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The Morning Star

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NO. 39

THE MORNING STAR

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The Morning Star.

WEDNESDAY, SEPTEMBER 29, 1880

SHUT IN.

Shut in, shut in from the ceaseless din
Of the restless world, and the want and sin;
Shut in from the turmoil, care, and strife,
And all the wearisome round of life.

Shut in with tears that are spent in vain,
With dull companionship of pain;
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers;

Shut in with dreams of the days gone by,
With buried joys that were born to die;
Shut in with hopes that have lost their zest,
And leave but a longing after rest;

Shut in with a trio of angels sweet,
Patience and grace all pain to meet,
With faith that can suffer and stand and wait,
And lean on the promises strong and great.

Shut in with Christ! Oh, wonderful thought!
Shut in with the peace his sufferings brought!
Shut in with the love that yields the rod;
Oh, company blest! shut in with God.

COUSIN THOUGHTFUL'S SERMONETTES.

BY PROF. FOSTER.

INTRODUCTORY CHAPTER.

I do not know whether all persons have the doubtful advantage of possessing visiting-cousins, and it may be that not many would desire it. It all depends upon the style and personality of the relative. Mine is not always welcome, but is never put off with any coldness, of manner I may show. He is never altogether conventional, and often bursts into my quiet apartments like a roistering March wind disturbing my pleasant reveries, and shaking me roughly by the shoulders. At other times he steals quietly in without knocking, and ere I am aware of it, has perfectly taken possession of me, and then his words are as the soft breathing of a southern air blown gently from off the fields of spice. At one time he is as gawky and uncourtous as the greenest country relation newly come into town, at another as well bred and unobtrusive as the finest gentleman of a university town. He never sits beside me without my feeling his power, he never leaves me without a sense of gain and certain good remaining with me. I scarcely know why his parents gave him so uncommon a name: it may be that they very early discovered his uncommon capabilities. When he first called upon me I took him for a bore; I welcome him now as my dearest friend and safest adviser. He visits me daily, and our most friendly and useful chats take place when in the quiet retirement of my study, and in the hours when nature draws the veil over her fair and distracting features only that his near presence may more deeply fill one. Then enters Cousin Thoughtful, and drawing his seat close to mine, lays his hand gently upon my arm, and gives the reins to his words. Sometimes his sentences are as disconnected and jerky as the puffings of a shifting engine, sometimes they flow as evenly and musically as the waters of the sacred Nile. Now he talks of old time grandeur and antique simplicity when the world was young, and tyrannous "Business" had not yet plaited her lashes of scorpions, when the patriarchal chief sat in his tent door watching for travelers to befriend, or behold the white fleeced sheep speckling the distant green; or recounted to the children of his tribe the golden legends of their ancestry. No thundering machinery broke the quiet of the sunny vale, no murky pits sent forth their soiling blackness to smirch the fair face of nature, no angry competition of rival companies gave birth to the soul-slaying passions of quick greed, no goad of strained and anxious management drew blood from the better nature to sacrifice to its rapacity. The lowing of kine and the bleating of sheep were the music of labor, leisure the companion of the laborer, contemplation the child of leisure and men better natured and God nearer felt were the sweet fruits of this contemplation, and as he talks and the peaceful picture grows in line and color before my eyes, a soothing influence sinks into my soul worried with the hurrying, surging events of a modern day, the effervescing passions grow calm under the mild sedative, and there springs into bud, and almost into flower, the resolution to live a life of simpler mode and higher thoughts. Even in the midst of the hurry and rush of these years I promise him that I will not give up all my moments to hurry and drive, that the means of living shall not absorb all my energies to the detriment of life itself; that, if I cannot transport myself to those far back golden ages, and live peacefully

in them, I can at least import something of their spirit into my own times, and build up a little "golden age" within my own life, and that ever and anon I will slip away to it from this age of iron, and in its quiet contemplation gather the calmer, better influences about me. And long after Cousin Thoughtful has gone to his couch, the soft, sweet music of his words sounds in my ears like voices from a better land. And to this music I set my life and thenceforth a new strength is added to the hand that guides my course. Again he talks of the *Heritage of Today*. It is grand to live today. Each one of us may be ennobled with the transmitted honors of the Past. See Gutenberg toiling on his types till his eyes are dimmed, and his head dizzy. He is working for us. See the hand press slowly giving out its coarsely printed page. Our gain approaches. Behold the engine swift turning off the finely characterized sheet. Our legacy is in our hands. Now we can talk with Buddha, the light of Asia; now we can hear Socrates the divine one interpreted by the equally divine Plato; now the very words of the Saviour of men lie beneath our eyes and flash their meaning to our hearts; now the teachings of all the great and good are borne to us in these mottled messages, and not a thought which can better need escape our thirsty hearts. The legacy of the Past! 'Tis grand to live today. Each one of us may know the thoughts of our time. In those olden times Socrates could not know what Zoroaster said, nor Confucius the mind of Buddha. Mountains and the sea, and vast stretches intervened, nor could swift footed messengers bear the written message through wild regions and wilder tribes. Those great souls died, nor ever passed a gracious salutation to each other. Now it is not so. See Watt and Stephenson in their dumb-study. Something is brewing for us. See the feeble engine running the stern wheels of the first locomotive. Our draught is clarifying. Behold the strong engine as it speeds swift steamer and flying train. We drain the cup. No sage in another clime but we may send greeting to, look into his face, hear his words maybe. Franklin drawing lightning from the clouds! Morse teaching it to follow the wire! Something for us. And soon the flashing wires tell us Gladstone's thought ere his words are cold, Bismark's flat ere it has resounded in Berlin, the scientific truth almost as soon as it has matured under the labor of the patient investigator. Yes! our heritage of today reaches back to the dimmest opening days of history, and melting all gems and precious jewels of the world's gathering, the Cleopatra-cup of knowledge may be drained at a draught. As he talks there grow upon me the wondrous trusts reposed in me, the wondrous riches at my disposal, the wondrous responsibility for their proper use. Thank God that I live now; God help me to equal the task of living now.

And as Cousin Thoughtful disappears through the doorway I feel growing within me a new power and a new thankfulness. Dear reader, if you would like it, I will give you some of Cousin Thoughtful's talks to me.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

LET THE PEOPLE KNOW.

It has been said that our people are always ready to give liberally to a worthy object when they fairly and fully understand the needs of that object. If this is so, as it probably is; we ought to take pains to let the people know the needs of all our benevolent enterprises. This we can do by increasing the number of the readers of the *Star*; by telling the story of our work in the different departments of Christian effort from the pulpit and in the prayer meeting; by conversation in the family circle and by the way-side. It would be of great advantage if more of our brethren and sisters could, by personal examination become acquainted with the condition, and wants of our various local enterprises.

A visit to one of our schools, none of which are above the need of sympathy and material aid, and an examination of the actual work being done and the possibilities with greater resources, would greatly stimulate activity in work and fervency in prayer in its behalf.

Since the General Conference, one of our active laymen, who has already manifested a deep interest in the work at Harper's Ferry, has visited that place and made careful inspection of the condition of things there, and in a letter not designed for publication says, "The work they have done and are now doing there, when we take into account the very limited means, both in money and teachers, is wonderful. There is no place I have ever seen where five dollars does as much to educate, elevate and christianize as is accomplished by one dollar there. I believe if we could get the work being done and the needs of the Institution before the Christian people of the North, the needed money would be forthcoming."

We believe this is true.

We know from our own observation that the real value of the work there is inestimable, and the results already reached are truly wonderful. Brethren, you can not all go to Harper's Ferry for yourselves, but will you not accept the testimony of those who have been there and have examined the work done and have learned the needs of the institution? You may think them extravagant in their representations, but one visit would change your opinion. You would realize then, as you can not now, the extent and importance of the work going on there.

A trip through some parts of the West will help you to understand the needs of that field, and as some of you make such trips, please take into account the work already begun by our brethren on that ground. Hunt them up; examine the condition of the work they are trying to do; study carefully, as you journey, the chances for aggressive work, and no doubt knowledge will kindle enthusiasm, and your heart will soon be aflame with zeal for the extension of our work in those fast whitening fields.

We can not all see for ourselves, but we can accept the testimony of those who have seen. There is a peculiar blessing in store for those who, not having seen themselves, act upon their faith in the testimony of others, and do with their heart what is within their power to do.

Let us help the people to a knowledge of the facts in connection with all our work, and pray that the Lord will move upon them to act in accordance with the light they have.

PREPARATION FOR PREACHING.

We have heard it said that once on a time several ministers were discussing the preparation needed by preachers for their work, and one, who had said nothing before being asked his opinion, replied, "I think the best preparation for preaching is to preach." There is a practical efficiency gained from doing a thing which can be got in no other way, and men who, being called of God to preach the gospel, go right at it just as they are, and keep at it, preaching as often as opportunity offers, regularly and frequently, do gain a skill and readiness and practical power in the work which goes far to supply the lack of training and culture.

For some men this is, without doubt, the very best thing to do. It is especially so with those who are converted, or called to the work, late in life, after the years usually devoted to study are past. Many of these men have already acquired in other pursuits a knowledge of human nature and of the way to approach people on the subject of religion, which enables them to do good service in many important fields of labor. Not unfrequently they prove more successful than younger men of greater scholarship, but less accustomed to actual contact with society. There will always be work for such to do, the work which they can do better than many others, and in which God will abundantly bless them.

With young men the case is different. For them, undoubtedly, the first call is to preparation, as careful and extensive as circumstances will allow. No rigid rule can be laid down which shall apply to all persons of either class. The policy of our own denomination ought to be, and is, elastic enough to admit the entrance of these different classes into the ministry. At the same time we must be awake to the fact that the demand of the times is steadily for trained men to discuss the vital truths of the Christian religion, and no man should seek entrance into the ministry, or be helped into it, who is not willing to devote himself earnestly and faithfully to a hard study of the Word of God and such other matters as may help him to be, in the best sense, an acceptable minister of the Lord Jesus Christ.

Appeal from Arkansas.

Fellow-workers in the Ministry.—If you heed the commands of God, come and help us. The Free Baptists in Arkansas are scarcely holding their own. They have to contend with all denominations, the world, the flesh and the devil. The Freewill Baptists in Arkansas have been an organized body of Christians for over 25 years. There are at present five associations, in different parts of the State. The preachers generally are poor, and therefore are not able to build up the churches rapidly. For this reason we appeal to and implore you to come to our rescue and save us as a denomination. The people everywhere seem anxious to hear a Freewill preacher, they want to understand our position thoroughly, and when we get a man to fully explain the doctrine (to use a word common with us)—it takes immediately, and churches will spring up here and there, but for want of ministerial help they soon disband and some will go to other churches, while many will remain out of any church. The work is truly great, but the laborers are few. Oh, may God arouse some good preacher to a sense of his duty, and may he speedily send his way to Arkansas, where he will be hailed with joy.

J. W. PELLEY.

Ft. Smith.

The failure of the Williamson & Cantwell publishing company at Cincinnati, O., has caused the suspension of the weekly religious newspaper, *The Star in the West*, an organ of the Universalist church. It was established in 1827, and has been published continuously until now. In its columns appeared some of the first published poems of Alice and Phoebe Cary.

THE FREEWILL BAPTIST CENTENNIAL.

We take an extract from an article in the *General Baptist Magazine* (England), by Pres. Thomas Goadby, reporting his attendance at our recent centennial meetings. Referring to the introduction of himself and Dawson Burns, Pres. Goadby writes:

"Our reception was most cordial and enthusiastic, the whole assembly rose as we were presented, the chairman, Dr. Cheney, spoke kind words of introduction, and the venerable 'Elder,' Johnathan Woodman, whom we remembered as a delegate to England, with Dr. E. Noyes, in 1847, warmly responded to our addresses. Again and again were we assured that our coming had added greatly to the interest of the celebration, and crowned the whole series of meetings as a grand and magnificent success. It was very pleasant to us to see many old faces, and to convey to the brethren, on so great an occasion, the assurance of the kindly sympathy and loving Christian regard of their denominational kinsfolk in England, who already, ten years since, had celebrated their hundredth birthday. The centuries clasp hands in holy and joyous fellowship."

"But Christian brotherhood between communities, separated by the great Atlantic, should mean business and not merely the interchange of sentiment and friendly greeting. We sought to address ourselves to business. We urged, and I think we shall secure more frequent personal intercourse, though we were told, in reply, that we had been wooed for thirty-three years by brethren Dunn and Day, Graham, Herrick, Cheney, and now, at last, only had responded, so the balance was against us. Seven Freewill Baptists have been to our Association, and but four General Baptists have visited America in return. We sought to stimulate interest in the Orissa Mission, and to encourage our brethren in their great home-work among Freedmen in the south, and Chinamen in the west, and Indians in the west and north, and European immigrants everywhere. We conferred together about colleges and about the joint issue of denominational literature. Moreover, our friend Burns was eloquent on the temperance question, and with one great throb of gratitude and joy we all celebrated the complete and triumphant success of the emancipation policy of our brethren. It was a great moment when old men told the story of the early struggles of the denomination on behalf of the slave, and a coloured sister, from Harper's Ferry, thanked the brethren, in her own name and that of her race, for their fidelity to the principle of human freedom, and their devotion to the cause of the oppressed and enslaved African. We sang together a suitable hymn of praise; every heart was full of emotion, and many eyes were moistened with tears. I could have wished we had also somewhere, somehow said—

'John Brown's body lies a mouldering in the grave,
But his soul is marching on!
Glory, glory, hallelujah.'

And I did sing it inwardly, for our friends have a Freedman's college at Harper's Ferry, and are taking possession of the south with a valiant 'army of the Lord.'

"I have much more to say, but time presses. Suffice it to add that our brethren are discussing the same questions we discussed in June. The training of young men for the ministry, their settlement and support, the unification of Home Missionary effort, and the steps needful to secure suitable and only suitable men as pastors for the churches, these and kindred subjects engaged careful and anxious thought."

Denominational.

The Springfield (Ohio) Mission.

The Pleasant Grove church, seven miles from Springfield city, Ohio, has very generously contributed nearly all of the sum of \$7,000 that has been expended, in erecting a good and substantial brick church edifice, in the city, now finished and entirely paid for, towards planting a Free Baptist church in that thriving and rapidly growing city.

A small church has been organized, a good Sunday-school is sustained.

The location is excellent, and in that part of the city where the church is needed, and where a congregation can be easily gathered. Rev. C. A. Gleason, one of our most promising young men, has recently become the pastor by vote of the church and recommendation of the State Association.

He is well received and enters upon his work with good prospects of success.

The Association is giving what assistance it can.

