

Bates College

**SCARAB**

---

The Morning Star

Muskie Archives and Special Collections Library

---

9-8-1880

## **The Morning Star - volume 55 number 36 - September 8, 1880**

Freewill Baptist printers

Follow this and additional works at: [https://scarab.bates.edu/morning\\_star](https://scarab.bates.edu/morning_star)

---



# The Morning Star.

VOL. LV.

THE MORNING STAR, DOVER, N. H., SEPTEMBER 8, 1880.

NO. 36

## 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.

All communications designed for publication

should be addressed to Editor The Morning Star,

Dover, N. H.

Terms:—\$2.00 per year, if paid strictly

in advance; \$2.50 if paid within the

first thirty days, and \$3.50 if not.

The Morning Star.

WEDNESDAY, SEPTEMBER 8, 1880.

GOING HOME.

When the end comes, and, like a tired child,

I fall beside the long highway of time,

Nor strive the last, rough, upward range to

climb,—

O Father, hold me not unconquered!

Let me not then remember all the wild

And thorny ways through which my wound-

ed feet

So long have toiled, but rather what beguiled

My way of pain, and made it oft times sweet

With laughter of glad streams, and pastures

green,

And fragrant forest pathways opening wide

On dewy meadows sparkling in the sun,

Like gleams of Paradise in dreams foreseen!

So shall my slumber be unfettered,

And my awakening find the journey done.

—H. S. Cornwell.

BAPTISM, THE COMMUNION, AND

CHURCH-MEMBERSHIP.

BY REV. G. A. HICKFORD.

It is understood of Free Baptists, as a

body (1) that they are strict immersion-

ists; (2) that they are tenacious of

believers' baptism as opposed to the

baptism of infants; (3) that while they

do not think it well to baptize those who

have no intention of joining some evan-

gelical church, yet they do not consider

that such intention is always indispensa-

bly prerequisite to baptism; (4) that al-

though they insist upon baptism previous

to membership in their churches as nec-

essary to their very existence as Bapt-

ists, still they do not regard baptism as

indispensably prerequisite to membership

in the true general church; (5) that they

are eminently an open-communication body

and consider the two rites of baptism and

the communion to be so far separate and

distinct that as baptism may precede the

communion, so also the communion may

precede baptism. Any unbaptized per-

son giving evidence of Christian faith and

character may rightfully partake of the

communion.

1. Free Baptists are strict immersion-

ists. They are understood to be no less

than the Regular Baptists. They do

not recognize sprinkling as baptism.

In their eyes, so far as relates to out-

ward form, a sprinkled person is no more

baptized than one who has never been

sprinkled. Their Treatise defines Chris-

tian Baptism to be "the immersion of be-

lievers in water." Prof. Howe, of

Lewiston, says, "The question in dispute

is not one of mode, but of substituting

one specific practice for another." Prof.

Butler, of Hillsdale, referring to sprink-

ling, says, "The Baptists brought in the

corruption; let evangelical Protestants

purge it out. Just so far as the ordina-

nce itself is to be regarded it should be

observed according to the requisition of

its institutor."

2. Free Baptists practice only believers'

baptism as opposed to infant

baptism. See the Treatise. The General

Conference of 1874 thus expressed itself:

"Resolved, That believers' baptism, and

immersion only as baptism, are funda-

mental doctrines of our church." Prof.

Butler: "We reject this rite (infant

baptism) as an innovation upon the order

of the gospel."

3. Free Baptists do not think it well

to baptize those who have no intention

of joining some evangelical church. The

fourteenth General Conference expressed

itself thus: "We advise our ministers not

to administer the ordinance of baptism to

persons refusing to join any church." The

intention of joining some church,

however, is not an indispensable prere-

quisite to baptism. The wording of the

above quotation is indicative of this.

4. Free Baptists insist upon baptism

(i. e., immersion) previous to member-

ship in their churches. At the twenty-

second General Conference, held in Pro-

vidence in 1874, the following question

was introduced: "Is it consistent with

our doctrine and polity to admit persons

to full fellowship in the church who have

not been baptized (immersed), but only

sprinkled?" This question was answered

by the committee on Doctrine as follows:

"We reaffirm the general principle that

it is not, but persons presenting letters

from other evangelical churches may be

received by their assenting and conform-

ing to our doctrines and usages in the

future." It was subsequently declared

that the report of the committee on Do-

ctrine was adopted at a late hour of the

Conference, after many of the members

had gone away, or the above answer

would not have been approved. As it

was, the report "met with considerable

opposition," and "was passed by a small

majority." A great deal of dissatisfac-

tion with it was privately, and to some

extent publicly, expressed during the

three years intervening between that and

the next, the twenty-third, General Con-

ference. From beginning to end, how-

ever, so far as appears, there was no

advocacy or attempted justification of the

position taken. Its denouncers had the

field entirely to themselves, or very near-

ly so. A correspondent of the *Providence*

*Journal*, reporting the doings of the

twenty-third General Conference, held at

Fairport, N. Y., in 1877, said, "Since

the Conference held at Providence, three

years ago, there has been no little dis-

cussion and discontent respecting the

action taken at that Conference allowing

persons who have not been immersed to

be admitted to full membership in Free

Baptist churches. It was feared by some

that the discussion of this subject would

prove a disturbing element in this Con-

ference, but fortunately it was otherwise.

On the third day of the session, "the

author of the action referred to offered a

resolution repealing it, and, under the

suspension of the rules, it was adopted

without discussion. So the matter end-

ed."

Free Baptists insist upon baptism (im-

mersion) previous to membership in their

churches as essential to their very

existence as Baptists, still they do not

regard baptism as indispensably prere-

quisite to membership in the true gen-

eral church. They do not regard sprink-

ling as essential to their very exist-

ence as Baptists, still they do not

regard baptism as indispensably prere-

quisite to membership in the true gen-

eral church. They do not regard sprink-

ling as essential to their very exist-

ence as Baptists, still they do not

ing elders," their "armor bearers," their

"companions in labor" almost every-

where. "Not only were Quarterly and

general meetings attended by many, but

special efforts for church edification and

revivals were made, not only by twos and

four but by tens and twenties. Forty years

ago these visitations were common and

useful. The feelings of the writer are

deeply moved now by the recollection of

the joyful ecstasy of that little church in

Vt., which was generally without a pas-

tor, when one or more of these faithful

"Helpers" came into our monthly con-

ference or Sabbath prayer-meeting. But

these laborers have strangely diminished,

and so has the general devotional activity

of the membership. And yet the most

efficient evangelists still employ very

much of this lay labor, sometimes tak-

ing tens and even scores of "workers"

from one field to another. And why not?

There is just as good talent, and as deep

piety in others as in the ministry, and

frequently the unfinished and colloquial

style, the novelty and holy earnestness

will effect more than finished discourses.

How can this kind of labor be secured?

1. A church in need of assistance may

by vote request another church to appoint

individuals to attend their Sabbath-school

and prayer-meetings as regularly as pos-

sible, and thus secure permanent help. Or it

might be thought desirable to hold a series

of prayer-meetings for a week or more and

ask a neighboring church to send a de-

legation for that purpose, or a church

might invite specific individuals for either

of these works, not waiting for the action

of another church.

2. Any individual or individuals with-

out assuming to appoint special meetings

for his church without authority might

invite Christian workers to attend and

worship with them.

3. A Q. Meeting might elect labor-

ers of this kind. And if more of this

kind of Q. Meeting work was planned

and executed it would be profitable.

Too often the appointments by Q. Ms.

are for disciplinary purposes, and of

preachers only. Why not have the in-

quiry raised at every session of the Q. M.

whether there are destitute fields, and

who can visit them?

4. Why not let a working church in

the true Christian spirit appoint com-

mittees to establish meetings and Sabbath-

schools in new places, visit and encourage

the weak and make special efforts for the

salvation of others whether invited or

not?

5. If individual Christians should feel

the devotion to God and love of souls de-

sired, would they not often see the want

of the field, hear the cry "Come over and

help us" and go unasked as Christ came

so earth, and instead of sighing for great

talents or much wealth with which to do

good, volunteer their prayers and labors

upon some of the fields already white?

6. And why should not ministers pre-

sent these languishing churches and des-

titute fields to the attention of those men

and women whose labors might be useful

and urge the importance of the work.

Could not pastors and evangelists, and

ministers generally encourage churches to

invite help, suggest the names of those

they need, and then urge them to the

work? To be sure there will be some mis-

takes as in all human affairs, and some

will fear officiousness and never do any

thing until invited. But Christians, and

especially Christian ministers are sent to

the "world" and must go whether invited

## NEW YORK LETTER.

NEW YORK, Aug. 28, 1880.

"Liberal judges," with the aid of lib-

erally paid lawyers, can make a "muddle"

of any law that can be drawn against

drum shops. Accordingly, we have a

muddle of decisions, if not of law. A

judge has been found to pronounce the

beer shop license lawful, in contradiction

of Judge Barnard's decision, and to com-

mand the Brooklyn Commissioners to is-

ssue such licenses. About 700 applica-

tions are on file, and this most insidious

and dangerous of all forms of dram-drin-

king must now be let loose throughout that

city. Here in New York, there has long

been practically no restriction on dram-

selling of any kind, unless it be an in-

direct exclusion of decent men from the

traffic, by special favor to pimps and ruf-

fians. Near my door there is a sort

of slip, opening on the street, as wide as a

hall way, nearly hidden with blazonry of

"sour mash whiskey, 10 cents a drink, 3

for 25 cents." The stranger desiring ac-

commodations might be referred to this

as one of our hotels—one of the large

majority, too, if not of the large kind—

and the Excise Commissioners have offi-

cially certified as much. If the law could

be amended to suppress rigorously all

"bars," and give hotels licenses to sell at

table to bona fide guests taking meals or

lodging; with the usual restrictions as to

necessity for a hotel, &c.; the net gain to

this city, over any license system ever

yet attempted, would be incalculable.

The only real difficulty of the present law

—the exclusion from restaurants of what

many regard as an essential of diet—

would disappear. Liquor selling would



## THE MINISTRY OF HEALING.

BY REV. A. J. GORDON, D. D.

"Who forgiveth all thine iniquities, who healeth all thy diseases."—Ps. 103: 3.

We have in the words, a striking instance of what is known as the Hebrew parallelism. It is one of the most rhythmical and beautifully balanced sentences in the whole book of Psalms. But I see in the words, something more than the rhythm of poetic measure and the cadence of melodious verse. There is a parallelism of thought and doctrine here. Forth from the Divine fountain flow two streams of blessing—forgiveness and health; recovery for the soul and restoration for the body; and these are not merely consecutive in God's plan, forgiveness now and healing hereafter—they are parallel. They move side by side as a double manifestation of the same Divine power. They are not two facts even, but the twofold expression of one fact—the life of God communicated to man, and invigorating and repairing by the same energy both his spirit and his flesh—"who forgiveth all thine iniquities, who healeth all thy diseases."

Considering Jesus Christ now as the manifestation of God's life and grace, let us see how this twofold blessing comes to man through him. Observe, then,—

## I. Christ's twofold ministry while on earth.

You have to take only the most casual glance at his life to discover how constantly he exercised a double ministrations to men. He healed the sick and forgave the sinner. He fed the hungry with bread for their bodies, and he fed the penitent with bread for their souls. He said to one suffering woman, "Thou art loosed from thine infirmity," and he said to another sinning woman, "Thy sins are forgiven thee." From the day he began his earthly ministry till the day he finished it by entering into glory, two things could be said of him, and the one just as truly as the other, "Himself took on our infirmities, and bear our sicknesses," and "who himself bear our sins in his own body on the tree."

And the reason why he carried on for us this double service is obvious. Man is a double being, and Christ could only be a perfect Saviour by meeting and ministering to him in both elements of his nature. There is a wonderful pith and force in that Saxon word "whole," as applied to man. "Thou art made whole." Sin has halved us; it has so divided this house of our tabernacle against itself that it must fall. The forgiven soul in a sick body is but half a man; the well body enclosing an unforgiven soul is but half a man. And this dreadful schism in our nature Christ came to heal; not by widening the breach, putting the soul into heaven, and the body in the grave, and dooming them to eternal separation. In that case, all the Saviour could say would be, "thou art made half," one fragment of thy dual nature has been rescued and made immortal, but the other half has perished. Strictly speaking, man can never be made whole till he has been made holy—till his sanctified soul has had prepared for it a sanctified body and the two have been remarried forever in the land of Beulah.

How blended and interdependent are these two elements of our life—so one that it is almost inaccurate to speak of them even as a duality. The blush of the cheek is but the tide of the soul's emotion breaking upon this outward shore; the smile was on the spirit before it was on the face, and the frown was on the soul before its shadow crept across the outward visage. So truly a unit is man as to his inner and outer being that none has been able to fix the boundary between the spirit and the body. The coast-line of flesh and blood is so flooded and overflowed by the waves of feeling and emotion which are constantly rolling in from the depths of the soul, and the depths of the soul are so perpetually stirred by the sensations and impressions of the body, that none can exactly define the bounds of either. And so Christ's action upon man was of that twofold nature which touched his whole life. There went out from him "saving health" as well as saving grace.

Now we dwell much on the sinlessness of Christ, and the power which he thereby possessed of redeeming men from their sins; but have we thought also that he was the only being, so far as we know, who had perfect healthfulness? It must have been so. Sickness is the fruit and the consequence of sin, either actual or ancestral. But Christ had neither personal nor hereditary taint. If he knew pain and suffering of body, it was imputed, not original; it was ours, not his. "In him was life," that divine, unfallen life in which no seed or germ of sickness could be present. Hence those who came in believing contact with him received healing as inevitably as they received pardon. "And as many as touched him were made perfectly whole," says the Evangelist. Man in his fallen state can impart disease, but not health. It is the most pathetic comment on our corrupt condition by nature, that sickness is the only thing we have that is contagious. We can give out an infectious disease from our very breath, or through the slightest touch of the body; but who has been able to communicate his health to another? This is the solitary glory of the virgin's Son. Here for once in our poor world is a contagious life. Here is a being in whom an abounding, infectious health is present, so that it only needs the contact of a finger-tip, that it may leap like the electric current to thrill and

vitalize the sickly body. This spontaneously, this outgushing fullness of the divine healing from the person of Jesus Christ, is to me a fact of the greatest significance. Whatever help man imparts to his brother is through medicine and the vital agencies of nature. If he attempts at all to cure by transmitting his own vitality, he does it only by the most strained and laborious effort, as though the life currents in him were so low and feeble that they must be forced before they can be made to yield even the smallest assistance to another. But not so with the Son of man. His healing was an overflow, not an effort. Witness the marvelous miracle of the recovery of the woman with an issue of blood. It is a work so unconscious and so utterly passive, that it seems like a miracle spilt over from the fullness of his divine life, rather than a miracle put forth. She came behind him in the crowd and touched the hem of his garment, "and immediately he perceived that virtue had gone out of him," we are told. No effort at healing here; no gathering up of the powers of His divine manhood for the mighty miracle! Where human skill had exhausted itself only to fail, this heavenly man succeeded without even an effort of the will—as though it were an accident of his omnipotence, a spontaneous overflow from him "in whom dwelt all the fullness of the Godhead bodily."

