in the fabric wrought.

We are content to take what Thou shalt give,
To work or suffer, as Thy choice shall be;
Forsaking what Thy wisdom bids us leave,
Glad in the thought that we are pleasing
Thee!

—London Christian.

Family Circle.

"SOME CURIOUS ANTS."

BY IDA HAZELTON.

"Oh, dear me!" sighed pretty Jennie
Green, dropping her elbows from the
center-table and leaning back in her chair.
"So many funny, funny things in this
world, so many curious creatures, so
much that is really worth knowing, and
yet so little out of the much that is possible
for anybody to ever find out! I begin
to believe that it is quite discouraging
to try and be wise."

"Fie!" retorted brother Tom, a student
in the university. "A graduate of the
high school, and not wise yet? Poor
little Sis!"

"Oh, yes, I know a little French, and a
good deal less Latin. I can play just six
tunes on the piano. I used to know forty
or fifty when I went to school. I can re-
member just one date of the American
Revolution, and that's because I went to
the Centennial and it is quite easy to
reckon back a hundred years, you know,
and?"

How long Jennie might have continued
the catalogue of her accomplishments,
had she not discovered that a smile was
dawning upon her father's face, whom
she had supposed to be busy with his
books, is not certain. Here, however,
she paused and dropped her eyes again
in some confusion upon the magazine
which lay open before her. "But when
I look into these magazines," she con-
tinued in a lower tone, "I learn how much
there is in this wonderful world that I
can never hope to understand."

Now Jennie's father was a college
professor and among the literature to be
found on his table was much which could
not be called exactly popular. But Jen-
nie liked to peep into them all for the sake
of the curious things which she often
found there. In turning over the leaves
now and then of the *Naturalist*, or *Popu-
lar Science Journal*, *Nature*, *Journal of
Science* and others, she discovered won-
derful and rare curiosities. Her father,
too, encouraged her to read them, telling
her that the "wonders of natural history,
and the discoveries of science were much
more interesting and useful than the
making of so many dead metals and
crowded titles."

"Well, what is it now, Sis," inquired
Tom at last, closing his book as Jennie
was still poring over her magazine,
"which has awakened you to the fact
that you are not so very wise after all?"
"I was only reading in the *Popular
Science* about 'Some curious ants.' That
is all; not so very wise a subject," re-
plied Jennie.

"Some curious ants?" repeated Tom
stroking his moustache and beginning to
look interested. "Well, well, I should
like to hear about them too, I think I have
known something about curious ants my-
self. Why, I suppose I have lain flat on
the ground to watch the little creatures
at their house-building, for hours, when a
boy. Used to try to help them on in their
carpentry work, too, but some how I
seemed to effect more commotion among
the busy little tribes than help, I'm
afraid."

"And how many times," said Jennie
eagerly, "I've dropped a pebble down
the tiny excavation and then watched the
little creatures as they came scrambling
up to the house-top to see if there was an
earthquake, or if an enemy was near.
Poor, little, blind things! I ought to
have pitied, instead of tormenting them."

"Did you ever try to introduce a vis-
itor from one camp to the other?" asked
Tom.

"Sometimes I used to pick up an
active, little red fellow with my thumb
and finger and drop him down suddenly
on the black ants' hill. It was rare
sport to witness his own confusion and
the evident inhospitality of his astonished
hosts. Generally the little fellow
never prolonged his enforced visit be-
yond the time that it took him to get away.
But sometimes the black ants would sur-
round him and drag him into their pit,
and I would never see him again. I
declare they are curious creatures, after
all! But let us hear now, what the Sci-
ence man has got to say, that is new,
about them."

"Well, the *Journal* says," replied
Jennie turning to her magazine, "that ants
sometimes undertake the dairy business!"
"Nonsense! Sis," ejaculated Tom. "I
hope you will confine yourself to the
book and not draw upon that vivid imagi-
nation of yours."

"So I am confining myself to the
book, you dear, doubting Tom. It says
that ants are exceedingly fond of a milky
fluid, which exudes from two tubes situ-
ated on the hind parts of the bodies of
certain plant-lice called aphides, and to
procure it they resort to measures
strangely intelligent for even the prover-
bially wise ant. They have been known
to build mud-stables in which the aphides
were kept as stalled 'milk-cows.'"

"When?" This from Tom, ending in
a prolonged whistle. "That's a little
ahead of anything that I have ever dis-
covered. Is there any more of that?"

"Oh, yes," said Jennie quietly,
"there are living honeycombs."

"What! do ants go into the honey busi-
ness, too? Well, they are a more in-
dustrious race even than I took them for
then," muttered Tom.

"Yes, they make honey, too," contin-
ued the reader, who rather enjoyed her
brother's excitement. "Besides, it says
that there is yet much more room for ex-
tended observations in the domains of
these insect Yankees, with their wonder-
ful ingenuity and human-like manner
and customs. But this is the way they
store up honey for their winter use just
as the bees do, you know. The Science
man says he has never seen the honey-
bearing ant except in New Mexico. There
these little masons excavate mines in the
friable sandstone, which sometimes run
for several feet into the rock. In each
of the chambers of these galleries there
will be some thirty honey bearers. The
little animals cling with their feet to
the ceilings which are left rough for this
very purpose by the cunning ant. There
are about three hundred of these in the
complete nest, besides hundreds of thou-
sands of others, workers, soldiers, lords
and queens, to whom the honey-bear-
ers serve as store-houses of winter food.
Fancy these creatures hanging down-
ward like an amber globe, with their
bodies converted into a sack about the
size of a pea, serving as a reservoir of
honey! When the working ants return
from their foraging for honey they eject
the sweet fluid from their own mouths in-
to that of the honey-bearer. Sometimes
a hungry ant will procure a meal from
the food thus generously stored up. The
honey-bearer seems to contract the mus-
cles of the skin, forcing from its mouth
minute globules of honey, there clinging
to the hairs of the upper lip, and eagerly
lapped up by the greedy ant, waiting to
be fed."

"Well, Jennie," said Tom, as the
reader paused, "I think you and I will
have to renew our acquaintance with our
old friends, and go out some of these fine
June days to study their habits and watch
their maneuvers. Perhaps we may be
able to add something of interest to the
columns of the *Science Journal*. I don't
wonder that the little creatures have
been handed down from antiquity as a
pattern of industry for all sluggards,
even those of the nineteenth century."