The Home Mission Society has appropriated \$400 upon the condition that the money be raised in Ohio. Brethren of the State, we ought to give \$1,000 instead of \$400 for Home Missions. That would only be one cent a week for our 8,000 members. We can, we ought to

do that, and then give as much more for Foreign Missions, and half as much more, to assist the young men studying for the ministry.

Brethren and Sisters of Ohio, since you can now give for Home Missions, and know just the place where it is expended, and what interest it helps to build up, will you not, at once, take measures, by the card system, or regular collections, to raise at least, the \$400 and remit, from time to time, as you may choose and may be most convenient, to Rev. E. N. Fernald, Financial Secretary, Lewis-ton, Maine, or Rev. Silas Curtis, Treasurer of the Freewill Baptist Home Mission Society, Concord, N. H., or to me at Marion, Ohio.

Let us in this great and rich State of Ohio, blessed, as we have been this year, with abundant harvests, make generous thank-offerings unto the Lord, not only sufficient to bring the Springfield mission to a self-sustaining point, but to plant churches in other cities of Ohio, and in the whitening fields of the West and South.

S. D. BATES,
Treasurer Ohio State Association.

Ohio Free-Communion Baptist Association.

The ninth annual session of the Ohio Free Communion Baptist Association held recently at Broadway, was an occurrence of no little importance. Broadway is a Rail Road town of some consequence, surrounded by a productive farming country, making it the center of an immense produce exchange. The commercial prospects of the town, therefore, are good. The Free Baptist church, the only church in the place, has the good fortune to be under the pastoral management of Rev. A. H. Whitaker, through whose faithful labors by the blessing of God, it has recently been strengthened by large accessions. A timely effort is now being made to locate Bro. Whitaker in Broadway, and so narrow the field of his labors that he may devote himself more exclusively to the interests of the already large and growing church. The citizens of the place manifested a gratifying interest in matters of religion, and in the work of the Association generally, by an unusually full attendance at all the meetings of the session, as well as by the generous hospitality displayed in the entertainment of visitors. The attendance of ministers and laymen from different parts of the State was as good, probably, as on any previous year; yet, if the interest in our work was such as to quadruple the attendance it would be greatly to the advantage of our cause.

The opening sermon was preached by Rev. B. F. Zell, who was also elected President of the Association for the ensuing year. Rev. C. A. Gleason was continued as Recording Secretary, and Rev. S. D. Bates as Treasurer. We call especial attention to the fact that all money for benevolent purposes, raised within the bounds of the Association, should be sent to Bro. Bates, of Marion, Ohio, who will forward all designed for use outside the State, to its destination, without cost. Of the exercises of the various meetings we can speak only in a general way. The opening sermon was well spoken of, though unfortunately for your correspondent, he did not arrive in time to hear it. The hours set apart for devotions were well improved. The sermon by Bro. Powell, of West Va., possessed the merit of being doctrinal and argumentative without being dry. The missionary address by Mrs. Phillips, late of India, was full of interest and listened to by a crowded house. Papers were read by brethren Bates, Boynton, Phillips, Hulse, Whitaker, Gleason, Fergusson and Patch. Many of the themes discussed in these papers were of vital interest, and the views of the authors were well expressed. The brief address of Bro. Pimlott on "The prayer meeting from June to November," showed how admirably pluck and piety work together in the harness; while the stirring appeal of Bro. Lash in behalf of more system and better results in mission work, should be echoed through the State by all who heard him. The two young, but aspiring educational institutions within the bounds of the Association, were each represented; that at Flemington, West Va., by Bro. Powell, in person, and the one at Rio Grande, Ohio, by a brief paper prepared by Bro. Peden.

The church in Springfield, Ohio, which for the last two years has been a beneficiary of the Association, has recently secured the settlement of Rev. C. A. Gleason with it as pastor, and is now engaged in the appropriate act of thanking God and taking courage. The Executive Board of the Association have pledged \$400.00 in support of this church for the coming year, relying upon the churches to furnish the funds. This promising young church should not be forgotten. The colored church at Pomeroy, Ohio, represented by Bro. Fergusson, also received aid from the Association to the amount of about \$75.00 to assist in removing a pressing debt upon their property. This is a young church with an admirable record, worthy of help.

A new departure in Associational polity was inaugurated, by so modifying the Constitution as to admit annual and life members. A person may now become a member of the Association for one year by the payment of \$1.00, and a member for life by the payment of \$15.00. Some fourteen or fifteen persons are already enrolled as life members and the books are still open. To insure a forward movement in all departments of benevolent work, wide awake

mission agents have been appointed in each Yearly Meeting, from whom our brethren will all hear in due time.

O. D. PATCH, Cor. Sec.

Notice, Last Call!

It is desirable to have in the forthcoming centennial volume such an account of the schools and colleges of the denomination as will be satisfactory to all parties interested. This can not be done unless the friends of these institutions will furnish the material for such a chapter. The Committee has already received sketches of several schools and has been able to compile some from printed documents. From others nothing has been received, and in some cases the Committee does not know to whom to apply for assistance. Will not the Principals and Presidents of the schools now in operation give attention to this matter and enable us to have some account of all our schools? All communications and documents should be sent to Rev. G. C. Waterman, Laconia, N. H., at the earliest possible date.

Central Association Notes.

ANNUAL MEETING CONTINUED.

Wednesday, Sept. 15th, the hour from 9 to 10 A. M., was spent in a devotional service, led by Dr. Ball. At 10, the Association was called to order by the President. Prayer was offered by Rev. G. R. Foster. The delegates from the different Yearly Meetings were enrolled. More than the usual number of delegates and friends were present—in all, upwards of seventy. The Corresponding Secretary and Treasurer read their annual reports, which were received and discussed. The financial condition of the Association is flattering. The salary of the foreign missionaries has been promptly paid, and double the usual amount raised for Home Missions, while more has been given than ever before for Education; together with quite a sum for the endowment of a Marks Professorship. Very interesting reports were received from Rev. A. J. Marshall and Miss Phillips, which awakened a fresh interest in our work in India, and resulted in the appropriation of \$50 to Mr. Marshall to be used for school purposes. The very interesting report will be published in the Minutes. Rev. G. H. Ball was elected President of the Association for the ensuing year. An essay was read by Rev. T. H. Stacy on "Preparation for the Ministry." Bro. Stacy divided the preparation as follows:

(1.) A devotion to Christian principles, (2.) A thorough knowledge of the Scriptures, (3.) A knowledge of human nature, (4.) A good, liberal education. An essay was then read by Mrs. M. A. Lillie, of Fairport, on Woman's work in the Mission cause. Mrs. L. spoke of the fact, that through all the years, since the gospel was given, woman had borne her part in carrying out the commission, "Go ye into all the world and preach the gospel to every creature." She spoke of the sacrifices Miss Lillie had made, of the need of more men and money for India, related a very effective anecdote of how a boy gave his first silver half dollar for missions. That half dollar brought him in sympathy with mission work; led him to read of foreign lands; opened to his young mind some of the grand aims of life. And, although he had possessed, and had given many half dollars for missions since that time, none had benefited him like the first silver half dollar given into the Treasury of the Lord. The Corresponding Secretary, by request, explained the plan of working in the Woman's Mission Society, as conducted by the Association. It is only a woman's society in the sense that women hold the offices and raise the funds; but all—men, women and children—are encouraged to give. The plan embraces a chain of societies—auxiliary—in the Quarterly and Yearly Meetings. The Secretary of the Auxiliary is to report quarterly to the Q. M. Secretary and she to the Y. M. Secretary. A uniform constitution is provided; cards, envelopes, and blanks for reports will be sent free to any one desiring them.

In Miss Phillips' report, she had spoken of the need of a school house that would cost about \$25, also a more competent teacher for one of her schools. The trustees of the Association entertained the request, and appropriated \$50 for that purpose. Some were of the opinion that the time had come for the Association to adopt another missionary; others were not quite ready yet to assume the responsibility, but it's coming. Bro. Marshall may hold on by faith, and keep importuning, and before very long help will be sent him.

EVENING.

In the evening, a sermon was preached by Rev. A. E. Wilson, of North Scriba, from Hosea 6: 3. The speaker urged a steady and faithful following of Christ. The whole lesson is not learned at once; but we shall know if we follow on to know—if we continue faithful and patient in learning.

Rev. G. H. Ball followed the sermon, in reviewing briefly the work of Storer college. He spoke of his first visit to Harper's Ferry. The buildings were rent, with bullets, and scarred with war; the teachers slept on tables, the students on the floor. Now, a beautiful building has been erected; the grounds well laid out; fruit trees were pleasantly suggestive of the changed condition of the colored race. Dr. Ball then introduced Miss Etta Lovett, a graduate of Storer college. Miss Lovett came forward, and after a few remarks, sang very sweetly several of the old plantation songs. If any one present had any prejudice against Storer college, or any doubts as to the practicability of educating the freedmen, their doubts and prejudices must have melted away. The Central Association was largely instrumental in the founding of Storer college, and deserves the respect of all good men for the grand achievement. The Association has now pledged itself to support Miss Lovett as a teacher in the college. We believe this act will insure the continued favor of all our churches. Rev. Wm. Walker remarked, "I was called a fool for giving \$100 towards meeting the conditions of Mr. Storer's pledge, but I thank God I was just such a fool." Miss Lovett's presence, together with Miss Brackett, did much to insure the success of the meeting, and will leave a lasting impression for good on our churches. It is wise, in any mission, to send a living representative to our annual meetings.

J. H. DURKEE,
Corresponding Secretary.

S. S. Department.

Sabbath-School Lesson.—Oct. 10.

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

(For Questions see Lesson Papers.)

JACOB AND ESAU.

DAILY READINGS.

- M. The birthright sold.—Gen. 25: 29-34.
 T. Deceit planned.—Gen. 27: 1-23.
 W. Place-seeking.—Mark 9: 33-50.
 T. David and Jonathan.—1 Sam. 20: 1-17.
 F. Christ and John.—John 13: 1-26.
 S. Too late.—Heb. 12: 1-17.
 S. Jacob and Esau.—Gen. 27: 22-40.

GOLDEN TEXT: "Turn not to the right hand nor to the left; remove thy foot from evil."—Prov. 4: 27.

Gen. 27: 22-40.

Notes and Hints.

For an account of the way in which Jacob obtained the birthright of Esau, see Gen. 25: 29-34. Isaac, an old man and blind, wished to bless his first-born, and so appoint him heir of the spiritual and material good which God had promised or given to his family. Esau went to hunt for venison in order to prepare for his father the meat that he relished. Meanwhile Jacob and his mother plan to get ahead of Esau, to deceive Isaac, and so secure for Jacob the coveted blessing. "Jacob went near unto Isaac." He came with a kid cooked as Isaac liked it, and with his hands and neck covered with the skin of the kid. Jacob protested that he was Esau.

"The hands are the hands of Esau." Esau had an unusual amount of hair over his whole body. The hair of the kid, in the East, is said to be often very soft and downy. Hence with the hands of Esau could easily be counterfeited.

"Art thou my very son Esau?" Jacob had asserted that he was Esau and that God had helped him to find game. Now the question is put squarely to him. "Art thou Esau?" The lie was ready, he said, "I am." One lie leads to another, and often in a geometrical ratio.

"He smelleth the smell of his raiment." Jacob had put on the raiment of Esau, in order to deceive his father. It was "impregnated with the fragrance of the fields over which he roamed as a hunter," says Lange.

"Which the Lord hath blessed." A fertile field. "Give thee of the dew." In the hot climate of the East a highly important factor in securing crops.

"Let people serve thee." As a matter of fact, nations never did serve Jacob, but Jacob is here put for his descendants whom they did serve.

"Be lord over thy brethren." Take the place of a leader and governor in the family.

"Cursed be every one." We must not press the prophetic character of this blessing. Here it is no more than a prayer. Facts do not show that this wish was literally carried out. Notice, too, that the words of this blessing do not in any way allude to the promise made to Abraham. The good here prayed for is altogether earthly.

"Esau came in from his hunting." He had been hunting at his father's request, and as preparatory to receiving the blessing just given to Jacob.

"Isaac trembled." Because he had been so deceived and had given his blessing to the son he had not meant should have it.

"And he shall be blessed." The will has been made and signed. Here Isaac's conduct falls into line with the prediction of Rebekah, that "the elder should serve the younger."

"Cried with a great and exceeding bitter cry." He prized his father's blessing. He had no desire for spiritual blessings, no ambition to be the one from whom Christ should come, but he wanted the prosperity which he thought this blessing would secure for this life.

"Bless me, even now also." Esau, with tears, sought in vain to have his father relent. Isaac would not so repent of his deeds as to attempt to recall it. Esau found in him "no place for repentance."

"Is he not rightly named Jacob?" That is, supplanter. "These two times." It seems that Esau did not consider the birthright as involving the blessing. He thought that the loss of the former left to him the latter. Esau sold his rights to the leadership and the property of the family. Jacob did not claim that because he had purchased the birthright the blessing was also his.

"With corn and wine sustained him." He had asked God to give Jacob "plenty of corn and wine" to sustain him. He thought that he could not consistently ask the same for Esau. We must remember that there is no evidence that in this matter Isaac was inspired, or that he spoke by prophecy. Had he spoken as a prophet, he would have made prominent the promise of God to Abraham and his seed; whereas, now, it is not even mentioned.

"Thy dwelling shall be the fatness." That is, "the fatness of the earth, and the dew of heaven shall nourish thee and support thy house." The Hebrew reads, "from the fatness, and from the dew," not in the sense of "far from," but in the sense of "out of." The same preposition occurs in verse 28.

"By thy sword." A prediction founded on the known habits of Esau.

"Shalt serve thy brother." True of Esau's descendants, not of Esau. Esau settled in Idumea or Edom. This predic-

tion, of course, naturally followed what he had said to Jacob, Gen. 36: 31; 1 Sam. 14: 47; 2 Kings 16: 76.

PRACTICAL LESSONS.

- I. Ten sins always crowd on the heels of one sin.
- II. A blessing gained by fraud is a curse.
- III. God gives to all his children a father's blessing.
- IV. All his children have a birthright.
- V. If that is lost nothing can recall it.

THE SHEPHERD'S CROOK.

In 1849 Dr. Duff was traveling near Simla, under the shadow of the great Himalaya Mountains. One day his way led to a narrow bridge path cut out on the face of a steep ridge. Along this narrow path, that ran so near a great precipice, he saw a shepherd leading on his flock, the shepherd going first, and the flock following him. But now and then the shepherd stopped and looked back. If he saw a sheep creeping up too far on the one hand, or going too near the edge of the dangerous precipice on the other, he would at once turn back, and go to it, gently pulling it back. He had a long rod, as tall as himself, around the lower half of which was twisted a band of iron.

