

Bates College

**SCARAB**

---

The Morning Star

Muskie Archives and Special Collections Library

---

10-6-1880

## **The Morning Star - volume 55 number 40 - October 6, 1880**

Freewill Baptist printers

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

---



# The Morning Star

VOL. LV.

THE MORNING STAR, DOVER, N. H., OCTOBER 6, 1880.

NO. 40

## THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER.

ISSUED BY THE

Free Will Baptist Printing Establishment,

Rev. I. D. STEWART, Publisher.

To whom all letters on business, remittances of

money, &c., should be addressed, at Dover, N. H.

All communications designed for publication

should be addressed to Editor The Morning Star,

Dover, N. H.

Terms—\$2.00 per year, if paid strictly

in advance; \$2.50 if paid within the

first thirty days, and \$2.50 if not.

## The Morning Star.

WEDNESDAY, OCTOBER 6, 1880

### I WILL NOT LET THEE GO.

I will not let thee go, thou help in time of need!

Heal ill on ill,

I trust thee still;

Even when it seems as thou wouldst slay indeed,

Do as thou wilt with me;

I yet will cling to thee;

Hide thou thy face, yet, help in time of need,

I will not let thee go!

I will not let thee go. Should I forsake my bliss!

No, Lord, thou'rt mine,

And I am thine:

Thee will I hold when all things else I miss;

Thou' dark and sad the night,

Joy cometh with the light;

Oh! thou my sun, should I forsake my bliss?

I will not let thee go!

I will not let thee go, my God, my life, my Lord!

No death can tear

Me from his care,

Who for my sake his soul in death outpoured.

Thou didst for love to me.

I say in love to thee;

Even when my heart shall break, my God, my Lord,

My life, my Lord,

I will not let thee go!

### THE PENETRATIVE POWER OF TRUTH.

BY REV. U. F. PENNEY.

"The words I speak unto you (they) are spirit, and (they) are life," said the Master. It was not so much the forms of truth and its categories; it was not the ideas of things; but there went with the Saviour's teaching, and with the apostles' after him, and there may go with every Christian teacher's, something more than mere intellect. Truth itself goes with the phrases of truth. While a mother explains to her child what are the ideas and meanings of love, she carries the very thing with her words, and effluence is more potent than the exposition, though both are necessary.

While the griefful heart would unfold to another the secret history of its sorrow, the whole soul pours out its tides of sorrow, so that the words come floating on the thing itself. The philanthropist that would rouse men to sympathy with want not only describes the sufferings of the miserable, but suffuses his words with the very feelings he wishes in his hearers. It is, therefore, infection, as well as teaching.

These cases help to understand the fact that there is a soul-and-life-power over and above the normal, intellectual force of instruction. It is this that lies at the foundation of the Christian Ministry. The living power of the soul gives life to the letter.

The Christian religion, while it has its formulas, its intellectual elements, its precepts and commands, its history and duties and reasonings, is peculiar above all other things in this: that it propagates itself more by contact of heart with heart, spirit with spirit, than by intellectual forces. It is the only system which including and using every legitimate influence that belongs to ordinary teaching depends chiefly and characteristically upon the force which the soul has upon the soul.

"The words that I speak unto you are spirit and life."

And it was this divine life streaming forth from Christ that made him the teacher that was speaking as never man spoke. It was not merely the words and their meaning, but that subtle power behind the words which made truth omnipotent. It was this that made the apostles so powerful. The descent of the Holy Ghost upon them at the day of Pentecost was such that they were able to sway multitudes of men as winds sway forests when they blow upon them. And there has been in every age since the apostles' time, a power in Christian truth-speaking altogether disproportionate to the ordinary efficiency of the human mind. Of all moral influences known, of all the powers applied to moral purposes on the earth, there is none like a man out of whose soul God speaks.

This is no mysterious thing. It is not superstition. It is only this: that love itself is more powerful than any doctrine of love; that meekness is more powerful than precepts of meekness; that holiness of heart, fervor of faith, earnest desires for salvation, are more powerful than the mere ideas of these things can be; that emotions, sentiments, feelings, are themselves more than the symbols of them can ever be.

It is this soul-power that is the key and solution of many of the seeming mysteries of teaching.

The most magnificent structures of

thought, the most curious illustrations, the most world-entrancing beauty, have been presented to men and nothing has followed, because there was no infusing soul, no divine infection and power. And, on the other hand, the meagerest statements, the most remarkable simplicities, the most seemingly inadequate and powerless of all presentations, have seized the soul, first with the shakings of fear, and afterwards with a divine rapture that led men to pause and say, "It is some magnetic force, it is some witchery." When the Spirit of God inflames the heart, so that the soul itself works upon the soul, there is a disproportion, apparently, between the force and the result, if you regard the intellectual statement as the force; but if you regard the soul-power as the force, there is no disproportion. For there is no power like that which shines and burns with the very life of every man who rightly speaks the truth. Behind each word, and behind every symbol and idea, is this heart force of him who uses it; and behind them all is the soul of God, giving both to the word and the speaker something of his own glorious energy.

It is this that makes the Christian religion peculiar. It is, to be sure, superior to all other ethical systems in the ideas it unfolds, in the aims it expounds, in the results it accomplishes; but there are differences of degrees in the same things.

That which is unique is the soul-power that is designed to go with teaching. The Gospel is never truly taught, nor can it be, by only enunciation of the lip. There must be a fire, a subtle spirit, from the very heart, which shall carry a sacred infection with it. The soul goes almost without wings. The soul pierces where words stick and cannot get through. The soul is the monarch, and speaks in all languages, and without language.

When a holy man full of zeal sends forth to men his longings, then again is seen the Pentecostal Miracle and every man hears in the tongue wherewith he was born.

There is no need of speaking languages to interpret that which is given to all men—the heart emotions.

### SPECIAL CORRESPONDENCE.

FLEMINGTON, W. VA., Sept. 30.

The present writing finds me at Flemington, Taylor Co., W. Va., after a week of "head-quarter rations" and the kindest society in the family of Bro. Alex. Reid, on the "Hill-Top." It would afford me satisfaction to speak in detail of the mining operations, and the accompanying furnaces, preparing the ore for the market, both at "Irondale" and "Irontown," located within the same neighborhood. These mines furnish employment for many, who are willing to coin cash, if need be, in soiled garments and with dingy fingers; while others, honestly and faithfully give direction to the business management of the corporations. But your columns may not be open to particulars of so local interests.

In turning away from scenes of activity such as these, are we not constrained to believe that labor, after all its seeming hardships, is a blessing to us? And, that honest industry is to be held in high repute? And if so, does it not follow that the sluggard, who proposes to subsist upon the means that others have earned, is one worthy to be catalogued amongst the dishonest class of the community where he lingers out a miserable existence?

West Va. Association met at Flemington, in the college chapel, Sept. 17-19. Previous to the Sabbath, the delegation was small, but such as were present transacted the usual business, in harmony, and with evident, heart felt solicitude for the welfare of Zion.

The college at Flemington commanded special attention from the conference; and resolves were passed in its commendation that will doubtless appear in the report of the secretary of the meeting. Rev. D. Powell is now the agent for the institution, having largely its business responsibilities in his own hands.

Prof. O. G. Augier, A. M., is Principal. Both these men seem well adapted to the positions they occupy. Prof. Augier has not only the confidence and esteem of the students, but is fast winning the public favor, by his manifest interest in the welfare of the people, and especially of the truly Christian spirit with which he diligently works for the good of all.

The character of the students now here also contributes to strengthen the belief that still larger success will be realized in the not distant future of the college.

On Sabbath, the 19, full congregations waited upon the public services of God's house. At 3, p. m., a missionary meeting was held, addressed by Bro. Powell and others, and a collection for Foreign missions "lifted." The interest in missions was cheering and hopeful for days to come.

It is certain that this annual gathering proved a special encouragement to our churches, in that part of the Gospel field.

A. H. M.

NEW SUBSCRIBERS. As a means of introducing the Morning Star into new families, and an encouragement to pastors and others to work for its introduction, we offer it from date to the close of the year 1881, for \$2.00. Now is a favorable time to extend its circulation, and will not the friends of our denominational work do what they can in this direction?

### MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

WANTED, ONE HUNDRED MEN.

So says the Corresponding Secretary of the Home Mission Society in his timely article on "The Home Mission Field," in the Star of last week.

They are wanted for gospel work in the states of Wisconsin, Minnesota, Iowa, Nebraska and Kansas, the smallest of which is almost as large as the whole of New England, and the five together contain more than five times as many square miles. The population of these states is probably greater than that of New England. It is of course more scattered, but not so much more as the difference in area might lead one to suppose, for there are in these states vast tracts of land wholly unoccupied, and the population is to a considerable extent distributed along the rivers and the railroads. The somewhat scattered condition of the people is perhaps fully offset by their receptive and impressive character. They are not case-hardened as are so many in older communities. It is quite likely that a minister, or lay Christian worker, can reach and affect for good as many persons in a year in one of these newer states as in any of the older and more densely populated districts. The fields all over these states are white for the harvest and the laborers all ready at work there are crying "Come over and help us."

There are in New England about two hundred and fifty ministers, ordained and licensed, whose names appear in our Register, who are not there designated as pastors. Some of them are in active service doing valuable work; some are dividing their time and strength between the work of the ministry and other business; some are removed from the work by sickness and physical disability; some have turned wholly to other employments for reasons best known to themselves and their Master; and quite a large proportion of these brethren are men who have already done the full measure of work required of them and are now calmly waiting in the sunset hours of life for their release from the scenes of their service.

Now after all reasonable abatements, are there not some among all these two hundred and fifty, who might, with profit to themselves and to the cause of Christ, respond to the calls from the West? It is undoubtedly true that men who are, at best, only partially successful in New England, need not expect to attain the highest success in the West, and yet, there is such a thing as adaptation, and much of one's success depends upon this. Some men need only to be transplanted to a new field and surrounded by new conditions to make them doubly useful. There are men, too, in the pastorate in New England churches, doing good service and enjoying a fair degree of prosperity in their work, whose usefulness would probably be greatly increased if they should "go West" and enter heartily into the work among our churches there.

Are there not, all over New England, young and middle-aged men whom God once called to the gospel ministry, but who failed to obey the call, who might receive a great blessing themselves and do a great service to the cause of Christ, and to our struggling churches, by forsaking all and going out to enter the work now waiting for willing hands? Somewhere amongst us the hundred men wanted ought to be found. May the Spirit search them out and when they hear this call may they say at once, "Here, Lord, am I, send me."