MY FIRST PRIZE.

"Cousin Willie is coming to see us to-
day, father," said a happy little boy, ten
years of age. "I promised you would
show him your first prize. You will
won't you, father?"

"Yes, Charlie," replied Mr. Tomp-
kins. "I am prouder of that than of all
the treasures in my household, except,Louie and baby."

"And you will tell him the story,
won't you, father?"

"Of course I will, if you wish it."

In due time, Cousin Willie arrived,
and after tea, mother was asked to bring
down a little cabinet library of English
poets; inside the case these words were
inscribed:

"Presented to Charles Tompkins, as a reward
of merit, by the patrons of St. John's School,
Windmouth, June 24, 1880."

"Yes!" said Mr. Tompkins, reading
the inscription for perhaps the thousandth
time, with as much gratification as when
it first met his delighted gaze; "that
prize made a man of me. It is now near-
ly nine-and-twenty years since it was
presented, and yet it is ever present to
my mind, as well as the circumstances at-
tending it. From the moment I gained it
my nature changed; I found what pa-
tience and perseverance could do, and
whenever obstacles have appeared in my
path, a gentle voice seems to say, 'Cour-
age!' But I must tell you the whole
story, Willie, the way I have told it to
my own little boy so often, and you see
he's not tired of hearing it."

"I was considered a dull boy when I
first went to school. I had two brothers,
one older and the other younger than my-
self, and they had both received prizes at
examinations, but no one thought me
capable of obtaining one. It was March,
and the following June there was to be a
special distribution of prizes; one of the
chief features of the examination day was
to be recitations, and various books were
quoted from which to select our orations.
My brothers Will and Harry spoke with
much glee about their prospects of prizes,
and, pointing to me, said, 'Poor Charlie!
will he manage to carry off a wooden
spoon?'"

"I was twelve years old, then, and was
far behind my younger brother in educa-
tion, although he was only ten. Their
words troubled me, and troubled my poor
mother, too, I could plainly see. Yet, by
way of encouragement, she patted me on
the back, saying, 'Never mind; 'Charlie
will make as good a man as any of you.'"

"There was, one present, however,
who took special notice of these remarks,
though I did not know it at the time, and
that was a little cousin, named Louisa.
She was paying us a long visit, as her
father and mother had gone abroad for a
time. Though only a little girl of ten
years, she had twice as much sense as
any of us boys, could read and write well,
could recite poetry like a full-grown lady,
and could stitch and embroider to perfec-
tion."

"She made no comment that evening,
but the next morning she rapped at my
bed-room door very early, saying,
'Charlie, I am going to the farm to fetch
the milk, and I want you to go with me.'"
"I wished her far enough at the time,
for, like all stupid boys, a little more
sleep, a little more slumber was consid-
ered by me a luxury. However, my
cousin was so pressing, that I was obliged
to get up."

"We had to go down a country lane to
a farm-house for the milk; it was quite
half a mile distant from our cottage, and
during the walk there and back, Louisa,
in her pretty, little, delicate way, im-
pressed upon my mind that it was quite
possible for me to get a prize; nay, that
the thing was a certainty if I would
only try my best. 'Now,' she said, 'from
this day, you know, I am to be your
governess, and you'll have to obey me;
but you must not tell anybody. It must
be a secret. But won't we surprise them
all!'"

"Every day it seemed easier to get up
in the morning, and as the days lengthen-
ed we started earlier for the milk, so that
we could have quite an hour on the road.
Then in the evening we took a ramble in
the fields and lanes, sitting under shady
trees as the Summer advanced."

"My little governess made such pro-
gress with her pupil that the school-
master looked upon me with approbation.
I, who had been formerly so lamentably
deficient in my spelling, now ventured to
write from dictation; neatness and order
also came with the new instruction; there
were no blot on my copy-book, no
scratched-out figures in my arithmetical
books, no bad marks on my register indi-
cating carelessness and slovenliness."

"This improvement, though unnoticed
at home, the schoolmaster had carefully
taken a note of. But even he was not in
our great secret; he did not know my lit-
tle governess's plans, and what a dear,
persevering creature she was."

"We had no books at home, but Louisa's
memory was so good, that she had writ-
ten down for me two subjects for recita-
tion. One was 'The Psalm of Life,' by
Longfellow, commencing—

"Tell me not in mournful numbers,
'Life is but a dream!'"
For the soul is dead that slumbers,
And things are not what they seem."
"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not spoken of the soul."

"How well I remember it now, and
how well I remember how she taught me
first to thoroughly understand the words,
then to emphasize them so as to show I
did understand them. Morning and night
I recited the lines to Louisa until I was
quite perfect in that. Then she taught
me Kirk White's 'Star of the East,' that
beautiful little poem that is now ever
present to my mind. How she would clap
her hands when my memory retained one
verse after another."

"The important day was fast advanc-
ing, when one Saturday, my pretty cousin
took me a farther walk than usual, and to
my surprise, introduced me to a little cave
in the rock, which she had furnished with
moss and boughs of trees, until it looked
quite a little Arcadia."

"There," she said, "you are now to sup-
pose that I am the examining master, and
these are the people who are present to
hear your recitations" (pointing to boughs
with paper hats). Then assuming a high

official air, she said, 'Now, Charles
Tompkins, stand forward, and let us hear
what you have to recite.'

"At her dictation I bowed, and com-
menced rather nervously, as if I was real-
ly passing some terrible ordeal; but I
went through my pieces, and was com-
plimented by the assumed examiner.
We rehearsed by this way two or three
times, and then I felt that I should have
confidence to face any audience."

"What! you down for two recitations,
Charlie," said my elder brother. 'What
are they to be?'"

"Some pretty nursery rhymes that
Louisa has been teaching him. If I suppose,"
answered my younger brother.

"Never mind what they are," observed
my little governess. 'He's going to do
his best.'

"And I did do my best too. Father
was there, mother was there, and Louisa
was there."

"Poor Charlie," said my father as my
name was called out. 'Don't go, Charlie,'
said my mother, 'if you feel frightened.'
But little Louisa took me by the hand,
saying, 'Walk boldly up, Charlie; you'll
do it beautifully; none of the boys have
recited as well as you can.'