There was a crook at one end of the rod, and it was with this the shepherd took hold of one of the hind legs of the wandering sheep to pull it back. The thick band of iron at the other end of the rod was really a staff, and was ready for use whenever he saw a hyena, or wolf, or some other troublesome animal, come near the sheep; for, especially at night, these creatures prowled about the flock. With the iron part of the rod he could give a good blow when any attack was threatened.

In Psalm 23: 4, we have mention made of "Thy rod and thy staff." There is meaning in both, and distinct meaning. God's rod draws us back kindly and lovingly if we go aside from his path; God's staff protects us against the onset, open or secret, whether it be men or devils that are the enemies watching an opportunity for attack. In this we find unspeakable comfort. The young, inexperienced believer may reckon on having the crook of that blessed rod put forth to draw him back from danger and wandering; and also may expect that the staff of it shall not fail to come down upon those that "seek his soul to destroy it."—*Life of Dr. Duff.*

POSSIBILITIES.

1. It is possible to have an earnest, energetic, fruitful Sunday-school in every Christian congregation and in every school district. Aim for it.

2. It is possible to have Sunday-schools systematically graded, as our best public schools are, with regular examinations, promotions, etc., and in which all things are done decently and in order. Work for it.

3. It is possible to have teachers and officers aim for, labor for and expect results now, even to conversion of souls and the training of converts. Strive for it.

4. It is possible to have a faithful, devoted, experienced teacher for each class, and teachers never absent without providing acceptable substitutes. Push for it.

5. It is possible to have spirited devotional singing and Sunday-school libraries, which will aid us in leading souls to Christ and building up souls in Christ. Wrestle for it.

6. It is possible to have every Sunday-school a fountain of sacred influence exerting a positive moral power in the community, constantly felt by all, young and old. Pray for it.

7. Possible to have a generation which shall be not almost, but altogether, the Lord's, without guile, without reproach, burning and shining lights. Train for it.

8. It is possible to have the church and congregation in Sunday-school, all ready, learning the lessons and diligently searching the Scriptures daily. Go for it.

9. Possible to have officers of the school serve for the work's sake. Seek for it.

10. It is possible to have all the time of each session devoted to the work. Insist on it.

11. Possible to have the officers and teachers self-denying Christians. Hope for it.

A little girl saw at Sunday-school this text, on an illuminated card: "Let us not be weary in well doing; for in due season we shall reap if we faint not." In attempting to repeat the verse at home she gave a somewhat free rendering in this form: "Don't you get tired in doing good, for if you don't faint away, by-and-by you'll get your pay." And this is well worth bearing in mind by all Christian workers everywhere, whether in distinctively church work or in the union mission fields.

For now eight years the London Sunday-school Union has annually issued a call for universal prayer for Sunday-schools in the month of October. This year the days designated are Sunday, October 17, and Monday, October 18. It is unquestionably true that the wide-spread celebration of the Sunday-school Centenary will tend to increase the interest, this year, in these days of united prayer on both sides the water.

Communications.

SECOND ADVENTISM.

BY REV. R. COOLEY.

There have been many phases of second Adventism in ages past, in fact ever since the first advent of Christ. The New Testament plainly teaches the second advent of Christ—i. e., his personal advent, also how he is to return,—but when he is to come is not so plainly taught. Some hold that Christ did come the second time, at the destruction of Jerusalem, or some subsequent period but most hold that Christ's second coming is in the future. The great question which divides the modern Second Adventists from the commonly received opinion of those who hold to a Millennium is whether Christ's personal advent is to precede the Millennium, or succeed it.

But without stopping to notice the Adventists' view of the nearness of Christ's second coming, I will proceed to examine a more modern, and far more objectionable, doctrine incorporated into their system. It is that of no-soulism, or soul-sleepingism, and the annihilation of the wicked.

They hold, as stated by themselves:

1. "That from death to the resurrection all is unconscious sleep."
2. "That the wicked at the final day of judgment will be annihilated from all conscious being forever."

These are living issues with them. We are to bear in mind that they claim to be literalists in the interpretation of the Bible. As to the origin of these two doctrines, just stated, they are credited by the Adventists themselves to Geo. Storrs as the author, in his "Bible Examined," a periodical published by him in New York in 1842. Its motto was, "No immortality, or endless life, except through Christ alone."

This paper was devoted to the proclamation of "the immediate advent of Christ; and of immortality through Christ alone," &c.

He published about the same time his 54 sermons on the question of man's immortality, denying that man has an immortal soul by creation. That immortality is the gift of God, through Christ, to the saints only. And that those who live and die in their sins will be annihilated.

I think that he advocated, before he died, that there would be no resurrection of the wicked—that they were annihilated at death. But the Adventists generally hold to the resurrection of the righteous and wicked. William Miller, the apostle of modern Second Adventism, never endorsed the soul-sleeping doctrine, or annihilation of the wicked.

This doctrine of the soul and body, dying together or, as the Adventists call it, sleeping is worthy of a thorough examination—as it conflicts so materially with all views, and hopes and anticipations of heavenly happiness of the saints at death. This view lays them all in the dust, and makes the grave a cold, dreary chamber-house for the soul. In fact it makes the soul and body one, or the soul only a material thing, subject to death.

Now in my examination of this "new theology, or doctrine of the soul, and body, and spirit, as taught by Adventists, I shall go to their books, as published to the world, for their statement of their doctrine.

1. They affirm that immortality as an essential attribute of the soul is nowhere taught in the Bible, but is positively denied. Proof texts: John 3: 16. "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." Implying, say they, that all who do not believe on Christ will perish be annihilated and that "everlasting life" means immortality, and comes through obedience. Rom. 2: 7. "To them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life."

They say that immortality must be sought for, if obtained, that we do not naturally inherit it any more than we do eternal life; that man, in consequence of sin, is mortal, soul and body. "Sin entered into the world, and death by sin, and death hath passed upon all men, in that all have sinned;" that this means death, soul and body.

Also Phil. 3: 11. "If by any means I might attain unto the resurrection of the dead." They claim that the first resurrection of the righteous dead is to be attained by seeking for it.

Answer: God made man in his own image—in what respect? His soul, of course, for we think that it could not be his body, for God, we are told, is a spirit, and, we infer from it, has no material body. Hence man was made in the likeness of God spiritually, i. e., his soul was in the likeness, for God "breathed into him the breath of life, and man became a living soul, an immortal soul, or else how could it be in the image of God, as God is immortal, and if the soul of man is like God it must be immortal?"

But Adventists say that the term "immortal soul" is not in the Bible, and why? Because a "living soul" implies its immortality. We may just as well talk about liquid water, or cold ice, or warm fire, or shining sun. There cannot be water without its being liquid, or ice without its being cold, or fire without its being warm, or the sun without its shining. So of the soul, it is immortal because it is a soul and a living soul, for if it ceases to live it ceases to be. For we can no more talk of a dead soul except figuratively, or metaphorically, than of a dead God. This we infer from the very nature of the mind—and to say that the mind, or soul, dies, is to make it material.

2. The Adventists, so far as I can learn, use the term soul to denote a materially organized being. They claim that soul in the Bible is used in its primary meaning to denote a material organization. That it is matter organized so as to be susceptible of life. Adam was made a living soul. That the brain generates thought. That this is the primary meaning of soul. And that the secondary meaning denotes the life of all animals—or is animal life. And that the soul dies with the body.

Reply: What is this but pure deism, denying the immortality of the soul and making it only matter susceptible of thought, which according to all mental philosophy is absurd? For according to mental science matter does not reason, think, choose, purpose, judge or discern. It is mind, or the soul, that has a life power of its own kind, that thinks, reasons, judges, feels and wills. Matter is visible, tangible—but mind is invisible to our natural sight and imponderable so far as we know. Matter is inert, and all motion and life spring from mind. The body is only the instrument of the mind and that the faculty, or attribute termed consciousness, or power of cognizance of our own existence, and activities, and exercises pertain only to mind. This system obliterates all distinction between mind and matter.

Now mental philosophers, metaphysicians, claim that matter is incapable of thought or of voluntary action; and of course moral action—so that this doctrine logically denies the possibility of moral agency in man, and of sin, or of holiness.

3. The Adventists claim that when God said to Adam, in Gen. 2: 17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," he meant that they should die literally soul and body. And in Gen. 3: 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return," they say that the "thou" in these passages means the man, soul and body, the being, and that all the being would return to dust. Also Ps. 146: 4, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." So that he ceases to think, or to exist, soul and body.

Reply: Adventists ask, who is this "thou" in the above passages? I answer, Adam. Who is this "thou" that is to return to dust? I answer, Adam. But is it all of Adam? I answer, no. For we often say, such a person died, or is dead, when we only mean his body, and no one but an Adventist or atheist would understand us as including the soul. Man is a compound being, his body is taken from the ground, and goes back to it—but his soul came from God, and goes to him when he dies or to the spirit world. According to Ecc. 3: 21, "The spirit of man goeth upwards; and the spirit of the beast goeth downwards."

Now Adventists have to acknowledge that the spirit of man when he dies goes upwards to God, according to Ecc. 12: 7. Add I have tried my best to find what they mean by spirit, and all that I can learn that they mean by it is the "breath" of man. I have asked them if it thought, or had any conscious existence; and they say, no.

They often quote Ecc. 3: 19, 20: "A man hath no pre-eminence above the beast, as the one dieth so doth the other. All are of the dust, and all turn to dust again." This is what the infidel or deist says. But this refers only to the body, or if Solomon meant more, it was because he had forsaken God, and lost his wisdom, and became skeptical.

4. The Adventists hold to a resurrection of the just and unjust and that the spirit will return to animate the new body. And that at the judgment the saints will be rewarded with eternal life; and the wicked will be annihilated. They take those passages which speak of the destruction of the wicked, as literally teaching the annihilation of the wicked. As in Obadiah 1: 16, "They shall be as though they had not been." Ecc. 18: 20, "The soul that sinneth, it shall die." Ps. 38: 10, "For yet a little while, and the wicked shall not be." Mat. 10: 28, "Fear him who is able to destroy both soul and body in hell." The whole passage reads—"Fear not them which kill the body, but are not able to kill the soul."

Boothroyd says, on this passage: "There is such an opposition between the soul and body, as clearly proves the former to be immaterial, what does not, and cannot perish with the body. The soul exists separate from the body, and must be conscious of that existence; else the soul would be as properly killed as the body. The latter clause proves that the soul may perish, by being subject to future misery; but it does not cease to exist."

Now if the word "perish," when used in the scripture, means to be annihilated, then the righteous will be annihilated. Ecc. 7: 15, "There is a just man which perisheth in his righteousness." Isa. 57: 1, "The righteous perisheth, and no man layeth it to heart." 2 Pet. 3: 6, "The world being overflowed with water perished." Was the world annihilated? Consumed is another of their favorite terms for proving annihilation. 1 Sam. 27: 1, "I shall one day be consumed by the hand of Saul," says David. But surely

he did not expect Saul to annihilate him. Jer. 44: 18, "We have wanted all things and have been consumed by the sword and the famine." Were they annihilated?

I will now examine the soul-sleeping doctrine, and some of the arguments against it, and in favor of the conscious existence of the soul after death, or between death and the judgment. The fact that the word "sleep" is often used in the scriptures to denote the death of the body, has been seized upon by the Adventists to prove that consciousness ceases at the death of the body. The passages which speak of death as a sleep are too numerous to quote here. I will give two or three however. 1 Thes. 4: 14, "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." Here the saints are assumed to be with God, ready to come with him when he comes. Also 1 Thes. 3: 13, "at the coming of our Lord Jesus Christ with all his saints."

Also Jude 14: "The Lord cometh (to judgment) with ten thousand of his saints."

Can anything be plainer, therefore, than that the saints who are said to be "asleep" in Jesus are so far as their souls are concerned with Christ, ready to come with him when he comes to judgment.

I will now give a few passages from which the existence of the soul apart from the body has been inferred, and we think proved.

1 Kings 17: 21: "Let this child's soul come unto him again, And the Lord heard the voice of Elijah; and the soul of the child came unto him again, and he revived." This was the case of Elijah, and the son of the widow of Zarephath.

Luke 23: 43: "To-day shalt thou be with me in Paradise," the thief upon the cross. Luke 12: 20: "This night thy soul shall be required of thee."

Also Luke 16: 19-31, the case of the rich man and Lazarus.

"And it came to pass that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

Now the Adventists are great sticklers for a "literal" interpretation of scriptures. What now will they do with this account of the rich man and Lazarus? It is a plain narration of the case of these two persons, from the lips of Christ. Dare they deny the truth of it?

Miles Grant, a prominent Adventist, an author, and editor, and leader among them, finds the greatest difficulty in harmonizing this account with their theory. And after writing 10 pages of a pamphlet in trying to get rid of its force, he then says: "Having shown, as we believe, that the common application of this parable to the intermediate state of the dead can not be true; because it makes the Bible contradict itself, and also does violence to the plain principles of justice, by sending men to their reward and punishment before the day of judgment—it remains for the advocates of the common theory to give us an exposition that shall be in harmony with sound principles of exegesis, and the Bible itself. As Jesus has given us no explanation of this parable, we do not feel under obligation to offer any ourselves; but in order that the whole conversation of the Saviour at this time may be made plain, it seems proper that a brief explanation should be presented." Then he goes on in 8 pages more, to try to show that the rich man means the Jews, and the poor man the Gentiles.

Hard pressed we think he is, to get over this troublesome lesson, which can not be harmonized with his theory. He tries to blunt the edge and force of it by calling it a parable. But it is not so called by Christ or the evangelists. It does not say that it is a parable, or that it is "like the kingdom of heaven," etc., but it is narrated as history or fact. "There was a certain rich man which was clothed in purple, and fine linen, and fared sumptuously every day."

Whether it was a real case just as narrated or not, it was true to oriental life—so far as this life is concerned. And the Saviour drew away the veil, and gave us a glimpse of what is beyond this life. But even admitting it to be a parable does not help their cause for a parable must be a statement of what has been, or what might be. Here then is an account of two men, in different circumstances—both died, and both were conscious after death. One went to paradise, "Abraham's bosom," and was "happy"—the other went to hell, or to a place of torment, and where he suffered. No comment can make it any plainer, it seems to me, and it is sufficient of itself to show the "unconscious state of the dead," theory to be false.

Again in Luke 9: 29-19: "And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. And behold there talked with him two men which were Moses and Elias; who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem." Here is an unmistakable statement that Moses and Elias were there—the former of whom had been dead 1483 years, and the latter, who had been carried soul and body to heaven 925 years before—were really and truly there, and held conversation with Christ, in regard to his decease at Jerusalem. This shows that Moses, of whom we have no account of his taking any body with

him, yet had a conscious existence after death, and met Christ on the mount of transfiguration.