### COMMON SCHOOLS IN THE SOUTH.

The success of common schools in any community is largely dependent upon the existence of higher institutions of learning in which teachers for the lower can be educated, and which will continually attract pupils towards themselves, and so quicken their activity in the common school. It has been well said that the settlers of New England showed uncommon sense in establishing Yale and Harvard at so early a date, and that these colleges have been the nursing mothers of the common-schools. The experience of all parts of our country seems to agree with this position, and we may learn from it what is the proper course to pursue in the South.

There is a vast mass of illiterate population, both white and colored. It will only be brought up to the proper level of citizenship, on which it will be capable of self-government, through the agency of the public school. Against this there is still a great prejudice, even among intelligent and Christian people reared at the South. There must be established and maintained by friends, Christian, patriotic men and women outside of these

communities, schools in which competent teachers for the public schools can receive a suitable preparation for that work. It is a genuine missionary work. Schools for the colored people must be taught, for the most part, by teachers of their own race, and such teachers must be educated and trained in schools provided for them. In just this work Storer Normal School has been engaged from its founding. It has already sent out a large number of teachers who have done and are doing a great work for the uplifting of their people. There is no other school in all that region in which teachers can be educated. The maintenance of that school is our work. It has been well begun, but there is opportunity and need for doing much more. The work is broadening every year. Let us keep up with the demand, push the work with vigor and make its success equal to its opportunities.

OLD COINS FOR MISSIONS. Mrs. S. O. Berry, of New Durham, N. H., gave a silver five franc piece and two silver half dollars to Foreign Missions, with the request that they be sold at the General Conference and the avails be appropriated to the same cause. These coins have been in the family, some of them for a hundred years, and were sold for \$21.00.

The sufferers from the drought in Norton Co., Kansas, are also likely to suffer for want of clothing during the winter. A barrel of such garments as could be spared, for men, women and children's wear, would be put to good use by Rev. O. T. Clark, Lenora, Kansas.

### Items.

Chicago is the freest city in this country. There is no discrimination except in brains and money. Every place is open to the colored man. The schools of the city have white and colored children on the same seats and in the same classes, and no "kicking" is heard. But what is the strangest of all, there are two colored ladies who teach schools composed of white as well as colored.—Ez.

The colored Baptist churches of Virginia and South Carolina, believing the time has come when they should go forth to the millions of their fatherland with the Gospel, have sent out two missionaries; and now the churches of Virginia unite in calling a convention to meet at Montgomery, Ala., on the 24th of November. This call is as broad as all the colored Baptist churches and other religious bodies of the colored Baptists of the United States, and is "for the purpose of eliciting, combining and directing the energies of all the colored Baptists in one sacred effort for the propagation of the Gospel in Africa."—Am. Miss.

The defense Roman Catholicism makes against Protestantism varies according to environments; in Uganda it takes one form, in the United States another; but it is good to see the necessity of some form of it, as stated in one of the Roman Catholic journals in Mexico as follows: "It is necessary that the Catholics rise resolutely and make a rapid and voluntary movement in defense of their belief. To-day, unfortunately, the Protestants come with a subvention, and their teachings are extending throughout the whole country. They circulate their writings at the lowest prices, even give them away, sometimes in tracts, sometimes in papers, which is the favorite method of sowing the bad seed; and said to say, in exchange the Catholic weeklies are dying off for lack of subscribers to sustain them. Protestantism is becoming truly alarming among us."—Am. Miss.

### Denominational.

#### Central Association Notes.

ANNUAL MEETING CONTINUED.

Thursday, Sept. 16. The hour from 9 to 10 was spent in a devotional service, led by Rev. C. B. Peckham. At 10 o'clock, an essay was read by Rev. A. F. Bryant on the relation of apprehended truth to the endowment of the Spirit. The speaker took the ground that the Bible is inspired and is the revealed will of God. All endowment of the Spirit must harmonize with the Bible, and any claim to receive communication from the Spirit if it be not consistent with the revealed Word must be false. It was a well prepared paper, and in its sequence cast off, not only all modern spiritism, but much of what is erroneously called being moved by the "Holy Ghost."

Rev. J. C. Steele then read a paper on the claims of the Marks Professorship. Bro. Steele showed clearly the present need of such a professorship in Hillsdale college. The college needs it, our young men need the training, and our churches need that young men should be trained. Quite a time was spent in discussing ways and means to complete the endowment. All seemed to feel that it ought to be pushed vigorously at once. The Genesee Q. M. undertook, some months since, to raise a sum equal to one dollar a member in its churches; this plan was finally adopted and a person appointed in each Q. M. to see that the amount was raised. Come, brethren of the churches, now for a pull together, and this work is done and no one hurt. This will not prevent any one giving one hundred or one thousand dollars, but there is not a member in all our churches but can give one dollar for this work. The following resolution was unanimously passed:

Resolved, That we, the churches of the Central Association, endorse the action of the Trustees of Hillsdale college in nominating Rev. G. H. Ball, D. D., to the chair of the Marks Professorship.

In reply to the resolution Dr. Ball said that as it had been rumored in some localities that the appointment had been by his seeking or that of his friends, he wished to say that the appointment was made without his knowledge, consent or seeking. And he was not aware that any friend had in any way sought it for him. He had never desired the position and had only accepted it after repeated urging. Even now he felt some doubt as to whether he should ever occupy the chair in case the needed endowment is raised. He also said: "I am assured that the Trustees and Faculty of Hillsdale college desire me to occupy the chair." The friends of the Association present felt that the success in raising the endowment would depend largely on the use they were able to make of Dr. Ball's name as the probable occupant of the chair. Dr. Ball is undoubtedly the universal choice of the churches.

Rev. C. E. Brockway then read an essay on Dangers resulting from lack of moral strength among ministers, and the remedy. We hope to be able to give the paper entire, and so omit any extract.

At 1, p. m., Rev. J. M. Langworthy read a paper on "Church Splitters." If there were any of that stripe present they must have seen a vivid pen picture of their lives. The writer designated these "splitters" as immoral men: these have an unbridled tongue, an ungovernable temper. Or they become sullen. Another form of "splitting" is to stay on for personal reasons when he ought to resign for the good of the church. Also remaining on the ground to annoy the new man or to wholly prevent his coming.

We were not wholly prepared for the statement that the Free Baptist church has more of these vipers than other denominations but it may be true after all. The writer advised that the churches weed them out. It was a strong and practical paper.

Mrs. A. D. Bates then read an essay on decorum in church worship. The writer dealt largely with the very indecorous practice of tobacco using in and about the church. The filthy habit of using tobacco can not be too strongly condemned, both in the ministry and the laity. The drain upon vitality and finances is so great, that say nothing of its offense to others, that it calls for loud exposure. As a fact, however, few of our ministers are so unfortunate as to have contracted the habit.

Miss L. E. Brackett then read an essay on the work of Storer college. It was a well prepared paper and dealt in facts that it is important to know. Miss Etta Lovett, a graduate of Storer college, read an essay on the work of educating her race. Miss Lovett's essay was in no way inferior to any read and they were all good. The President announced that the Trustees had pledged to support Miss L. as a teacher in the school, and called for dollar subscriptions to the fund. Between sixty and seventy responded, giving one dollar each. This amount, together with two collections taken evenings, swelled the sum to over eighty dollars. Many short, earnest speeches were made during the progress of this subscription; enthusiasm ran high. If the President had called for five dollar pledges instead of one dollar it really seemed as if the people would, have responded, but then the congregation was mostly ministers; good ministers, too; the "church splitter" had all gone.

In the evening Dr. Ball preached a very instructive sermon from John 1:18. It was an unsuasive argument for infidels and a source of sweet consolation to believers. The friends of Christ then came around his table to show his death. It was a touching scene. This closed the eleventh annual meeting of the Central Association. Particular items of the work done and of the resolutions passed will be taken up from time to time.

May the blessing of God—the seal of Divine approbation—rest upon the plans formed for future sacrifices for Christ.

J. H. DURKEE, Cor. Sec.

### Storer College.

#### THE NEW SCHOOL BUILDING.

With grateful appreciation of past favors from the friends of the Shenandoah Valley Mission, we venture to say a few things in regard to the new school building in contemplation. The old one was first a dwelling house, some forty feet square, substantially built of bricks with basement and an ell. That it might be useful for school purposes it was necessary to remodel it throughout; the second story being cleared of all partitions, for the school chapel, which has been our place of worship also, with modern improvements in school-furniture, &c. The first story contains the recitation and printing office rooms; the ell part, the library, reading and music rooms, and it may truthfully be said that nearly all of these rooms have been "too strait for us," for several years past; last winter fifty, or more, students were seated on benches around the sides of the chapel school room with no desks.

Where the money for enlargement could be found was a problem often and seriously considered. But when He whose cause this is, saw the necessity for additional accommodations, as in the past, so has he in the present case, opened the way, and filled our hearts with hope and gladness in regard to the success of this

particular method of work amongst the lowly. Another of those opportunities founded in the necessities of his cause, has been reached, when God will supply our need, and give success to his own cause.

Recently Mr. and Mrs. L. W. Anthony, of Providence, R. I., led the way in a donation of \$5,000, as a memorial and centennial offering, for the new building. We also venture to hope (from the history of the past) that the Woman's Mission Society will contribute one thousand dollars for this object. If so, then, adding other sums, one of which is the promise of five hundred dollars from a very aged "brother" in N. H., we may, with little hesitancy, announce, that already about \$7500 of what is needed may be considered available. The circumstances of some of these donations afford special evidence of the good pleasure of the Lord in their bestowment.

The question in regard to the magnitude of the building is of special importance.

Some of the donors and others most interested in this mission, believe now, that it will be a mistake to expend less than \$15,000 on the new structure. This conclusion is reached from the present, and especially the prospective necessities of the school. We must build with regard to the growth of the Institution.

Can that sum be raised? It will be seen that already one-half of it is expected. We will doubt neither the ability, nor willingness of the friends of this enterprise to do it.

Now while the ball is in motion may not hundreds, yes, thousands contribute to its momentum until the end is reached, and that speedily?

May the Lord guide us all in duty and fill us with the spirit of cheerful giving.

A. H. MORRELL, Soliciting Agent.

Harper's Ferry, West Va., Sept. 1880.