"With those dear, encouraging words,
I went on the platform; my voice trem-
bled a little at first, but when I got
through the first verse I saw a pair of lit-
tle hands clapping as hard as they could,
and others followed suit; then my cour-
age rose, and I went well through the
whole poem."

"As I returned to my seat, my mother
seized me in her arms, kissed me and
cried and kissed again; my little gover-
ness only took me by the hand, but tears
of joy were in her eyes, though her lips
could give no utterance."

"My second recitation was equally
successful, and I was the wonder of the
whole school."

"Not a wooden spoon this time," said
Louisa to my brothers, as we returned
home."

"No! thanks to you, little woman,"
they answered; 'but,' said my elder
brother, 'we all thank you for what you
have done, don't we, mother?'"

"Yes, indeed, my dear Louisa, we do
thank you. I always said that my Charlie
would make as good a man as any of them."

"The next day this prize was handed
to me; with what pride I carried it home
you can imagine; as I said before, it
made a man of me. When difficulties
meet me in life, I remember how I sur-
mounted them in my youth, and take
courage."

"But, father, you have not told Willie
who Louisa was. Let me tell him. It
was mother."

"Yes, my dear, though children then,
we never lost sight of each other after I
won my first prize."

"And mother is going to teach me how
to win a prize, are not you?" said little
Charlie."

"Yes, my dear," she replied, "if you'll
only promise to be as patient and persev-
ering as your father was."—*British Jave-
nile*.

"JUMPING THE ROPE."

Dr. Peck, of the Surgical Institute, has
just performed a surgical operation on
the leg of a young girl by the name of
Jordan, from Illinois, sent here for treat-
ment. The bones of both her legs will
have to be partly removed, and the little
sufferer will have to submit to two painful
operations. The cause of her affliction is
"jumping the rope," a pastime engaged
in generally by young girls, resulting in
necrosis, or death of the bone. The doc-
tor stated to the reporter, in this con-
nection, that similar cases were constantly
occurring from this same cause, but more
frequently resulting in necrosis of the
spine, and that not a month passes but
cases of this character come to the Insti-
tute for treatment. He says that rope-
jumping produces continuous contusions
on the joints which impinge upon the
bone, causing at the first stage periostitis,
and finally resulting in the death of the
bone. He thinks that parents and teach-
ers should be warned of this dangerous
sport, and eradicate it entirely from the
play-grounds of children, as it is ruinous
in its effects, and is the prime cause of
more cripples among the female portion
of the community than probably any other
cause. He also adds that during the
practice of his profession deaths had been
coming under his observation which
were the result of this pernicious pastime.
In conclusion he said: "I would warn
children against rope jumping, and would
advise parents and teachers to prohibit it
under all circumstances."—*Indianapolis
Sentinel*.

A HINT TO THE GIRLS. Stick all your
hair-pins downwards, then you will not be
annoyed by their falling out by the way,
neither will your friends be worried with
faint calculations as to how long it will
be before a hair-pin falls, when it hangs
out of your head more than half its
length.

A HINT TO THE BOYS. If you will wet
the edges of a button-hole with your
tongue, you will not be so apt to get red
in the face nor be impatient in your lan-
guage when you wrestle with a clean
shirt collar, or put on a fresh pair of cuffs.

—*Christian Intelligencer*.

"It is the little bits of things that fret
and worry us," says Josh Billings; "we
kin dodge an elephant, but we kan't a
fly."

Literary Review.

THE MIGHT OF RIGHT. From the writings of
William Ewart Gladstone. Selected by E.
E. Brown. With an introduction by John
D. Long. Boston: D. Lothrop & Co.
12mo. pp. 302. (\$1.00).

The title of this volume is peculiarly ap-
plicable to the career of this English statesman.
It truthfully expresses the principle which
has controlled and guided his public career
from the day when, at the age of twenty-two,
he made his maiden speech as a candidate for
parliamentary honors, down to the time,
hardly three months ago, when he accepted
from the hands of the queen for the second
time, the highest political honor that can be
held by an Englishman. His integrity is only
equalled by his industry. In respect to the
latter he himself tells us that the only thing
which he ever commenced and did not finish
was the chopping of a tree on his estate of
Hawarden; from which task he was driven by
a tempest; and of the former, Kinglake says,
"it was believed that if he were to commit
even a little sin, or to imagine an evil thought,
he would instantly arraign himself before the
dread tribunal which awaited him within his
own bosom; and that, his intellect being subtle
and microscopic, and delighting in casuistry
and exaggeration, he would be likely to give
his soul a very harsh trial, and treat himself
as a cruel criminal for fault too minute to be
visible to the naked eyes of a layman."

He was Junior Lord of the British treasury
at the age of 25, under Sir Robert Peel, and
was constantly in public life, as statesman and
reformer, until 1874, when he retired to the
privacy of his estate, meaning to live in quiet-
ness the remainder of his days. But we all
remember how he has lately been called once
more to the head of British affairs.

He was a friend of liberty and freedom in
the days of our civil war, and was a notable
exception among prominent Englishmen in
this respect.

The selections made from his writings cover
a wide range, and are full of quickening and
wholesome influences. Not the least of his
public service in Great Britain has been his
open and bold exposure of certain tendencies
of Catholicism, which are alike dangerous to
religion and national life.

The biographical sketch by the editor of the
volume, Miss E. E. Brown, and the introduc-
tion by Governor Long fittingly introduce the
reader to the pages that follow.

PUSHING AHEAD: OR, BIG BROTHER DAVE.
By Rev. Edward A. Rand. Boston: D. Lothrop
& Co. 16mo. pp. 314.

This is one of the best of books for young
people to read, especially if they need the ex-
ample of brave, earnest, persistent "pushing
ahead" to help them in developing manhood.
It shows how honesty, economy, temperance
and godliness the world over are likely to
bring temporal prosperity; but at the same
time it exalts right character as the main
thing, to be sought and maintained whether
temporal prosperity comes or not. The hero
in the story before us is a noble fellow to
introduce to the boys of to-day; and we sincerely
hope that many of them will make his ac-
quaintance through this book and then imitate
his example.