Again, Phil. 1: 21: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better," etc. 2 Cor. 1: 1: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Evidently Paul expected to have conscious existence after death, or between death and the resurrection.

OF SUCH IS THE KINGDOM OF GOD.

BY A. A. MURPHY.

Christ was weary. While he was trying to rest, little children were brought to him that he might bless them. The disciples thought that this would not be consistent with his outward dignity, and they also did not want him to be disturbed, and so they forbade that the children should be brought to him. But he was never too weary to do a good deed; and the more humble it was, the better it suited him. By taking the children in his arms and blessing them he doubtless made a lasting impression upon them, and possibly refreshed himself; and he improved the opportunity to teach his disciples a needed lesson: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

There is no warrant for inferring that his words, "Of such is the kingdom of God," imply the sinlessness of children, because the connection shows that his great design was to teach that his followers must have a childlike faith.

But may not the words also suggest that the kingdom of God is composed of just such insignificant ones as these children, and just such sinful ones? Look abroad over the world, even into the most unpromising places, and behold the people who dwell there; but do not despise or neglect them, do all you can to save and bless them,—"for of such is the kingdom of God." Very unpromising material, perhaps, and yet fit to become lively stones in the house not made with hands.

Stephen A. Douglass used to call the children about him and buy candy for them, and tell them to vote for him when they got big enough,—and they generally did. When he looked at boys he saw voters. The sculptor looks at a rough block of marble, and sees within it a beautiful statue. The architect looks at the piles of stone and timber, and sees a palace. The weaver looks at the bales of wool, and sees the beautiful fabrics which may be the results of his labor. The farmer looks at the naked prairie, and beholds waving fields of corn and wheat, or the threshed and winnowed grain ready for the market, or a comfortable home for his old age. The teacher looks at the uncouth lad or at the little child, and beholds the future citizen, the scholar, the author, the statesman. The general looks at the raw recruits, and beholds bands of well-drilled veterans,—enduring the shock of battle, winning victories, enjoying triumphs.

And so, Christ, looking at these children, could behold future citizens of his Kingdom, future soldiers against Satan. Seeing in them so much that was divine and such grand possibilities, he might well take them in his arms and bless them, even if he had not wished to teach a lesson of humility and trust.

EARLY PIETY.

BY REV. S. H. HARRIST.

Among good men there is a difference of opinion, as to the precise time or age when youthful piety should begin; yet all agree that it should be in the days of youth, or as soon as the young are susceptible of right and wrong. This, with proper parental and religious instruction, may be early impressed. Although among youth, as among men, there are different degrees of intellect, yet few are dull or obtuse in their moral perceptions. We have on record, ancient and modern, human and divine, numerous examples to the point in question. Joseph, though young and inexperienced, understood his duty, and resisted temptation. Young Samuel was early called; Jeremiah was obedient to the heavenly commandment; Timothy, early sought religious instruction. In modern times we have many examples of early piety. Who is not moved, even to tears, in reading the memoirs of Nathan W. Dickerman, John M. Mead, Charles L. Winslow, and others, in whose lives and deaths is portrayed the power of religion to comfort and sustain the young in the first development of the spiritual life? How it should thrill the heart of every child and youth, to know that all heaven and all the good of earth are interested in their well-being.

In view of these considerations, can parents consistently indulge their children in sinful pleasures, thinking that they are too young to embrace Christianity? One bad example, or one word of discouragement, may, at this critical period, ruin a soul. Thus it was with Lord Byron; that man of acknowledged genius. In youth his mind was susceptible of the most tender emotions, and, under proper religious influences and moral restraints, he would undoubtedly, by the blessing of God, have shone as a star of the first magnitude in the moral firmament. His mother, having the charge of his early education, never impressed upon his mind the importance of religion; hence, the life of wretchedness he led. This should be a warning to parents; for melancholy is the spectacle of a lost soul. "Train up a child in the way he should go, and when he is old he will not depart from it."

Again, every young person should see, before it is too late, the fatal consequences of forgetting God, rejecting the counsel of heaven, and deferring the work of repentance. When God, by his wise men, by his prophets, by his ministers, by his providences, by his Spirit, says, now is the time, the accepted time—the day of salvation—what fearful danger awaits even youthful rejecters of the gospel. Violated commands, violated vows! how they will come up, at another day, before the astonished vision! Yes, when it may be too late, what upbraidings of conscience, what feelings of remorse, will seize the guilty soul! One wrong act now, one false step now, one refusal to obey God now, may cause an eternity of sorrow and anguish. "Remember now thy Creator in the days of thy youth, while the evil days come not," etc.

Rutland, Vt.

A COMPARISON OF SOME REFERENCES
IN ST. JOHN.

BY REV. A. L. MOREY.

As the gospel of John is generally received as authentic we will examine a few of its references to the Old Testament as compared with the Hebrew and Septuagint.

John 1: 23:—"Make straight the way of the Lord." The Hebrew of the Old Testament may be properly rendered, "A voice crieth in the wilderness, prepare ye the way of Jehovah, make straight in the desert a highway for our God." (Isa. 40: 3). The Septuagint with its received punctuation, and as it is understood by all the evangelists, reads, "The voice cried in the desert."

Omitting the pointing, we may allow the words, "in the desert," to belong to both parts of the sentence and read, "The voice of one crying in the desert; Prepare ye in the desert the way of the Lord."

The word "desert" may be understood in both a (1) mystical and a (2) proper sense.

(1) Mystical, referring to John the Baptist, and Christ's coming (a) in person (b) in spirit (c) in Christianization.

(2) Proper. When uttered, the Jews were in captivity in Babylon and thereabouts. God was to prepare the way by bringing Cyrus, Darius and Daniel to the forefront and through human instrumentalities accomplish his purposes.

The passage although fulfilled was quoted by John as about to be accomplished in a newer and more significant sense whereof the former was a type.

John 1: 51:—"Ye shall see heaven open." This refers primarily to Jacob's dream at Bethel. Jacob's ladder might fitly represent (1) God's providence and the constant correspondence between heaven and earth, and also (2) Christ's mediation as the foot of the ladder would represent his (a) human and the top his (b) divine natures united and bridging the gulf between holiness and sin. Col. 1: 20, "And having made [Greek, making] peace through the blood of his cross by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

John 2: 17:—"Zeal of thine house hath eaten me."—Psa. 69: 9. "David either almost despairing of ever escaping the hand of Saul, or else that of Absalom, exclaims as in the text. It was primarily and truly applicable to David, but secondarily and exhaustively so of Christ, who was put to death because he 'went about doing good.'" Rom. 15: 3.

John 3: 14:—"As Moses lifted up the serpent,"—Num. 21: 9. As the brazen serpent had the outward shape but not the inward poison of the other serpents, it might fitly typify Christ who was in the likeness of sinful flesh and yet without sin.

Some would render the word translated serpent, *nahash*, monkey or baboon. Its use elsewhere in the Old and New Testaments and in the Septuagint, where *ophis*, serpent is used, and in connection with its adjective when used in Gen. 3: 1, with the fact of its being said to eat dust, "Dust shall be the serpent's meat." (Isa. 65: 25) would seem to indicate that our translation is correct. There are three explanations given of the word translated to be lifted up, (*geothenei*), (1) the spiritual glory gained by Christ in the hearts of men, (2) his elevation to heavenly glory, and (3) his suspension on the cross. In the first two different word (*doxasthenai*), would probably have been used. And suspension from the cross most closely resembles the elevation of the brazen serpent.

John 4: 37:—"One soweth and another reapeth,"—Micah 6: 15. The quotation is from the sense and not from the letter. Micah foretells the ruin that will come through the disobedience of the Jewish nation, saying, "Thou shalt sow but thou shalt not reap." Jesus speaks of a gathering by the disciples of that whereon they bestowed no labor. The first fulfillment of the prophecy occurred when the captivity took place, the second when the gospel reaped the fields wrought upon by the law, and the latter is still in process of fulfillment.

Mr. Jos. H. DEXSON, Clerk and Recorder of Sevier County, Arkansas, says, in a recent letter: "I have forgotten whether I wrote you concerning the almost marvellous effect the Compound Oxygen Treatment had on me. I was suffering from Bronchitis, and had been for three months—had almost despaired of recovery—when I commenced the treatment. I could feel a marked change on the first night. I took it. I had only enjoyed a good night's rest for something over three months; but on the night I first took the Treatment I slept splendidly, and afterwards continued to improve rapidly until I was cured. If you see fit you can use this for the benefit of sufferers." Full information about this new Treatment for Chronic Diseases sent free by Dr. STARKY & PALEN, 1109 and 1111 Girard Street, Philadelphia, Pa.

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MINUTES OF THE TWENTY-FOURTH GEN. CONFERENCE.

(To be continued.)

ONTARIO. The Ontario Association of Free Baptists sends Christian salutation to the General Conference now assembled at Weirs, and invokes the God of grace to grant his richest blessings upon this session on this centennial year. May the rich harvests of the past be succeeded by richer harvests in the future and the cause that now reaches its hundredth year continue to extend and prosper until, when another century shall have been added to its history, it will have become more exceedingly important than even it now is. May peace and harmony exist, may divine Wisdom direct, and may Godly honors crown this session, is the prayer that is offered in far-off Ontario for the conference now assembled. Although numerically and perhaps religiously weak, we would wish, and feel it our duty, to represent ourselves at this conference. This Y. M. does not greatly exceed 500 in numbers, and is somewhat scattered throughout five or six counties of our Province. We have three Q. Ms., named respectively the Oxford, Norfolk and London. To minister to the spiritual needs of our eleven churches we have four ordained and four licensed ministers and, with one or two exceptions, they are all engaged in pastoral work. On the whole, we are able to report favorably regarding the religious interests and prosperity of the denominational cause in Ontario. A lack of zeal and energy in religious work that is manifested in some few of our churches is somewhat deplorable, but we are hopeful of a brighter day to restore warmth and vitality to them.

OHIO CENTRAL. It is with pleasure, mingled, we trust, with profound gratitude to God, that we address you on this occasion. In the progress made by the denomination in the first hundred years of its history; in its labors and sacrifices, its victories and triumphs, we rejoice to have taken some humble part. With you we rejoice in its growth in numbers, in influence and in spiritual results, and trust that in the future our growth in these directions may be broader, deeper and grander than before. The present condition of our Yearly Meeting is, indeed, quite encouraging and signs of future growth and prosperity are very apparent. Our churches, with but one or two exceptions, are enjoying the preaching and pastoral labors of zealous, pious and efficient ministers. The union and harmony existing between churches and ministers are indexes of the healthy degree of spirituality pervading the membership. It is with much pleasure that we refer to the mission cause, which, in the most of our Quarterly Meetings, is being carried forward with commendable zeal. In Harmony, Seneca and Licking Quarterly Meetings there are well organized and active Woman's Mission societies, that are doing excellent service and awakening a deep interest, especially in Foreign Missions. Increased attention is being given to the Home Mission and educational interests. The last appeal from Hillsdale College was answered by pledges for several hundred dollars. The Sunday-school work has long been acknowledged as one of the prominent features of Christian labor. Our churches are all sustaining Sunday-schools, some of which in small villages number from one to two hundred scholars. The *Little Star* and *Myrtle* are taken in most of our schools. As the voice of our beloved denomination rang out clear and strong for human liberty in other years, so we trust that in the conflict between alcohol and temperance we may make a record equally honorable and Christian alike. One of the most encouraging features of our work at present is the awakening of the Y. M. to the matter of church extension. A church has been organized within the bounds of the Marion Q. M., and that Q. M. proposes to build a meeting house for its centennial offering. The *Hemlock* church, the last one organized by our lamented Marks, in connection with the M. E. society is now building a \$5,000 chapel. Besides these new edifices several of the old ones have been thoroughly remodeled and repaired. The great need of the present and for the future in order to the successful prosecution of our denominational interests is more churches and stronger ones in cities and villages.

ST. JOSEPH'S VALLEY. God in his great and abundant mercy has enabled us to report an increase, both in numbers and spirituality. In looking over the different fields comprising our Yearly Meeting the prospects look encouraging. The revival interest has been considerable—in some localities very great in a few churches of the Calhoun & North Branch Q. M.; also in the Union and Cass & Berrien Q. Ms. Revivals have been numerous, connected with a steady and healthy growth. The importance of the Sabbath-school is being felt more and more each year, and under the efficient work of our Yearly Meeting agent, much additional interest is manifested. One Q. M. has been added to the Yearly Meeting since our last report.

WISCONSIN. While progress has been made in some portions of the field, in other localities there has been a decrease in numbers and influence. Some churches have been deprived of pastoral care, and have suffered severely in consequence. The graduates of our theological schools do not come to our own needy fields which have seemed to invite us, or when occupied, has led to their abandonment. The cry against sectarianism has led many to the other extreme and they have become wholly indifferent or hostile to anything doctrinal. This feeling is fostered by much of the teaching on baptism, and individuals in seeking a church home consult their own convenience rather than the truth of God. We evidently have not been as successful in educating the youth of our congregations to love the principles which we represent as our brethren in some of the older sections of the country. Perhaps this is due to the fact that our denominational literature has, to quite an extent, been supplanted by other publications. Harmony prevails in the ranks of the ministry and laity. Some of our clerical brethren have seemed to regard the Free Baptist field as too narrow for the fullest display of their talents, and have gone out from us. Our attention is often called to the progress of the free communion sentiment in the larger Baptist body. In their churches in Wisconsin many are already in sympathy with our views and the current is setting strongly in the right direction. Many of our churches in the three years past have enjoyed precious seasons of revival and, thus strengthened and encouraged, have become more efficient. Our people are beginning to see the necessity of putting forth greater exertion to sustain the mission work, especially the Home Mission, upon which our continued existence and success in the State are largely dependent. The Apple River and McHenry Quarterly Meetings, with seven churches, were one year ago dropped from our list, as they had lost their visibility.

VIRGINIA. This Yearly Meeting is the result of mission work, commenced in the Shenandoah Valley after the late war. The past year may be noted for success in the educational department—An achievement for which the Woman's Mission Society is entitled to great credit. The number of students at Storers college has exceeded that of any previous year. The classes in Bible study have enrolled thirty members, many of whom are already in the ministry. The influence of more than two hundred who have gone out from our institution as teachers in the free schools is very salutary. To some extent revivals have been enjoyed. Twelve or thirteen of our churches have pastors, sustain Sabbath-schools and the ordinances of the church. Missions, temperance and education engage the earnest attention of our ministers, and of the churches quite generally. A good degree of interest is felt in the business of the churches, Quarterly Meetings and Annual Conferences. In short, our people are working the Freewill Baptist church policy here as it is operated elsewhere.