### Wayside Notes.

While at Bro. A. Reid's in Preston Co., W. Va., I was called upon to conduct the funeral services of Miss Annie Osgood, the daughter of Mr. and Mrs. Stephen D. Osgood, formerly of Lewiston, Maine. She died Sept. 9th, aged 21 years. In the death of this truly estimable Christian young lady, her sorrowful parents are bereft of their last child. Far away from the home of their earlier years, numerous friends and acquaintances in N. England, the affliction seems doubly severe, although many sincere and kind friends here drop the tear of unfeigned sympathy for them in their great trial. May I not bespeak for them an earnest prayer, from such as may trace these lines?

Sept. 12th upon brief notice I was permitted to meet the Laurel River church in Taylor Co. It was a precious occasion to me, for an excellent spirit seemed to move the people.

Before leaving this community I held services also at "Irondale," where colored and white people gathered in the same house, to worship him who died for all the races of man. Oh, precious truth! And how precious, also, is the love of Christ in our hearts, that renders it impossible that we should hate, misuse or neglect a brother, made in the image of God, his heavenly Father, for reasons so frivolous as differences of locality of birth, or of complexion.

At Irondale, I met young brother Henry Swan (whose house is here), whose excellent deportment, as a student at Harper's Ferry college, won for him the good will of his teachers, and the esteem of all his fellow students. It is a great pleasure to me, to meet, when so far from home, our students; and especially, to find them, as I often do, engaged, as Bro. Swan is, in school work, both in the free-schools and Sabbath-schools.

A. H. MORRELL.

Preston Co., W. Va., Sept. 17.

### West Virginia Association.

This organization held its last session with the church at Flemington, Sept. 17-19.

The churches did not bring a very encouraging report. Rev. D. Powell is the only minister in active labor within the bounds of the Association, but all the churches expressed a determination for better things in the future.

Preaching by Rev. D. Powell and Rev. A. H. Morrell, and the sermons were full of interest. The claim of W. Va. college to support by the churches was recognized.

The following resolutions were presented by Bro. Morrell, and adopted by the Association:

1. That we highly approve the present administration of the affairs of W. Va. college by Rev. D. Powell, and the industrious and successful efforts of its Principal, Prof. O. G. Augier.

2. That any assistance afforded this institution, will, we believe, be wisely appropriated.

Next session with the church at Laurel Run, in Sept., 1880.

OZRO G. AUGIER, Clerk.

The next meeting-house at Rich, Mich., will be dedicated Oct. 14, at 10:30 a. m. Rev. C. B. Mills will preach the sermon. The building was begun last June, and has been pushed forward by Rev. J. Tree, Genesee Q. M. meets with Rich church, Oct. 15.



## S. S. Department.

## Sabbath-School Lesson.—Oct. 17.

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

(For Questions see Lesson Papers.)

## JACOB AT BETHEL.

## DAILY READINGS.

- M. God revealed to Moses. Ex. 33: 7-23.  
 T. Revealed to Gideon. Judges 6: 1-18.  
 W. Revealed to David. 2 Sam. 7: 1-17.  
 F. Revealed to Solomon. 1 Kings 3: 1-15.  
 T. Revealed to Isaiah. Isa. 6: 1-13.  
 S. Revealed to us. 1 Cor. 2: 1-16.  
 S. Jacob at Bethel. Gen. 28: 10-22.

GOLDEN TEXT: "Behold, I am with thee, and will keep thee in all places whither thou goest." Gen. 28: 15.

Gen. 28: 10-22.

## Notes and Hints.

"And Jacob went out from Beersheba." Esau intended to slay Jacob after the death of Isaac. Hence Rebekah sent Jacob to her brother Laban, a man of like character with Rebekah. Jacob went forth, therefore, with the admonition of his father not to marry any daughter of the Canaanites, and with the blessing of God invoked upon him. Beersheba was where Isaac was living. It is in the extreme southern part of Canaan, in the tribe of Simeon.

"Toward Haran." Also called the city of Nahor. It was in Padanaram, (table-land of Abram) in Mesopotamia. It was between four and five hundred miles away from Beersheba.

"He lighted upon a certain place." After several days' journey; for Bethel was nearly fifty miles from Beersheba.

"The stones . . . for his pillows." Jacob found them a soft pillow. When the head rests on a pillow of stone, God may come near, and, by his presence, make it a pillow of down.

"A ladder set up on the earth." That ladder symbolizes communion between earth and heaven, between man and God. Some writers think it was a ladder of mountains piled one above the other, like an immense stairway.

"Ascending and descending." Showing that God was constantly at work in the earth sending forth his messengers and receiving reports from them. Jesus said, "hereafter ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man." He thus makes the ladder a symbol of himself. Christ is he who brings to men the will and energy of God, and presents to God the needs and prayers of men. If this carries the figure too far, then it means, in general, that through Christ, earth and heaven, man and God have free communications.

"The Lord stood above it." The Jehovah stood above it. Remember the pagan and idolatrous influences which Jacob everywhere met, and that he did not find the worship of Jehovah anywhere established in society. Here he saw that Jehovah was ruling, by unseen agencies, the affairs of men.

"I am the Lord God of Abraham." He who appeared to Abraham many times, and once to Isaac, now appears for the first time to Jacob. We get the full force of these words as we read them thus: "I am the Jehovah, the God of Abraham." When Isaac sent Jacob away he prayed, "And God Almighty bless thee," where we might have expected him to pray, "And the Jehovah God Almighty bless thee." Jacob knew but little of this God, who was not acknowledged among men. He knew many pagan gods by their names. Now he knew the name of the God that his grandfather, and his father worshipped.

"The land whereon thou liest." The place was north of Jerusalem, ten or twelve miles.

"As the dust of the earth." If the extreme literal views of every word in the Scriptures were correct, the Israelites ought to have outnumbered all other people. As a matter of fact, they were simply a numerous nation; and this is all that this promise means. We can not spiritualize this part of the promise, without doing the same with the former part, viz., "the land whereon thou liest."

"Shall all the families of the earth be blessed." His descendants should give to the world the true religion, and, more than all, Christ and his gospel, and thus bless "all the families of the earth."

"Surely the Lord is in this place." He had a deep consciousness of God's presence. Probably he knew little of the infinite nature of God. God did not reveal to him what he did to Isaiah. Isa. 40: 26-28.

"He was afraid." A feeling of awe took possession of him. "House of God." Where God is revealed is his house. Hence Paul says of believers, "ye are the temple of the Holy Ghost."

"The gate of heaven." He felt as if he were at the very entrance of heaven, many a good man has been there and never gone through the gate.

"Set it up for a pillar." He made it a memorial of his experience. Pouring oil on it was an act of dedication to God. He set apart that place to God, in like manner as Aaron was set apart by a similar use of oil. Christ means "the anointed." Hence mystics see some hint here of Christ.

"Bethel." "House of God," a name before given to the spot. Gen. 12: 8; 13: 3, 4.

"Luz." Bethel was near Luz and afterwards gave its name, not only to the place of the pillar, but to the neighborhood, and so to Luz itself. Josh. 16: 2. "Then shall the Lord be my God." As this passage stands, it shows that Jacob was not serving God because it was right but selfishly. Hence some writers have insisted that this should read, "if God will be with me, and if again I come to my father's house and if the Lord will be my God, then this stone which I have set up shall be God's house." Jacob here certainly enters into a covenant with Jehovah to be his servant.

## JACOB'S DREAM AND VOW.

10-22. Jacob's dream. Setting out on the way to Haran, he was overtaken by night, and slept in the field. He was far from any dwelling, or he did not wish to enter the house of a stranger. 12-15. He dreams. A ladder or stair is seen reaching from earth to heaven, on which angels ascend and descend. This is a medium of communication between heaven and earth, by which messengers pass to and fro on errands of mercy. Heaven and earth have been separated by sin. But this ladder has re-established the intercourse. It is therefore a beautiful emblem of that which mediates and reconciles (John i. 51). It here serves to bring Jacob into communication with God, and teach him the emphatic lesson that he is accepted through a mediator. The Lord stood above it, and Jacob, the object of his mercy, beneath. 1st. He revealed himself to the sleeper as the Lord (ii. 4), the God of Abraham thy father, and of Isaac. It is remarkable that Abraham is styled his father, that is, his actual grandfather, and covenant father. 2d. He renews the promise of the land, of the seed, and of the blessing in that seed, for the whole race of man. Westward, eastward, northward and southward are they to break forth. This expression points to the world-wide universality of the kingdom of the seed of Abraham, when it shall become the fifth monarchy, that shall subdue all that went before, and endure forever. This transcends the destiny of the natural seed of Abraham. 3d. He then promises to Jacob personally to be with him, protect him, and bring him back in safety. This is the third announcement of the seed that blesses to the third in the line of descent (xii. 2, 3, xxii. 18, xxvi. 4).

16-19. Jacob awakes, and exclaims, Surely the Lord is in this place, and I knew it not. He knew his omnipresence; but he did not expect a special manifestation of the Lord in this place, far from the sanctuaries of his father. He is filled with solemn awe, when he finds himself in the house of God and at the gate of heaven. 18, 19. The pillar is the monument of the event. The pouring of oil upon it is an act of consecration to God who has there appeared to him (Num. vii. 1). He calls the name of the place Bethel, the house of God. This is not the first time it received the name. Abraham also worshipped God here, and met with the name already existing (see on xii. 8, xiii. 3, xxv. 30).

20-22. Jacob's vow: A vow is a solemn engagement to perform a certain duty, the obligation of which is felt at the time to be specially binding. It partakes, therefore, of the nature of a promise or a covenant. It involves in its obligation, however, only one party and is the spontaneous act of that party. Here, then, Jacob appears to take a step in advance of his predecessors. Hitherto God had taken the initiative in every promise, and the everlasting covenant rests solely on his eternal purpose. Abraham had responded to the call of God, believed in the Lord, walked before him, entered into communion with him, made intercession with him, and given up his only son to him at his demand. In all this there is an acceptance on the part of the creature of the supremacy of the merciful Creator. But now the spirit of adoption prompts Jacob to a spontaneous movement towards God. This is no ordinary vow, referring to some special or occasional resolve. It is the grand and solemn expression of the soul's free, full, and perpetual acceptance of the Lord to be its own God. This is the most frank and open utterance new-born spiritual liberty from the heart of man that has yet appeared in the divine record. If God will be with me. This is not the condition on which Jacob will accept God in a mercenary spirit. It is merely the echo and the thankful acknowledgment of the divine assurance, "I am with thee," which was given immediately before. It is the response of the son to the assurance of the father: "Wilt thou indeed be with me? Thou shalt be my God." This stone shall be God's house, a monument of the presence of God among his people, and a symbol of the indwelling of his Spirit in their hearts. As it comes in here it signifies the grateful and loving welcome and entertainment which God receives from his saints. A tenth will I surely give unto thee. The honored guest is treated as one of the family. Ten is the whole: a tenth is a share of the whole. The Lord of all receives one share as an acknowledgment of his sovereignty right to all. Here it is represented as the full share given to the king who condescends to dwell with his subjects. Thus Jacob opens his heart, his home, and his treasure to God. These are the simple elements of a theocracy, a national establishment of the true religion. The spirit of power, and of love, and of a sound mind, has begun to reign in Jacob. As the Father is prominently manifested in regenerate Abraham, and the Son in Isaac, so also the Spirit in Jacob.