Have you run through the list of Christ's miracles to notice how often the word "touch" occurs in connection with them? Sometimes it is Christ touching the sufferer, and sometimes it is the sufferer touching Christ. But nothing more energetic or vigorous seems necessary. And this is a striking tribute to the life-giving power of Christ. Great forces need but small conductors to transmit them. The surcharged battery requires only a finger-tip to unlash its mighty energy. An engine needs but a single coupling to transmit all its prodigious force and momentum. And Christ, because he is mighty to save, needs nothing of us but our consenting faith; and because he is mighty to heal, needs only the touch of our faith that all his "saving health" may become ours. Touch, indeed, is but the gesture of faith. It is the visible confession of confidence in the power of Christ to make whole. Hence it is all one whether it is said of the ministry of Christ, that "as many as believed on him were made whole," or "as many as touched him were made whole." In either case saving virtue went forth from him.

You see, then, how all through his life the double ministry of Jesus was in exercise. Men believed of him and were forgiven; men touched him and were healed. His abounding grace made instant response to the sinner's faith; his abounding life gave instant answer to the sick man's touch. And so blended and interlaced are these two elements in the ministry of our Lord, that they are constantly crossing; healing emerging in forgiveness, and forgiveness in healing. It is because sin and sickness are so related that grace must take such direction in pursuing them. Like two converging lines of an angle, each of which when followed leads to the other, so with transgression and disease. Follow sickness back to its remotest cause and you will find sin; follow sin onward to its last effect and you will find disease. Blessed be God, then, that in Christ we have the double man, who could confront and master the double problem. He was the sin-pardoner, who could cleanse transgression back to its original fountain. He was the life-giver, who could reach disease in the last and remotest retreat, and heal it. Hence the constant contact and interfusion of these two offices of the Son of God. Recall that striking instance of his dealing with a man sick of the palsy. The first word we should expect to hear from his lips as he gazed upon the helpless sufferer would be, "Thou art made whole." That was what the man wanted, and that was what the friends who brought him expected. But instead of that "He said to the sick of the palsy, Son, be of good cheer, thy sins are forgiven thee." And when they which stood by murmured in themselves that he had presumed to pardon sin, he asked whether it is easier to say "Thy sins are forgiven thee," or to say "Arise and walk." It matters not to the Lord whether he reaches the body through the soul, or reaches the soul through the body. He is the Redeemer of both. Did the sufferer expect healing and get pardon? Yes, but he got what he asked. The master simply went behind the curtain of the flesh and healed the fountain of the soul's impurity. He laid his hand on the spiritual cause instead of dealing at once with the bodily result. He reached back over all the turbid and troubled streams of disease and physical impurity, and cured the fountain of the heart by his authoritative absolution from sin. And then, as though to humor the ignorance that could not discern the cause, but only the effect, that could not see that pardon is healing in its utmost springs, he adds, "But that ye may know that the Son of man hath power on earth to forgive sins, arise, take up thy bed and go into thine own house." It is the twofold grace of Christ which we discover running through all his earthly life. He is the second Adam come to repair the ruin of the first. And in order to accomplish this he will follow the lines of man's transgression back to their origin, and forward to their remotest issue. He will pursue the serpent trail of

sin, dispensing his forgiveness and compassion as he goes, till at last he finds the wages of sin, and deposits death on the cross; and he will follow the wretched track of disease with his healing and recovery, till in his resurrection he shall exhibit to the world the first fruits of these redeemed bodies, in which "the corruptible shall have put on incorruption, and this mortal shall have put on immortality."

## II. Christ's twofold ministry in heaven.

We are never to forget that our Lord is simply carrying on in glory what he began on earth. His ministry has not changed as to its character and offices. The only essential difference is that he exercises that ministry now by the Holy Ghost, and through the church, instead of by his own personal and visible agency. All the characteristics of his ministry remain unaltered. Hence we find that when he had ascended up on high, and committed the preaching of the gospel to apostles and evangelists, the same traits marked their work which distinguished his own. They preach the remission of sins in his name, and in his name they heal the sick and cast out devils. The twofold ministry goes on just as it did while Christ was on earth. Indeed, it must be so, or the Master's word has not been kept. Just before his ascension, he had breathed the Holy Ghost upon his disciples and said, "Whosoever sins ye remit, they are remitted unto them;" and he had said also, "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall lay their hands on the sick and they shall recover." No question can there be as to the promise, and none as to the fulfillment. Read Peter's words in the opening pages of the Acts. In one chapter we hear him saying, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins;" in the next we hear him saying to the lame man, "In the name of Jesus Christ of Nazareth, rise up and walk." It is Christ's ministry still prolonged—the same twofold grace, the same double blessing to the sinner and to the sufferer. And the whole apostolic age is stamped with similar marks. By the same authority with which Paul says to the jailer of Philippi, "Believe on the Lord Jesus Christ, and thou shalt be saved," he says to the cripple of Lystra, "perceiving that he had faith to be healed,"—"stand upright upon thy feet."

And how is it that this twofold cord of our ministry has been unbraided, leaving to us but a single strand? How is it that we still preach the remission of sins, but dare not, on the pain of being deemed enthusiasts and fanatics, hold out the hope that sickness can be remitted by faith in Jesus Christ? Oh, Church of the ascended Christ, carrying still in thy hands thy Master's commission, with no clause annulled and no vestige of authority revoked, what has happened to thee, that the lame must lie at thy doors, and none can take him by the hand and lift him up; that the sick must pine on his couch, and never a cure must be expected through the prayer of faith? Hast thou ceased to walk in the light of the Son of righteousness that thou hast no longer any healing shadow to throw upon the sick and dying? And how is it that, instead of mourning and being humbled at the loss of these apostolic gifts, thou art lifted up with self-complacency, speaking reproachfully of such as seek for their revival, and visiting them with cold rebukes. Is it an occasion for pride that "thou hast no healing medicines for the sick," and that thou must say to the lame and leprous, "Thy bruise is incurable, and thy wounds are grievous. There is none to plead thy cause that thou mayest be bound up?" My brethren, we can not ask these questions too earnestly or repeatedly. There is a cautious reserve of faith which may carry one very near the perilous edge of skepticism; and to let go our confidence in what is highest and hardest to credit in the promises of God, may be a token of our wilful choice of what is lowest and most superficial in Christian consecration. I am weary, for one, of the excuses which Christians have framed for their impotence: telling the world that the age of miracles is past, and that the gifts of healing have been withdrawn. The age of miracles has past indeed, and perhaps the only reason is, that the age of faith has past. Christ has given no intimation on the pages of Scripture that the age of miracles is past with him. He has not grown old, that the fountains of his saving health must run dry. He who healed the withered hand has not lost the use of his own right hand through infirmity of age. "His arm is not shortened that it can not save, neither is his ear heavy that it can not hear." I feel as sure as I am of anything that the loss of a healing ministry is due to a change in the church and not to a change in Christ. It is because we have backslidden from the foundation of apostles and prophets, and not that Christ has retreated from his ground. For in the whole history of divine cure, as revealed in the New Testament, we find but two conditions entering into the question,—the power of Christ and the faith of man. "Believe, thou that I am able to do this," asked Jesus. "They said unto him, yea, Lord," and between these two sentences the whole mystery of divine healing lies.

But alas! because we can not rise to the height of this great privilege, we bring down the promises of God to our low level, and what we can not do we hold that God does not allow. Because

we have no longer faith to be healed, we openly teach that the Lord no longer heals. For one, I would keep the standard of apostolic power and privilege where the Lord put it, if it served no other purpose than to condemn and shame us for our unbelief. I do not believe that since the day that Christ entered into heaven, and through the Holy Ghost gave gifts to men, "to one, the word of wisdom, and to another, the word of knowledge, by the same spirit; and to another, faith, by the same spirit; and to another, the gift of healing, by the same spirit," there has been any change in the Lord's order for his church. There has been a sad change in the church's attitude towards these gifts. She has learned to discredit what she has forgotten how to use! She has come to condemn as fanatical what she once rejoiced in as divine. But her divine right and charter remain unchanged, and only wait for her resumption when she gets back her ancient faith.

Do I say this is criticism, speaking of others as one who has himself attained? Indeed not. Nor is personal attainment the indispensable condition to strong faith and positive assertion. Have you never read the saying of a Christian father, "*Certum est quia impossibile*," it is true because it is impossible? "It seems like an audacious paradox, but it was learned from the Master himself. 'The things which are impossible with man are possible with God,' says Jesus. And faith has to do with God, not with man. It takes the measure of its creed from the power and promise of the Almighty, not from the experience of the creature. Hence, with the revelation, 'All things are possible with God,' Christ has taught us to join the confession, 'All things are possible to him that believeth.' What, then, has God written of his power and will concerning us? This is the one question for us to settle. We are not to level down God's words to the grade of our own experiences. 'All the promises of God in him are yea, and in him amen, unto the glory of God by us.' And it is not for us to modify and condition them to every various shade of faith or feeling. What has the Lord written concerning the great matter which we are discussing? This question must be held supreme. Tell me, then, what these words mean? 'And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.' Here is a double promise, bearing the distinctest impress and seal of that double ministry of which I am speaking. The latter half of it you have no doubt about. With the fullest assurance you fall upon your knees to pray for a friend that his sins may be forgiven him,—and if you see that he has faith to be forgiven, you do not hesitate on the strength of God's word to declare his absolution. But of the first part of the passage you say, this does not apply to present times, this was for the apostles and primitive believers. And who gave you warrant for cleaving this text in twain, and using one part of the promise and remanding another to an outgrown age of miracles and wonders? We ought to be ashamed at the bare suggestion of such violence to God's word. What God has joined together, whether in his word or in his ordinances, let not man put asunder. And is it a mark of faith or of faithfulness to encourage such wanton rending of what the Holy Ghost hath joined into unity? To a true Christian the very life of a text is in its undivided wholeness, and like the true mother in the judgment of Solomon, he would rather surrender it entire than have it sundried by the sword. I have said all this in the revolt which I have felt at the arbitrary license which so many are exercising, in setting aside as impossible what the Scriptures promise without reserve. And I am glad to believe that in many parts of the world, and in many branches of the church, God is signally reviving these apostolic gifts. The great soul of Edward Irving burned to see the fires of prophecy and miracles breaking forth once more from the smoldering embers of modern faith. For this he prayed and pleaded, exhorting his flock, as he says, "to live by faith continually on Jesus, for body as well as the soul." And I know of no sublimer exhibition of faith than that which appears in the story of his own mastery of disease through faith. Prostrate in the pangs of deathly sickness, he yet asked God to give proof of his promise by healing him, and letting him stand in his place on Sunday morning before his flock. Sabbath morning came, and still his prayer was unanswered. He was carried to his church in spite of the entreaties of his friends, he was helped into his place, and there stood the pale, pain-racked preacher, holding on to the sides of the pulpit, and pleading silently with God to have respect unto his word, in which he had caused his servant to hope. And then he tells us how, as he opened his Bible, the bands of disease were loosed, and the power of the Holy Ghost came upon him, and how he preached with an unction and impressiveness never surpassed in his history, and then walked joyfully home at the close of service, praising God for his faithfulness. Many Christians will explain the incident on the same natural principles with which the skeptic explains the miracles of our Lord. But why should it be thought a thing incredible?

And such instances, resting on uncontested evidence, are crowding upon us in these days. I am personally acquainted with cases of deception or uncertainty are utterly out of the question. I believe in their veracity, because I believe in God's word. Not that I believe the

sick will be always saved by prayer, any more than that sinners are always forgiven in answer to our intercessions. The same question of the limitations of prayer and its subjection to God's will comes in here as elsewhere. But the Scripture can not be broken, "the prayer of faith shall save the sick." It has done so in multitudes of instances. It is doing so to-day, and as the faith of the church increases, and Christians more and more learn their duty to believe all things written in the Scriptures, will such manifestations of God's saving power increase among us. Two tides of blessing flowed forth from the Redeemer's life, even as the water and the blood flowed from his dying heart—the one for cleansing the soul, the other for reanimating the body; and God never meant they should cease to flow till the entire man has been redeemed and perfected.

## III. Christ's twofold ministry at his second coming.

The return of the Lord from heaven will put the climax and seal of completion upon both elements of this ministry. Then the soul will be "presented faultless before the presence of his glory with exceeding joy;" and "the body of our humiliation" will be transformed and "fashioned like unto the body of his glory." Sanctification, the final perfection of the spirit, and resurrection, the final perfection of the body,—these are the two events which will signalize the glorious appearing of the Lord Jesus Christ.

Some, indeed, are accustomed to speak of sanctification as taking place at death. It is enough for us to note how invariably the Scriptures connect the event with our Lord's second advent. "To the end he may stablish your hearts unblemished in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints," is the apostle's language. And again, "He that hath begun a good work in you will perform it until the day of Jesus Christ." Does the spirit drop from the body at death like the ripened grain from the husk, needing its support and protection no longer now that it has come to maturity? And does the body, like a dead and sapless husk, now fall into the grave, since it has served its purpose of bearing and ripening the soul? Nay, these two factors of our being are not so related. The perfection of each is to be found in its sanctified reunion with the other—the soul cleansed from its sins and the body healed of its sicknesses, and the two dwelling together at last in harmonious unity. Whatever holiness and bliss the soul may attain out of the body and in the presence of the Lord, it is yet in an imperfect state. It lacks the vehicle of action and the organs of life, and is therefore imperfect. And whatever holiness is not a dead white purity, the perfection of the faultless marble statue. Life as well as pureness enters into the idea of holiness. They who are "without fault before the throne" are they who "follow the Lamb whithersoever he goeth," holy activity attending and expressing their holy state.