UNION Y. M. Our net increase, since our last triennial gathering, is 312. A very fair showing, being an increase of about one third. To our Heavenly Father belongs the praise, who has so abundantly blessed the labors of his servants. As a body we are "steadfast in the faith." We adhere to the old time honored, essential Bible doctrines taught by our fathers a hundred years ago. In one or two particulars we have departed from the faith of some of the fathers. We believe that those who "preach the gospel should live of the gospel." We believe that the more mental culture one has the more useful he may be, if it be sanctified. We value it, but we value a consecrated life and heart to the Master and humanity more. During the past three years several of our good and faithful pastors have left us for other fields. Others, equally good and trustworthy have come to take their places. Bates has given us two of her alumni, young men of promise. We have room for more of their type. "The Star of Empire is westwardly." The spirit of missions has been greatly intensified since our last report, chiefly through the adoption of the card system and the formation of Woman's Mission Societies, though we must not omit to say that our pastors have come to the front and led in this work. We believe that the "License System" is a burlesque on law. We pray that our poor, weak, fallen brothers may be delivered from temptation, and then we go to work and frame temptation into a law—aye more, we put a premium upon temptation, allow men to pay money into the public treasury for the diabolical privilege of tempting their fellow men. We claim loyalty to our denomination, and would give expression to it by using its machinery, which we can use better than any other, for the extension of Christ's reign upon the earth.

SUSQUEHANNA. We are persistently holding our own ground. Our churches are small and very much scattered. Our ministers are growing old, and very few young men are coming in to fill their places. We are greatly in need of ministerial help. Many of the churches are without houses for worship. We are exerting ourselves to the utmost to pay off all indebtedness on all

churches of the Y. M., and the Owego Q. M. is building a house of worship as a centennial offering.

VERMONT. This Y. M. is in a better working condition than it has been for years past. More interest in our benevolent enterprises. We have done more than to give Sister Crawford her support, and the Sunday-school interest has improved much. ST. LAWRENCE. The state of the Y. M. is not all we desire, while there is a lack of spiritual life in many of our churches, but others have been favored with some revival and additions to their numbers. Several of our churches are without pastors. Jefferson Q. M. was nearly destitute, but lately two able and devoted ministers have begun work among the churches. On the whole, our affairs are hopeful and our people and ministry encouraged to press forward. Six of the churches of the St. Lawrence Q. M. have good houses of worship, and, we believe, are free from debt,—about the same may be said of the Jefferson Q. M. We trust God will bless the labors of his servants with us and make us a humble, holy people; zealous of good works. There is an increasing interest in mission work, and we are hoping for much greater interest.

MISCELLANEOUS ITEMS.

11. The following Yearly Meetings of Freewill Baptist were unanimously received: The Ohio & Kentucky, the Kentucky and the Eastern North Carolina.

12. Voted, that a suitable book as a Centennial Reg. be procured, that members of the Conference and all visitors be requested to write their names therein, giving their residence, and that it be kept in the archives of the denomination.

13. Rev. R. L. Howard was appointed to procure the book and the signatures, and he reported at the close of the Conference that the names of over 1,100 persons had been obtained, of which number 209 were ministers.

UNFINISHED BUSINESS.

REPORTS OF CORRESPONDING DELEGATES.

14. (1) Rev. R. Dunn, delegate to the National Council of the Congregationalists, did not receive his credentials in season to attend.

(2) Rev. Jas. L. Phillips attended the session of the Eldership of the Church of God, soon after the last Conference.

(3) Delegate to the Conference of Free Baptists in Nova Scotia did not attend.

(4) Rev. W. H. Bowen attended the Evangelical Alliance in Basle, Switzerland, and made an interesting report.

(5) Delegate to the General Baptists of England did not attend, but Rev. O. B. Cheney being in that country did attend and so reported.

15. The Clerk of Conference reported that the proposed change of the Constitution had been lost, a majority of Yearly Meetings having voted against it.

16. The Committee on the Historical Library reported that a few additional books and papers had been received, a small appropriation had been made by the Printing Establishment for binding pamphlets and sermons, and the library as a whole is in a good condition.

UNION OF FREE COMMUNION BAPTISTS.

17. The following Report was presented and adopted:

The committee chosen at the last General Conference to correspond with other Baptist churches of liberal sentiments in view of a more intimate acquaintance, a closer union, and the promotion of truth, have attended to their duty, and ask leave to report. Two bodies have voted to unite with us in holding a convention, and have each chosen a committee to sign a call for one. These bodies are the Free Christian Baptists of New Brunswick, numbering 9,000 communicants, and the Free Baptists of Nova Scotia, numbering 4,000; and the committee on the part of the former are Prof. Geo. E. Foster and D. M. Prince, of N. B.; and on the part of the latter Rev. J. I. Porter and Rev. Watson, of N. S. As the result of their correspondence these committees decided some months since to call a convention in the month of October next; but at a meeting held at this place on the 23d inst., the committees after a careful review of the whole subject under consideration, reconsidered their action. The final decision of the committees is given in the following paper:

WEIRS, N. H., July 24, 1880.

According to notice given, a meeting of the committee appointed to consider the propriety of cultivating a better acquaintance and closer union of all open communion Baptist bodies, was convened last evening. Pres. O. B. Cheney was chosen Chairman, and Rev. J. I. Porter, Clerk. After consideration the following recommendations were agreed to:

1st, It being impracticable to hold a convention the present year, we recommend that the committees be continued or new committees appointed for the purpose of calling a convention at some future time.

2nd, That a year book be published containing the statistics of all Open Communion Baptist bodies.

3rd, That a Quarterly be published and circulated by any person or persons who may be disposed to engage in such an enterprise.

In view of the action of the joint committee, your committee will say that while they feel that the matter before them is one of vital relation to the principles of Liberal Baptists, they met with the fact that what they seek to attain must be of slow growth. In this age of progress and marvelous displays of the Holy Spirit in bringing the people of God to act together for the greater spread of the gospel, your committee can have no doubt as to the result we all seek, and in furtherance of this end, they recommend the adoption of the report of the joint committee.

THE TREASURER'S REPORT

18. Was presented and accepted.

I. D. STEWART, Treasurer in Account with GENERAL CONFERENCE.	
To Me. Cen. Y. M. Apportionment.....	\$43.54
To N. Y. & Penn. Y. M. ".....	7.07
To St. Lawrence Y. M. ".....	5.33
To N. Y. Central Y. M. ".....	15.00
To Edenville Q. M. Ky. Y. M. Apportionment.....	2.50
To Maine Western Y. M. Apportionment.....	31.07
To Ohio River Y. M. Apportionment.....	22.00
To Pennsylvania Y. M. Apportionment.....	2.00
To Iowa Y. M. Apportionment.....	1.00
To Illinois Y. M. Apportionment.....	9.22
To Penobscot Y. M. Apportionment.....	31.19
To Genesee Y. M. Apportionment.....	9.60
To Virginia Association Apportionment.....	5.45
	184.76

CF.

By Payment of Rev. G. H. Ball's bill to Conference of Disciples, 1877, \$25.00

" " in part to Rev. W. H. Bowen as delegate to Evangelical Alliance, 1854 43.34

Balance on hand..... 141.22

WEIRS, N. H., July 28, 1880.

REPORT OF THE PRINTING ESTABLISHMENT.

At this centennial Conference the report of the Printing Establishment will very naturally recall the past, as well as state the facts of the present time. The first publication in the interests of the denomination was the reprint of Henry Allen's Two Mites, in 1784. It was a discussion of several theological questions, and for several years it was the only anti-Calvinistic book to which our people had access.

Next in order was a sermon preached by Randall in 1803. In the years 1811, '12, '20, '21 and '22, or a part of those years, John Buzzell, of North Parsonfield, Me., published "A Religious Bazaar." It was a quarterly of 36 pages, and contained history, biography and denominational intelligence.

In 1810 Rev. Ebenezer Chase, then of Andover, N. H., commenced the monthly publication of the *Religious Informer*, a magazine of 16 pages, and continued it for eight years.

(To be continued.)

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The Positive Cure
For all Female Complaints.
THIS PREPARATION RESTORES THE BLOOD TO ITS NATURAL CONDITION, DIRECTS THE VITAL POWER AROUND, STRENGTHENS THE MUSCLES OF THE UTERUS, AND LIFTS IT INTO PLACE, AND GIVES IT TONE AND STRENGTH, SO THAT THE CURS IS RADICAL AND CURE. IT STRENGTHENS THE BACK AND PELVIC REGION; IT GIVES TONE TO THE WHOLE NERVOUS SYSTEM. IT RESTORES DISPLACED ORGANS TO THEIR NATURAL POSITION. THAT FEELING OF BEATING DOWN, CRAWLING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

It will, at all times and under all circumstances, act in harmony with the laws that govern the female system.
For the cure of Kidney Complaints of either sex, this Compound is unsurpassed.

Lydia E. Pinkham's Vegetable Compound is prepared at the proprietors' laboratory.

No. 233 West Avenue, Lynn, Mass.

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Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's LIVER PILLS. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

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Agents Wanted for the Pictorial BIBLE COMMENTATOR. Contains best results of latest research. Bright and readable illustrations. May be had of all druggists. Low in price (Only \$1.75). Extra terms. BRADLEY, GABRIELSON & CO., 68 N. 4th St., Philadelphia, Pa.

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For Catalogue address K. Bachelder, A. M., Principal, or C. A. Farwell, Secretary. Fittsfield, Me., Aug. 2, 1880.

NEW HAMPTON INSTITUTE.—New Hampton, N. H. College Preparatory, Normal, Classical, Scientific courses of study for both sexes. Connected with the institution is the best commercial college in New England. Telegraphy a specialty. Best teacher of Penmanship in the State. Expenses less than in any other of like grade. Four terms in 10 weeks each. Fall Term Begins August 23, 1880. Winter Term begins Nov. 15, 1880. Spring Term begins Jan. 11, 1881. Summer Term begins June 15, 1881. Summer Term closes June 23. Send for Catalogue to. REV. A. B. MESERVEY, Principal.

GREEN MOUNTAIN SEMINARY.—Full term begins Sept. 6, 1880. Students are fitted for teaching, for business and for college. Instructions thorough. Expenses are moderate. For particulars address: LIZZIE COLLEY, Principal, Waterville Center, Vt.

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RIO GRANDE COLLEGE.—Rio Grande, Gallia Co., Ohio. The college year consists of four terms of ten weeks each. The courses of study are the Normal, Commercial, College Preparatory and two College courses, viz.: Classical and Scientific. Board, (including room rent) \$9.15 per week. For further information apply to A. A. MORTON, A. M., Rio Grande, Gallia Co., Ohio.

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BATES COLLEGE THEOLOGICAL SCHOOL.—For further information address the President, O. B. CHENEY, D. D., or Prof. JOHN FULTON, D. D., Lewiston, Maine. J. A. HOWE, Sec.

AUSTIN ACADEMY. The fall term begins Aug. 24, 1880. W. H. Judkins A. M., Principal, with competent assistant. Rooms for self-teaching and board in private families at reasonable rates. For further information address: AARON W. FOSS, Sec. Centre Strafford, N. H., Aug. 1, 1880.

WEST VIRGINIA COLLEGE. This institution is now under management of Rev. D. Powell, with Prof. G. A. Austin, A. M., principal. Prof. Austin is a graduate of Hillsdale College. Those wishing to attend this Institution will address Rev. D. Powell, Elmington, W. Va.

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For Catalogue address: D. W. C. DURGIN, President, Hillsdale, Mich.

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PARSONS FIELD SEMINARY.—Parsonfield, Me. Rev. T. F. Miller, Principal, with competent assistants. College Preparatory, Normal, Classical and Scientific courses of study for both sexes. Board, \$2.50 per week. Total expenses per year, \$125. Rooms for self boarding, \$2 to \$4 per term. Training department for teachers fees, free. Full term begins August 24, 1880. Winter term begins Nov. 16. Spring term, Feb. 5, 1881. Summer term, May 2. For catalogue address the Principal.

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TERRIBLE SUFFERING.

Biliousness, Headache, Dizziness, Jaundice, Constipation and Piles, or Kidney Complaints, Gravel, Diabetes, Sediment in the Urine, Milky or Ropy Urine, or Rheumatic Pains and Aches,

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Why bear such distress from Constipation and Piles?

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Kidney Wort will cure you. Try a pack age at once and be satisfied.

It is a dry vegetable compound and One Package makes a course of Medicine.

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The Morning Star.

WEDNESDAY, SEPTEMBER 29, 1880.

G. F. MOSHER, Editor.

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

A BACKWARD GLANCE.

Referring again to the centennial of our denomination, we are persuaded that we shall miss one of the most profitable exercises in connection with it if we do not review the record of some of the most useful of the earlier preachers, with a view to learn the secret of their power. For it can not be denied that they were men of power. In the midst of a sinful and gainsaying people they so preached the Word that multitudes were saved from their sins and Christian churches were greatly multiplied.

Such a review becomes doubly profitable when it is observed that the later years of the denominational history have not witnessed the comparative numerical growth that characterized the days of the fathers. With all our schools and colleges, with the greater number of trained and educated ministers, and with all the increased facilities for reaching and influencing the people, our growth during the last thirty years does not compare as favorably as we might well wish it did with the thirty years that preceded them. It is the part of wisdom to look the facts in the face, and to heed the lessons that they teach.

For the present we shall only specify two or three particulars wherein it may be asked if a more devoted adherence to the methods of work in our first half century would not be profitable. The type of labor in those days was evangelistic and missionary. Wherever our cause is strong to-day, whether in New England or the West, it can be shown that it rests upon and has grown out of the faithful service of the missionary evangelists of the earlier days. But for that kind of service, the first church at New Durham could easily have been the only one of its order; but for that kind of service, too, the glorious revivals that attended the preaching of Colby, Marks, Hutchins, Lamb, Stinchfield and their associates would never have been witnessed.

Now we do not claim that itinerancy should succeed the pastorate with us, but we do claim that the spirit which prompted to that kind of labor, and that brought sinners to their knees in penitence, could be cultivated among us with the greatest promise and profit. Let us ask each of our ministers, is there no community adjoining your parish where the Word of Life is seldom preached, or where the loving, yearning ministry such as Christ exercised through the forsaken country of Palestine is too little known? Look towards the West. Its population is greater by thousands to-day than it was when those unpaid servants of the Lord went out from our small but devoted band in New England to deliver the heavenly message in that new country. And they were our best and strongest men, too. They waited for no commission from the Home Missionary Society, for there was none in existence; then, they heard again the divine command ring out as it rang over Galilee, and they were obedient to the heavenly call. Has that voice ceased to ring in the ears of God's ministers to-day?