Murphy on Genesis.

## Communications.

## BAPTISM FOR THE REMISSION OF SINS.

BY REV. O. E. BAKER.

In the *Star* of Sept. 15th is a quotation from the *Standard*, after which the *Star* remarks, "If those statements are generally accepted by the Disciples, it will be in a measure surprising to us." Permit me to say, such utterances are rather frequent by the ingenious writers of this sect, and have misled not a few, and led to some singular, not to say ridiculous, efforts at organic unity between Disciples, Calvinist and Free Baptists. The General Conference of six years ago received messengers from the Disciples and responded by the appointment of two or three brethren to attend a meeting of the Disciples, which committee reported to the Conference of three years since, to the effect that the differences between the Disciples and Free Baptists were minor, and expressed the hope of unity by and by.

We claim to know something of what the Disciples teach, having conducted two discussions with two of their editors through their papers, one of them the editor of this same *Standard*, in the latter case, at the instance of good brethren of both the Disciples and Free Baptists, with a view to arriving, if possible, at the unity of the two denominations. "It must be borne in mind that the Disciples have their own way of defining faith, repentance, regeneration, change of heart, &c., so defining them as that these all may exist in a person having no gospel promise of salvation. A. Campbell, their founder, says: "So in religion, a man may change his views of Jesus, and his heart may also be changed toward him; but unless a change of state (by baptism) ensues, he is still unpardoned, unjustified, unregenerated, undisciplined, and lost to all Christian life and enjoyment." Again: "How far they (unimpressed persons) may be happy in the peace of God and the hope of heaven I presume not to say. And we know so much of human nature as to say that he that imagines himself pardoned will feel as happy as he that is really so. But one thing we do know that none can rationally and with certainty enjoy the peace of God and the hope of heaven, but they who intelligently and in full faith are 'born of water, or immersed for the remission of their sins.' "Infants, idiots, deaf and dumb persons, innocent pagans, wherever they can be found, with all the pious Pedo-Baptists, we commend to the mercy of God." Of this remark of Mr. Campbell the *Standard* said, in the course of our discussion: "That it sounds harshly when made to stand out by itself, is admitted, and we are free to say that there might have been a less offensive way of putting it. But as to the meaning of it, what is there objectionable in it?"

Again, Campbell says Peter made "repentance, or reformation and immersion, equally necessary to forgiveness." By way of showing the confusion of terms indulged in by the advocates of this theory we quote again from Campbell: "These two (faith and repentance) constitute a change of heart, a mental conversion; for all believing penitents have a new heart, and are prepared for being born (by baptism) into the Kingdom of God." Mark it,—they are believing penitents, have faith and repentance, and a change of heart, a new heart, all these, but are not yet, but simply ready, "prepared" to be, born into the Kingdom.

Touching the relation of the water of baptism to salvation, Campbell says: "When the baptized believer rises out of the water, is born of water, enters the world a second time, he enters it as innocent, as clean, as unspotted, as an angel. His conscience is purged from guilt, his body washed with pure water, even the washing of regeneration."

A quotation or two from the *Standard*: "The assurance of the remission of sins is unauthorized except to him who repents and is baptized." "Baptism is a condition of forgiveness." "The New Testament presents two salvations,—one a present salvation of the soul from sin, realized through faith and baptism." "We enter the Kingdom of Grace here, by being born of water and of the Spirit." "But faith appropriates the grace of God in the first salvation through baptism." "Regeneration and forgiveness are not equivalent, nor are the evidences of regeneration and of forgiveness the same."

Touching "born of the Holy Ghost," quoted in the *Star*, the expression is calculated to mislead in the estimate of the doctrine of the Disciples on the office of the spirit. We quote from Campbell: "As all the influences which my spirit has exerted on other spirits, at home or abroad, has been by the stipulated signs of ideas, of spiritual operations, by my written or spoken word; so believe I that all the influences of God's good Spirit now felt in the way of conviction and consolation, in the four quarters of the globe, is by the Word, written, read and heard, which is called the living oracles." "Every spirit puts its moral power in words; that is, all the power it has over the views, habits, manners or actions of man, is in the meaning and arrangement of its ideas expressed in words, or significant signs addressed to the eye or ear." The *Standard* used the following language in the discussion referred to: "But it is no where affirmed that that one Spirit acts directly upon the mind of the sinner in regeneration or conver-

sion." We made the following proposition: "Besides the agency of the church, of the ministry, of the Scriptures, in bringing about the aforesaid change of character, the Spirit of God acts directly upon the mind by way of aiding human understanding and action, by way of regenerating the heart in a radical change of the affections and preferences, and by way of evincing the fact of pardon and acceptance with God." The *Standard* replied, "For ourselves,—and in this we are convinced that we speak for the great mass of our brotherhood,—we do not accept the proposition." "The apostles preached no theory of spiritual operations." "The fact that the Free Baptists hold, as an abstract question, that the spirit acts directly on the mind of the sinner, while we take leave to differ," &c. As to any Spirit witness to conversion in the feelings of the regenerated, the *Standard* said: "Moreover, our belief that our sins are forgiven will cause us to feel happy whether that faith is false or true," and quotes substantially the expression of Campbell, "he that imagines himself pardoned will feel as happy as he that is really so."

At the last General Conference we met persons who, quoting the favorable reports of our representatives at the Disciples' meeting,—made three years ago,—inquired after the degree of progress. Without here expressing any opinion of our own as to the talked-of unity, we quote from the *Standard*, at the close of our discussion; showing his view of it, as well as the light in which baptism is held: "At the close of his summing up Bro. Baker intimates that if we will admit pardon before baptism there will be no serious difficulty. And he had previously declared that in the absence of this admission the Free Baptists cannot accept our baptism as valid. This is frank and we will be equally frank in return. If union or fraternity is to depend on such admission it is useless to spend further time on this question. If union with the whole Christian world depended on silencing our lips as to the utterance of the apostolic answer to the question, What must I do to be saved? or on another agreement that others should be at liberty to keep back part of the counsel of God and remain dumb to the sinner about baptism for the remission of sins, we should hold on to the Word of God, and esteem such union an abomination in the sight of God. Nay, more. For ourselves, if all our brethren were to unite with the Free Baptists on such an agreement we should feel bound to stand alone," &c.

About this time the Baptist Union proposed terms of union to which the *Standard* returned a very spirited negative, which was applauded by others of their writers, under the title of "Stand Firm," &c.

I may be pardoned for adding a quotation from F. J. Millish, in what he says to the *Standard* of our discussion, by way of showing how he regards the position of the Disciples. He had participated in the effort to unite the Regular Baptists and the Disciples and now "to encourage the unity of the Free Baptists and Disciples. He says: "Bro. Baker has with very rare discrimination seized upon the salient point which divides the Disciples not only from the Baptists, but from (so called) evangelical Protestants generally,—the doctrine of justification. Baptists, Methodists, Presbyterians, Low-church Episcopalians, United Brethren, together with all the minor subdivisions of these,—all believe and teach that a penitent believer is justified by faith, without works of either Jewish or Christian laws; that is to say, his acceptance with God is predicated upon his faith, and not upon his works (although the latter are necessary to prove the genuineness of his faith), while on the other hand the Disciples hold and teach universally, as the differential attribute of their religious position, that immersion is as necessary as repentance and faith to the justification of a sinner before God."

## VARIETIES.

BY REV. A. D. SANDBORN.

## III.

THE SUBLINEITY OF FAITH. I consider it one of the sublimest scenes possible in this life, to witness a soul, when the ties that have bound it to all the life it has ever known are dissolving, and an unknown force is bearing it into an unseen and untried future, calmly resting upon the promises of God, and passing away in full assurance of entering soon upon a higher life.

A SURE INDICATION. As men of the least financial ability are most profuse in their criticisms upon the financial management of their neighbors, and ignorant men most ready to charge others with being ignorant, so the surest indication of a corrupt heart and a grovelling mind is seen in the habit of depreciating the character of those around us.

A BAD ARGUMENT. We engage in sinful pleasures and entail the love of them upon our children, and then, pointing to those children, say, "See, nature has implanted such desires in the breast of innocent childhood; it must be right therefore to gratify them."

SYMMETRICAL DEVELOPMENT. It has been said that a thorough mastery of one branch of knowledge will fully develop one's mental powers; but except in cases of special genius—where the above rule fails—one branch is thoroughly

mastered only as all others are thoroughly mastered.

A PROBLEM. Given, the case of two men: One is uniformly prosperous in life, and dies at last with so much soul-life as faith in God and Christ, a sense of duty to God and man, and gratitude for his prosperity can beget. The other is uniformly unfortunate—is afflicted and bereaved at frequent intervals, and dies with so much soul-life as faith in God and Christ, and a sense of duty to God and man can beget, and as is inspired when the soul, struggling with its sorrows and its doubts, gains the victory at last, and sees, by faith, the golden hills of Paradise, and the exalted life that there awaits the struggling soul. Required, to which of these was life most profitable—*and how much?*

HUMAN AND DIVINE GOVERNMENT. Human government, being imperfect, can only secure the "greatest good to the greatest number" of its subjects. The divine government, being perfect, secures *unalloyed good to all its subjects.*

DRIVING BUSINESS. He who does his work before the proper time "Drives Business." He who does his work after the proper time is driven by his business. He who does it at the proper time is in harmony with his business and will accomplish most.

## THE OBJECT OF QUARTERLY MEETINGS.

BY JOSEPH FULLSTON.