And for the highest life and activity the soul must have a body; we can no more conceive of the spirit's truest, most exalted life apart from the body, than of the body's life as continuing at all without the soul. We do well to study the wondrous mystery of the union of the flesh and spirit. It is a prophecy as well as an enigma,—emotion reporting itself in smiles and tears; the soul hanging out its storm signals in the face so that we can see the coming anger in the look before it breaks forth in words; and the body, on the other hand, clouding the soul with its humors or lightening it with its health. Can it be that this marvelous union and interplay of mind and matter is only temporary and provisional? I believe, on the contrary, that all this is but an imperfect foreshadowing of what shall be when the discord which sin has brought in between soul and body shall be ended, and when the redeemed body shall become at last the perfect organ and instrument of the redeemed soul. Perfection of relations, as well as perfection of the parts of our nature, is the end of God's purposes. It is not enough that the disembodied soul shall be completely cleansed from sin and perfected in holiness. God will give to it a body perfectly fitted to its needs,—a body capable of expressing all its exalted motions, of bearing it on its swift and tireless ministries, and of executing without impediment its holy affections and desires.

Here, then, is where the lines of Christ's twofold ministry terminate,—in sanctification, the perfection of the spirit's holiness, and in resurrection, the perfection of the body's health.

If we carry ourselves forward to the state immediately succeeding the first resurrection, as it is described in the closing chapters of the Apocalypse, we find it to be a state of perfect healthfulness. The body has not been discarded, but resumed in glory. The corruptible has put on incorruption, and the mortal has put on immortality; and a state has been reached where not only sin has been abolished, but sickness also. "And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." No more pain,—the nerves retained at last from the discord which sin had introduced, and henceforth conveying only sensations of delight and comfort; and no more death,

—the wages of sin no longer exacted, because the service of sin is no longer pursued. What is all this but God's final, perfect healing of these bodies? And what glory does it shed upon Christ's redemption! This marvelous mechanism of the human frame, so disordered by transgression, so deranged with disease, "throw it away, as beyond the possibility of repair," says the man of little faith; "give me happiness by effecting my release from the body of this death." "He shall also quicken your mortal bodies by His spirit that dwelleth in you," is the triumphant assurance of the Scripture. What God made he can repair; what sin has marred he can restore; and while man in despair would abandon this mortal frame to the grave, he teaches us to "wait for the adoption, to wit, the redemption of the body." Oh, blessed hope! In a world smitten with pestilence, where death reigns over all and "the mourners go about the streets," we are summoned to look towards a City whose "inhabitants shall not say I am sick, and the people that dwell therein shall be forgiven their iniquity."

And now "take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." I summon you to believe not what I have seen, or heard, or proved, but only what God has spoken. Do not deceive yourselves by going beyond what is written, but do not, I entreat you, defraud yourselves by coming short of what is written. God has not called you to a partial redemption, but to a full and eternal recovery both from the curse and from the consequences of sin. If you are struggling and battling with the rebellious and evil heart wondering if God can ever forgive and make holy such a one as you, hear what he saith: "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." And are you sick in body, compassed with infirmity, or burdened with some inherited malady from which you expect no relief except in the grave, hear again what God saith: "I am the Lord that healeth thee." "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—From "Times of Refreshing."

## ASPIRATION.

Oh! this mighty weight that stifles  
All the pantings of my breast!  
Oh! these giant thoughts that rife  
All my troubled nights of rest!  
Aspiration, pining, deathless,  
Rising, swelling in my soul,  
Ever dost thou point to heaven,  
As the needle to the pole!  
Soul, long crushed or sleeping, rouse thee!  
Burst thy chains that bind to earth!  
Forth to thought, to toil, to effort,  
Live as fits the heavenly birth.  
Think not time was made for dreaming,  
Made for sadness, or for tears;  
No! it calls to live as fits one  
Bound, like thee, to endless years.  
Life for thee hath loftier duties,  
Nobler ends and sterner toils,  
Than to seek for wealth or pleasure,  
Or than gathering warlike spoils.  
Earth is dark, 'tis phantom-haunted,  
Bound in sorrow, sadness, pain;  
That it may be disenchanted,  
Forth—God calls thee—burst its chain!  
Crush thyself, the necromancer;  
Call up reason from the tomb;  
Down with passion, fierce entrancer;  
Banish doubt; away with gloom!  
Faint not—sin not—each is madness;  
On, in strength, along thy way;  
Sympathize with human sadness;  
Toll, and fight, and watch, and pray.  
Thus the victory shall be given;  
Thus the wreath thy brow entwine;  
Thus God's favor, thus shall heaven,  
With its boundless bliss be thine.  
Thus shall joy and strength upspringing  
Gush like streams within thy breast;  
Thus, where angel harps are ringing,  
There shall be thy glorious rest!

—From the German of Fred Wetzel.

A lady was summoned hastily to a neighboring family by the sudden death of the youngest child, and stood by its coffin where the little being whom disease had had no time to rob of its rare loveliness, was to be laid in its last earthly resting-place. The father was a tall, stately man of high rank in the army and in his country—whom his duty to these had just allowed him to come home. "Place him in, yourself, Mollie," he said in a husky voice to the mother. "It is your privilege to have him last in your arms, mamma dear." Ah the significance of the tender words at such a moment! Keep such words as these for sweet and sacred hours, as you keep your choicest jewels for rare occasions, and as a worthy hero wears his regalia only when his king or his country who bestowed it, commands that it shall be worn.

A well-known firm of New York undertakers received a singular order recently. It was to furnish a rich cloth-covered casket with velvet trimmings. All this was for a dead dog belonging to a wealthy family up town. The animal had been nursed and taken care of for the past twenty years. The dead animal lay in the casket, wrapped in a mantle of white satin, with silk ribbon around the neck. The remains were taken to a cemetery close to New York, and put into the family vault. Six carriages, containing the friends of the dog, followed the remains to the cemetery.—*Christian Intelligence.*

He who gives up the smallest part of a secret has the rest no longer in his power.—*Richter.*







## The Morning Star.

WEDNESDAY, SEPTEMBER 8, 1880.

G. F. MOSHER, Editor.

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

## AS TO COUNTRY PREACHING.

When people 'scol'd about the early Freewill Baptist ministers for confining themselves to the country and not working more in the cities, we do not believe that they sufficiently reflect upon the historical fact that country preaching and country parishes were the fashion in those days. "During the last century," says Rev. Dr. Cuyler in the *Independent*, "and the early part of the present one, the ministerial thrones stood in such secluded places as Bethlehem, Northampton, Morristown, Franklin, Litchfield and Greenfield Hill."

Think of the names that adorned the list of country preachers in those days. Bellamy, Edwards, Barnes, Emmons, Beecher, Dwight, Nettleton and Field—all the cities in the land at that time could not produce the equals of these country clergymen, either in piety, intellectual ability, or the impress which they left upon the age. It was the "country parson" that shaped and molded the character of New England, and made it the saving element that it has since been in church and state in this country and the world. "The country pulpits," says Dr. Cuyler, "ruled the churches of America for one hundred and fifty years."

Among these pulpits, we do not hesitate to place those of Randall, Colby, Marks, and their co-laborers, in respect to their habits of thought and work. They were original, aggressive men, seeking first of all the salvation of souls, and trying to bring their converts into a place consistent with the great doctrine of free grace which they preached. They could hardly have betaken themselves to the cities if they would. The very sentiment and fashion of the time was against it. To be a spiritual ruler over a wide parish was the office of the clergyman in those days, and the Freewill Baptist fathers only followed, in that respect, the potent fashion of the time. To complain, nowadays, that the fathers did not betake themselves to the cities and there found their churches, is to complain of them for not doing what, at that time and in their circumstances, it would have been practically impossible for them to do. We should say that their mistake, so far as city churches are concerned, lay in their not taking advantage of the "drift cityward" when it subsequently began, and setting up the Freewill Baptist standard at the populous centers.

But even on this point we are not sure but the habit of clinging to the country is a providential one, and that it will eventually appear to be so. The fact is, the rush cityward has been overdone. Like all movements of the kind, a reaction must come sooner or later. The old farms that were deserted twenty or fifty years ago will not always remain untilled. The drift of emigration, especially among the foreigners that are arriving on our shores at the rate of over fifty thousand monthly, is towards the country. And so it is among the more industriously inclined of our native population. The voice of Social Science Associations, and the utterances of thoughtful men who make a study of the question, are calculated to call the attention of people to the folly of this crowding towards the cities, and to turn them back to the simpler and freer forms of life which country pursuits and country habits offer them.

It follows that, while we would not discourage any wise attempt to found churches of our faith in cities wherever ability and circumstances warrant it, yet we would emphasize the need of standing by the country parishes, and keeping the light in the "old country meeting-house burning to greet and welcome the tide that must eventually turn back from the cities.

This need is particularly strong in the West. The newer states of Nebraska, Minnesota, Kansas and the like are filling up with wonderful rapidity. The traditional policy of Freewill Baptists should find them in force in those sections, calling sinners to repentance and organizing the converted into Christian churches. The appeals that were made at the General Conference in behalf of these western settlements moved our heart. Letters that we are frequently receiving from brethren who have settled on the frontier, and are living in houses built of sods, pleading for help in sustaining religious services there, utter the true Macedonian call. Where are the Pauls that are ready to heed these calls, thinking only of perishing souls and the divine commission? Whatever we do for and in the cities—and we ought to do there, all that it is in our power to do,—let us not cease to labor for the spread of the gospel in the country. Of all the calls that are daily coming to our Home Missionary Society, the most touching and the most worthy to be heeded, are those that come from the frontier, where sinners are perishing, and a few Christians mourn alone. Let us faithfully study our opportunity and our duty in respect to these calls.

There is yet room for those who show a gift in the line of lifting church indebtedness. It is reported that nearly one-half of the Congregational churches in Connecticut are in debt, owing amounts varying from \$10 to \$25,000.

## UNION IN WORK.

One of the gratifying features of the late General Conference was the cordial disposition of the delegates and attendants from different sections of the country towards each other, and their evident feeling that any weakness or hardship at one point in the denomination was sufficient cause for apprehension throughout the whole body.

The disposition to rejoice in another's welfare is grandly excelled by the disposition to sympathize in another's misfortune.

One of our Western brethren recently expressed this sentiment when he said in a communication in our columns, "It is no longer, if it ever has been, the East and the West as separate bodies, but now it is one whole, with the feeling that if one church suffers, be that church in Maine or Minnesota, in New York or in Michigan, our whole denomination suffers, and to prevent this each member should continually labor and pray."

We rejoice to see that feeling so prevalent among us. An essential condition of success as we enter on the second century of denominational life, is that we be one body in all our benevolent and Christian work, united in the spirit of love, working together for the salvation of souls and for the building up and strengthening of our Zion.

The factious spirit is a disorganizing spirit, and will tear down a spiritual or benevolent structure faster than the toil and prayer of many faithful souls can build it up.

We desired to call attention to this matter, and to say that we want to see the co-operative spirit exercised more and more, and particularly in our home missionary work. Without meaning it, we have sometimes pulled apart in this work. Local organizations have sometimes had this unintended effect.

It would be an admirable thing for each State, for instance, to take care of its own home missionary needs, if there was nothing beyond. But everybody, we suppose, is ready to admit that the most pressing need of home missionary work at the present time is in the newer portions of the West, where the people are ecclesiastically unorganized, and where they are absolutely unable to support the needed laborers. What would be the moral fate of such States if the idea of local organization be logically carried out, and the parent Society be left without funds? We are convinced that the brethren but need to look the matter through to become convinced that the true policy in this, as in all our benevolent work, is one of real union and hearty co-operation.

We are met to-day by a strong demand for laborers in these Western States. Thither have gone many of the valued members of our New England churches, speaking of whom one of our most prominent and trusted workers in the West says, "probably over half of all our members who are dismissed by letter are lost in places where we have no laborers." And further along in the same communication this brother has written a paragraph which we wish to repeat here in connection with the quotation already made. It is as follows:

Nearly one-half of our ministers are comparatively idle. Some because they are in business and want to make money. Some because young men—smart men—educated men are called for by the world. Some because the church or churches in their locality do not call them, and some because they are not supported. All these excuses ignore the divine call and authority, all public work outside of professional pastoral work and all ministerial obligation not arising from the church call and contract. Let our ministers feel the "woe" as Paul felt it, and their work would soon be wonderfully increased.

So that, added to a unity of method in our benevolent work, we need a unity of spirit with that of the Master and of the apostles, who counted not their lives dear unto them, but made all things subordinate to the salvation of precious souls.

## A NOTABLE SPEECH.

Secretary Sherman's speech at Cincinnati last week on the political issues of the day was remarkable for its calm, straightforward, convincing argument, and for its encouraging presentation of the national prosperity as it has been developed under Republican auspices.

Passing over the Secretary's review of the record of the opposite party, let us glance at the portions of his speech that deal with purely national questions. He first takes up the topic of resumption. When President Hayes was inaugurated, the resumption act of 1875 was an unexecuted mandate of the Republican party. Many honest, sincere men of both parties, who really wished resumption, believed it impracticable for years to come. Gold was at a premium of nearly six per cent. The national revenues had been greatly impaired, as the result of the panic, so that there was, in fact, no surplus revenue to aid in the work of resumption. But resumption came, and came so certainly and so securely that at this day specie payments are more complete, in the true sense of the term, than ever before in this country, and as complete as in any country in the world.

Again, by President Hayes's execution of the refunding law which the Republicans had enacted in 1870, there was at once a saving to the people of \$14,290,453.50 annually in the interest account, the rate of interest became permanently reduced, on all investments throughout the country, and the way was paved for the present era of prosperity. The public debt is being paid at the rate

of ten millions a month, and the amount of its reduction in the last four years makes a saving in annual interest of four million dollars. No other nation has ever paid its public debt so rapidly, so justly, so honorably, as ours.

The financial honesty of the present Administration has been remarkable. Nearly a billion dollars in revenue has been collected, and over \$250,000,000 has been handled by agents of the Post-office Department, and the loss on the whole by defalcation has been less than one-third of a cent on every thousand dollars involved. We doubt if any other Administration in the history of the country can show such a record.

The bearing of these things upon the general business interests of the country is direct and plain. They have been in great measure the providential means through which the prosperity of the past two years has been secured. Our exports during the last fiscal year reached the enormous sum of \$835,000,000, being an increase since 1875 of over \$320,000,000. Our imports during the same time were \$668,000,000, being an increase since 1875 of \$135,000,000, and making an aggregate foreign commerce of the last year of over \$1,500,000,000. It is this prosperity, coupled of course with the hard times in Europe, that has brought 328,000 emigrants to our shores since the first of last March, and that has enabled the farming population to realize profitable returns on its wheat crop of 450,000,000 bushels the past year, and its corn crop of 1,800,000,000. The Secretary sums up this portion of his address as follows:

An honest and faithful administration of the government; a firm adherence to the resumption and refunding act; the maintenance of the public faith as against fiduciary money; and the protection policy embodied in our tariff laws, are the human agencies, the work of the Republican party, that have contributed to our prosperity. It is true that Providence gave us bounteous crops, but these came after resumption was secured, and after we had laid the foundation of honest money and diversified industry, which enabled us to improve the blessings of Providence.