Again, those men and their successors—the young men of that time who are now the fathers in our ministry—were a company of self-denying, devoted, zealous and God-fearing men, whose equal in these respects it would be difficult to find. Think of Randall, and later of Colby, pursuing their work even while a fatal illness was hurrying them to the grave. What heroism they exhibited! And yet when Randall came to the closing days of his life, he could only say, "I regret that I have been no more industrious and laborious in my Master's vineyard." Looking upon his brethren in the ministry he exclaimed, "Oh, my fellow-laborers, I tremble for some of you, fearing you are too negligent, and make our Master's work too much a by-business."

While reading of the life and habits of those men, and while conversing with some of our aged ministers as to their own manner of life when they were in the vigor of manhood and were witnessing revival after revival in the towns where they journeyed, we have had a new revelation of the ideal faithfulness of the Christian minister, and of the mighty meaning of that sentence, "I must be about my Father's business." Oh, that God would grant us, in the ministry to-day, a revival of that Christian zeal, that renunciation of the world, that devotion to duty, that burning love for souls and that tearful service for the Master that led our ministers a half century ago from Maine to the wild West preaching Christ as the Saviour of men.

We are not denying that such qualities characterize our ministers to-day, or implying that they are lovers of ease more than lovers of souls. But can any of us deny that a revival of those qualities is very desirable, or that their abundant exercise would be most profitable? No one can deny, we think, what we have claimed for the fathers in this respect, or that it was under the ministry which they exercised that we were blessed with our greatest numerical growth. We cast no reflections on the piety of the ministry to-day. That must be left to the conscience of each one who faithfully reflects upon the line of thought which we

have pursued; but we do claim that the missionary and evangelistic work which so greatly needs to be done to-day is not done by the same class of ministers that put their talent and piety and zeal into it years ago, neither is there so effective use made of the emotional element in sermon and exhortation as the fathers made.

Shall we not, as we enter the new century, in the laity and the ministry, in our colleges and theological seminaries, in our churches and Sunday-schools, in our social meetings and domestic life, try to exhibit more and more of that humble, God-fearing, devoted and pious spirit that has always been the chief adornment and glory of the Christian church in its best estate?

Many of us during the past summer have often reviewed and dwelt much upon Randall's farewell words to the churches. Let us read again, and reflect upon these words from his last epistle:

We profess to be the representatives of Jesus Christ. O, let us consider what an example he sat for his ambassadors to follow. What humility! what meekness! what holiness! what godliness! what temperance! what self-denial! what separation from the world! yea, and every thing that is amiable and lovely he hath exhibited in his life, for his ambassadors to follow. Let each of us, therefore, ask ourselves the question, How much am I, or do I strive to be, like him?

For Christ's sake, my brethren, let us be humble, cross-bearing disciples. See to it, that we do not get any new-fangled, heady, worldly, tongue doctrine of men, which leads from Christ instead of leading to him. But let our doctrine be such as comes from Christ into our hearts, and that will lead to his spiritual appearance and terminate in his glory.

WORK WITH YOUR PASTOR.

It would be interesting to know how large a part of what might properly be called the failure of the church to accomplish what could be fairly expected of it, is due primarily to a failure of the membership to co-operate with the pastor in the duties that pertain to his sphere. We suspect that it would be quite large.

It is the pastor's place to lead. The people expect it of him. But it is not his place to do all the work of both pastor and people, however much this may seem at times to be expected of him.

It is useless for a church to complain that it can not work with its pastor. If the church is in its proper condition it ought never to have a pastor that it can not work with, and is not likely to have. Perhaps it is rarely that the ideal pastor and the ideal membership come together, but, taking things as they are, it is not likely that the churches of the land might show an almost surprising advancement during the next few months, if they would but faithfully and cheerfully co-operate with their pastors in carrying forward the Master's work?

There is reason in recognizing the pastor as leader in the parish. Relieved from many of the worldly cares that take the attention of the membership, he has more time than they to devote to the making of plans and to the laying out of work to promote both the temporal and spiritual welfare of his people. Moreover, his training has fitted him for this place of leadership, and the New Testament itself warrants him in occupying it. But the results that ought to follow from this divinely appointed leadership could hardly be realized if the people, either through indifference or design, failed to work together with him.

It is a fitting time to faithfully consider this matter. The renewed season of religious activity is at hand. Every wise pastor is preparing to enter upon a new campaign against the hosts of sin. There is hardly a church, doubtless, that does not need to be revived, as there is hardly a community that does not need the blessed influences of such a revival. As the pastor comes to your homes, or as he broaches the subject in the prayer and conference meetings, is he to meet only a cold response from those who, under God, will be largely responsible for the success or failure of his plans and his work?

We doubt if many true revivals ever began outside of the church, or, at least, outside of the heart of some member of it. It was so in the beginning. First Pentecost, a revived, quickened, zealous church, and then conversions by the thousand.

But the co-operation that we plead for covers more than the efforts for spiritual quickening, which, of course, are chief of all the others. It includes a cordial, active interest in all that aims to build up an enterprising, progressive and efficient religious organization. The financial, social and spiritual interests of any church are so intimately related, that the whole cause suffers if any one of these features is neglected. Removing debts, contributing to benevolent work, helping the poor and needy, paying current expenses, sustaining the prayer meetings—which of these things can be safely neglected? Are you truly co-operating with your pastor in all this work? Finally, did you attend church last Sunday?

SUNDAY-SCHOOL REPORTS. The Secretary of our Sunday-school Union informs us that less than one quarter of our Sunday-schools have reported their statistics to him up to date. All should be in by the first week in October, as the Anniversaries are to be held on the thirteenth and fourteenth. Will brethren attend to this at once, and let us have full reports on this Centennial year, and liberal contributions to help forward the work of the Union? Send reports to:

E. W. PAGE, Cor. Sec.

69 West St., New York City.

CURRENT TOPICS.

A BOSTON clergyman is giving a series of Sunday talks successively to members of the various trades. In speaking to the expressmen various analogies were drawn from the ordinary business of the express company, as illustrative of the King's business of taking men out of their sinful courses, protecting them from the wiles of the adversary while in transit through this world and safely delivering them into the King's domain at last. We gather from the extremely brief report of the discourse before us that the treatment of the subject was something after this manner. It would seem, while a more complete report might contradict the opinion, that the parallelisms of the speaker approached the fanciful, and that more stress might have been profitably put upon the temptations which peculiarly lie in wait for the expressmen, and upon an earnest exhortation to seek the one Source of deliverance. However, the occurrence of such a course of Sunday talks counts much for the desire to make Christianity a practical fact in this work-a-day world. We hope to be able to note many indications of this same tendency to apply the words of Christ to the daily lives of the people.

GREAT BRITAIN is talking about its next census. Mr. John Bright wishes more care taken in ascertaining the religious preferences of the people. He points out that many individuals put themselves down as belonging to the Establishment when in reality they are indifferent to any religious convictions, these individuals thinking it a more reputable thing to claim allegiance to the State church than to be classed as unbelievers. Mr. Bright would prefer the method of counting the seats occupied at all the churches and chapels of the country and estimate the property belonging to each denomination, and from these data he believes that the truth of the matter could be gained much more accurately than by asking individuals as to their religious affiliations.

PROFESSOR SWING discourses on egotism in the *Alliance*. He claims that "it is all cruel nonsense to lecture our young men in favor of modesty when they can note at a glance the success of such a good big egotism as they see in a Joseph Cook, or in a Charles Sumner, or even in a Macaulay." We continue to quote:

In all these men self is as large as an ox. It is said humorously of Joseph Cook that when he sailed recently for Europe, he shipped in advance upon a freight vessel, the large vessels he intended to use in Germany; but if this were true, and the vessel were groaning under the load, the situation is not much more bold than that of Mr. Sumner, who edited his own works, and omitted no vote of thanks or letter of praise that ever came to him by mail or newspaper, nor is the vanishing lecturer much bolder than Macaulay, who began his History of England with the pronoun "I."

We hesitate, until further consideration, to adopt the Professor's statement that it would seem there must be in all masculine cheeks, an admixture of brass, if great success is to be dreamed of. There is an inkling of truth in this view that isn't just pleasant to think of, so let us skip it for the present.

A RECTOR of a church near Cincinnati has announced a change of views on the amusement question. Henceforth, he declares that he will refrain entirely from the use of any alcoholic drink, shall not visit the theater or like entertainments, and play no more games of cards. He takes this resolution on grounds of expediency alone, and lays down no laws for others on the subject. Hitherto, the rector has held what are termed liberal views regarding various amusements and social habits.

THERE is something especially worthy in a remark of Secretary Devens at the Republican State Convention in Massachusetts the other day. "Suppose we were to lose this election," he is reported as saying, "I should not despair, but keep on in the contest for the principles established by Abraham Lincoln and Charles Sumner." There would be no such virtue as perseverance, if there were no such misfortune as failure. It has been by continued battling in the face of repeated failures that the world has finally reaped the fruitage of institutions which are ameliorating the condition under which men live. Any cause that is not worth fighting for after a failure in its behalf is not worth fighting for in the first place.

Is the American Indian really becoming civilized? The papers report a duel between a Ute Indian and a Navajo, which took place the other day at Santa Fe, New Mexico. They did not go through with the fiasco of firing with pistols up into the air and then shaking hands over the satisfaction gained; but the above duel was fought with true Indian zeal. Knives were the weapons used and the result showed one dead Indian and the other seriously injured. They both wanted to marry the same girl, and why shouldn't they adopt the civilized method of killing each other on that account?

The deaf mutes of America recently held their first convention in Cincinnati. The United States and Canada were fairly represented. As all the proceedings were necessarily carried on by signs, the absence of much noise must have been a great luxury to any convention-going stranger who might have dropped into this assembly. There is a good deal of convention talk that is so cheap,

that one is tempted to wish there was a law compelling these vociferous speech makers to confine the expression of their opinions to the language of signs. Then one could shut one's eyes and have a good nap and at the same time be discharging his duty of attending the requisite number of social, political and even religious gatherings.

WE wish that a system of postal savings banks might be made practicable with us. The establishment of such a system would tend to make people prudent who now excuse themselves from saving a percentage of their wages by declaring that they may as well spend their money as they go as to put it into banks that are liable to suspend payments. That liability may be remote, but that remoteness can not very well be removed so far as to induce these people to deny themselves in saving a little for a rainy day, if there remains the possibility of their losing that little by the failure of the savings bank. Now, the government itself can reassure these individuals by becoming responsible for the safe keeping and the returning with interest of sums given into its charge through savings institutions in connection with the Post-office. We are pleased to notice the favorable report of the Canadian Post-office Savings Bank for the past year, during which time both the number and the average amount of deposits have greatly increased. The system has had eleven years' trial in the Dominion.

BRIEF NOTES.

Five hundred and forty-six, or nearly one-half, of the Home Missionaries of the Presbyterian church are laboring west of the Mississippi river.

The Chinese Governor of Nanking is intolerant of idolatry. The worship of idols in the temples is forbidden, and both the worshiper and the priests who allow it are punished.

There is a deal of moralizing due after reading of the Massachusetts boy about as high as the counter who recently went into a bookstore and asked for "a book for ten cents with a murder in it."

The Methodist zeal for church extension reaches out into distant India. The corner stone of a new meeting-house was recently laid at Hurda, and the first brick of another church at Khurda.

There is at least half a world of meaning in the opening sentence of a paragraph in the *Weekly Notes*: "England is discussing the future of her agriculture with a good deal of apprehension."

The discussion of the Bible-in-school question will be in order in Japan. Copies of the New Testament in Japanese have been placed in the schools of Yokohama by order of the authorities of that city.

Little incidents show the advance of evangelization in France. One of these is the enactment of a recent law by which colportage has been made free in that country. Hitherto many obstructions have been placed in the way of the colporteur.

The Chicago Inter-Ocean states the concurrent testimony of most unprejudiced observers when it says that "the men who prate most about being extreme liberals are the most illiberal class in America."

The number of arrests in London for being drunk and disorderly has increased from 21,265 in 1869 to 33,892 in 1879. This is an increase of nearly 57 per cent, and is especially remarkable in the great number of women arrested.

We are told that a Baptist clergyman in Magoffin County, Ky., preaches against supporting missionaries, because, as he says, the Bible gives assurances that whenever the gospel is preached unto all people the end will have been reached, and God forbid that he should contribute one cent toward hastening that portentous period!

Bishop Fraser, of England, enters a protest in a recent sermon, against so much attention being paid to "disputable arguments and questionable points of doctrine." The practical gospel treatment of the present agitated condition of society should fill with anxiety those who would preach Christianity, and should afford them no time to waste on mere theological trifling.

A case of rheumatism seems to have been the entering wedge to a reform in England. Prof. Cairnes, of London, being accustomed to give a lecture of an hour's length to men and repeating the same to women, concluded that, since he had the rheumatism and as men and women sit together in church and at the theater, he would try the experiment of having them sit together in the classroom. Others followed his example, and the gathering of the sexes in the same classroom is now not an uncommon occurrence.

After a survey of the Unitarian field a contributor to the *Independent* says that "it is not too much to say that the West is studded with dead Unitarian churches and the East with dying ones." It is said that Mr. Bronson Alcott was asked the other day what, in his opinion would be the future of Unitarianism, and his reply was that "much of it would become absorbed in other denominations, and the remnant which was left would descend into a something worse than itself."

It transpired at the last annual meeting of the New Hampshire General Association (Congregational), that while the population has increased as a whole, it is still true that of the 167 towns with Congregational churches eighty-eight have less population now than ten years ago. "Not only did the N. H. Home Missionary Society," says the *Congregationalist*, "furnish assistance in thirteen more localities last year than the year previous, but the secretary says there are still at least twelve additional churches that must have died or die; and in view of the \$70,000 lately received from the Betsey Whitehouse estate, there seems to be a unanimous feeling that this home work must now be faithfully cared for, even if less shall be sent to the National Society than heretofore."

Zion's Herald remarks that some of the Methodist fathers used very bluff speeches in dealing with their hearers. Benjamin Abbott, for example, when visited by a young woman who had just been awakened under his preaching, said to her, "Have you not been following the devil's musicians, the fiddlers?" "Yes, sir," she modestly replied, "I have danced many a time, even all night." "Then," rejoined the brusque preacher, "you must pray all night

until God pardons you." This was a harsh prescription, but the girl being in dead earnest followed it. She prayed all night, and the Lord blessed her soul.

It always takes two to make a quarrel, and we keep our best wishes for the one who "does not get mad." We find an anecdote of the late Dr. Neale, of Boston, who was asked by Rev. A. J. Gordon if he ever had any church difficulties. "Oh, yes," he replied; "once it was pretty serious, and the brethren were getting very warm. I said, 'Let us be dismissed.' They rose, and, before they thought of it, the benediction was pronounced and they were dispersing. Ere another meeting, they had cooled off." Dr. Gordon also asked Dr. Neale the secret of his long pastorate. "Well," replied he, "when I got vexed and wanted to go, they wouldn't let me; and when they got vexed and wanted me to go, I wouldn't go. We never both got mad at the same time."