THE MANAGEMENT OF CHILDREN IN SICK-
NESS AND IN HEALTH. A Book for Mothers.
By Amie M. Hale, M. D. Philadelphia:
Presley Blakiston. 16mo. pp. 110.

It is estimated that one hundred and ten out
of every thousand children under the age of
five years die annually. The mortality among
infants is much greater than this. It is be-
lieved that much of this mortality is due to
ignorance of sanitary laws on the part of the
mother. Surely there ought to welcome a book
that will help them in this respect.

The volume before us is admirably fitted to
the capacities and needs of such mothers. It
is simple, direct, plain, telling what one needs
to know, and commending itself by its sensible
methods. How to care for the baby in its
infancy, in sickness and in health, what food
to give it, what to let it lie upon; the care and
clothing of children, the exercise they need,
what to do in case of accidents,—all these
items of information are given, and in a way
that convinces one that the author is compe-
tent to give them. We commend it to mothers
who feel the need of anything of the kind,
and also caution them not to kill the baby
with care, whose ever recommendations they
follow.

MEMOIRS OF MY EXILE. By Louis Kos-
suth. Translated by Francis Jausz. Card
manila cover, price, 40 cents. Nos. 30 and
31 Standard Series. New York: I. K. Funk
& Co.

Messrs. Funk & Co. are the first to publish
these interesting "Memoirs" in this country.
The work has just been issued in Europe,
being published simultaneously in Pesth, Hun-
gary, Paris and London, and is proving the
literary sensation of the year. The prominent
part taken by Kossuth in the events described,
his patriotic singleness of purpose, and, above
all, the hold he has upon the hearts of Ameri-
cans, will give the book many readers in
America also.

The same publishers issue the 8th and last
volume of Knight's *Popular History of
England*. It contains the Appendix-Annals
1849-1867, a large number of Tables of Con-
temporary Sovereigns, Chronological Tables of
British Writers, etc. This volume also con-
tains a very complete Index and Table of Con-
tents for the entire work. A very great im-
provement has been made in this edition, in
grouping together the tables of each class in-
stead of scattering them, as they are in other
editions, through the different volumes. The
price now of this valuable history is so low
that almost every family can possess it.

The *North American Review* for July
opens with a paper by Moritz Busch on
"Prince Bismarck as a Friend of America
and as a Statesman." It is a most interesting
paper, reviewing the great Chancellor's life
and policy from an intimate and well-informed
standpoint. It will undoubtedly be widely
read. Other articles in the same number of
the Review are "Canada and the United
States," by Prof. Goldwin Smith; "The
Exodus of Israel," by President S. C. Bart-
lett, a defense of the Pentateuchal account in
the light of modern research; "The English
House of Lords," by J. E. Thorold Rogers,
"The History of the English Language," by
M. A. Hardaker, a calm, philosophical study of
the common question; "The Panama Canal," by
Count de Lesseps; and "Profligacy in Ficti-
on," by A. K. Fiske.—New York: D. Ap-
pleton & Co.

A competent writer in the *July Scribner*
considers the subject of Vivisection, as prac-
ticed in medical and surgical institutions.
After a candid review of the practice, in
which he shows wide familiarity with what
has been said by its advocates and opposers
and with the scenes in the operating room; he

reaches the following conclusions as a basis for
future discussion:

I. Any experiment or operation whatever
upon a living animal, during which it is re-
cognized anesthetics it is made completely insensi-
ble to pain, should be permitted.

II. Any experiment performed thus, under
complete anesthesia, though involving any
degree of mutilation, if conducted by the ex-
tinction of life before consciousness is regain-
ed, should also be permitted.

To object to killing animals for scientific
purposes while we continue to demand their
sacrifice for food, is to seek for the appetite
a privilege we refuse the mind. It is equally
absurd to object to vivisection because it
dissects, or "cuts up." If no pain be felt,
why is it worse to cut up a dog than a sheep,
or an ox? Such experiments as the foregoing
might be permitted to any extent desired in
our medical schools. Far more difficult is the
question of painful experimentation. Un-
fortunately, it is happens that the most attrac-
tive physiological investigations are largely
upon the nervous system, involving the con-
sciousness of pain as a requisite to success.
Toward this class of experiments the State
should exercise caution and firmness. It
seems to me that the following restrictions
are only just:

III. In view of the great cost in suffering,
as compared with the slight gain to science,
the student, the repetition, for purposes of
class instruction, of any experiment involving
pain to a vertebrate animal should be forbid-
den by law, and made hereafter a penal of-
fense.

IV. In view of the slight gain to practical
medicine resulting from innumerable past ex-
periments of this kind, a painful experiment
upon a living vertebrate animal should be
permitted by law solely for purposes of origi-
nal investigation, and then only under the
most rigid surveillance, and preceded by the
strictest precautions. For every experiment
of this kind the physiologist should be re-
quired to obtain special permission from a
State board, specifying on application (1) the
object of the proposed investigation, (2) the
nature and method of the operation, (3) the
species of animal to be sacrificed, and (4) the
shortest period during which pain will prob-
ably be felt.

Other interesting papers are "The Young-
er Painters of America," part second; "In the
Heart of the California Alps;" "The Domi-
nion of Canada" part third; "From Palermo to
Syracuse" all of which are copiously illustrat-
ed; besides the usual departments, the serials,
and a number of short stories, sketches and
poems.—New York: Scribner & Co.

The *July Atlantic* brings the last chapter
of Mr. Howells's "Undiscovered Country,"
which is generally conceded to be the greatest
novel he has yet written, with its exquisite
descriptions of Shaker life, and its wise and
thoughtful treatment of Spiritualism. In
"The Stillwater Tragedy," Mr. Aldrich de-
scribes a "strike," very forcibly, and brings his
hero and heroine into closer relations. Mr. S.
P. Langley contributes a very

SABBATH-SCHOOL PUBLICATIONS.

BY THE PRINTING ESTABLISHMENT AND D. LOTHROP & CO.