An important question is, would a radical change of Administration be likely to enhance this prosperity? The indications are that it would not. When one reflects that this prosperity has come in great measure through the execution of laws framed by the Republican party, to every one of which the Democratic party was and is strongly opposed, the reasons against this change of Administration become doubly strong. The doctrine of State Rights as against the doctrine that we are a Nation, which showed its logical outcome in the struggle of '61, is still the dominant theory in the old party of Buchanan and Jeff Davis, and only waits its opportunity to be enforced.

The Secretary's speech presents matters of grave consideration, which we hope will be faithfully pondered by every person, not necessarily as a Republican or as a Democrat but as a patriotic citizen, with a view to determine which party represents the principles it is safest to place in power.

Fortunately the presidential nominee of each party is a man above reproach. They are men of the people, whose public record is unstained, and for either of whom the most conscientious of partisans can easily vote. But when it is remembered that these men, however strong their personality, become in effect the mere Executors of the laws which the party of each shall frame, it must be seen that one can not safely confine his view to the party nominee in determining how he shall vote, but that he must consult the record and policy of the party whose will the successful candidate must execute.

## CURRENT TOPICS.

**—FREWILL BAPTISTS** will watch with peculiar interest the action of the old Philadelphia Baptist Association, which is to meet in that city October 5, in view of the proof that is now brought to its attention that the Confession of Faith, under which the Association has been living over a century and a half, is an open-communion document. Dr. Bright seems to have tried in vain to break the force of this proof. After summarizing it, and showing its reliable character, the *Independent* says:

It being, therefore, an undeniable historical fact that the Philadelphia Confession is an open-communion performance, it becomes a matter of consequence to know what the action of the Philadelphia Association will be, on having their attention drawn to this fact. For our own part, we earnestly hope that they will observe profound silence, for "silence gives consent"; and if they allow their next anniversary to pass without referring to this matter, it will be accepted by all friends of open-communion, whether among the Baptists or elsewhere, as a declaration by the Philadelphia Association in favor of the tolerance, at least, of open-communion. That were a consummation devoutly to be wished for. Nearly all the other Associations in America which have adopted the Philadelphia Confession, we might hope, would follow the example of their elder sister in this respect.

**—DEEP** experiences of personal bereavement have a tendency to unsettle the mind; fancies become crystallized into beliefs. Professor Hiram Corson, of Cornell, a man of sound scholarship, some years ago lost a daughter, and much brooding over his great affliction has at last resulted in his coming out of the season of darkness as a Spiritualist, being convinced that he has seen his daughter in materialized form. We have no words

of denunciation for such individuals. The Lord alone penetrates the still depth of their sorrows. The fact remains, however, that a soul may come out of the most trying experience with a disordered mind. There is no virtue in the affliction itself to prevent the practical ruin of an individual's usefulness. The experiences which are gained at such crucial periods of life are not to be wholly trusted, unless they coincide with the motives and impulses which actuate a vigorous, healthy and helpful soul in after life. We are to judge ourselves, as well as others, not simply by our thoughts and ideals, but by something much more prosaic—by fruits.

**—MEN** of thorough book education are being tempted into business affairs. Parson W. H. H. Murray's buckboard experience did not seem to turn out in a manner that would encourage other ministers to follow in his footsteps; but even Mr. Murray now claims that he is in a way of doing great things in exporting breadstuffs and meats from this country to Europe. A much more conservative man is President Chadbourne, of Williams college. This gentleman is becoming much engrossed with business matters, so much so that we remember to have seen it reported that he had resigned the Presidency of the college at its late Commencement, but we have not noticed that his resignation has been accepted. Mr. Chadbourne has a large interest in a cotton yarn mill at Williamstown, and is also engaged, we believe, on a comprehensive work descriptive of the material resources of this country.

**—MORE** or less said and thought about brilliant preachers, and more or less remains to be said and thought on the theme before this worldly ambition on the part of churches will be seen in its true light. A contributor to the columns of the *Congregationalist* has something to say about the brilliant preacher:

Such a preacher we need in this parish. Need! We must have him. We keep up a great thinking about him, talk about him, inquire for him, are constantly on the lookout for him. Indeed the impelling power of our whole parish machinery is the desire for, and the purpose to get, a brilliant preacher. Good sense, good judgment, large Christian experience, general acceptance among the people, fair pulpit talent, large usefulness—we take some account of all these things; but they sink into small dimensions compared with that brightest of all sunshine—brilliance!

The same writer proceeds in this strain by declaring, "No mortal agency, save this, will help us." (1); "to pay our church debts;" (2) "only a brilliant preacher can keep our congregation together;" (3) "we want such a preacher in order to be made brilliant ourselves;" (4) "it is only such a preacher that can put an end to our petty envies and jealousies." We would commend these points to those churches who have a deep longing for a brilliant preacher. It may help them to formulate in plain language their own desires—and by this means lead them to see that those desires do not point heavenward.

**—DURING** the past year the bonds of the United States government have advanced 9 per cent. in value. It seems as though the four per cent. coupon bonds could not reach a higher point than that already quoted, 110. This makes the interest only 3.68 per cent. to those who buy these bonds at the premium mentioned. A country with a voracious appetite for capital, when confidence is fully restored, and with gigantic industrial, commercial, and agricultural enterprises well under way, can not very well let the interest even on the safest of investments fall much below four per cent., can it?

**—THERE** is one phase of life which needs to be repeatedly pictured in all its vividness before a reform will be initiated in good earnest. As the New York *Tribune* remarks, "half the terrors of a single life to a woman lie in the fact that she will never have a home of her own, but must remain a dependent on father and brothers, the one too many in the household; the beneficiary on sufferance in the family, though she actually works twice as much as the rightful owners." The *Tribune* continues:

"The father naturally sets his boy on his own feet at coming of age; but as naturally he keeps his daughter dependent on himself. It is a pleasure, perhaps, to him to give her her gowns and pin-money at thirty as when she was three. He does not reflect that she has the longing, equally natural to every man and woman, to take her own place in the world; to be a rooted plant, not a parasite."

As a remedy the same journal would suggest an absolute settlement upon the daughter when she is of a marrying age, if that can be afforded, "instead of doling out the interest as constant gifts; if he is a poor man, let him give her some trade or occupation by which she can earn her own money."

**—THE** French government, as soon as the Chambers resume their sessions, will introduce a bill for the sale of that portion of the crown jewels not considered of artistic value, but estimated to be worth \$1,500,000. The proceeds of the sale will be devoted to the purchase of works of art. This would seem to be the proper thing for a Republic to do, nor does it at all savor of iconoclastic Communism. In spite of all the contending factions, France is gradually proving to the world that she is capable of wisdom and moder-

ation in the conduct of her national affairs.

**—WE** acknowledge the receipt of the sixty-third annual report of the General Baptist Missionary Society of England—a substantial pamphlet of 100 pages. The Society sustains a flourishing mission in India, where it has 6 churches, 10 chapels, 14 mission stations, 995 church-members, and a Christian community of 2,688 persons—only so many in the midst of eight million souls that need the Word of Life! The total receipts for the work the past year have been about \$43,000, and the expenditures about \$42,000. The Society has also a mission in Rome, which is in an improved condition. Besides a map showing the Society's stations in India, there are tables showing the names and statistics of each station, when occupied and the missionary in charge; names of the home churches that have contributed and the amounts; the names of individuals and the sums each has contributed in each church; a table of legacies received since 1829, and one showing the comparative sums each church has given to the Society in each of the last five years. The report is presented in excellent and creditable shape.

**—THE** position of Freewill Baptists in relation to the gospel ordinances is plainly set forth by a correspondent on the first page. We are not quite sure that the action of the General Conference at different times on the question of admitting unbaptized persons to the communion table has always been consistent.

**—WE** would ask attention to a sermon on another page of this paper by Rev. A. J. Gordon. It was read before a little company, one Sunday in August, in the parlor of one of our aged ministers at Old Orchard beach, and its teaching made a most grateful impression.

## BRIEF NOTES.

Four years of close observation convinces the editor of the *Messenger* that "the limited circulation of our church papers is due to the indifference of the pastors themselves."

We have a package at this office containing 24 boxes of pills that were sent in payment for the *Star*. Whoever will take them may have them.

The *Golden Rule* pays this tribute to country congregations: "A country congregation differ from a city-congregation in that they are more devout, more reverent in their ways, more serious in their attention, and more sympathetic in their attitude."

One of the chief dangers which ever besets the spirituality of a state church is eating into the English establishment; in the increase of traffic in church living. A well known agent estimates the livings annually offered for actual sale at about 200.

The visit of brethren Goodly, Burns and Ball to the General Baptists in Indiana, seems to have called out an interested company of that people. The subject of education, among others, was discussed. The General Baptists are trying to found a college.

Prof. Brackett asks a question in another place that is of great importance to the school at Harper's Ferry. The noble example of the brother who has already pledged five thousand dollars to the proposed chapel strongly implies that the answer will be in the affirmative.

Whatever else may be said of the Prince of Wales, it is an accomplishment of his to make himself popular with the people whenever he makes a tour of any of the colonial possessions of Great Britain. We see it stated that the Prince is expected to visit Australia in October or November.

A pleasant picture is drawn of Canon Farrar, as he is found in warm summer days with books of reference beside him, studying in the ancient cloister garden of Westminster Abbey. Though nearly fifty, this distinguished English ecclesiastical author looks considerably younger.

The Pope has assented to a proposal that a portion of the French Jesuits should form a society for the propagation of the faith in central Africa. This will afford a fine field for another display of marvelous proselyting zeal. The disciples of Loyola are true to the instincts of their master.

Systematic giving receives a new impetus from the papal throne, a new association for collecting money for the Pope having been formed in Rome. The association is named the "Universal Union for Daily Tribute to the Supreme Pontiff." The amount of tribute demanded from every Catholic is 6 sous a month, or about a cent and a half per week.

Candidating is frowned upon by one body of Episcopalians. At a recent convention of this sect in Connecticut, a resolution against this custom was adopted. It urges clergymen not to accept invitations to preach as candidates, and desires parishes to seek some other method of securing rectors. It fears the holy office will be degraded in public esteem.

Taking into consideration that he comes from the land of that wonderful perspective which is characteristic of Japanese pictures, it is certainly remarkable that the Japanese minister at Washington has achieved quite a success in painting. This oriental amateur artist has recently been sketching the scenery of the Alleghenies and the Cheat river valley, accompanied by his friend Charles Lummis.

A worthy brother, who resides in Potter, N. Y., has sent us a long account of his conversion and subsequent Christian experience, which our space will not allow us to print. The lesson that his experience has most forcibly taught him and that he would the most strongly urge upon others, is that faithfulness to duty alone will insure the presence of the Holy Spirit or keep one in the enjoyment and exercise of the Christian spirit.

The following note in the *Congregationalist* from a missionary in Nebraska, may have in it a suggestion for some of our own readers:

To you, dear sisters of the rural parishes, allow me to propose a new departure. Thirteen years of home missionary life upon these Western prairies have taught me the value of fruit as I never knew it before. But the prices for all kinds here are beyond the salary of the average home missionary. That is, he can not afford enough for the health of his family. Now we are told that this is to be a good year for apples. Why not let the sewing-circles of the country churches transform themselves occasionally this season into apple-parsies, the fruit prepared at each meeting being nicely dried before the next? Then, by and by, you can send, as a Thanksgiving or Christmas gift, a barrel of dried apples to some frontier home missionary family. And do not doubt that it will be even more acceptable than the same amount of clothing.

## Denominational News.

## Attention!

It is proposed to include in the forthcoming memorial volume, to be published by the Printing Establishment, a chapter on the history of our schools and colleges. This can not be made out of nothing. Will those to whom circulars have been sent asking for information, and other persons having, or able to furnish, any account of the origin, opening and history of any of these institutions, whether now in existence or not, be kind enough to send them at once to Rev. G. C. Waterman, Laconia, N. H., and so oblige the Committee and facilitate the preparation of the chapter?

## Massachusetts Quarterly Meeting.

## REFLECTIONS.

In reviewing the history of the Massachusetts Quarterly Meeting the unpleasant fact that a dozen churches, once connected with it, are now extinct stares us grimly in the face. Many of these churches had a sort of mushroom growth, flourished and were prosperous for a few months or years, were like Jonah's gourd, "which came up in a night and perished in a night."

While, however, we let fall our tears of grief upon the graves of these defunct churches, let us not fail to learn a wholesome lesson. In building churches, as in other great undertakings, is it not wiser to "make haste slowly"? Possibly there is quite as great danger of waiting until the golden opportunity has passed, as has been the case in some instances; but let us not bring any more churches into being until we are reasonably sure that they will grow up into strength, permanency and efficiency. The spectacle of dying or dead churches is neither amusing nor inspiring!

The shortness of the pastoral term in most of the churches is a fact to be noted and pondered carefully. Thus in the Amesbury church, fifteen pastors have rendered less than forty years of service, in the Boston church, twelve pastors less than thirty-five years, in the Bunker Hill District church, there were five pastors in less than ten years, in the South Boston church the figures are the same, the Haverhill church has had eleven pastors in twenty years, and the Lynn church has had four in nine years, or, in other words, it has required fifty-two pastors to render less than one hundred and twenty-four years of pastoral service, making an average term of a trifle more than two years. It is an instructive fact that those churches, with perhaps a single exception, which have had fewest pastors are the strongest to-day; it is, moreover, a fact that the longest pastorates, with scarcely an exception, have been by far the most prosperous, as for illustration, the pastorates of the lamented A. K. Moulton in Lowell, and that of A. L. Houghton in Lawrence. The lesson ought to be obvious. Neither churches nor pastors ought to be in haste in severing the pastoral relation. Sometimes the sooner a pastor betakes himself to a new field of labor the better for all concerned, but ordinarily the breaking of the tender ties binding pastor and people together works great disaster to the church, as well as deep sorrow to the heart of the pastor. When God calls a minister to a field of labor he should stay and cultivate it until the same authority calls him away. "What God hath joined together, let not man put asunder!"