Not many, if any denomination, has so many meetings as the Freewill Baptists. For a given number of churches, conveniently located, in the organized capacity of a Quarterly Meeting, to have a meeting four times in a year, attended by ministers, delegates and visiting members, is a great deal. But so important are the interests of religion and all possible effort to extend the kingdom of Christ, that these meetings are none too many, if there is a disposition to attend them.

Quarterly Meetings were begun by Eld. Randall in 1783, when the denomination was in its infancy, but three years old. So they have existed 97 years. They are still precious to many. Some may be indifferent to them. Facts show that it is so. Hence this article is written, calling attention to them.

There are in the denomination 170 Quarterly Meetings; nearly all have four sessions in a year, lasting at least two days. Thus there are about 680 sessions, and occupying 1,360 days. How much good may come to Zion, if these meetings are well attended, and made as good as is desirable, and as by help from God, they may be.

The leading object of these quarterly gatherings, we conceive to be the following:

1. The worship of God. To worship is to pay divine honors to God; to reverence with supreme respect; to adore. God commands this worship. He seeks true, spiritual worshippers. And man is in his proper element when he worships "in spirit and in truth." Christians worship in prayer, in song, in proclaiming the Word and in the meditations and aspirations of their hearts in public assemblies.

2. To learn the state of religion in the churches. This is obtained from the reports. Sometimes revival intelligence comes. This gladdens the people of God. It is "as cold water to a thirsty soul." Churches, not able to report revivals, may report union, steadfastness, and Sabbath-schools, Missions, &c., well sustained. This is cheering. A church may report trials. When this is so, it may be well to know it; sympathy, prayer, and possibly some other thing, may be done to help such a church.

3. Counsel and combined effort to enlarge the kingdom of Christ and extend the glorious gospel among the destitute and perishing nations of the earth. A portion of a Quarterly Meeting session, once in a while at least, should be given to Sabbath-schools, a portion to Missions, and a Quarterly session should not fail in some way of making some plans for the furtherance of the cause of God, at home or abroad.

4. Another object, and a great one, is, to secure the outpouring of the Spirit and the conversion of sinners to God. This especially in the churches where the sessions are held. Not very many years ago this was an object kept in view. Revivals were labored for and often obtained. Ministers went to these meetings burdened with the Word of the Lord and with a message to the people. Delegates and visitors came to them with a spirit of labor, and the power of the Lord was displayed. And bear in mind, friends, that it is not enough by far to go to these meetings and have a good comforting time, to hear lively singing and finished sermons. Victory in the name of the Lord is to be achieved, souls blest and saved.

We need not go further. It is seen at once in the light of these important objects, that these meetings should be sustained by good attendance and faithful work. And these will be illustrated by just putting down what took place within the last few weeks.

A Quarterly Meeting was held in a village where the church that entertained it was considered strong. At the time appointed no one was present, but the sexton. Sometime later a few came in and a social meeting was held. In all the meetings, save one evening, the number present was small, the house not one fourth full. But few of the ministers were present. Two large churches had but one delegate each, two others none.

"A few miles away, an adjoining Q. M. was in session the same week. It began its public worship with a house just about full. Ministers and members were there. The meetings were spirited and interesting all through. Brethren, see that all by the grace of God are made so. God is still ready to bless Zion and save souls."

## IN CHRIST.

The writer was assigned, by the New Durham Quarterly Meeting Ministers' Conference, to write on 1 John 1: 8. It not being convenient to be present at its next session, and wishing to show loyalty to its wishes, the following thoughts are submitted:

The reader will note that 1 John, Chap. 1, throughout, is the language of argument—defense of the truth. A false notion, striking at the very foundation of Messianic redemption, was by some received. A writer on the first verse says, "The object of the apostle is to bear witness to the fact that Christ had come in the flesh, for this was denied by the Docetæ who asserted that the Son of God did not really and truly become man, but that there was only an appearance assumed, or that he seemed to be a man."

Such a radical error would naturally lead to others as gross. The Nicæanists held that nothing was forbidden to the children of God under the gospel, and that in the freedom conferred on Christians they were at liberty to do what they pleased. Rev. 2. 6-7. The apostle might have referred to such.

Now comes the passage on which this essay was desired: "If we say"—do what we will—"that we have no sin"—being Christians—"we deceive ourselves"—not others, for they judge by the life—"and the truth is not in us."

This Scripture, then, has no exclusive support for either side of the most even controversy on "holiness," for both sides hold to a blameless life. To be in Christ is to have the nature of Christ. With this nature—in the disciple—are found imperfections, but not intended sin. His aim is perfect obedience—a sinless life. His spirit and body have not the same experience. The first is renewed—made alive—by the Holy Spirit. The fleshly body, with its loves and hates and lusts, is dominated—"crucified"—by the quickened spirit. Throughout the Pauline epistles this doctrine is clear and abundant. We have the inspired language, "Now if I do but sin that I know not, it is no more to me than that I sin that I know. Rom. 7. 20. With the glorious resurrection life ever before his mind, Paul discovered something in the true Christian, with the already saved spirit quickening and controlling his morally death-struck body that became to him a type of man's condition in that immortal life. Hence such expressions as these, "Even so we also, should walk in newness of life." Rom. 6. 4. "And hath raised us up together, and hath made us sit together in heavenly places, in Christ Jesus." Eph. 2. 6.

With the argument the writer is done. Lesson: The saved state reached the entire man. The spirit is regenerated, and the body is controlled by the renewed spirit. A "new man." With the early Christians this "new" state had meaning. In his "Primitive Piety Revived," Mr. Fish quotes two of them. Says one, "It seemed to me much more bitter to offend Christ, than to be tormented in hell." Another, "I say the truth, if on one hand I saw the pains of hell, and on the other the horror of sinning against the love of Jesus, and I must be plunged in one, I would choose the pains of hell,—I could never sin against this love." Page 131.

Dear, dear reader! Have you that spirit? What would not the church do in a single decade of years, were all her members thus united to Christ!

PLUMER CHESLEY.

A SOLDIER OF CHRIST. Do not wait to be forced into the service of Christ, but enlist. One volunteer, from intelligent and proper motives, is to be valued above all price, in comparison with such as feel forced to take the name of Christians. Since the service of sin is so unreasonable, and the Saviour's claims so just, can you not, impenitent friend, see the moral fitness, beauty and obligation of a voluntary surrender of yourself to Him? Is it not time that you freely enlist under his banner? You are assured of victory, also, in his service, for he never has, nor will he ever, "lose a battle."

A. H. MORRELL.

In 1812, and on the floor of the Senate of Massachusetts, an objection was raised to the act of incorporating a certain missionary society, organized to send the gospel into foreign lands. The Senator who contested that act did so on the ground that the design of such an organization was to furnish the means of exporting religion, and he thought there was no religion to spare from the country. Another Senator sprang to his feet, and cried out, "Sir, religion is a commodity of which the more we export, the more we have remaining." That was simply enunciating, in modern phraseology, what centuries ago was expressed in other words, that have come down to us in the inspired volume; "There is that withholdeth more than is meet, but it tendeth to poverty."—*Missionary Magazine*.

God is a sure paymaster. He may not pay at the end of the week, month or year; but I charge you remember He pays in the end.—*Anne of Austria*.



## REV. GEORGE W. WALLACE.

This good man and useful minister died at the Butler Asylum in Providence, R.I., Sept. 11, 1880, aged 66 years and 7 months. His place of birth was Berkely, Mass. At the early age of 16, he was converted and united with the F. Baptist church in Pawtucket, R. I. Among its members he found warm friends who extended to him both sympathy and assistance. He immediately became a Christian worker, and while yet a boy he commenced to preach Christ. He was licensed by the Rhode Island Quarterly Meeting now, the Rhode Island Association, in 1834. He was then frail in body, but in spite of his infirmities, he pushed forward improving his gift in preaching and seeking higher qualifications for his work, as he had opportunities. It was not, however, until 1845 that he received ordination. The services took place at Rehoboth, Mass., on the 23d of August of that year. His first pastorate was with the church at that place. He was subsequently and for several years pastor of the Union church at Hebronville, Mass. Still later he was pastor of the churches at Georgetown, R. I., and Farmington, Mass. In 1870, he was pastor of the church at Gonic, N. H., for a few months. From that place he was called to the pastorate of the church in the village of Apponaug, R. I. There he labored nearly seven years and did some of the best work of his life. Indeed, in no pastorate was he more successful. From that place, he removed, in the spring of 1877, to East Killingly, Ct. (Chesnut Hill) and became pastor of the church there. During the two years of his sojourn in that place, the church was blessed with a glorious revival and large accessions. The church expressed great satisfaction with his labors. In April, 1879, he returned to Apponaug and preached for several months as he had opportunity. In the late autumn, there were manifest signs of failing health, and in obedience to his suggestions in his sane moments, his friends placed him in the early winter in the Butler Asylum which proved to be his last earthly home. There he gradually wasted away until he entered "the house not made with hands but eternal and in the heavens."

As a preacher, he loved his work and was pre-eminently devoted to it. "This one thing I do," was the motto in accordance with which he acted. His sermons, mostly written, were prepared with great care and delivered with marked fervor. Some of them were especially excellent in style and thought. As a pastor he was kind, sympathetic and beloved. He was a thoroughly good man and in all things he honored his calling. Though disease cast a shadow over the closing months of his life, he now sees light in God's light.

On the 20th of May, 1842, he was married to Miss Caroline Luther, of Dighton, Mass., who with five of their eight children, survives him. The union was in the highest sense a happy one, and through it the ministry of the departed was rendered more effective. The living have a large place in the prayers and sympathies of brethren and friends.

The deceased was peculiarly a Rhode Island minister in his sympathies and associations. He loved his brethren; and his love was reciprocated. Of the old school in his manners and in some of his methods, his honest face and hearty greeting will be enjoyed no more. He has gone to be with Allen, McKenzie, Williams, Day and Burlingame, the sainted ministers who have passed away from among us during the last decade.

The funeral services were held in the Free Baptist church in Pawtucket, Sept. 15th. They were conducted by Rev. D. R. Whittemore, and with him Bros. Phelon, Pierce, Church, Bradbury, Gerish, Abbot, Davison, Purkis and Mrs. Fenner took part in the exercises. Several other ministers were present. His grave is in Rehoboth.

"Blessed are the dead that die in the Lord." J. M. BREWSTER.  
Providence, Sept. 25.