Soon after the purchase of the *Morning Star* by the General Conference in 1832, commenced the work of Sabbath-school publications. Rev. David Marks prepared "A Scriptural Catechism," to aid children and youth in the study of the Bible. It was issued at the close of the year 1833, contained sixty pages and met with quite a general sale. During the year 1841 was published the "Sabbath-school Repository," a monthly pamphlet of twenty-four pages, designed to encourage and help the Sabbath-school cause in all of our churches. Its patronage did not meet the expenses, and after the first year it was discontinued.

A proposition was then made for a Sabbath-school paper to be published twice a month; a prospectus was issued and subscriptions solicited, but it met with less favor than was expected. After repeated calls and persistent efforts to bring up the people to the support of a paper, the Printing Establishment decided to assume the responsibility, and May 17th, 1845, was issued the first number of the *Myrtle*, with less than one thousand subscribers, at the rate of fifty cents for a single copy, and twenty cents each when fifty or more were sent to a single address. From that day to this it has appeared every other week, and has done us valuable service. It has been twice enlarged, and the price changed to thirty-five cents for a single copy, twenty-five cents in packages of ten or more.

In 1867 was published a Question Book for youths and adults, prepared by Rev. G. H. Ball, and one for children, by Mrs. Mary Latham Clarke, called the "Story of Jesus." These books found a ready sale, and calls for them are still continued. Two years after, another book for children by the same author was published, called the "Wonderful Works of Jesus." In answer to circulars sent to our Sabbath-schools, it was ascertained that other papers were taken, considerably more than half as many as of the *Myrtle*, and it was decided to publish another paper to alternate with the *Myrtle*, of the same size and price, designed for a little older class of readers. Accordingly the *Little Star* was first issued Jan. 11, 1873, and since then a Sabbath-school paper has been published every week.

April 2, 1873, the *Morning Star* began to publish Notes and Hints on the Sabbath-school lesson, with the Scripture lesson and questions, by Prof. J. A. Howe. After a few weeks the lesson and questions were printed on a small sheet of four pages, the first being the lesson for July 6, 1873. These lesson leaves with various changes and improvements are still published. The publication of Sabbath-school books has been in connection with D. Lothrop & Co.

Messrs. D. Lothrop & Co. began business in Dover, N. H., as booksellers, &c. in 1846. As business increased they added other stores in New England and the West, in which their more experienced clerks were usually given an interest, and to whom, when circumstances permitted, they eventually sold their entire interest. Eighteen such establishments have been under their control.

The propriety of a co-partnership in the publication of Sabbath-school books began to be considered in 1867, and at a special meeting of the Corporation, in January following, Mr. Lothrop submitted a proposition that was favorably received and referred to Bro. Henry Day, Stewart and Curtis, with discretionary power. After careful inquiry on the part of the Printing Establishment, and equally careful preparation on the part of the gentlemen Lothrops, an agreement was entered into between the parties by which they were to publish certain books in company, and beyond those specified publications there was no partnership whatever.

D. Lothrop & Co. commenced publishing business at the well known quarters of 38 and 40 Cornhill, Boston, the 15th of April, 1868, and opened an extensive bookstore in connection with it. After purchasing a few plates of popular books, such as five volumes by Lydia Maria Child, and publishing a few from manuscript, a \$500 prize was promptly offered for the best copy of a Sabbath-school book, and thus was secured some six or eight of the competing manuscripts, including the prize; and these finished, popular books constituted the \$500 Prize Series, and at once brought the publications of the enterprising firm before the public. The next year this was followed by the offer of a \$1000 prize, which secured sixteen volumes as the \$1000 Prize Series. This was followed by another \$500 prize, and thus the best writers in the country were enlisted in the service of this publishing house.

The Printing Establishment had a joint and equal interest with the Lothrops in forty-four volumes, and in these only. The partnership continued from 1868 to 1877, when the Establishment retired from the business. The Messrs. Lothrops & Co. pushed their own business with great vigor and efficiency, and while at Cornhill, they issued more than four hundred different and valuable works. They suffered considerably in the great fire in Boston by the loss of stereotype plates and sheet stock, and when the large building at the corner of Franklin and Hawley streets was rebuilt, they leased it in 1876, and transferred their composition, printing and bindery from Cornhill to 30 and 32 Franklin St., occupying the first floor as a salesroom and Bible warehouse. Their accommodations are now ample and convenient; the room being 40 by 120 feet; it is the largest and most elegant bookstore in the country. In their new quarters they have extended their publications till their list now numbers nearly 1000.

After the departure of the Establishment, the people, especially children and youth, they publish choice religious books, the best of histories, biographies and works on science, but their illustrated publications are numerous and superior to most of the profane issues given to the public. Such is the extent of their business that it is not uncommon for them to receive from the Bindery, thousands of books per day. The Catalogue of their publications, and the Boston Book Bulletin will give a full description of their books.

The Morning Star.

WEDNESDAY, JUNE 30, 1880.

GLANCES AT THE PAPERS.

The *Christian Register* lays down the rule that "always and ever, the best way to get the better of a bugbear is to face it boldly."

The worth of work to the character of the worker is emphasized in the *Vermont Chronicle*: "Work brings burdens, yet is of itself a great burden-bearer, so that it really lightens the load of many that are bending under it."

The *Christian at Work* puts in a word in behalf of "frequent outings": "We are in great peril, in this age, of working too hard and too unremittently for mere material ends. Life is still more than meat, and the body is more than raiment. It is well for us to take frequent rests and frequent outings, to seek the companionship of nature, and to slip away from the fretting burden of daily routine."

The *Golden Rule* indicates what needs to be done: "Half-filled churches and crowded theatres; sweltering throngs at the circus and a beggarly handful at the prayer-meeting, how to reverse the order and make the first last, and the last first, is the great problem of the hour. Christian men have great need to set themselves to work to solve it."

The *Montreal Witness* begins to find the Canadians agreeing with each other in the conclusion that the only true ultimate course open to that dominion must be commercial union with the British Empire, or commercial union with the United States. The same journal continues its reflections thus: "As commerce is, perhaps, the most important interest with which Government deals, and a commercial union could not be accomplished between two countries without those countries having so far a common Government, those who advocate a commercial union with the United States are urging a very great step toward complete annexation. Aversion to such a consummation is prompting at present very anxious inquiry into the possibility of the other alternative, namely, commercial union with England and her other dependencies."