The facts heretofore narrated seem to justify the conclusion that the church, *ceteris paribus*, which is most devoted to the benevolent enterprises related to the advance of Christ's kingdom will be the most successful. Again and again it is said by the short sighted and narrow minded, "Charity must begin at home." How often is this alleged reason made the mean excuse for not giving at all! True charity is like the sunlight, which begins, indeed, at home—in the sun,—but, thank God, diffuses itself through all space, and ends only when it has reached the outermost limit of the universe. Our charity may begin at home, but let it end at Harper's Ferry and in Minnesota, and California, and Mexico, and South America, and Africa, and India, and China, and the isles of the sea! Let us rise up to our high privilege and help faithfully in the grand onward movement of the church, which, by the blessing of God, will at length eventuate in the redemption of a lost world.

## Shall We Build the Chapel?

Shall we build the new chapel? For full four years we have been sorely feeling the need of it. During the past year, since the demand has become more imperative it has often become a question, whether it would do to ask for it.

We had been praying for it, had strong faith that it would come some time. Do all the readers of the *Star* know, that a brother and his wife propose to give \$5,000 toward building a chapel for Storers college, on condition that we build one worth at least \$10,000? We have so strong faith that the money is coming, that we have set a large gang of men to making the brick on our own land! We intend to set another gang to quarrying the stone very soon. The brother who pledged the \$5,000 has placed \$1,000 at our disposal, and as soon as that is covered by the donations of other friends, another thousand will be at our disposal. We want to dedicate the new building at our next anniversary. Shall we do it?

N. C. BRACKETT.



## A Warning.

A man giving the name of Blake, claiming to be a member of our Theological school, is traveling through New England trying to get money from unsuspecting people on the ground that he is in need of funds to take him to Lewiston, or to some place where he is to preach, or to get an invoice of Bible Dictionaries from the Express office, for which he claims to be canvassing. He bears letters of commendation, which he claims were given him by Prof. J. Fullerton, G. F. Mosher, J. Marner, and others. The letters are forgeries, and he himself is a base swindler. Any one to whom he may apply for money would do a serviceable act if they would procure his arrest on the charge of trying to procure money under false pretenses. He sometimes gives the name of Boyd also. The only safe way is to give no money whatever to any of these traveling canvassers or so-called poor students without full value received. The last heard of this Blake was on the line of the Portland & Rochester R. R.

## Green Mountain Seminary.

Nestled among the green hills of Vermont in a beautiful valley is the village of Waterbury Center. What Lancaster is to N. H., for outlook to view mountain scenery, this village is to Vermont. Here is the Green Mountain Seminary, a large and commodious building looking more like some grand hotel amid a profusion of grandeur and beauty, and round about it the pretty village with its ravine between two portions, each of which has a church in its center.

Here Miss Colley, known as a successful and earnest teacher, is to take charge. The building itself is large enough for a college and were there students would be an excellent chance for a commercial department in connection with the regular course. The institution, thanks to the persistent efforts of Mr. Letson, a former student, is out of debt and in a fair way to live. It has a great need. It needs students and a fund. It can hope for only the former at this time.

Freewill Baptists of Vermont and New York, give your sons and daughters into her charge. There are no schools whose situation for scenery and retirement, Christian surroundings and advantages, with which the writer is acquainted, that surpass this.

The geological specimens alone, if properly classified and arranged are of great value, while the philosophical apparatus is superior to that used in some of our colleges, the full assortment of maps, charts, &c., the library, abundance of rooms for private study, with well arranged class rooms, and all that pertains to a well equipped seminary, make this a very suitable place for study. A Freewill Baptist church in the place will give opportunity for association and religious instruction. Will some true-hearted Vermonters, who has reached the height of a useful life and wishes to do good after death, remember this institution with a generous bequest and go home rejoicing? We hope so.

A. L. MOREY.

## Ministers and Churches.

## Eastern.

## Maine.

Sunday, Aug. 29, Rev. F. P. Wormwood baptized two converts, who united with the Corinth church.

## New Hampshire.

Rev. N. A. Avery was installed pastor of the Free Baptist church in Epsom, Aug. 25. Prof. John Fullerton, of the Theological Department of Bates college, gave the discourse, which was listened to with great interest. Other services were performed by Rev. J. Malvern, of Haverhill, Mass., Rev. O. Pitts, of Deerfield, and Rev. J. C. Osgood, of Pittsfield.

Last Sunday Rev. P. W. Perry began the 7th year of his pastorate of the Great Falls church. We are informed that the society was never better united or more willing to co-operate with the pastor than now. The congregations are good, the interest in the Sunday-school increasing, and the prayer-meeting well attended, and more than usually interesting; and the outlook is very encouraging.

## Massachusetts.

Rev. E. W. Porter, pastor of the Paige St. church (Lowell) has returned from his vacation and occupied his pulpit again last Sunday. Rev. A. P. Tracey, pastor of the High St. church, Lynn, read his resignation Sunday, Aug. 29, but at a meeting of the church Monday evening, it was voted unanimously not to accept it. It is hoped he may be persuaded to withdraw his resignation.

## Rhode Island.

Rev. B. D. Peck concluded his labors with the Auburn church on the last Sunday in August. He becomes pastor of the church in New York city. Rev. L. Dexter has received a call to become pastor of the Blackstone church. On Tuesday evening, Aug. 29, there is a quickened interest in the church. The Western Q. M. held a pleasant and profitable session at East Killingly, Ct., commencing on Wednesday, Sept. 1. The missionary meeting was a prominent feature. The Lord's Supper church, though without a regular pastor, is blessed with a good interest.

## Pennsylvania.

Bro. G. C. Baker sends us an account of a camp-meeting held at Belleverton the first two weeks in August. Brethren Fish, Shirley, Davis (Meth.) and others attended, and the meetings are described as profitable. Bro. Fish has accepted a call from the Belleverton church.

Rev. N. J. Shirley, pastor of the Somerset and Bedford churches held a bush-meeting near Springboro, Bedford Co. Two souls were happily converted and joined in church fellowship. Spiritual life has almost died out of the Dunning Creek church. May the Spirit of the Lord move on the dry bones and cause them to live.

## Nova Scotia.

Three were recently received into the Halifax church, two by baptism and one on experience.

## Michigan.

Rev. J. S. Harrington has been engaged to preach to the Osseo F. B. church another year.

Rev. Chauncey Reynolds and wife, of Hillsdale, were permitted to observe the 75th birthday of Mr. R., Aug. 20. The children and friends of the esteemed couple gathered in large numbers at their home, congratulations were offered, speeches made, refreshments served, and a gold-headed cane, among other things, presented. It was an interesting occasion.

## Illinois.

Rev. T. O. McMin writes that he has just closed a meeting with the church at Union in the Makanda Q. M., which resulted in seventeen conversions and fourteen additions to the church. He has just entered upon his fifth year's pastorate with this church, with the spiritual and financial prospects of the church better than ever before. He also baptized one into the fellowship of Harmony church the last Sabbath in August.

## Quarterly Meetings.

SANDWICH Q. M.—Held its last session in Mullonboro'. Nearly all the pastors were present, which, considering the wide extent of territory this Quarterly Meeting covers, was quite remarkable. C. E. Blake was chosen moderator. Many churches are without a pastor, and some are almost extinct. No report from ten churches; only seven reports by letter. Preaching by Revs. J. W. Emery, C. W. Griffin, N. S. Palmer, J. Smith, N. C. Lathrop and D. C. Caley. In consequence of the removal of Rev. E. Peck to the West, whose long and successful ministry was almost entirely in this Quarterly Meeting, resolutions were adopted appreciating him as a worthy pastor and faithful counselor. Words of regret were expressed at his removal, and a wish that happiness and prosperity would attend him in his new home in the evening of life. The following resolution was passed on the death of Rev. Hiram Stevens:

Resolved, That while we humbly bow to the dispensation that has removed from this earthly scene to his eternal rest our venerable brother in Christ, the Rev. Hiram Stevens, we desire to recognize with gratitude the goodness of our Heavenly Father in guiding and sustaining him through a long life of labor of Christian usefulness and fidelity. To the family of the departed, we offer our sincere sympathies and we pray that we too may have help from God to come to those unspeakable joys which are prepared for the faithful unto death.

Next session at Jackson. J. W. SCRIBNER, Clerk.

LEBANON Q. M.—Held its last session with the 1st Tamaroa church, Aug. 21, 22. The churches were not all represented, but the occasion was one of interest and profit. The social meetings were interesting and the attendance on Sabbath was large. Rev. S. E. Rogers and H. H. Smith preached with good acceptance. The Conference appointed delegates to the Yearly Meeting as follows: Revs. E. Rogers, J. H. Smith, L. C. Chase, M. A. Shepard, B. H. Koller and Bro. F. A. C. Straw.

Next session with the Mount Zion church. L. C. CHASE, Clerk pro tem.

WARREN & CLINTON Q. M.—Held its last session with the Beech Grove church in Warren County, O. Rev. Edwin Pimlott, pastor of said church, was elected moderator. Letters were received from Beech Grove, Clinton Avenue and Silver Grove churches. All the questions were answered "yes" from Beech Grove. From Silver Grove, questions C and D were answered "no." From Clinton Avenue, question D, "no." Beech Grove was represented by Bro. J. Rodgers, Sister Annie Cresswell, Sister Sarah Thompson, Sister Pimlott and the moderator, Clinton Avenue by Bro. Wm. Pearson, and Silver Grove by Bro. William Nickelson and wife. The session was held and concluded on August 28th. Proper application having heretofore been duly made, the name of this Q. M. was changed to "The Warren & Clinton Q. M." It was also resolved that hereafter alphabetical routine be observed in holding Quarterly Meetings in the bounds of this Q. M. The subject of Home Missions was referred to a committee whose duty it is to report at the next Q. M. to be held on the last Saturday in Nov. at the Clinton Avenue church in Springfield. With the understanding that the evening of that day be devoted to this subject. Bro. John Hisey was appointed a Mes., to the Miami Q. M. On motion the Q. M. adjourned to meet at the call of the moderator. A good interest was manifested by all those in attendance. The first Wayne church was not represented, but on motion the privileges of a delegate to Beech Grove, Q. M. were extended to Rev. John Hisey who verbally made a representation of the condition of the first Wayne, not perhaps differing materially from the last report. Some verbal representations had also been made by the moderator, Bros. Sale, Gard and C. Hisey.

JEREMIAH MILLS, Clerk pro tem.

LITTLE SCIOTO Q. M.—Held its last session with the Madison church, Aug. 21, 22. The meetings were largely attended and were full of interest. Rev. U. Chabot was present as Mes. from the Pine Creek Q. M. We were also favored with the presence of Rev. J. Tilton, of the Lewis Q. M. Rev. Boring was appointed Mes. to the Pine Creek, and Rev. Chabot to the Lewis Q. M. The Beech Grove church formerly of the Jackson Q. M. was received. Bro. David Goff was publicly examined for the work of the gospel ministry by the following committee: Revs. I. Fullerton, A. Chabot, J. Tilton, J. Chabot, and J. Swain. His examination was very satisfactory and conference granted him license to preach.

Next session with the Scioto church, on the third Saturday in November. C. H. FROWNE, Clerk.

CHENANGO Q. M.—Held a business session at the Otseck church, June 17th. The churches were fairly represented by delegates and others. Letters and Register reports were received from all the churches except Otseck. The churches show general prosperity and steadfastness through the Q. M. By request from the Smyrna church, Bro. G. L. White, recently from Maine, and a graduate of Bates college, was examined for license. The examination was very thorough, and in every respect satisfactory. Voted that the next session be with the Columbus church.

CHENANGO Q. M.—Held its last session with the Columbus church, Aug. 20—22. It was well attended, and the meetings throughout showed an increasing interest both in denominational and in general Christian work. The Q. M. was never in a more flourishing condition. The churches are nearly all supplied, and those which are not, desire to be. Several of the churches have well organized and efficient Women's Mission Societies. The card system is quite generally introduced, and the ratio of division is rapidly coming into favor. The business of the session was transacted in harmony, the preaching was both spiritual and practical, the social meetings full of devotion and earnestness. Measures for the assistance of two or three of our struggling churches were inaugurated. The Q. M. collection, amounting to \$11.19, was voted to the Central Association to be divided according to the recommendations of the card system.

Next session to be held with the Smyrna church, Rev. B. F. Marsden to preach the opening sermon. C. E. BROCKWAY, Clerk.

ROCK RIVER Q. M.—Held its 150th session at Inlet. This session was attended by delegates, and the churches were better represented by delegates than for many years; and why was this? My answer is, that the people of this Q. M. feel more encouraged. Bro. Chase, a young man from Hillsdale, has been working here and many have been turned from their sinful ways and rejoice in a Christian life. Bro. Chase feels the weight of perishing souls and gladly works for their salvation but takes none of the praise to himself but gives God the glory. Collection for Foreign Missions and Storer college equally divided, \$12.

P. L. BERRY, Clerk.

The most comfortable boot in town is that with Lyon's Patent Metallic Sole Stiffeners.

## AGENTS AND CANVASSERS

Make from \$25 to \$50 per week selling goods for E. C. RIDEOUT & CO., 10 Barclay St., New York. Send for their Catalogue and terms. J. H. J.

Capt. Thos. Ward, of 1st U. S. Artillery, writes from Fort Independence, Boston Harbor, "Some time ago I purchased a pair of Smith's Medicated Prunes. They are the best I have ever had, have been used for the purpose intended."

ed. Please send me three jars by express." A laxative and cathartic, pleasant to the taste, free from nausea or griping. Smith's Medicated Prunes are a certain cure for Constipation and Biliousness. They are prescribed by physicians, and are for sale by all druggists.—Advertiser.

Way of Treating a Bad Cold. A bad cold will run its course of about ten days, and may end in Consumption and death, unless some means to prevent are employed at once. A useful life has been saved to the world by the prompt use of Dr. N. G. White's Pulmonary Elixir. When sensible of having taken cold, commence at once taking the Elixir according to directions on the bottle, and you will soon be well.

LYMAN T. ABELL. NORTH ACTON, Me., March 5th, 1879. MESSRS. WELLS, RICHARDSON & CO. Dear Sirs—We have used Kidney-Wort in our family with very satisfactory results. I have taken it myself for gravel and find that it has benefited me more than anything I have ever taken. I recommend it to all.

SALEM, N. Y., Sept. 26th, 1879. WELLS, RICHARDSON & CO. Your "Kidney-Wort" acts like a charm. Pleasant enough to keep the cough loose, and the danger will soon be over.

When a cough sounds like Croup—that is, dry and hard—do not delay an instant! Give BOWEN'S Elixir enough to keep the cough loose, and the danger will soon be over.

As a remedy to purify the blood, nothing can be found equal to Dr. BAXTER'S Mandrake Bitters. Price 25 cts. per bottle.