There are sermons in many things besides "stones," "running brooks," and the like. The Springfield Republican relates that a local brakeman of long service on a passenger train, where he was noted for his prompt attention to duty and politeness to passengers, was asked the other day by a friend why he chose to transfer himself to a freight train with its extra risks and greater discomfort. The reply was: "I can't stand the traveling public; they treat me like a dog, and some of them even whistle for me when they want any service. I did not expect them to treat me as they would a gentleman, but I did look for treatment worthy of a human being—a man. I got in the way of telling them I wasn't a dog and it made trouble. So I concluded to take to the freight."

Denominational News.

Our Interests In Philadelphia.

We spent the Sabbath, Sept. 12, with our brethren in Philadelphia in company with Bro. E. W. Page, of New York City. Our object was to learn the situation of our people there, give them such words of encouragement as we might be able to impart, and afterwards to call the attention of the denomination to the work that is being done there and if possible interest many friends in behalf of the project and the faithful workers connected with it. We made our home with the pastor, Rev. Joseph Taylor, No. 1700 South 13th St., whose hospitality was without stint and whose heart, together with the hearts of his entire family, is thoroughly engaged in doing work for the Master. The Macedonian church, of which he is pastor, is situated at the corner of 12th and McKean Sts. From small beginnings the church has arisen. The plan of operation has been "pay as you go"—trust in the Lord, and go forward. A small chapel was built in the center of the lot of rough materials outside, but neatly fitted within, sufficiently large to seat from 200 to 250. Around this chapel the main church is to be built, of choicer materials, and with greater regard to the architecture, as the Lord shall give means. One end of the main building and part of one side have been built of faced brick. This, covered with a temporary roof, gives opportunity for the 90 little ones gathered in the infant department of the Sabbath-school. The church will have a home in the chapel until the church edifice shall be completed, when it can be easily removed and possession taken of the larger and better quarters.

If some of our churches whose plan has been to build a large church at once, whether able or not, get in debt for the same, and be in trouble for many years following, would take notice, it might save them much trouble and the payment of a great amount of interest money.

Bro. Taylor has associated with him about a dozen workers, whose operations are reduced to a perfect plan, which is printed every three months, laying out the work for the coming quarter and assigning each one to his place on a given Sabbath or week-day evening. Three missions are in active operation in growing parts of the city, where Christian work is needed, and these missions together with the work at the church are the field where these laborers toil. We were present at one of the mission schools Sabbath morning, where between 30 and 40 children were gathered for instruction, and we were puzzled to guess which enjoyed the gathering most, the teachers or the taught, for all seemed to be as happy as could be.

Places of worship are being planned for these missions on the same principle which governed the building of the Macedonian chapel. Respectable audiences listened to our preaching at the morning and evening service at the chapel, and the Sabbath-school, held in place of the afternoon service numbered about one hundred. We were told that the number was not near the average, as the excessive heat of Summer, which had reduced their numbers somewhat, had not ceased. On the second Monday of each month the workers in all the fields hold a meeting at the chapel to report the work done and success achieved. We were present on Monday evening, 13th, and were able to gain a good knowledge of the whole work by the reports made. In that meeting we were impressed with the devotion of these laborers to their work—with the depth of Christian fellowship existing among them and their firm trust in the Lord for future successes. By their reports it appeared that between 500 and 600 different persons were reached by their ministrations on the day previous. There are many persons in the city of Philadelphia connected with other churches who feel uncomfortable with their homes on account of the questions of baptism, close communion, and Calvinism, and who are sighing for that freedom in Christ which the Bible warrants, and who will without doubt find their home among

our brethren when their work shall become permanently established. Several of this class are already with us.

We felt as we turned away like breathing a benediction upon our dear brethren there and commending them to all our brethren whose prayers and benefactions for them we feel will not be misplaced.

A. L. GERRISH.

The Home Mission Field.

But few have a correct idea of the magnitude of the field for Christian labor, spreading out before us in our country. Nearly one half of our denomination reside in New England. The extent of the Western States, whose prairies are being rapidly settled, is not being fully appreciated by New England generally. Take for instance five states—Minnesota, Wisconsin, Iowa, Nebraska and Kansas—and you have a territory five times as large as all New England and a small margin to spare. These States are being settled very fast, and by English speaking people generally, many of them from the East and from our own churches. The Christian worker who goes there to labor needs no other preparation than what would make him a successful worker in New England; and perhaps we ought to add, that one who can not call together and hold a congregation in New England, need not expect success in the West. Live men fitted for the work are what are wanted, and all such can find enough to do in that vast field. The cause is languishing for want of such men there. In Iowa alone where we have seventy churches reported in the last Register, there are eleven having church edifices and no minister, and some of these have parsonages, and a large number without pastors. Other communities are anxious to hear the gospel where there is no church of ours, or any other kind, but they have no preacher. One hundred pious men, fully in earnest, and prepared for the work, are needed to-day in those five States named to work for our Zion. They would need to make some sacrifice at first; but they would soon be able to reap the fruits of their toil in raising up good substantial churches, able to give their pastor a good support and to become prominent factors in the work of sending the gospel into the regions beyond. These fields are to be occupied ere long by some religious denomination. If we are not to be shut out entirely from them, our work must be pressed now, while society is crystallizing in those new fields. Have we not a hundred young men, or men who have not passed the meridian of life, who may be moved by a landable ambition to go into those new fields and build new and permanent interests, growing up with them and giving them character?

Both money and men are needed to carry on this work. The Home Mission Board seeing the vastness of this work, together with the other interests in the East and South and the golden opportunities of the hour, have voted to endeavor to raise a sum nearly double what was raised last year and have made appropriations accordingly. The money must be raised in the churches, or the work must stop. Our appropriations are to be paid quarterly on the first of December, March, June and September. We shall need \$1500 for each quarterly payment. We must therefore raise \$500 per month, if we give the needed amount, which we have promised to do if it can be raised. This is only one half of what is required to carry on the work in the foreign field. Brethren and sisters, shall we have the men and the money? You are to decide whether the work shall go on or stop.

A. L. GERRISH.

Cor. Sec. H. M. Society.

Sept. 20, 1880.

Illinois Correspondence.

At our late Yearly Meeting (Illinois Central, held as it was in a rural district down in Franklin county), we were much pleased at the good attendance, and attention given by brethren and people in regard to our progress during the year. I was truly glad to see such an earnest desire on the part of all our ministers present to avail themselves of every aid possible to be more fully posted in regard to our doctrines and usages, so that the utmost harmony might exist amongst all in regard to presenting our views as we hold they are taught in the Bible. In order to accomplish this, there was suggested to me the importance of coming at once in possession of all our Free Will Baptist publications and an extra effort on their part of procuring subscriptions for the *Star* from any and all persons who could be induced to subscribe for it, as this would be the best way of presenting to Southern Illinois our standing as a denomination, our interest in church extension and the spread of the gospel. Arrangements satisfactory to those present were made to furnish all our ministers with our denominational books who were not already supplied, and we think from the promises given and the impression made that an extra effort will be made to circulate the *Morning Star*, and we hope that at least from one to two hundred copies will arrive before long in Southern Illinois to gladden and interest as many families. Those not familiar with this field of labor may conclude that there has been a want of interest among our ministers in regard to the demands of our denomination. I had at times almost come to such a conclusion, but when I listened to the reports of some of our ministers of their labors during the last year and the small pitance they received for their service, my

Poetry.

SORROW.

Upon my lips she laid her touch divine,
And merry speech and careless laughter died;
She fixed her melancholy eyes on mine,
And would not be denied.

I saw the West-wind loose his cloudlets white,
In flocks, caressing through the April sky;
I could not sing, though joy was at its height,
For she stood silent by;

I saw the lovely evening fade away,
A mist was lightly drawn across the stars;
She broke my quiet dream—I heard her say,
"Behold your prison bars!"

"Earth's gladness shall not satisfy your soul,
This beauty of the world in which you live;
The crowning grace that sanctifies the whole,
That I alone can give."

I heard and shrank from her afraid;
But still she held me, and would still abide,
Youth's bounding pulses slackened and obeyed,
With slowly ebbing tide.

"Look thou beyond the evening sky," she said,
"Beyond the changing splendors of the day,
Accept the pain, the weariness, the dread,
Accept and bid me stay."

I turned and clasped her close, with sudden
strength,
And slowly, sweetly, I became aware
Within my arms God's angel stood at length,
White-robed and calm and fair.

And now I look beyond the evening star,
Beyond the changing splendors of the day,
Knowing the pain he sends more precious far,
More beautiful, than they.

—Dublin University Magazine.

SOMETIME, SOMEWHERE.

Unanswered yet? the prayer your lips have
pleaded
In agony of heart these many years?

Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not, the Father hath not heard your
prayer;

You shall have your desire, sometime, some-
where.

Unanswered yet? the when you first present-
ed
This one petition at the Father's throne,

It seemed you could not wait the time of ask-
ing,
So urgent was your heart to make it known.

The Lord will answer you, sometime, some-
where.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was
uttered.

And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, some-
where!

—Robert Browning.

Family Circle.

HILDA'S EXPERIMENT.

It was a tempestuous night in November.
The carved Dutch clock in Judge Harri-
son's study had just struck nine. Judge
Harrison himself, an austere-looking,
silver-haired man, sat upright in his chair,
gazing coldly at his guest.

"Well," said Dr. Hooper, putting on
his gloves, "of course it isn't for me or
any one else to interfere in family mat-
ters. But your grandchild is left totally
unprovided for, sir."

"I cannot help that," said the judge,
frigidly. "Eight years ago I offered to
support the child, and the father too, if he
would only consent to leave that outland-
ish foreign wife of his. He married her
against my will. He clung to her against
my will. Let him abide by his decision."

"It's only natural, judge, that a man
should cleave unto his wife," urged the
doctor.

"It is only natural, then, that a man
should provide for the child of that wife,"
Dr. Hooper. At all events, I shall as-
sume no further responsibility."

"But, Judge Harrison, you are a rich
man."

"Granted—but as I made my money
myself, I feel that I have a right to spend
it to suit myself."

"Hilda is a fine girl," pleaded Dr.
Hooper.

"No doubt, no doubt; but you will
pardon me if I feel no very great anxiety
to see the child of the German singing
woman who stole my son's heart away
from me."

Dr. Hooper hesitated.

"Judge," he said at last, in a tone of
appealing earnestness, "you have another
granddaughter."

"I have. My daughter's child, Marion
Lennox, makes her home with me."

"And you would deny a similar home
to Hilda Harrison?"

Judge Harrison's shaggy white brows
met in a straight, frowning line.

"Doctor," he said, "you will fail to
make distinction between a dutiful child
and one who has been undutiful."

"Let me see Miss Lennox," said Dr.
Hooper. "Let me interest her in the
fact of this desolate unknown cousin.
She has a woman's heart in her bosom.
I am sure I can move her."

Judge Harrison smiled coldly as he
touched a small gilded bell which stood
on the table beside him.

"Send Miss Marion here," said he to
a servant, and the man noiselessly obeyed.

In another minute a tall, princess-like
girl stood in the room—a girl with hair

of pale gold, deep blue eyes, like azure
stars, and a dress of soft blue silk that
fell in picturesque folds about her, and
trailed noiselessly over the carpet when
she walked.

"Marion," said the judge, "this is Dr.
Hooper. He has come here to plead the
cause of your Uncle Severn's daughter,
Hilda. Severn deliberately disobeyed
me at first in marrying Hildergarde Boeh-
mer—he rejected the offer I afterwards
made of taking him and the child home,
if he would leave the siren who had blight-
ed all his life. Now he is dead, and has left
his child unprovided for. I say as he
has sown, so let his child reap. What
do you say?"

"I think grandpapa is quite right,"
said Marion, in a short, sweet voice.
"Grandpapa is always right."

"Then you have no word to speak for
this lonely little orphan?" cried out Dr.
Hooper, deeply indignant. Marion laid
her ringed hand upon that of her grand-
father and nestled close to him.

"I always defer my judgment to that
of grandpapa," said she—and Judge Har-
rison, passing his arm around the girl's
waist, looked with concealed triumph
at the luckless special pleader.

Dr. Hooper bowed, spoke his adieu
and departed.

When he returned to his own humble
residence, a dark-eyed girl met him at
the door.

"Have you seen him, doctor—my
grandfather?" she cried, eagerly.

Dr. Hooper nodded.

"It's of no use, though," said he.
"The old man has a heart like granite;
and that girl, your own cousin, is of cast
iron."

"He will not take me?"

"No."

Hilda Harrison set her lips together.

"Well," said she, "then I must man-
age to provide for myself."

"No hurry, lass; no hurry," said the
kindly little doctor. "Go tell the wife to
bring me a cup of hot coffee before I
start out again."

"Hilda," he said presently, as he sat
toasting his feet before the fire, with his
wife knitting opposite and Judge Harri-
son's granddaughter leaning against the
window and looking out into the stormy
darkness, "what are you going to do?"

"I don't think I quite know, doctor."

"You are sixteen?"

"Sixteen and a half, sir."

"And you cannot teach?"

"Oh, dear, no, sir!" Hilda shook her
head decidedly. "I had no chance for
much education, traveling about as I did."

"Not well enough to adopt it for a
profession."

"Then, for all I can see, there is noth-
ing left but to go into domestic service."

"I would take a place to-morrow, doc-
tor, if I could get a good home and decent
wages," said Hilda, quickly.

"Good," said Dr. Hooper. "That is
the right spirit, child! I don't fear but
what you'll make your way, in one direc-
tion or another. But I think I can see
something a little more promising ahead
of you than that."

"What is it, doctor?"

"I noticed the way you took care of
your poor father, Hilda, in his last ill-
ness. I thought then you would make a
good nurse—I think so now. There is an
opening in St. Francesca's hospital. A
good home and \$1 per day."

"As nurse, doctor?"

"As nurse."

"And I shall see you sometimes?"

"Frequently—twice a week at least."

Hilda pondered a second or two, and
then came forward with glistening eyes,
and red lips apart.

"Doctor," said she, "I will try it."

And so Clement Harrison's granddaugh-
ter donned the little muslin cap, print
dress and white ruffled apron of the St.
Francescan corps of nurses, and set dili-
gently to work earning her own living.

A year passed by, and Dr. Wallace
sent word that a nurse was wanted for a
small-pox case in the city. The Sister
Superior looked dubiously at her women.

"Who will go?" said she—and Hilda
Harrison stepped forward.

"I will," said she. "I have no fears
of the contagion, and I want to add to my
experience."

So little Hilda packed her bag and
went.