The *Watch-Tower* notes a comparison: "There are points of manifest religious similarity between the Empress of Russia, who has just died, and the ex-Empress Eugenie. The former seems to have been as much a devotee at the shrine of the Greek Church as the latter is at that of the Roman Catholic. Such a phenomenon shows that the religious bias, even to the point of being extremely superstitious, does not depend necessarily upon church and creed. It has its own inherent susceptibilities which can exist and be nursed as well in St. Petersburg as in Paris."

The *Boston Journal* notes a fact which has a moral: "The Heathen Chinese has put the Celt to the blush in Carson, Nev. Hi Wah recently paid off a number of his workmen in Carson. Among them was an Irishman. Hi Wah gave him a check for the amount due him, but as the Irishman could not read he was obliged to go to the bank with him and cash the check. The check was drawn payable to the Irishman's order. When the bank clerk handed back the check for indorsement the Celt said he could not write. Hi Wah signed the name for him and Patrick made the sign of the cross."

A paragraph of business interest from the *Commercial Bulletin*: "The question is raised in some of the Philadelphia papers as to whether a salesman has a right to draw customers from the shop he leaves to another. It hardly makes a difference as to the right, they will do it, and the remedy would be hard to find; though, we believe action has several times been brought in the courts, but such cases have generally been thrown out as without foundation. The difficulty would be in establishing the fact as to whether the customers were actually drawn away. They might swear that they went by their own option."

Our Union is evidently of the opinion that there is more than one way of looking at things: "There is excuse offered for the drinking habits of the poor denizens of tenement houses and the miserable purlieus of our cities, that the foul air so weakens and enervates them that they fly for relief to intoxicants to stimulate the enfeebled energies and give appetite and strength. Is this theory at the right end of the trouble? Nay, the drink brings them to the vile surroundings, debases them like animals, and with no more regard to sanitary provision than the brute, the debased physique, the debased intellect, the blunted moral perception, make the human being willing to submit to a degradation very many degrees below his natural level."

The *Springfield Republican* notes the fact that Gen. Garfield is a believer in averaging: "Gen. Garfield is a firm believer in the law of average. At a conference of the Sherman, Edmunds and Windom leaders at the Gardner house, the Sunday evening before the balloting was begun at Chicago, he asked the nine gentlemen present to state how many votes in their judgment Grant and Blaine would each receive on the first ballot. Placing the estimates on paper he divided the aggregate by nine and found that the average showed Grant was to beat Blaine 282. The first vote taken the next morning showed 304 for Grant and 284, Blaine. Gen. Garfield has kept the paper containing the estimates, and exhibits it as a striking illustration of the close working of a rule in which he has great faith."

The *American Cultivator* on firearms: "With a few more improvements infirmities there will be no more battles fought. When it is known that by bringing two armies together they will simply ex-

terminated, men will no longer march to battle. An improved Gatling gun has lately been exhibited by the inventor in England. It is capable of firing one thousand shots per minute, and killing a man or a horse at a mile range. The gun has a compact appearance, can be taken to pieces, and easily carried about, can be applied to military or naval use, and the mechanism of it is simplicity itself. The revolving barrel has ten compartments, into which, as they whirl round, metal cartridges drop from a tall oblong case fixed over the centre of the barrel. At each turn of the handle ten shots are fired, and their dispersion is accomplished by a sliding apparatus. The size of shot in different calibre guns of this class ranges from musket-balls to half-pounders. By the use of this implement three men can do the work of three hundred riflemen."

"When a man," says the *Christian*, "has reached that stage where he can only think or talk of one thing he may be in the greatest danger." We also clip the following words from the same paper: "Let our minds grasp the present as well as the past and the future; let us not delude or destroy ourselves by attempting the impossible, by persisting in the impracticable, by devoting ourselves to single ideas and forgetting the greater and broader considerations which link us to mankind as a whole, and make us interested in everything which concerns our common humanity in all its varied interests both for time and for eternity."

The *Western Christian Advocate* gives evidence of a sound head: "If there is one weakness among us more conspicuous than another it is a disposition to hurrah for men who have more dash than solid sense. On this point a host of people have a sort of craze. They shout and throw up their hats in vance, on the shortest notice, for such men, and soon find their publications to have been the expressions of a thoughtless enthusiasm. Their heroes were not of the sort they imagined. Better prove men before glorifying them. It is also not a good sign when men who are just assuming untold responsibilities are willing to vaunt or to be vaunted. Let the honor and the praise come for work well done—as the reward of service—and they will stick. The men who believe that the church and the State are to be run by a few great enterprises consummated by displays of dash, are not worth hurrahing for. To-day they may seem great, but to-morrow they will be nobodies."

The *New York Tribune* finds itself in sympathy as to one subject with Archbishop Taschereau, of Canada: "It is rather an important fact that the Roman Catholic Archbishop Taschereau, in Quebec, has issued a pastoral condemning traditions which are great enterprises consummated by displays of dash, are not worth hurrahing for. To-day they may seem great, but to-morrow they will be nobodies."

The *Watch-Tower* notes a comparison: "There are points of manifest religious similarity between the Empress of Russia, who has just died, and the ex-Empress Eugenie. The former seems to have been as much a devotee at the shrine of the Greek Church as the latter is at that of the Roman Catholic. Such a phenomenon shows that the religious bias, even to the point of being extremely superstitious, does not depend necessarily upon church and creed. It has its own inherent susceptibilities which can exist and be nursed as well in St. Petersburg as in Paris."

A Sabbath suggestion from the *Advance*: "A large Eastern corporation dismisses its workmen every Saturday afternoon at 3 o'clock. The company prospers and the operatives do as much as they would if they worked the usual hours. They make up the time by abbreviating their 'nothings.' If farmers, for example, would adopt the same principle, when the coming down of the Sabbath morning would not find them and their families so exhausted. Of course, in haying and harvest, a sudden shower, or an unlooked for pressure may compel late Saturday night work. But such events are exceptional, inevitable, and therefore excusable. But why make an occasional necessity a law of life and labor? Alas, it is a want of love for God's house and worship, and not necessary weariness that deters those who labor from the sanctuary and ensures to them a godless Sabbath."

A little girl defining "bearing false witness against your neighbor," said, "It was when somebody did nothing, and somebody went and told of it."