In Henry & Johnson's Arnica and Oil Liniment we furnish you a large bottle for 50 cents. 4466

WONDERFUL TO CONTEMPLATE. From the columns of the Republican, Springfield, Mass., is taken the following: "It is a settled fact that Warner's Safe Remedies are all they are represented to be by the proprietors, H. H. Warner & Co. The way they go into the habitations of the afflicted with diseases for which recommended is truly wonderful to contemplate." 2136

## Notices and Appointments.

The Printing Establishment. The Corporation of the Freewill Baptist Printing Establishment are hereby notified that the annual meeting of said corporation for the choice of officers and directors of said business, will be held at their office in Dover, N. H., on Wednesday, Sept. 15, at 11 A. M. I. D. STEWART, Sec. Dover, Aug. 31, 1880.

## Yearly Meeting Notices.

INDIANA, Franklin church, Sept. 9. VERMONT, Moses River, P. Q., Sept. 9. VERMONT, North Church, Sept. 24. THE VERMONT Yearly Meeting holds its session this week, and not according to the notice printed in the Star.

NORTHERN IND. Y. M. will hold its next session with the Wolf Lake church, commencing Friday, Sept. 24, at 2 o'clock, P. M. Further notice is also given that the Ministers' Institute (which has been long since organized) has never held a session) will convene, commencing on Wednesday evening, Sept. 23, at 7 o'clock, P. M. The following is the programme: Wednesday evening, 23rd, by Rev. A. Pierce, Text, Luke 10: 2. Thursday morning, Devotional exercises, conducted by Rev. S. Jones. Address by Rev. E. Ferguson, on Justification and Sanctification. Essay by Rev. W. L. Hooper, on Christian Fellowship and Courtesy among the churches. Address by Rev. S. D. Kennison, on Temperance. Essay by Rev. Stephen Crum, upon the Successful Ministry. Address by Rev. J. W. Rendel, Causes Why Churches Languish. Address by Rev. S. D. Bates, Evidence of Christ's Faithful as against Modern Skepticism. Address by Rev. S. Y. Barringer, Intermediate State of the Dead. Essay by Rev. John Head, Predestination and Delivery of Sermons. Address by Rev. J. Luther, The Pastor's Duty. Sermon by Rev. I. Jones, Necessity of Regeneration. Sermon by Rev. M. M. Dodge, on the Christian's Duty. J. W. RENDLE, Clerk.

ONTARIO ASSOCIATION will be held with the Napier church, commencing on Friday, October 8, at 8 A. M. J. M. MOORE, Sec.

Quarterly Meeting Notices. LITTLE SCIOTO VALLEY Q. M. is now called to meet at Scioto, Ohio, on Friday, Sept. 11, at 2 o'clock, P. M. (One week later than the previous call.) We cordially invite all who can to attend. H. D. PARSONS, Clerk.

VAN BUREN Q. M. (Mich.) will be held with the Waverly church commencing the Friday evening before the third Sabbath in September. O. H. P. SHELTON, Clerk.

## Rhode Island Association.

REVIVAL MEETINGS. The Executive Committee of the Rhode Island Association of Free Baptist churches, makes the following assignments for Revival or Three Days Meetings, to be held during the ensuing fall and winter: Anthony, J. T. Ward, S. D. Church; Barneyville, L. Dexter, B. D. Peck; Blackstone, S. S. Barney; A. J. Eastman; Block Island, Wm. Crooks, E. S. Straight; Carleton, G. A. Abbott, J. D. Vane; Farmington, J. T. Ward, A. B. Bradbury; Georgetown, S. D. Church, W. H. Waldron; Johnston, F. A. Wheeler, C. B. Piper. Churches and visitors will arrange the time of the meetings. By order of Ex. Com. J. M. BREWSTER, Sec. Prov., Sept. 3, 1880.

Post-Office Addresses. A. A. Hilton, Treasurer, North Parma, N. Y., to whom all money should be sent within the bounds of the Central Association should be sent. Miss Laura A. Main, Bathing, Mich. Rev. E. N. FERNALD (to whom all contributions from the churches for our Benevolent Societies should be sent) to Lewiston, Me. All money contributed for the Maine State Mission should be sent to Rufus Deering, Portland, Me. (25122)

## Money-Letters Received.

Mrs J. L. Allen—W. E. Austin—W. O. Ayer—C. B. Atwood—Mrs E. S. Bennett—F. H. Bell—N. B. Berry—D. D. Brown—E. A. Baxter—E. C. Clesby—S. Clark—E. O. Dickinson—F. E. Davidson—A. D. Fairbanks—G. R. Foster—D. A. Gammon—J. Givens—E. H. Hildreth—A. E. Herson—W. T. Harrington—J. D. Huling—W. G. Hart—W. Hartford—J. Koster—J. L. Leshar—A. Libby—E. D. Lewis—A. A. Penland—E. Mitchell—C. Mitchell—Penland—Goodrich—A. M. Penland—D. W. Plummer—W. H. Peck—N. N. Palmer—M. A. Rickard—M. E. Root—G. S. Roberts—H. Richardson—Mrs J. Smith—Mrs E. T. Tugle—J. Tule—P. Underhill—L. Webster—Mrs D. C. Waters—D. R. Whittemore.

## Books Forwarded.

BY MAIL. M. S. Hall, Queen St., Fredericton, N. B. (2) Rev. D. S. Frost, St. Albans, Vt. N. J. Lowell, Danville, N. H. N. E. Emery, Kittery, Me. W. Pelan, Wells, Minn.

## Central Association.

Receipts for August. F. M. H. M. Ed. Soc. Springfield ch 11.28 H. M. 5.67 Mrs H Waters Int 5.00 Mrs C L Yall 1.50 C L Yall Int 2.50 Wom Miss Soc Cowlesville 6.00 M A Wilson Int 6.00 Wom Miss Soc Africa 4.50 4.88 2.40 Wom Miss Soc Sherborn 20.00 20.00 10.00 Wom Miss Soc Jefferson 6.24 6.24 3.14 Q M MILLMAN 9.00 C H Jackson Int 7.00 Mrs S G Jackson Int 1.75 Mrs M A Smith 25.86 Bland ch 10.00 5.00 10.00 Westporttown & Naasut Wom Miss Soc Harrisburg 5.00 4.00 4.45 W. E. Babney 4.00 5.00 Wom Miss Soc Oswego Q M 1.33

Mrs S Babbitt 5.00 Geneva Q M 5.20 5.20 2.50 Dale ch 1.50 1.50 1.50 Zenana Work Bible School Note P & I. Harper's Ferry. C. A. HILTON, Treas. North Parma, N. Y.

## Benevolent Societies.

Receipts for August. F. M. H. M. Ed. Soc.

Reported in the Star Sept 1 Received in August 394.35 194.11 71.75 additional 10.85 For Bible School Prin 6.14 49.10 Received in August additional 2.50 " per C B 36.23 " per J M 3.00 Nova Scotia Miss Soc 15.00 Wm H Town Winfield Mich 100.00 Natl Backley Malden Ill 30.00 Central Association 250.00 N E Clough Chicago 2.00 Michigan Y M Miss Soc 20.00 Greenfield ch Pa 1.40 A Sister 3.00 Cantonville ch N H Bequest of Mrs P G Curtis late of Concord N H For Miss Crawford's Salary Mississipi ch P Q 1.50 Stansford P Q 2.50 Wheelock Q M Vt 10.51 2.00 2nd Corinth Vt Centennial Offerings Reported in Star Sept 1 per I D Stewart 46.45 25.47 26.92 Mr and Mrs Geo Leonard Campello Mass 2.00 Miss M Curtis Kennebunkport Me 10.00 Dr H Hedge Waukon Ia 400.00 1464.28 202.58 98.67 SILAS CURTIS, Treas. Concord N. H.

I have this day sent a full remittance to our Missions in India for the last quarter in the year. The next remittance for the first quarter in next year should be made on the 25th day of next Sept. S. CURTIS Treas.

Minnesota Y. M. Mission. Receipts from February to September, 1880. Winona & Houston Q M Ch Pickwick 23.13 Mrs Steadman Pickwick 1.00 Crystal Lake 6.75 St Croix Q M By Rev J B Palmer 81.74 By Rev A Hathaway 8.17 and L A H Welch 10.37 Ch Rock Elm by Mrs Van Schooner 40.10 Ch Minneapolis S and Woman's Miss Soc 52.48 Ch Chaska Rock 15.40 Ex Ch Chaska Rock 15.45 Miss E M Butcher's Golden Col Rev M H Smith Sank Center 1.00 Rev W Hayden Champlin Ia 2.00 Mrs J E Hicks Sank Rapids Elk River Mission 1.25 Henry Newton Rochester Ia 2.25 Hennepin Q M Col for Elk River 6.62 Woman's Miss Col A Friend Portland Me 5.00 Miss Emma Malden Rock Wis 1.50 Y M Col 18.50 Bro Wood Money Creek 50 19.00 Rev C W Purinton Weld Me 1.00 W. Knight 1.00 and Mrs Whitten 1.00 3.00 Brunswick Me Miss I Hooper Lewiston Me 5.00 Mrs W H Smith Vt 25 5.25 276.43 A. A. SMITH, Treas. Minneapolis, Sept. 1, 1880.

## 14 STOP ORGANS.

SUB BASS & OCT. COUPLER. Flanoes \$125 & upwards. Keyboards, \$200 & upwards. Address Daniel F. Beatty, Washington, N. J.

## Western Farm Mortgages.

Eight Per Cent. GUARANTEED AT NATIONAL BANK OF COMMERCE, N. Y. SECURITY LARGE AND PRODUCTIVE.

In ten years we have made 3,618 loans without the loss of a dollar, or trouble or delay to any investor. Funds now wanted to loan on first-class security. For references &c., send for our pamphlet to J. B. WATKINS & CO., Lawrence, Kansas, or HENRY DICKENSON, Manager, 2635 243 Broadway, New York.

## AGENTS WANTED EVERYWHERE.

To sell the best Family Knitting Machine ever invented. Will knit pair of socks with HEEL and TOE complete, in 20 minutes. It will also knit a great variety of fancy work, for which there is always a ready market. Send for circular and terms to the Family Knitting Machine Co., 409 Washington St., Boston, Mass.

## LADIES AND STORE-KEEPERS.

You can save a Postal Card for your Price List, which enables you to order goods by mail the best way, and see the many kinds of Merchandise we keep for sale at surprisingly low prices. We send samples of Hamburgs, Laces, Ribbons, Fringes, &c., if requested. We sell Wholesale and Retail for Cash down. A new combination system which we have just started, enables us to quote very close prices. We have \$1, \$2, and \$5 packages of notions which can not be bought for twice the money elsewhere, all wanted in every family. Money returned if not satisfactory for any purchase. HOUGHTON & DUTTON, 55 State St., Boston, Mass.

## AGENTS WANTED FOR THE

Reverend Marshall Historical, Documentary, Biographical, Statistical, Financial and Political. See also one, Young Men or Ladies desirous of becoming Telegraph Operators need look no farther. Expenses reasonable. Send for particulars to Telegraph Department, New Hampton, N. H.

## SEND FOR OUR NEW

Calendar of the New England Conservatory of Music. \$15 to \$20 per quarter in classes. Students in the Conservatory Course can pursue all English BRANCHES FREE. E. TOURJEE, MUSIC HALL, BOSTON.

## 3 Sets of Reeds.

Stops, with complete manual outfit, for \$25. Send to MARSHALL & SMITH, 8 West 11th St., N. Y.

## MRS. POTTS

COLD HANDLE SADDLERY. The above well-known Pianos are unequalled in variety of styles, at prices which cannot fail to suit. All highly warranted. Send for Catalogue.

## HUNT BROS.

New Eng. Gen'l Managers, 608 WASHINGTON ST., BOSTON.

## Ayer's Cherry Pectoral.

For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

## ADVANTAGES.

COLD TREATABLE WALNUT HANDLE, GOLD WAX, NON-CONDUCTING CEMENT, HEAT QUICKER THAN OTHER IRONS, RETAIN HEAT LONGER, REQUIRE NO HOLD, DO NOT BURN THE HAND, DOUBLE POINT, BEST IN USE, AND ARE CHEAP.

## FOR SALE BY THE HARDWARE TRADE.

## NEVER WASTE

Your time or money reaping a farm when you can BUY on your OWN TIME and TERMS a FINE FARM and HOME with the BEST MARKETS almost at your door.

300,000 ACRES. Finest Farming-lands in the World. Easy payment. Long time. Low rate of interest. For terms, address O. M. BARNES, Lansing, Mich.

## PENMANSHIP

Special Instructions given at the New Hampton Commercial College. N. H. Send for circular.

## MAGAZINES AND PERIODICALS.

Nearly Every Nationality, Sect and Organization, and nearly every Has its Representative Newspaper or Journal. We beg to announce that we have prepared.

A Comprehensive Catalogue, containing a complete list of American and Foreign Serial Publications.

It gives the nature, frequency of issue, and price of over SEVEN HUNDRED Magazines and Periodicals, embracing each of the above named, and other departments, classified for convenient reference. Mailed to any address, on receipt of six cents in postage stamps.

American Publication Co., 357 Washington Street, Boston, Mass. Publishers' Agents for every class of Magazine, Periodical and Newspaper. Discount to Libraries, Reading Rooms, and Clubs.

## JAMES PYE'S

## PEARLINE

## GREAT INVENTION

## FOR WASHING AND CLEANSING

In hard or soft water, WITHOUT SOAP, and without danger to the finest fabrics. SAVES TIME and LABOR AMAZINGLY, and is rapidly coming into general use. Sold by all Grocers; but beware of vile counterfeits. Its great success brings out dangerous imitations, but PEARLINE is the only safe article. Always bears the name of James Pyle, New York.

## FOUNT OF BLESSING

By R. G. STAPLES, (Author of Gospel Echoes) now ready. Sunday Schools, Family Worship, Prayer Meetings, Anniversaries and General Exercise. Is full of new and popular tunes. Sure to please. Sample gratis. Price, 30 cts. \$3.00 per doz. CENTRAL BOOK CONCERN, Chicago, Ill., or Cincinnati, O. Or Oliver Dwyson & Co., Boston, Mass.

## AGENTS WANTED FOR THE

## SUMMIT

Stove-Pipe Shelf—The most convenient article ever offered to house-keepers. One Agent made \$144.67 in ten days. No freight charge. Address, R. S. HARTZELL & CO., 255 South Third St., Philadelphia.