## GLEANNINGS.

Workers are usually men of faith; and men of faith are naturally workers.—*The Christian*.

He who climbs above the cares of the world and turns his face to his God, has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.—*Spurgeon*.

It is very common to find Christians who profess to be anxious to engage in Christian work, but they can not discover any special labor for which they are fitted, or find any kind of work thrust upon them. Although they scarcely expect a revelation like that which came to some of the disciples, they act as if in its absence they were at liberty to rest in idleness.—*Baptist Weekly*.

The opinion prevails in these parts that the authorities of the Missionary Union do not enter on the side of precipitancy in taking hold of missions in Africa. Is there not a danger that we are indefinitely postponing the work while we are considering our Methodist brethren are occupying the ground. And also our own colored brethren at the South are moving. If the work should be inaugurated in such a way as to lead to mistakes, the effect would be very unhappy. Shall we not take hold and show how it can be best done?—*Watchman's Philadelphia Correspondence*.

Dr. Bull's Cough Syrup should be kept in every family. A slight cough, if unchecked, is often a forerunner of consumption, and a timely dose of this wonderful medicine has rescued many from an untimely grave.

## MINUTES OF THE TWENTY-FOURTH GEN. CONFERENCE.

(To be continued.)

Buzzell's Hymn Book, of 347 hymns, was published in 1823; and the *Register* was commenced in 1825, by Rev. Samuel Burbank, of Limerick, Me.

A company of nine men was legally organized, Feb. 4, 1826, as "Hobbs, Woodman & Co." for the publication of a newspaper, and the *Morning Star* commenced its career at Limerick, May 11th, 1826. It was purchased by the General Conference in 1832, removed to Dover, and has been enlarged five times. The life of Randall was published in 1827. The publication of the *Myrtle, Little Star, Lesson Leaves, books, etc.*, has increased till the number of different bound works we have published is 96, and the number of pamphlets, sermons, tracts, etc., is 204. The whole number of different publications of a denominational character, from volumes to tracts, is 672, and a copy of most of them may be found in the Historical Library.

There comes to us a call for more publications, and some say, give us more, better and cheaper. It is pleasant to know of the interest taken, but zeal in book-making is not always according to knowledge. On one hand the call is for denominational literature, and that limits the patronage to the denomination. On the other hand it is for general popular patronage and that excludes denominational work. We could do a reckless business, and probably fail, or a safe business and be called conservative, and wanting in enterprise. To keep the golden mean between the two extremes is the purpose of the Establishment.

There are three distinct lines of policy entertained among our people as to the management of the Printing Establishment. The first is to make good profits and give all to benevolent objects. The second is to put down all prices and expenses to the minimum, and let the patrons have all the advantages of low priced books and papers. The third is to have fair business prices, and appropriate all profits to the improvement and increase of our publications. Suggestions are always welcome, and if Conference has opinions or criticisms it would express, or advice to give, the corporators will receive them cordially and consider them carefully.

Our business statement covers only two years, occasioned by the Conference being held three months earlier than usual.

## CASH.

Received from <i>Star</i> , S. S. papers, Books and Job Work.....	\$29,728 92
Job Work, from Rents, interests, and Adv.....	5,599 76
Total Receipts.....	\$35,328 68
Paid for <i>Star</i> , S. S. papers, Books and Job Work.....	\$25,635 39
Paid for Expenses, Repairs, Investments, Donations, &c.....	5,553 19
Balance.....	4,140 10
Total Expense and Bal.....	\$35,328 68

## ASSETS.

Real Estate.....	\$16,615 00
Investments.....	23,001 60
Appliances.....	12,710 33
Books on hand.....	2,213 91
Due on <i>Star</i> and personal accounts.....	5,931 97
From all other sources.....	5,196 70
Total Assets.....	\$65,669 45

## LIABILITIES.

Bills Payable.....	\$700 00
Sundries.....	326 85
Total Liabilities.....	\$1,026 85
Net valuation.....	\$64,642 60
More than two years ago.....	342 60

## BOOKS SOLD.

Registers.....	12,200
Psalmody, Large.....	387
Small.....	184
Treatise.....	552

In addition to these have been a few sales of every other kind of books.

Since the last Conference the price of the *Morning Star*, has been twice reduced, from \$2.50 to \$2.00, but I am sorry to say, without much permanent increase of patronage. The *Little Star, Myrtle* and S. S. Lesson Leaves are published as heretofore, with a small decrease of patronage.

The Minister's Manual, just issued at the last Conference continues to meet with a steady sale, and only 150 copies are now on hand.

In accordance with your suggestion, a book for Church Records has been published, the first edition entirely sold, and the second just issued.

A volume of sermons has been published, though the responsibility was a private enterprise. It meets with as favorable sale as was expected. The proposition of last Conference to publish a second volume of History soon after this Conference was found to be impracticable, but a committee has been appointed for the collection of materials, and it was voted to publish immediately after Conference a Centennial Volume not exceeding 300 pages, and a committee of Messrs. Penny, Mosher, Brewster and G. C. Waterman has been appointed to prepare, or procure, the preparation of the work for the press.

The importance of Tracts, as Conference has expressed it, was acknowledged in the offer of two \$25 premiums for the best copy, if accepted, on Baptism, and the Intermediate State of the Dead. No copy was accepted and nothing more has been done.

The low prices and real worth of our publications ought to secure for them a greater patronage, and as it is, if no unexpected loss is sustained, or expense incurred, we hope to meet our expenses, and improve and enlarge the number of our publications.

I. D. STEWART, Agent.  
Dover, July 17, 1880.

## NECROLOGY.

20. Your committee on Necrology report that since the last session of our Gen. Conference, which was held in Oct., 1877, eighty-eight ordained ministers and two licentiates in our denomination have been called by the Great Shepherd from their labors and trials on earth, we trust, to the joys and glories of the heavenly fold above; "these all having obtained a good report through faith" and having endured faithfully unto the end, as far as we know, departed this life in peace and entered into the rest which remains for the people of God. There are ninety-one names on the following list; but three of the persons deceased before the last Conference, two of them only a very short time, but their names were not included in that list, therefore they are inserted in the present roll.

## MAINE.

No.	NAME	Residence.	Time of Death.	Age.
1.	Samuel Hutchins.	Waterville.	Apr. 9, 1879.	85.
2.	Josiah Keene.	Philipsburg.	Oct. 1, 1877.	70.
3.	Joseph Chittenden.	Bryant.	Nov. 20, 1879.	70.
4.	John Pike.	Fryeburg.	Nov. 29, 1877.	83.
5.	John Stevens.	Bridford.	Apr. 5, 1878.	72.
6.	Albert W. Partridge.	Bowdoin.	May 10, 1879.	67.
7.	Matthias Uimer.	Appleton.	June 24, 1878.	69.
8.	Benjamin James.	Lisbon.	July 16, 1878.	87.
9.	S. W. Hazzett.	Springfield.	Aug. 25, 1878.	69.
10.	James Fletcher.	Dixmont.	May 13, 1878.	70.
11.	James Strout.	Exeter.	Sept. 29, 1878.	67.
12.	Abel Turner.	So. Dover.	Sept. 29, 1878.	68.
13.	Charles Noyes.	Burnham.	1879.	69.
14.	Stephen Bowden.	Waterville.	Nov. 3, 1878.	72.
15.	T. W. Dore.	Gorham.	1878.	65.
16.	Eliza Furlong.	Tremont.	Feb. 10, 1879.	64.
17.	Stephen Furlong.	Litchfield.	Dec. 23, 1879.	82.
18.	S. Patterson.	Whitefield.	1879.	80.
19.	L. H. Witham.	Bowdoin.	Feb. 4, 1880.	70.
20.	A. T. Bowman.	Holland.	June 3, 1880.	68.
21.	James M. Tash.	Lincoln.	June 17, 1880.	69.

## NEW HAMPSHIRE.

1.	Josiah B. Higgins.	Canterbury.	May 16, 1878.	48.
2.	Philemon Clough.	Grantham.	June 19, 1878.	60.
3.	Geo. W. Whitney.	Rockester.	Nov. 20, 1878.	86.
4.	William Rogers.	Barnstead.	Aug. 29, 1878.	71.
5.	Job C. Tyler.	Canaan.	Sept. 1, 1879.	80.
6.	John Quincy.	Milton Mills.	Oct. 10, 1878.	74.
7.	Hugh Beardsley.	Sandwich.	Jan. 27, 1879.	72.
8.	Benjamin Clough.	Loudon.	July 30, 1879.	87.
9.	Benjamin S. Manson.	Raymond.	Dec. 7, 1879.	77.
10.	John A. Furlong.	Tremont.	Dec. 21, 1879.	69.
11.	Ezra Ham.	Gilman.	1880.	80.
12.	Hiram Stevens.	Meredith.	June 7, 1880.	75.

## VERMONT.

1.	John Gard.	W. Wheelock.	June 1, 1879.	70.
----	------------	--------------	---------------	-----

\*Penny declined and I. D. Stewart was chosen in his place.

## MASSACHUSETTS.

1.	Lowell Parker.	Attleboro.	July 25, 1878.	67.
----	----------------	------------	----------------	-----

## RHODE ISLAND.

1.	John Pratt.	Newport.	May 7, 1878.	70.
2.	M. W. Burlingame.	Georgetown.	May 4, 1879.	74.

## NEW YORK.

1.	Samuel Morgan.	Oneonta.	Mar. 29, 1879.	62.
2.	Charles Putnam.	No. Byron.	Feb. 1, 1878.	56.
3.	Cyrus Steere.	E. McDonough.	Feb. 26, 1878.	77.
4.	Joseph Wood.	Saples.	May 3, 1878.	69.
5.	Amos Wing.	Oneonta.	June 29, 1878.	82.
6.	L. C. Preston.	Caroline Center.	Aug. 9, 1878.	48.
7.	L. D. Howe.	McDonough.	Aug. 15, 1878.	71.
8.	Joseph Wilson.	Gilbert's Mills.	Nov. 13, 1878.	70.
9.	Joseph Hallenbeck.	Corning.	Dec. 20, 1878.	59.
10.	H. B. Davis.	Caldwell.	July 4, 1879.	60.
11.	J. W. Brown.	Mine Creek.	Apr. 24, 1880.	70.