The housekeeper of the great Fifth
avenue palace was ringing her hands, half
terrified out of her senses; the other ser-
vants had taken precipitous leave.

"And Miss Lennox went this morn-
ing," said she. "I should think she
might have stayed."

"Who is Miss Lennox?" questioned in-
nocent Hilda.

"The old gentleman's granddaughter
that he had brought up and petted like a
cosset lamb," said Mrs. Hurst. "Oh,
the ingratitude of some folk. And if
Judge Harrison dies—"

Hilda looked up quickly from the bot-
tles of carbolic acid she was unpacking.

"Is this Judge Harrison's house?" said
she.

"Why, of course it is," answered Mrs.
Hurst. "Didn't you know?"

"No, I did not know," Hilda said.
"But it makes no difference whose house
it is."

"Who are you?" Judge Harrison asked,
hoarsely, as the light foot crossed the
threshold.

"I am the nurse from St. Francesca's.
They call me Hilda."

"Hilda, what?"

"Never mind my other name," said the
young girl, with a gentle authority that

had come to her with months of practice
at the weary sick beds. "They call me
Hilda and you are not to talk and excite
yourself."

"Do you know you are running a
great risk?"

"It is my business to run risks."

Three weeks elapsed. The crisis of
the disease was past. The old man,
weakened, indeed, and sadly disfigured,
was able once more to sit up in his easy
chair; and Hilda, who had watched over
him with a vigilance and tenderness
which he fully appreciated, was arrang-
ing fresh flowers in a vase on the table.

"Hilda," said he, slowly, "where has
my granddaughter Marion been all this
time?"

"She went away, sir, when you were
first taken ill. She was afraid of the dis-
ease."

"And left me?"

"And left you, sir."

"There was gratitude!" he muttered,
hoarsely. "And when is she coming
back?"

Hilda laid down her roses, and looked
with pathetic, feeling eyes at him.

"She will not come back at all, sir,
she answered. "We dare not tell you
before, but her flight was in vain. She
died of small-pox last week."

The old man turned away with a smoth-
ered groan.

"Hilda," said he, "you will stay with
me? You will not leave me alone?"

Nay, do not speak. I know who you are.
I recognized your name when you first
came. You have looked at me with your
father's eyes many a time since. Hilda,
I think God has sent you to me."

"O grandpapa!" and Hilda knelt
weeping beside his chair, scarcely
able to believe that his loving arms were
around her neck; his tears dropped on
her brow. "Oh, dear grandpapa, I have
so longed for some one to love—for some
one to love me!"

And good Dr. Hooper was well satis-
fied with the result of Hilda's experi-
ment at earning her own living.

"Heaven manages these things better
than we do," thought he, as he remem-
bered his attempt at softening Judge Harri-
son's flinty heart more than a year be-
fore.

ENGLISH HOME LIFE.

About the first impression that English
life makes on the stranger is that it is shy
of intrusion. English homes are addic-
ted to getting as far from the highway as
they may, and when they must needs
stand near it, of throwing up a screen of
high hedges and stout gates between them
and the tramping world. Perhaps the
gates sometimes seem a little slow in
opening for the offices of hospitality. But
I doubt whether, for all that, a choicer
sort of hospitality is characteristic of
any other people. Once inside an Eng-
lish home you are made to feel very much
at home. You are expected to go and
come, indoors and out, as it suits you.
Your hosts, on their part, do not think
it necessary to apologize or explain if
their every-day duties make it needful
for them to leave you by yourself, now
and then, on the lawn or in the library.
There is no conspicuous effort to "entertain"
you—no airing of best parlors, no
dressing in better clothes, no extra
spread, apparently, at dinner. But there
is no lack of care to make your stay
pleasant, of attention that is much better
for not being obtrusive. Another im-
pression which the typical English home
makes is that, there is no straining to
keep up the highest style that one's in-
come will warrant. So long as furni-
ture is serviceable it matters not how
old-fashioned it is. There is no disposi-
tion to tear away an old house merely
because it is old, or to spend money in
changes simply for the sake of moderniz-
ing it. The owner shows you the old
fireplace around which his family have
gathered, and the little window out of
which they have looked for half a dozen
generations, with more pride than he
could take in the costliest or finest facade
of modern build. To be comfortable as
he goes along is a duty that stands much
higher in the middle-class Englishman's
 creed than to make a show of his money.
As his idea of comfort involves a good
deal of cooking and other service, he
keeps twice as many domestics as an
American family with the same income
would, and lives in only half as showy a
house. This was the best explanation I
discovered for the manifest fact that Eng-
lish mothers have the advantage of Amer-
ican women, in the same grade of life,
both in the matter of robust health and
daily leisure. They are loyal, payal-
ly, to the example of the Queen, and
raise large families. One soon gets ac-
customed, in sauntering through the Lon-
don parks, to the sight of the baby car-
riage which holds two little ones with a
difference in their ages of only a twelve
month or so. But there is no effort to
keep them tricked out in fine clothes. As
for running every time a little chap
bumps his nose or twists his fists in the
younger baby's eyes, the English mother
begins early to teach her progeny to
make the best of such things.—*Good
Company.*

The tramp question: "Madam, will
you please give me some old clothes? I
am so hungry I don't know where I shall
sleep to-night."

A South-End man asked a one-armed
organ-grinder if he was a survivor of the
late war, and the organist replied:
"Hang it, do I act as though I was
killed in it?"

DON'T GRUDGE THE CHILDREN TIME.

It is a mistake to try to keep children
very quiet. If they are strong and healthy
it will be an impossibility to keep them
still very long, and by trying to do so you
make them fretful and peevish. I some-
times think that we say "don't" and
"mustn't" altogether too much.

Children like to be useful, and they can
be taught when quite young to do little
helpful things, especially if mamma works
with them, and they have a cheerful talk
meanwhile. It pays, in a great many
ways, to give your children just as much
of your time as is possible to make your-
self a companion to them. This some-
times requires self-denial. Maybe calls
on fashionable acquaintances will be ne-
glected, but it is only our dearest friends
that care whether we visit them often or
not; while if we take time to play with,
amuse, and interest our children, to make
their home life so happy they will grow
up into bright, happy men and women,
who will all their lives carry in their
hearts blessed memories of home and
mother.—*Home Circle.*

HOW TO BREAK THE CHAIN.

A man once said to me: "I was a
pretty hard case; my wife used to be
afraid of me, and my children used to run
away when I came in the house; it was
but a word and a blow and then a kick.
When I put my name on the temperance
pledge, the thought came across my mind,
I wonder what my wife will say to this?
Then I thought if I went in and told her
all of a hurry it might make her faint.
Another time I would have gone home
and knocked her down and kicked her up
again. Now I was going home thinking
how I could break it to my wife and not
hurt her. So I made up my mind I
would break it to her easy. I got to the
door; I saw her leaning over the embers
of the fire. She didn't look up—I sup-
pose she expected a blow or a curse, as
usual—and I said, 'Mary! Well,
Dick, what is it?' I said, 'Mary! Well,
what is it?' 'Can you not guess, Mary?'
And she looked round at me. Her face
was so white! 'I say, 'Mary?' 'Well?'
'I have been to the meeting, and have
put my name down on the pledge, and
taken my oath I never will take another
drop.' She was on her feet in a minute.
She didn't faint away, poor soul. As I
held her I didn't know but she was dead,
and I began to cry. She opened her
eyes, and got her arm around my neck,
and pulled me down on my knees—the
first time I remember ever going on my
knees since I was a boy—and said, 'O
God, bless my poor husband!' and I said
'Amen!' And she said, 'Help him to
keep that pledge!' and I said, 'Amen!'
And she kept on praying, and I kept on
hallooing, and you never heard a Metho-
dist halloo like me, until I could not speak
a word. It was the first time we ever
knelt together, and it was not the last."
—John B. Gough.

HOW THE PARSON LIED!

Old Parson S., of Connecticut, was a
particular kind of person. One day he
had a man plowing in his field, and he
went out to see how the work was get-
ting on. The ground was very stony,
and every time the plow struck a stone
the man took occasion to swear a little.

"Look here," cried Parson S., "you
must not swear that way in my field."

"Well, I reckon you'd swear, too,"
said the man, "if you had to plow such a
stony field as this?"

"Not a bit of it," said Mr. S., "Just let
me show you!"

So the parson took hold of the plow,
but he very soon had considerable trou-
ble with the stones. As stone after stone
caught the plowshare, Mr. S. ejaculated—

"Well, I never saw the like!"

And this he repeated every time a
stone stopped his onward way. As soon
as he had plowed around once, he stopped
and said to the man,—

"There, now! You see I can plow
without swearing."

"But I guess it's pretty near as bad to
lie," answered the man, "and you told
dozens of lies. Every time the plow
struck a stone, you said, 'I never saw
the like,' when the same thing happened
a minute before!"

"WHOLL PRAY NOW."

In a family where there are two young
children the mother has been a Christian
for a number of years. The father com-
menced to live a Christian life only a few
months ago. For some time the mother
had asked a blessing at the table. A
short time since she was taken sick and
was confined to her room. When the fam-
ily came to sit at the table without mother,
the youngest child, a boy three years of
age, said:

"Papa, wholl pray now, mother's
sick? Shall I say 'Now I lay me down
to sleep'?"

The father took up his cross and since
then has performed his duty.

"A little child shall lead them."—*Con-
gregationalist.*

A Georgia clergyman was obliged to
spend the night a few weeks ago in an
obscure cabin in the wilderness. In the
morning a junior member of the family,
in response to an application for a wash-
bowl, brought him an old tin pan, and
after the face toilet was completed, hunt-
ed up about seven teeth of an old tuck-
ing comb for him to arrange his hair
with. During the progress of this impor-
tant ceremony the following conversa-
tion took place: "Mister, do you wash
every morning?" "I do." And comb
your hair, too?" "Yes." "Well, don't
it look to you sometimes like you are a
heap of trouble to yourself?"

Literary Review.

BOSTON INSIDE OUT. Sins of a great city! A
Story of Real Life. By Rev. Henry Morgan,
author of "Ned Nevins, the Newborn,"
"Shadow Hand, or Life Struggles," &c.
Fifth thousand, with additions, nothing
suppressed. Boston: Shawmut Publishing
Company. 12mo. pp. 492.

It is quite probable that there exists in
the city of Boston vices as enormous as are re-
presented in this book. We believe that they
should be exposed, and yet we should shrink
from placing in the hands of upright, unsup-
pecting young people such a revelation as this.
If it could be kept simply in the circle for
which it is specially designed, people who
guiltily ignore or abet the wickedness of the
great cities, or if it would serve as a warning
to the young who read it, we could most heart-
ily endorse it. But we fear there are too many
among the hundreds who are reading it that
seek simply for the sensational part of the
story and overlooking its moral warnings, will
find their passions aroused or stimulated. Pope
says:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
But seen too often, familiar to the face,
We first endure, then pity, then embrace."

It is a question whether harm may not come
from the description of wrong in a sensational,
attractive style.

And yet, on the other hand, these terrible
crimes need exposure. We believe the priest-
hood, in many instances, to be used as a cover
for as atrocious villainies as are represented in
this volume, and we can not blind ourselves to
the fact that other wrongs, dark as they are
pictured here, exist only a slight removal
from our daily path. We admire Morgan's
fearlessness.

The book will be read. Already it has
reached its fifth thousand. May it do the good
it purposes.

From the press of George H. Ellis (Boston)
we have received a pamphlet dealing with the
three phases of modern Theology as they ap-
pear in Calvinism, Unitarianism and Liber-
alism. All of the essays have done duty as
lectures or addresses, and have all appeared in
the Unitarian Review during the last few
years. They were written by Joseph Henry
Allen, A. M., and each discusses with consid-
erable ability, but evidently in the interest of
the liberal school of theology, the topic with
which it deals. Calvinism is acknowledged to
be a great force in history. That essay closes
as follows:

I would not go to Carlyle—so far as I know
or care—for a single opinion upon any topic,
or sound judgment on any historic person or
event. Mere contact with that powerful in-
telligence is the one sufficient thing. It illu-
minates better than anything else I can call to
mind the immortal soul that survives from a
body of opinion intellectually dead. Such men-
tal vitality is one more item of the great
debt our generation owes to the faith that sur-
vived the Reformation. It confirms the
hope that, while the system associated with the
name of Calvin must pass away, yet the mental
virtue, the moral courage, the intemperance
of evil, under all disguises, the stern loyalty to
truth will remain, an imperishable possession
of mankind.

The object of the essay on Unitarianism is to
compare the present state of Unitarianism with
what it was thirty-five or fifty years ago, and to show
how it came to assume its present attitude.
There is much in the pamphlet to suggest
thought and reflection, whether one agrees with
the author at all points or not.

An interesting paper appears in the current
number of the *Humboldt Library of Popular
Science Literature*, entitled "The Theory of
Sound and its Relation to Music." It is written
by Prof. Pietro Blaserna, of the Royal Uni-
versity of Rome, who has attempted to show the
important bearing which the laws of sound
have upon many musical questions. The
paper is illustrated, and is likely to prove in-
teresting to both the lovers of science and the
lovers of this art.—New York: J. Fitzgerald
& Co. (15 cts.)

Mr. Thomas A. Edison contributes an article
to the October number of the *North American
Review*, in which he states that he has suc-
ceeded in making the electric light entirely
practicable for all illuminating purposes. He
shows the advantages of electricity over gas,
and explains how his system is to be intro-
duced. He commenced upon his work, and
says that similar judgments were pro-
nounced upon telegraphy, steam navigation,
and other great discoveries. Other articles in
the October number of the *Review* are: "The
Democratic Party judged by its History," by
Emory A. Storrs; "The Ruins of Central
America," by Desire Charnay; "The Observ-
ance of the Sabbath," by Rev. Dr. Leonard
Bacon; "The Campaign of 1862," by Judge D.
Thew Wright; "The Taxation of Church
Property," by Rev. Dr. A. W. Pitzer; and
"Recent Progress in Astronomy," by Prof.
E. S. Holden.—New York: D. Appleton & Co.

The October Scribner, the closing number
of the twentieth volume, opens with an article,
in the series of "American Sports," on "Por-
poise-shooting," by Charles B. Ward, accom-
panied by some striking illustrations. The
biography of "Jean Francois Millet—Peasant
and Painter," which appears here in advance
of its publication in France, is continued, with
reproductions of ten of the artist's most noted
pictures; its revelation of the simplicity and
heroism of Millet's life is one of the most in-
teresting events of recent biography. H. C.
Bunner contributes a description, assisted by
numerous sketches, of the feature of New York
city known as "Shantytown," now fast disap-
pearing before the inroads of civilization. The
history of the early life of "Peter the Great"
concludes in this number with an account of the
expedition against and the capture of Azof; and