## Worcester Academy, Worcester, Mass.

Furnishes the best of instruction in (two departments)—Classical and English. Expenses \$100 a year. Aid varying from \$30 to \$50 may be had, according to need, merit and order of application. Young men wanting a liberal education are requested, whatever their circumstances, to apply to 3025 N. HAVENWORTH A. M. Principal.

## VASSAR COLLEGE.

## POUGHKEEPSIE, N. Y.

FOR THE LIBERAL EDUCATION OF WOMEN. Examination for entrance, Sept. 10th. Catalogues sent on application. W. L. DEAN, Registrar.

## ON 30 DAYS TRIAL

We send on 30 Days' Trial our ELEGANT VOLTAIC BELT, RINGS, SUSPENDERS, TRUNKS, and other appliances, to those suffering from Nervous Debility, Weakness, or Loss of Vitality from any cause; or to those afflicted with Rheumatism, Paralysis, Dyspepsia, Liver or Kidney trouble, etc., etc., or Eruptive diseases. Our Illustrated Pamphlet Free. Address VOLTAIC BELT CO., Marshall, Mich.

## BUCKEYE BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue and Price List Free. VANDUZEN & TIFT, Cincinnati, O.

## BLYMYER MFG CO.

BELLS. Church, School, Fire Alarm, Fine-lined, low-priced, warranted. Catalogue with 150 illustrations, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.



## Poetry.

## WHERE ARE THEY?

BY MARILLA.

Tell me, thou bright cloud so radiant,  
Is it on thy golden crest  
That the loved ones of my bosom  
Find a sweet and peaceful rest?  
Is there 'neath thy robe of brightness  
Some blissful paradise of joy,  
Where the loved and lost are dwelling,  
With no suffering to alloy?

O ye holy stars of evening,  
Looking down from heights untold,  
Have ye not some sunny haven,  
Where no hearts are false or cold?  
Sing again ye stars of morning  
As ye sang in days of yore;  
Tell us where no death can enter!  
Guide us to that blissful shore."

Soft I slept, and slowly waking,  
Strains enchanting filled the spheres,  
Coming down through all the ages,  
Reaching on through untold years.  
"Christ our Lord prepared the mansions  
Just beyond the pearly gate;"  
Hark the strain, and, with His likeness  
There, I know, my loved ones wait.

## THE DEAREST SPOT.

BY M. K. NORTON.

'Tis not where costly mansions are,  
With flowering gardens round;  
'Tis not where gems and precious stones  
Lie hidden in the ground;  
Not in Italy's sunny land  
With the blue sky overhead,  
Where lofty mountains capped with snow  
The sunlight's radiance shed,  
Nor in the valley lying low  
With richest foliage spread.

Spots bright and glorious are there  
With beauty all untold;  
We find them scattered everywhere  
On all the wide world;  
But to me the dearest, best  
Of all the places known,  
Is on a prairie in the West,  
Where is my own, own home.

'Tis not a costly dwelling,  
Only a humble cot;  
Within its walls peace reigneth  
And kindness ceaseless;  
There father, mother, sisters dear,  
And brothers brave and free,  
All sit around the warm, bright hearth  
Time passing rapidly.

There each one for the other breathes  
The heartfelt earnest prayer;  
Nor thinketh once himself to please  
But for the others care;  
If any sorrow come to one  
'Tis ever felt by all;  
Not the great blasts of grief alone  
But e'en the very small.

So with our joys. 'Tis joy to find  
A sympathizing heart,  
One which can weep or smile with us  
A joy itself impart.

Oh! who would e'er a wanderer be,  
No place to call his home!  
Let hearts of pity melt for thee,  
Poor wanderer! I'm and lone!  
What tho' the world has smiled on thee,  
And thou hast laurels won?  
Wealth, honor, fame can ne'er repay  
That thou hast missed at home.

All that is left of Paradise,  
The abode of peace and love!  
Emblem of our eternal rest,  
That home prepared above!  
For what but that all might know thee,  
And all mankind be taught  
To love thee, and to keep thee free  
From the curse that guilt has brought?  
For what but love of needy souls,  
For grief at sin's sad blight,  
What, but for love to Him who said,  
"For all let there be light."  
Could one resign a place so dear  
And all the bliss there known,  
And to that sweet Will weekly bow,  
And leave his treasure home?

## Family Circle.

## WANTED --- A BOY.

WANTED --- A boy to run errands and make himself generally useful.

Mr. Peppergrass came out, with his cap on the back of his head and his spectacles pushed high upon his forehead, to wafer this written notice on the side of his store. And five minutes afterward (it might have been less, it might have been more) a crowd of eager little lads assembled around it, standing on tiptoe to read every word. Johnny Jarvis had just been discharged from his place as cash-boy in a dry goods store, because business was dull and customers few. He was a fine, tall boy of twelve, with bright black eyes and a laughing mouth, and he didn't at all like "having nothing to do." Charlie Warner wanted a situation because there were a good many little Warners, and nothing to feed them with since their father died. Louis Brown had been out of regular employment ever since the china factory closed in the fall.

It was not long before Mr. Peppergrass' store was full of boys who wanted to "run errands and make themselves generally useful." Big boys and little boys, tall boys and short boys, well-dressed boys and shabby boys—boys who leaned up against the flour and potato barrels, as if they had left their backbones at home; boys who stood straight up—boys who took off their caps, and boys who kept them on. And still they kept coming.

"Hold on!" said Mr. Peppergrass. "This will do!" So he took down the notice, and bolted the store door.

"Now I will proceed to business," said Mr. Peppergrass, rumpling up his hair, and adjusting his spectacles so as to make his keen gray eyes sharper than ever. A few penetrating glances, half-a-dozen questions, and the number of boys was speedily reduced to our three little friends—Johnny Jarvis, Charlie Warner and Louis Brown.

"Humph! humph!" said Mr. Peppergrass, with his hands locked under his coat-tails behind. "There's three of you, and I can't find work for three boys!"

The little lads said never a word; but looked eagerly at the grocer, each one hoping that he might be the boy selected "to run errands and make himself generally useful." Mr. Peppergrass stared hard at the spice-boxes and preserve-bottles in the window, frowned at the cigar-boxes, and finally made up his mind.

"Brown!" said he.

"Sir!" said Louis Brown.

"I'll try you on a few sums. I want my boys to understand the first principles of arithmetic."

"I am good at figures, sir!" cried Louis.

"Are you?" said Mr. Peppergrass.

"Very well, I'll give you a trial."

He wrote down a labyrinth of figures on a slate, and then opened the door of a little room which communicated with the store.

"Sit down here, Brown, and work out these sums," said he. "I'll come to you in a few minutes." Johnny Jarvis and Charles Warner looked blankly at each other, then at the grocer.

"Please, sir, what are we to do?" said they.

"You are to wait," said Mr. Peppergrass, shortly. "Your turn will come in due time."

The sums were not especially hard, and Louis Brown was quick at figures. He soon dispatched his task, and began to look around. It was a stuffy, close-smelling little room, with one window close up to the ceiling, and a curious, old-fashioned, book-case or desk, with glass doors, lined with faded red-silk, in the corner.

"I do wonder what Mr. Peppergrass keeps there?" said Louis to himself; and after he had wondered a little, he got up and went softly toward the desk. "The key is in the lock," said he; "there can't be any harm in looking. Perhaps there are story books—or may be curious shells and stones—or—"

As these thoughts crossed his mind, he opened the silk-lined door. Buz-z-z-z—whew! out flew a beautiful pearl-colored dove. Louis stood aghast. In vain were his efforts to capture the little creature. It fluttered from the top of the book-case to a pile of boxes beyond, and thence to the top molding of the window, as if it enjoyed the chase; and in the midst of it all, in came Mr. Peppergrass.

"Eh? What?" said he. How did this happen?"

"Please, sir," said Louis, hanging his head, "the bird got out, and I was trying to catch it again."

"Got out, did it?" said Mr. Peppergrass. "It must be a very ingenious bird to be able to open the desk from the outside! You may go, boy. I'm quite certain that you won't suit me. I don't approve of meddlers."

So saying he opened a door which led directly out into the back street, and dismissed poor Louis Brown without further ceremony.

"Now Pearl," said he to the little dove who perched on his shoulder at once, "you can go back to your nest. You have helped me out of the difficulty this time." So he let the little creature fly out into the yard, where it belonged.

Charlie Warner was the next one ushered into the stuffy smelling room. He, too, speedily finished his sums, and began to look around him for something to occupy his attention.

"Oh, my! What a lot of boxes," said he, "piled up one above another, like a Tower of Babel! What can Mr. Peppergrass keep in all of them?"

Charlie listened. No advancing footsteps were near. He looked cautiously about him, but he saw nothing. Then he rose from his chair, and crept toward the mysterious pile of boxes. They were of all shapes, rather small, and fitted with loose wooden covers. Charlie lifted the lid of one. It was full of English walnuts.

"Hello!" thought Charlie. "I'm in luck! Old Peppergrass will never miss two or three of these," and he pocketed a handful. The next box was full of beautiful Malaga raisins. Charlie nipped two or three bloomy wrinkled fellows off the stem, and ate them. He was fond of raisins.

"What next?" he said, tugging at the cover of the third box which seemed to fit a little closer. All of a sudden, however, it flew off with a jerk, filling the air with Cayenne pepper, and setting poor Charlie to sneezing as if he meant to sneeze his head off. Mr. Peppergrass hustled in. "Ah!" said he, "I see! But you needn't have been in such a hurry to examine my stock, young man. I haven't engaged you yet, and I don't intend to."

And poor Charlie sneaked away through the back door, which Mr. Peppergrass held politely open for him, feeling that his curiosity had ruined his cause.

It was some time before the Cayenne pepper was sufficiently cleared from the atmosphere for Johnny Jarvis to take his turn at the decimal fractions, but he worked them patiently out, and then sat looking around him as the others had done. But he was too honorable to dream of meddling. He heard a mysterious rustling behind the faded silk doors of the old book-case, where Mr. Peppergrass had shut up his pet kitten, but he never thought of opening it to see what it all meant.

He saw a glass jar of mixed candles on the mantle (sly Mr. Peppergrass had counted every one, besides covering it with a dusty lid, so that the least finger-mark would have been quite visible), but he sat there quite still, until Mr. Peppergrass bounced into the room.

The old grocer looked at the candy jar, he glanced at the unmolested boxes, and opening the desk, saw the kitten fast asleep in the corner.

"Ah!" said Mr. Peppergrass, with a long breath. "Yes, exactly! You are the boy I want. Come right along into the store, and I'll set you to work weighing out tea and coffee."

And that was the way Mr. Peppergrass suited himself with a boy.—*Golden Rule.*

## A RIFT IN THE CLOUD.

Andrew Lee came home at evening from the shop where he had worked all day, tired, and out of spirits—came home to his wife, who was also tired and out of spirits.

"A smiling wife and a cheerful home—what a paradise it would be!" said Andrew, to himself, as he turned his eyes from the clouded face of Mrs. Lee, and sat down with knitted brows and a moody aspect.

Not a word was spoken by either. Mrs. Lee was getting supper, and she moved about with a weary step.

"Come," she said at last, with a side glance at her husband.

There was an invitation in the word only, none in the voice of Mrs. Lee.

Andrew arose and went to the table. He was tempted to speak an angry word, but controlled himself and kept silence. He could find no fault with the chop, nor the sweet, home-made bread, nor the fragrant tea. They would have cheered the inward man, if there had only been a gleam of sunshine on the face of his wife. He noticed that she did not eat.

"Are you not well, Mary?" The words were on his lips, but he did not utter them, for the face of his wife looked so repellent that he feared an irritating reply. And so in moody silence the twin sat together until Andrew had finished his supper. As he pushed his chair back, his wife arose and commenced clearing the table.

"This is unbearable!" said Lee to himself, as he commenced walking the floor of their little breakfast-room, with his hands thrust desperately away down into his trousers pockets, and his chin almost touching his breast.

After removing all the dishes and taking them into the kitchen, Mrs. Lee spread a green cover on the table, and placing a freshly trimmed lamp thereon, went out, and shut the door after her, leaving her husband alone with his unpleasant feelings. He took a long, deep breath as she did so, paused in his walk stood still for some moments, and drawing a paper from his pocket, sat down by the table, opened the sheet and commenced reading. Singularly enough the words upon which his eyes rested were, "Praise your wife." They rather tended to increase the disturbance of mind from which he was suffering.

"I should like to find some occasion for praising mine." How quickly his thoughts expressed that ill-natured sentiment. But his eyes were on the page before him, and he read on—

"Praise your wife, man; for pity's sake; give her a little encouragement, it won't hurt her."

Andrew Lee raised his eyes from the paper, and muttered, "Oh, yes; that's all very well. Praise is cheap enough. But praise for what; for being sullen, and making her home the most disagreeable place in the world?" His eyes fell again on the paper.

"She made your home comfortable, your heart bright and shining, your food agreeable; for pity's sake, tell her you thank her, if nothing more. She doesn't expect it; it will make her eyes open wider than they have been for ten years; but it will do her good for all that, and you too."

It seemed to Andrew as if this sentence was written just for him and just for the occasion. It was the complete answer to his question, "Praise for what?" and he felt it also as a mistake. He read no further, for thoughts came too busy, and in a new direction. Memory was convincing him of injustice toward his wife. She had always made his home as comfortable for him as hands could make, and had offered the light return of praise or commendation? Had he ever told her of the satisfaction he had known or the comfort experienced? He was not able to recall the time or the occasion. As he thought thus, Mrs. Lee came in from the kitchen, and taking her work-basket from a closet, placed it on a table, and sitting down, without speaking, began to sew. Mr. Lee glanced almost stealthily at the work in her hands, and saw that it was the bosom of a shirt, which she was stitching neatly.

"Praise your wife." The words were before the eyes of his mind, and he could not look away from them. But he was not ready for this yet. He still felt moody and unforgiving. The expression of his wife's face he interpreted to mean ill-nature, and with ill-nature he had no patience. His eyes fell upon the newspaper that lay spread out before him, and he read the sentence:—

"A kind, cheerful word, spoken in a gloomy home, is like the rift in a cloud that lets the sunshine through."

Lee struggled with himself a while longer. His own ill-nature had to be conquered first; his moody, accusing

spirit had to be subdued. But he was coming right, and at last got right, as to will. Next came the question as to how he should begin. He thought of many things to say, yet feared to say them lest his wife should meet them with a cold rebuff. At last, leaning toward her, and taking hold of the linen bosom upon which she was at work, he said, in a voice carefully modulated with kindness: "You are doing that work very beautifully, Mary."