## PENNSYLVANIA.

1.	Chaney Burch.	Greenfield.	Mar. 21, 1878.	74.
2.	W. H. Outler.	Amity.	July 24, 1878.	46.
3.	Samuel Barr.	Rouleto.	Dec. 8, 1879.	75.
4.	Caleb S. Rogers.	Greenfield.	Aug. 15, 1878.	40.
5.	E. S. Bumpus.	Sunville.	Jan. 23, 1880.	67.

## MICHIGAN.

1.	Jeremiah Baldwin.	Oakland.	Mar. 1878.	80.
2.	E. W. Straight.	Lansing.	Dec. 23, 1878.	70.
3.	Leonard Kingsbury.	Addison.	Oct. 19, 1878.	84.
4.	S. M. Prentiss.	Hillsdale.	Dec. 8, 1879.	75.
5.	Jeremiah Phillips.	Hillsdale.	Dec. 9, 1879.	67.

## OHIO.

1.	Henry C. Barrett.	Hinckley.	Jan. 1878.	60.
2.	Wm. Wankensh.	Greenfield.	Oct. 23, 1878.	60.
3.	John Wheeler.	Greenfield.	Aug. 4, 1878.	50.
4.	Luther Hecox.	Alfred.	Sept. 1, 1878.	90.
5.	S. M. Prentiss.	Cazadale.	Sept. 5, 1878.	36.
6.	I. Z. Haning.	Rio Grande.	Sept. 27, 1878.	44.
7.	P. E. Whitler.	Rome Corner.	Oct. 2, 1878.	44.
8.	Wm. Moses.	Pickerton.	Oct. 29, 1879.	87.
9.	A. P. Marmion.	Pickerton.	Nov. 29, 1879.	53.
10.	Elias Patten.	Pickerton.	Nov. 29, 1879.	53.

## ILLINOIS.

1.	Wm. Wright.	Manchester.	Aug. 11, 1877.	74.
2.	Richard Ashcroft.	Lansing.	Dec. 23, 1878.	70.
3.	B. Smith.	Cairo.	Dec. 23, 1878.	70.
4.	Lucius Wendleton.	Cairo.	Dec. 23, 1878.	70.
5.	John M. Scott.	Cairo.	Dec. 23, 1878.	70.

## WISCONSIN.

1.	Warren A. Potter.	Monticello.	July 23, 1880.	60.
2.	W. H. Harper.	Monticello.	Feb. 23, 1879.	55.
3.	John C. Cook.	Honey Creek.	Mar. 15, 1880.	50.

## INDIANA.

1.	John F. Tufts.	Lansing.	Dec. 23, 1878.	70.
----	----------------	----------	----------------	-----

## IOWA.

1.	Wm. Wright.	Manchester.	Aug. 11, 1877.	74.
2.	L. Imman.	Cedar Falls.	Sept. 12, 1878.	74.
3.	Samuel Shaw.	Washington.	Oct. 15, 1879.	89.
4.	A. Palmer.	Horton.	Dec. 5, 1879.	70.
5.	George Stabins.	Wappello.	Jan. 29, 1880.	77.
6.	Orin Hix.	Benton.	Mar. 15, 1880.	73.
7.	W. Whitaker.	Iowa Falls.	July 7, 1880.	80.
8.	David S. Lowe.	Iowa Falls.	1880.	80.

## KANSAS.

1.	Sam. L. Williams.	Askafoos.	July 14, 1878.	57.
2.	Nahum Foss.	Topeka.	July 14, 1878.	57.

## NEBRASKA.

1.	R. D. Preston.	Dryden.	May 5, 1879.	62.
----	----------------	---------	--------------	-----

## VIRGINIA.

1.	J. W. Myers.	Luray.	1880.	80.
----	--------------	--------	-------	-----

## PROVINCE QUEBEC.

1.	F. Randall.	Bulwer.	Mar. 22, 1880.	49.
2.	C. R. Sawyer.	Eaton.	Feb. 22, 1879.	67.

21. The Com. on a limited Course of Study for the ministry, reported through its chairman that a majority of the Committee declined to act and nothing had been done.

## BUSINESS REFERRED.

22. Resolutions, questions, etc., were presented and referred as follows:

(1) To the Committee on the church: From A. D. Williams on Ordinations; T. H. Stacy on—; M. H. Abbey on Tobacco; P. W. Perry on Discipline; S. D. Bates on Statistics; P. W. Perry on Statistics; W. H. Brown on—; L. Hutchins on Preaching; R. Clark on—; C. W. Penney on—; and W. H. Brown on Watch-care in the Church.

(2) To the Committee on the Ministry: From F. H. Peckham on the Ministry; J. S. Manning on Emancipation; O. H. True on—; J. M. Langworthy on Tobacco; J. M. Crandall on Doctrines; C. F. Penney on—; F. A. Stevens on Ministry; J. M. Langworthy on—; B. M. Edwards on—; A. P. Tracy on—; and S. B. Young on—.

(3) To the Committee on the Denomination: From C. F. Penney on Name of the Denomination; P. W. Perry on Discipline; J. M. Brewster on Historical Secretary; G. H. Ball on Y. M. Letters; J. M. Crandall on Societies; O. H. True on Work for Missions; W. H. Bowen on—; E. W. Page on Discipline; T. E. Peden on—; Letters from the Y. M.; Report on Necrology; and Report of Committee on Free Communion Baptist Convention.

(4) To the Committee on the Country: From A. J. Davis on Slavery; D. W. C. Durgin on the Sabbath; I. D. Stewart on Anti-Slavery; and M. A. Shepherd on the Right of Suffrage.

(5) To the Committee on Publications: From E. D. Lewis on Treatise; Report of the Printing Establishment; J. B. Lash on—; A. D. Williams on Life of Randall; M. H. Abbey on Lesson Leaves; A. B. Drew on Jurisdiction of General Conference; D. H. Lord on Location of the *Star*; and the Report of the Historical Committee.

(6) To the Committee on Home Missions: From A. Jones on the Chinese; A. J. Davis on—; and A. D. Williams on—.

(7) To the Committee on Foreign Missions: From W. H. Bowen on Illness of Jas. L. Phillips; E. W. Page on Foreign Missions; and A. D. Smith on Bible School.

(8) To the Committee on Education: From G. H. Ball on Education; J. O. H. True on Ministerial Education; A. D. Williams and J. W. Dunjee, on Storer College; and C. F. Penney on Diplomas.

(9) To the Committee on Sunday-schools: From S. D. Bates on Lesson Leaves; T. A. Stevens on—; A. D. Smith on S. S. Question Book; L. Hutchins on Sunday-schools; and W. J. Twort on—.

(To be continued.)

## MRS. LYDIA E. PINKHAM, OF LYNN, MASS.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.

For Female Complaints.



## The Morning Star.

WEDNESDAY, OCTOBER 6, 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.

## WHAT ARE WE DOING?

We assume that no reader of this paper is indifferent to the national welfare. We believe that each one is a patriot at heart, and that if the emergency should arise, there would be hardly an exception to the loyalty of act and purpose that would characterize the whole. We believe, furthermore, that the professed Christians are now extremely rare who fail to see that one of the best conditions for the promotion of both the temporal and spiritual welfare of the people is in the orderly execution of wholesome laws, the recognition of the principle of human equality as taught in God's word, and the utmost protection of the individual in the exercise of his inalienable rights—political, social and religious. It is to the political and social aspect of the case, as being favorable to the realization of the religious, that we would ask serious attention.

We are in the midst of a presidential campaign. It requires but a glance backward to appreciate the great issues involved in such a campaign. For years, the issue involved and perpetuated the iniquitous system of American slavery, with the attendant suffering, ignorance and degradation of the enslaved, and the national disgrace. Then it involved the breaking up of that system, and one of the most destructive wars of modern times, brought on by those who so tenaciously cling to that "relic of barbarism." Latterly it has involved the elevation, education and protection of the ex-slaves on the one hand, and their intimidation, murder, or practical re-enslavement on the other. We state only observed facts. No evidence is needed to prove them to be such.

But this, especially during the last decade, has not been the only issue involved. Note the steady increase of national prosperity. This was peculiarly involved in the results of these campaigns. The public speakers and the leading journals of all shades of political opinion agreed that it was so. Only a little while ago, when the resumption of specie payment became the duty of the time, not only was gold at a high premium, but the national revenues had been so seriously impaired by a panic induced by falling crops—at home and political complications abroad, that there was, in fact, almost no surplus revenue to aid in the work of resumption. But specie payments are more complete to-day in this country than ever before, in the true sense of the term, and as complete as in any country in the world.

Again, by the recent execution of the funding act of 1870, there has been made a national saving to the people of \$14,290,453.50 in the interest account, and by the judicious management of the revenue laws the public debt is being paid at the rate of ten million dollars a month. The point is that these great results have been achieved by the steady adherence of one party to a line of national policy that has been as steadily opposed by the opposite party.

Some of the old issues and others quite as grave present themselves in the campaign now at hand. It is a time for patriots to be sober, and think. Ought our present policy of protection to home industries, under which our aggregate foreign commerce the past year has been over \$1,500,000,000, be overthrown, and the era of prosperity in all business circles, be suddenly ended? Ought the country to be flooded with an almost unlimited amount of paper money—a precursor of national bankruptcy? Ought the United States treasury to be depleted by the payment of the enormous claims that those who sought to destroy the Nation only wait the opportunity to present? Ought the policy of intimidation, terror and assassination, by which the colored people of the South are prevented from freely exercising the constitutional right of suffrage, to be indorsed and made yet more terrible in its application?

It is such questions as these that we ask our readers to faithfully consider. What are we doing, and what do we propose to do, towards making the answer such as good citizens can everywhere approve?

Can we conceal from ourselves the fact that the condition of the black man in the South to-day is but little better than it was twenty years ago, and that the triumph of his oppressors in the coming election practically seals his fate for at least twenty years to come? Already the old element in the South is becoming reckless in anticipation of victory. Have we not noted to you how some of our religious exchanges, even, to say nothing of the political, are already calling for the abolishment of the free schools for the colored people, and how they are already arraying themselves more openly against any social recognition of that same class? What is it but the old spirit that has practically exterminated the exercise of free suffrage in the South for any but those who vote the regulation ticket, that has hung to the nearest tree or thrown into the nearest thicket the corpses of those who dared assert their manhood, until thousands of that class were found last winter fleeing northward to Kansas, their children crying for bread, their old men and women falling dead by the wayside,

and the strongest of them suffering from hunger and exposure in the effort to bring their loved-ones to "the promised land"? In view of the plainest facts like these, let us not be so simple as to say that "the colored people are well enough off," or that we have nothing to do by voice or vote to bring about the triumph of righteousness at the next presidential election.