A titled lady, of Wurtemberg, has dropped her line in order to marry a practicing physician, but we are afraid the practicing physician will never hear the last of it. —*Globe-Democrat*.

A small boy in Massachusetts, who for the first time noticed a cherry-tree in blossom, enthusiastically directed the attention of his mother to the "pop-corn tree." —*Boston Transcript*.

Mr. Augustus Sala says, when in this country he was afraid to call for a glass of beer while dining at a hotel for fear of being thought a drunkard. "We are glad drinking at hotels is not so popular as it was formerly." —*Congregationalist*.

A colored orator, addressing his brethren, made the following sensible points: "Be industrious. Take care of what you earn. Get homes of your own. If you want to be respected, you must make money. Make it honestly, if you can but if you can't make it honestly, make it just as white folks make it." —*Cer. of Independent*.

H. M. Peal, of Dedham, Mass., a graduate of Dartmouth College, class '73, and the Thayer School of Civil Engineers, class '75, now assistant observer at the naval observatory, Washington, D. C., has received the appointment of professor of astronomy in the university at Tokio, Japan. His salary is placed at \$4440 a year. He sails from San Francisco Aug. 1.

The first whale ever known to enter the Black Sea was discovered on April 30 by the crew of the Russian steamer *Kilbrus*. He was treated to a snow-b. —*Notes* of which hit him in the head and killed him. The combined efforts of two hundred men were needed to drag him on the shore; he measured over thirty feet in length, and seven feet across.

Fisherman is the noblest work of God." —*New Haven Register*.

The first elephant ever seen in New England and probably the first in the United States was shot in Alfred in 1817, sixty-three years ago, in a piece of woods about one mile west of the village, by a man named Davis, who had no alteration with its owner while on exhibition at Alfred, and took revenge by killing the elephant. The act caused at the time a great sensation throughout the country. Davis was subsequently arrested and tried for the deed, but from some cause escaped punishment.

An honest farmer of Calthness, recording the births of his children in the family Bible, wrote: "Betty was born on the day that John Cattel lost his gray mare in the moss. Jemmy was born the day they began mending the roof of the kirk. Sandy was born the night my mother broke her leg, and the day after Kitty gaid away with the sodgers. The twins, Willie and Margaret, was born the day Sunny Bremner bigget his new barn, and the very day after the battle of Waterloo. Kirsty was born the night of the great fight on the Reedsman, atween Peter Donaldson and a south country drover. Forbye, the factor, raised the rent the same year, Amy was born the night the kiln gaid on fire, six years yase. David was born the night of the great spate, and three days afore Jamie Miller had a lift frae the fairies." —*Chambers's Journal*.

SPARKS OF SCIENCE.

(From the St. Louis Globe-Democrat.)

Rosetti believes that the temperature of the sun can not be less than 20,000 degrees C.

An observer of Vesuvius notes an increased activity in the crater at the time of each full moon.

Engineers state that speeds of over sixty miles an hour are now common with many of the express trains in Great Britain.

In Prussia one person to every 450 is insane. A Berlin scientist attributes this large proportion to intemperance and educational cramming.

The municipal corporation of Berlin has permitted the construction of the Siemens Electric Railway, between Wedding-place and Belle-Alliance-place.

During the past season a large workshop in France has been lighted by Clamond's thermoelectric system, the electricity being generated by the heat used to warm the building.

An analysis has been made of the soil of a cemetery in which no interment has been made for thirty years, and the products of an early decomposition are found to be still present.

Prof. Cook believes the Hessian fly will be ultimately exterminated by the parasites preying upon it. He affirms that the potato beetle is being greatly reduced in number from a like cause.

The greatest feat in the way of rapid railway making is said to be that of Sir R. Temple in the late Afghan campaign. One hundred and thirty miles of the railway was constructed in 101 days.

The Italian Minister of Agriculture and Commerce has decided to present to Parliament a project for executing a great geological map of the Kingdom; the expense is calculated at 6,000,000 francs.

M. Dronier has patented in Germany a process for rendering bronze as malleable as copper. About 1 per cent. of mercury is added to the tin in a warm state, and this is then mixed with the melted copper.

When a pen has become so corroded as to be useless, it can be made good as new by holding in the flame of a gas jet for half a minute; then drop it in cold water, take out, wipe it clean, and it will be ready for use again.

Dr. Sandell, of Louisville, is authority for the statement that a mule, now in the *Jardin d'Acclimation* in Paris, has brought no fewer than six foals—some by zebras, some by asses and some by stallions. The fertility in a hybrid is remarkable.

Prolonged exposure to very intense cold has very little influence in destroying the germinating power of seeds. De Candolle and R. Pictet subjected the seeds of plants to a temperature of eighty degrees without injuring them very seriously.

During the year 1879, 10,281 horses, 529 asses, and 26 mules, giving 4,355,700 pounds of manure, were consumed in Paris, and on the 1st of January last, seventy-eight butchers' shops for the sale of that article of food were in full operation.

It has long been known that fishes return to about the same place in the same rivers each year to spawn, but it is a new discovery that they go up on the left-hand side of the stream, and come down on the opposite side. Fishermen may be benefited by remembering this.

Mr. M. A. Vedder finds that water is not freed from organic impurities in freezing, and that the germs of animalcules are present in very much of the ice taken from streams. This being the case, the considerable risk must attend the use of such ice in drinking water.

M. Pasteur discusses inquiries into the diseases and parasites of the phylloxera, with a view of promoting their increase. He believes this to be the most promising plan of exterminating the vineyard pest in France, and that the microscopic parasites often prove remarkably destructive to insect life.

A school for the education of idiots has been in operation in Holland for twenty-five years with encouraging results. Of the total of 417 pupils entered upon its register since 1853, 43 have gone directly into service or adopted a trade, while twenty-five others have been discharged in a greatly improved condition.

Trouve's electrical pelyscope was recently placed in the stomach of a fish swimming in a Parisian aquarium. Without producing any sign of inconvenience, the body of the fish was then illuminated by the apparatus, which caused it to mate into the aquarium a light equal to that of a common candle.

An English traveler reports the discovery of two peculiar varieties of tea in Western China. The infusion of one species is naturally sweet, having the taste of coarse congo with a plentiful addition of sugar. The second variety is even more remarkable, having a natural flavor of milk, or perhaps more exactly, of butter.