Mrs. Lee made no reply. But her husband did not fail to observe that she lost, almost instantly, that rigid erectness with which she had been sitting, nor that the motion of her needle-hand had ceased.

"My shirts are better made, and whiter than those of any man in our shop," said Lee, encouraged to go on.

"Are they?" Mrs. Lee's voice was low, and had in it a slight huskiness. She did not turn her face, but her husband saw that she leaned a little toward him. He had broken through the ice of reserve, and all was easy now. His hand was among the clouds, and a few feeble rays were already struggling through the rift it had made.

"Yes, Mary," he answered softly; "and I've heard it said more than once what a good wife Andrew Lee must have."

Mrs. Lee turned her face toward her husband. There was light in it, and light in her eye. But there was something in the expression of the countenance that a little puzzled him.

"Do you think so?" she asked, quite soberly.

"What a question!" ejaculated Andrew Lee, starting up, and going round to the side of the table where his wife was sitting. "What a question, Mary!" he repeated, as he stood before her.

"Do you?" It was all she said.

"Yes, darling," was his warmly spoken answer, and he stooped and kissed her. "How strange that you should ask me such a question!"

"If you would only tell me so now and then, Andrew, it would do me good." And Mrs. Lee arose, and leaning her face against the manly breast of her husband, stood and wept silently. What a strong light broke in upon the mind of Andrew Lee? He had never given to his faithful wife even the small reward of praise for all the loving interest she had manifested daily, until doubt of his love had entered her soul, and made the light around her thick darkness. No wonder that her face grew clouded, nor that ill-nature took possession of her spirits.

"You are good, and true, Mary—my own dear wife. I am proud of you—I love you—and my first desire is for your happiness. Oh, if I could always see your face in sunshine, my home would be the dearest place on earth."

"How precious to me are your words of love and praise," said Mrs. Lee, smiling up through her tears into his face. "With them in my ears, my heart can never lie in shadow."

How easy had been the work of Andrew Lee. He had swept his hand across the cloudy horizon of his home, and now the bright sunshine was streaming down, and flooding the home with joy and beauty.—*British Workman.*

## WEARING BRIGHT FACES.

"Why don't you laugh, mother?" said a little three-year-old daughter, as her mother, with rather clouded countenance, was dressing the little one. The earnest tone of the child provoked the wished-for laugh, and the little heart was happy.

And, mothers, I fear we do not laugh enough. The housekeeping is so onerous, the children so often trying to nerves and temper, the servant most exasperating, and even John, kind, good husband as he is, can not understand our vexations and discouragements; and so, wearied and worried, we often feel that it is too much for the household to depend on us, in addition to all our cares, for social sunshine as well. Yet the household does, and it must. Father may be bright and cheery, his laugh ring out; but, if mother's laugh fails, even the father's cheerfulness seems to lose much of its infection. In the sad but forcible lines of one of Joanna Baillie's dramas,—

"Her little child had caught the trick of grief,  
And sighed and its playthings."

we may catch a glimpse of the stern, repressed life at Bothwell Manse, where "the repression of all emotions, even the gentlest, seems to have been the constant lesson." I remember well hearing a lady say, "When I was a child, I used to wish so often that my mother would look cheerful."

Then laugh, mother, even if you do feel almost too weary even to exert the facial muscles, and you have to make a pitiful effort, which comes nigh bringing tears instead of a laugh. You will feel the better for the effort, and so will the children. The little ones, unconsciously to you and to themselves, are catching the very phases of countenance which will go far to brighten or cloud some future home.

Then laugh, mother; parlor, nursery, and kitchen all feel the effect of your smile or frown. The cheery laugh of a mother goes down through generations, as well as her frown. And when the mother's eyes are closed, and lips and hands forever still, there is no sweeter epitaph which children and friends can give than "She was always bright and cheerful at home."—*Dwight Randolph Fleming.*

A woman can not become a successful lawyer. She is too fond of giving her opinion without pay.

## Literary Review.

THE AUTHORITY OF THE FOURTH GOSPEL: External Evidence. By Ezra Abbot, D.D., LL.D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University. Boston: Geo. H. Ellis. 8mo. pp. 104. (75 cts.).

Within the hundred pages of this volume there is included the result of great research and learning. The author shows great familiarity with the subject, and handles it in a masterly manner. It is a scholarly book, doubly interesting for students who have investigated the evidence and valuable to the ordinary thinker who has not time or opportunity to study for himself. As the title page suggests, it deals with the external evidence in regard to the authorship of the Gospel claimed to have been written by St. John. Some questions which seem approaching a settlement among the opponents of the genuineness of this Gospel are first noticed. The most important is the claim that the relation of the Apostle John to Jewish Christianity was such that it is impossible to suppose the Fourth Gospel to have proceeded from him. The author says: "In regard to this collateral question, I conceive that decided progress has been made in a direction favorable to the possibility, to put it mildly, of the Johannine authorship of the Fourth Gospel. We do not know anything concerning the theological position of the Apostle John, which justifies us in assuming that twenty years after the destruction of Jerusalem he could not have written such a work."

Another question, regarded as set at rest, is in respect to the Peshito controversy of the second century, and another upon which there is more general agreement is the date assigned to the Gospel.

Disposing of these collateral questions the author proceeds to consider some points of historical evidence for the genuineness of the Fourth Gospel in the following order: First, "The general reception of the Four Gospels as genuine among Christians in the last quarter of the second century." This is proved from the writings of the early Christians. Statements by Mr. Norton in his work on the Genuineness of the Gospels are carefully analyzed. The rejection of the Gospel of John by the Alogi during the last quarter of the second century is noticed, and also that the Marcionites, though not questioning the genuineness of the Gospels, rejected all but Luke. These are to be regarded only as slight qualifications of the assertion that the Four Gospels were generally received throughout the Christian world, without the least trace of any previous controversy.

The second evidence for the genuineness of the Fourth Gospel is "The question respecting the inclusion of the Fourth Gospel in the Apostolic Memoirs of Christ appealed to by Justin Martyr." This portion of the argument is very exhaustive. Passages are quoted both in translation and the original, and the precise references are given that the student may study them for himself. It is shown that Justin Martyr not only frequently alluded to the "Memoirs by the Apostles" but that they were read on the Sabbath day in the gatherings of Christians, and that these memoirs were actually our present Gospels. The presumption in favor of the Fourth Gospel is strengthened by the similarity found in Justin's writings to this Gospel and the evidence in the language used that Justin borrowed from John, not from John from Justin.

The third point is, "Its use by the various Gnostic sects," sustained by quotations from a number of early Christian writers.

The fourth point is based on "The attestation to this Gospel which has come down to us appended to the book itself."

This volume is strong in argument and profound in research. It can not fail to be efficient in contending with skepticism. Every defender of the true faith will find himself strengthened and armed with power to combat unbelief by a careful perusal of its pages.

A NEW GRAFT ON THE FAMILY TREE. By Pansy, author of "Ester Reed," "Four Girls at Chautauqua," &c. Boston: D. Lothrop & Co. 12mo. pp. 476. (\$1.50).

Pansy is one of those authors who, writing frequently, does her best each time. There is the same underlying moral principle and Christian sentiment pervading each book, and yet so varied is the method of development and so true to life are her delineations, and so helpful in various forms of temptation are her suggestions, that each book is fresh and interesting.

The one before us has left the beaten-track. It commences where many stories end, with the marriage of the heroine, Louise Barrows married a young man who has designed to enter the ministry, but owing to failing health decides to live at home on his father's farm. None of the family are Christians except himself. The young bride is imbued with a rare love of the Saviour and faith in his helping power. The change in her circumstances, which might have been disheartening, only inspire her to more determined work for the Master. Her faith, prayers, and exemplary life meet their reward in the conversion of the family.

Pansy's writings belong to the purest class, and though her characters may be drawn partly from imagination, yet the reader finds so many passages agreeing with his own experience that he can not condemn them as works of fiction.

The September number of the *Art Amateur* maintains the previously well earned position of this magazine among the best of the publications on household art. The drawings for needle work, porcelain painting, and tiles, and the engravings of various pictures and pieces of furniture are noticeable features in the midst of the full and interesting pages of art correspondence and letter-press description.—*New York: Montague Marks.*

Promptly on the first day of the month the current number of the *Missionary Helper* arrives. This is a bimonthly publication, conducted by the Freewill Baptist Women's Missionary Society, Mrs. J. M. Brewster, of Providence, R. I., is the editor, and she makes its pages both interesting and profitable, relieving them from heaviness or dullness. The present number, after an editorial reviewing the late General Conference, has contributions on various appropriate subjects, correspondence both domestic and foreign, missionary gleanings, some words for the children and a list of the receipts into the Society's treasury from June 1 to Aug. 1. It is a useful publication and is doing a good work.—*Providence, R. I. The Missionary Helper.*

"Mr. Pickwick and Nicholas Nickleby" is the title of the opening illustrated paper in *Scribner's* for September; the actual scenes of two of Dickens' most popular works being here portrayed. An interesting feature of the number is the beginning of the life of "Jean

Francois Millet—Peasant and Painter," illustrated with fac-simile reproductions of Millet's works. A paper by E. B. Washburn, late Minister to France, on "Thomas Paine and the French Revolution," contains several documents hitherto unpublished, and adds a most interesting chapter to the history of the French Revolution. The paper in the July *Scribner*, "Does Vivisection Pay?" meets with a temperate and readable reply entitled "The Value of Vivisection," by Dr. H. C. Wood, Clinical Professor of Diseases of the Nervous System in the University of Pennsylvania. "Eighteen Years Alone" is the most pathetic and remarkable tale of actual experience ever printed—it is of a woman who leaped into the sea to save her child, and was thus doomed to a solitary island life for eighteen years. "Over the Balkans," by Gourko, is by Lieutenant Francis V. Green, the United States army officer sent out by the government to observe the operations of the Russian army during the late war. "When Woods are Green" is a seasonal paper, illustrated by Mr. and Mrs. R. Swain Gifford. "Georgetown College, D. C.," is described by D. A. Casserly, and illustrated by Sheppard, Blum, Vanderhoof and others. A. R. Macdonough contributes an essay (with portrait) on "Richard Henry Stoddard," and Lina Redwood Fairfax a story, "Hickett's Hollow." "Peter the Great" and "The Grandissimes" are continued; the former, which is fully illustrated, describes the German suburb of Moscow during Peter's time, its influence on Russian manners and customs, and Peter's friends and life therein. The poetry of the number is by Emma Lazarus, Dora Read Goodale, Mary L. Ritter, E. D. R. Bianciardi and others. In "Topics of the Time," Doctor Holland discusses "The Presidential Campaign" and "Dandyism"; "Letters to Young Mothers" are continued in "Home and Society"; "Culture and Progress" contains reviews of White's "Everyday English," Howells' "Undiscovered Country," and other new books; "The World's Work" contains an account (with diagram) of the invention of a new hot-air pumping engine, and the first complete description that has yet been published of Prof. Mayer's Telephone; "Briar-brace" continues "Uncle Essek's Wisdom," and contains "The Ballade of the Candidate," etc., etc.—*New York: Scribner & Co.*

The September number of the *North American Review* contains seven articles. The first is the initial paper by Mr. Charney on "The Rules of Central America." This article is illustrated from photographs, which add materially in the study of the text. An expedition under the auspices of the American and French governments, of which Mr. Charney is in charge, is now operating in Central America, and the explorations are likely to create an interest more profound, and to be attended with more valuable archeological results, even than came from the researches of Champollion in Egypt. They promise a new chapter in American history that shall establish the origin of the remarkable race of which nothing but splendid ruins were left when Columbus discovered the new world. Following this article is one on "The Perpetuity of Chinese Institutions," from the pen of S. Wells Williams. The writer has been a resident in China for many years, and is thoroughly conversant with the language, institutions, and social conditions which he discusses. Gen. John W. Clappitt, the surviving member of Mrs. Suratt's counsel, writes upon "The Trial of Mrs. Suratt." The author sincerely believes that Mrs. Suratt was innocent of the crime for which she suffered death, and expresses himself feelingly. "The Personality of God" is treated by the metaphysical writer, W. T. Harris. R. B. Forbes gives some valuable suggestions in reference to "Steamboat Disasters." The Rev. Edward Everett Hale follows with a paper upon "Isidoreity in the Pulpit," that will hardly fail to draw some protests from his brother clergymen. The number closes with a review of several recent works on the Brain and Nerve, by Dr. George M. Beard.—*New York: The North American Review.*

The National Temperance Society publishes a valuable twelve-page pamphlet with the title, *Wine and the Truth*, written by Hon. Felix R. Brunot, of Pittsburgh. It is an able, condensed statement of the Bible wine question, demonstrating very clearly that the Bible approval of "wine" is of the unf fermented, and that its condemnation is of the fermented.

The same Society publishes an essay by Dr. John Blackmer, on *Prescribing Alcohol*. The author shows that alcoholics, of whatever name, are poisons, and not foods, and that their use in the sick-room can be dispensed with. He claims that alcohol is a paralyzer of nerve force, and that both acute and chronic diseases are more amenable to treatment without its use. His views are fortified by able and influential authorities. The pamphlet is one of great value for general circulation.

## LITERARY NOTES.

By special arrangement with the author and English publishers, D. Lothrop & Co. will publish, simultaneously with its issue in England, "The Temper Behind," a new temperance story by John Saunders, author of "Israel Mort, Overman," "Abel Drake's wife," etc.

"Wide Awake" for September contains a most interesting paper about Chas. S. Reinhart, the brilliant magazine illustrator, with original drawings, including his own portrait.

D. Lothrop & Co. have published a large and notable work: "The Englishman and the Scandinavian; a comparison of Anglo-Saxon and Old Norse Literature," by Frederick Metcalf. The aim of the author in the treatment of the subject has been to set forth the customs, notions, language and literature of the two people, on the authority of original materials. Of all the books which have been written upon the subject in the English language, none have been more comprehensive in sweep or more fascinating in treatment.

Mr. W. D. Howells is going to the Pacific coast with President Hayes and his family.

Professor Mommsen is about visiting Italy to replace his copies of ancient Roman inscriptions.

A history of Corot, containing many reproductions of his paintings, is being prepared in Paris by Alfred Rabaut.

John G. Saxe, the poet, has been confined to his bed for some time, and also has lost his wife, while his only remaining child is an invalid daughter.

Jonathan Edwards' manuscript on the Trinity, which has been brought before public attention of late, is to be issued soon by Charles Scribner's Sons, of New York. It is not in his handwriting but is believed to be a copy made under his son's direction. Professor E. C. Smyth, D.D., of Andover, is the owner of it and furnishes an introduction to the book, giving an account of it.