The endeavor to explain why the Semitic nations were so long to have led to many curious speculations. Ebermayer, for instance, accounts for their mode of writing by assuming that they were left-handed. But this is hypothesis contrary to known fact. One of the most ancient of the books of the Bible mentions left-handedness as a physical peculiarity.

Increasing Use of Compound Oxygen by Physicians. A large and steadily increasing number of intelligent physicians in all parts of the country are using Compound Oxygen in Chronic Cases which they have not been able to cure with ordinary remedies. Write one: "I shall make use of this in my practice, for I have tested it sufficiently to satisfy me of its merits." Says another: "I do know that my patient is a hundred per cent. better and is gaining rapidly. His walking was almost consolidated." —*Notes* of which hit him in the head and killed him. The combined efforts of two hundred men were needed to drag him on the shore; he measured over thirty feet in length, and seven feet across.

A down-town man went fishing the other day, and returned with three small trout. He carried them through the streets boldly, and when asked if those were all he caught, frankly admitted that they were partly last night and presented him with the beautifully carved motto: "An honest

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 reside in the city, \$1.00 per line. Obituaries should be sent to the printer at the rate of FOUR CENTS PER LINE of eight words. VERSES are inadmissible.

GEORGE MOWER died at East Bangor, Me., May 22, aged 53 years. The subject of this notice was converted and united with the Free Baptist Church at East Bangor during the pastoral labors of Rev. L. Harmon. Brother Mower was quiet and retiring in his habits, possessing an amiable disposition, had no enemies, and was held in high esteem by all who knew him. In this death the church has lost a worthy member, whose love did not consist in words, but in deeds and in truth. The community has lost one of its best citizens. The many years of feebleness were borne with patience and submission. Our dear brother leaves a wife and a family to mourn the loss of one bound to them by the tenderest ties of human affection. May this dispensation of a wise Providence be sanctified to the good of all, and this ended life awaken higher and bolder aspirations to meet a dearer one before.

MRS. ZAMA COLE SHOES died May 30, aged 76 years and 3 months. She became a member of the First Baptist Church at East Bangor in 1816, and was married to Deacon Roderick Shoes, Dec. 21st, 1820. Her usefulness in the church extends over a half century of time and when we contemplate the changing fortunes of the church for that time, we will understand her loyalty and faith. It is enough to say that through it all she was faithful. She was closely identified with every benevolent work of the church, and her name will be found connected with every educational and mission work of the denomination. She loved. The Harper's Ferry school since its foundation has drawn largely on her sympathy and means. She was a tender, devoted mother, as a large circle of Christian children and grandchildren proved by their emotion at her grave. She was attended in her last moments by a loving husband and devoted daughter. She considered left direction as to her disposal after death, and then said, "I am ready, and tired of waiting; welcome death!"

Mrs. HANNAH KELLEY, wife of Albert Kelley, Esq., died at the age of 88 years, 1 month. Sister Kelley was born in Dresden, Me., May 6, 1822. She was converted under the labors of Rev. Daniel Fuller in the year 1841, and united with the church of her choice, the Free Baptist Church. She was distinguished by her social traits and unselfish liberality. Mingle with high natural endowments were noble Christian qualities securing the love and respect of all who knew her. She was married in 1845, and moved to Bangor, where she lived until her death. She loved the house of prayer and divine worship. She experienced the blessing of perfect love in A. D. 1870, under the labors of Rev. H. P. Blood, and lived in the enjoyment of that death, gaining "a perfect victory through the Lord Jesus Christ." She loved her home, her husband and children; "no one knows how much I love them," she would often say. Another true Christian mother, and beloved one, has triumphantly passed from this earthly home to her home in heaven, where her crown will glitter (which in her last hours was just in view) to be given. And may the light from heaven's portals through which she was admitted, fall with tenfold intensity on the pathway of the bereaved husband and light the sorrowing children to the home of the saved, and her exemplary Christian life, like the mantle of Elijah, fall upon us fathers and mothers in Israel, all striving to sanctify themselves, and with the memory of the departed sister's life.

At the age of 20, he was converted and joined the church at West Bethany. He moved to Ellington in 1827, and two years later joined the F. Baptist church which was then organized. He was a faithful Christian and zealous for his church. He died peacefully on June 4, expressing a bright hope in the heavenly inheritance.

DEACON F. BARK, of the Royalton church, died at his home in Brooklyn, O., June 10, in his 81st year. This devoted brother was one of the organized members of said church which has existed some forty years, and he was chosen one of its deacons, which office he has ever since honorably held. He was truly a "living epistle read and known of all men." He was ready when the summons came. He leaves a wife and eight children, and their church, a large circle of relatives and friends, joy a legacy bequeathed to them by him of Christian piety, faith and triumph. He was long a diligent reader of the *Morning Star*, as well as of his Bible.

MARYETTA LOCKWOOD, of the Liverpool church, departed this life, June 4, at the age of 38 years. Sister Lockwood was a consistent Christian, who some twenty years ago experienced religion under the labors of Rev. A. F. Barker, now deceased, and united with said church. A husband and two little boys, and relatives mourn but not without hope. "O happy day that fixed my choice on thee my Saviour and my God," she has ever sung, and in which exultant strain she died in hope. Thus our dear brethren and sisters are passing away. May others come in to "take their places."

JOHN MAINS died at his residence in Coldwater, Mich., April 29, aged 73. He was born in Georgetown, Me. He experienced religion when 17 years old, moved to Ohio when about thirty, and resided in that State until he died. He was a member of the F. B. church, and was a successful F. B. preacher.

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PARSONSFIELD SEMINARY. Rev. T. F. MILLETT, Principal, Miss R. E. White, J. A. Kennard, Miss Hattie White, Assistants. Ex-students are requested to send their address to the Principal. College Preparatory, Normal, Classical and Scientific courses of study for both sexes. Board, including room rent, from \$2.50 to \$3.50 per week. Rooms from \$2 to \$4 per term. Tuition and room rent free for those preparing for the ministry. Spring term begins Feb. 17, 1880. Summer term May 4. Fall term Aug. 24. For catalogue address the Principal.

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