The traditional policy of Freewill Baptists should find them at the front on such a question as this. They have been an anti-slavery and liberty-loving people from the beginning. A hundred of our ministers entered the Army of Emancipation, and three hundred of their sons followed the old flag to victory. We have made no estimate of the number of Freewill Baptist laymen and the sons of laymen, who, led by the liberty-loving instinct, struck with bayonet and saber at that unholy traffic in human souls. Your votes at the polls next 2nd of November may decide quite as important national questions as did your muskets at Antietam, or Gettysburg, or before Richmond.

Forgive us, if we appeal to you wrongly through the memories of war. It is not those memories but its principles that we invoke. We accuse no person, no section of the country, no political party, of anything that the facts themselves do not accuse them of. These facts are before us. The sentiment that is to decide the issue at the polls is daily forming. What are we doing to help shape that sentiment, and what in behalf of the great questions of national policy and human equality that are involved in the issue?

## HOME MISSIONARY WORK.

The last number of the *Congregationalist* is at hand. In its columns "the life of a home missionary" is depicted "by one who has tried it." The picture drawn is a telling one.

The home missionary lives and labors where hardships are a reality; where refined and cultured Eastern wives follow their husbands to the frontiers and live "many times in houses which scarcely shelter them from the pitiless rain," where social and educational advantages are practically unknown; where "there are long perilous rides in mid-winter, over trackless prairies, and if the horse gives out the journeys must be made on foot;" where the people are struggling hard "to get started in a new land, utterly indifferent to everything except to get on in the world, and to the discouraged missionary the toil and labor spent upon them seem utterly vain."

We clip from the article, under consideration in another place:

The world at large knows very little of these things. There is nothing of romance in his life. There is no going back East for rest or recreation, and triumphal recital to enthusiastic multitudes of work accomplished and work still to be done. Now and then some clarion notes are raised concerning the importance of this work, which stir the hearts of the people, but it is exceedingly hard to interest them in our own home work, our own toiling, hard-worked and poorly-paid missionaries. When a foreign missionary breaks down in the service, he comes home to be tenderly cared for by the Society as long as he lives, unless he have private means, or friends willing to care for him. Abundant provision is made for the care and education of their children. This is all right, just as it should be; but have not the worn-out home missionaries and their children equal claims?

We have given fragments from the story in the *Congregationalist*. Would that it was merely a sentimental caprice of fictional writing. We are glad to see that the Congregationalists and others are awakening to the fact that Home Missions have been comparatively ignored in this country.

Our Western brethren, especially, have reason to use entreaty and appeal and to cry aloud that more may be done by Freewill Baptists in the newer portions of our country.

It is not only that fields may be occupied and saved to us denominationally. This is purely a secondary consideration. It is that sons and daughters, parents and neighbors may be induced to love God and do good unto others. It is that justice and morality and religion shall promote the lives of the people who in their struggle to establish homes and get on in the world forget the weightier matters of the law.

Then, again, the question of home missionary work assumes comprehensive proportions, and the very welfare of the nation and the very stability of our government are to depend more and more upon the influences which are generated and sustained in the West and North-west. Whether loose notions of marriage, loose notions of property, loose notions of Sabbath rest shall prevail in that outspreading section of our beloved country, awaits an answer at the doors of these self-denying missionary and of the self-denying supporters of the missionary.

The large villages and cities of the Eastern and Middle States are already a perplexing problem to the Christian who would see something radically effective done in the way of withstanding the growing indifference to religion and the consequent increase of low moralities and vicious misdeeds. New England, especially, has sent forth her best blood and brains to people the West with live, enterprising and vigorous workers in the world's work, and may not New England yet expect the richest harvests of evangelization from the vigor manifested by her Western children when the behests of Christian duty lead those children back to the mother States as Christian mission-

aries. We are, hardly willing to account it a mere fancy that effective mission workers in the Eastern and older cities and towns will in the future be of Western birth. But the seeds of Christianity must first be planted in the West through much sacrifice of self, much daily carrying the cross of Christ.

## CURRENT TOPICS.

If the world were only what we would wish it to be, it would be a different place from what it is. It is natural to seek for a religious people who are neither characterized by narrow sectarian prejudices nor inert in good works though professing a broad liberalism. It is difficult to find the ideal mean in this as in any other relation of life. For piety, industry and conscientiousness the Moravians are noted; and yet this body of Christians can not escape the reputation of being clannish and exclusive in some of their habits. But there is one practice of the Moravian brothers which touches the root idea of Christian fellowship. Every congregation is governed by a Conference of Elders, who are obliged to visit each family once in three months, and to give information about the maintenance of religious worship and the behavior of the brethren. It is their duty, likewise, to visit the sick and poor, and aid them, if needy, with money contributed by the society.

The *Golden Rule* points out some mistakes of benevolent societies. We quote a paragraph:

Another mistake is the lack of preparation to extend the work. Take for example the Foreign Mission Society. It can extend its grand work only in proportion to the growth of the churches at home. Yet Home Missions are made to take a fourth-rate position when compared with the foreign fields. As long as this policy is continued, so long will the American Board find it necessary to make pressing appeals at the close of each year, to save a debt; while men and money are wanted to an extent not yet attempted for the foreign work.

It is easier to find fault and point out mistakes in the conduct of organizations than to be wisely active in their management. Yet we can not refrain from discouraging any policy by which "Home Missions are made to take a fourth-rate position," in any body of Christian workers.

The Rev. Robert Collyer gave a talk to the students of Eastman's Business College in Poughkeepsie, N. Y., the other evening, during which he told the story of his own life, drawing from it lessons for his young hearers. In the concluding remarks we find Mr. Collyer saying: "This story of mine is no use to you if you forget that from the day I left the little cottage to the day I came to New York my life divides itself into two sections of steady striking on long lines. Twenty-one years at the anvil and twenty-one years in the West, and in these there is no break except that I made to get from the Old World to the New. And now I see that these forty-two years all belong together, and in every year something was done for those that were still waiting." We also quote the following paragraph from the report in the *New York Tribune*:

There is one more word. When you get through with the college, and take hold of your life's work, do not think of making a fortune as the one grand aim of your life, but of carving out a home, finding a good, true woman for your wife, and raising, please God, a good family. I do not cry down money. I think it is a good servant and a good friend, but it is about as cruel a master as ever used a whip. A shrewd farmer said to me once, "Never marry for money, my lad, marry for love; but if thou finds a nice girl that says that to you, but this—If you find the nice girl, some such match for you as my mother was for my father, and if you love her, marry her, if she will have you, though she has not a dollar to her name. This is a sore evil under our American sun, that there should be such mishap and disaster in the wedded life. It lies in this, that in the most momentous thing we can do, we so often use the least judgment."

Some people are fond of claiming that the girls have been taught to pay altogether too much thought to marriage and home life. However this may be, it would certainly be profitable to teach boys to regard themselves as future home-makers. There is not much danger that the boys will be over-taught in this matter.

Boston people are agitated over the discovery of an anomalous banking institution in their city, called the "Ladies Deposit Company." It seems to be managed by ladies, who accept deposits from single women only, in sums above \$200, and guarantee eight per cent. a month, or ninety-six per cent. a year in advance. The concern seems to have been in operation about three years, during which time interest on deposits appears to have been paid promptly according to contract. But it puzzles the Bostonians to understand how money can be made to yield that income, and not being able to solve the puzzle they generally agree to call it a swindle. It certainly does seem probable that the "bank" can be an honest one, or that it can long maintain its solvency. There are several suspicious circumstances in connection with it. The most of the depositors seem to be confiding shop girls, and school teachers, and day laborers of that kind, who are poorly able to be swindled out of their wages—a misfortune which we wish might not befall them.

We have received a copy of the circular addressed by the New York committee for the prevention of licensed prostitution to the International Congress concerning government regulation of the same, now in session at Genoa, Italy. The efforts to revive the immoral and wicked scheme in St. Louis, the only city in this country where it was ever in operation, have temporarily failed, and an amendment to the statutes of the State of Missouri would now render it impracticable to renew the license in that Commonwealth; but in connection with the recent sanitary legislation in this country, the chief feature of which was the creation, by the United States Congress, of the National Board of Health, with very large and indefinite powers, the Regulationists have secured, in a given contingency, a large legal advantage not hitherto possessed by them, for the possible initiation of their scheme of modified regulation. Hence it becomes the friends of public decency, not to say purity, to be on the alert. Recognizing the great force of International opinion on such subjects, the committee lay the facts, in brief, before the Genoa Congress, and implore for them divine guidance "for lessening vice, both regulated and unregulated, and for the promotion of purity, justice, fraternity, and a true Christian civilization for all nationalities."

It is pleasant as a matter of curiosity to stand afar off and watch the indomitable energy of a person who is filled to the brim with one idea. Sometimes such persons make a fortune, more often they make mental wrecks of themselves. There is a wealthy Cincinnati woman who has become infatuated in fanciful decoration of pottery. With money which she herself has earned, this enthusiast is having a kiln built to be exclusively used by her in the baking of the colors. It is said that her wares have been greatly admired for originality of design, finding famous purchasers. Not satisfied with the kiln which is being built, she intends to charter a boat to bring her the clay, also a steam stationary engine.

The papers of Norway and Sweden are in the midst of a heated political discussion. A faction of the Norwegians are strongly contending for the repeal of the union and the establishment of a Norwegian republic. The Swedish journals maintain that the honor of Sweden is involved, and that strong measures should be employed, if necessary. The relations between the king and the Norwegian Storting are very strained, a large majority having denied the king's right of final veto. Norway is united with Sweden under one sovereign, but according to the terms of its constitution is "free, independent, indivisible and inalienable." Quite a State's-right ring to that.

The *San Francisco Evangel* isn't anything unless it is positive in the speaking of its own views. The *Evangel* hopes that Messrs. Moody and Sankey will not go to the Pacific coast at all, and gives its reasons as follows:

He [Moody] is an unordained preacher sent out under the auspices of the Young Men's Christian Assn. We do not believe in thus encouraging a layman preacher. The Church of Christ alone has the right to license and ordain men to the Gospel ministry. These would be Evangelists who travel from place to place under the name of Gospel ministers, affect to ignore or openly disregard the teachings of the Scriptures which require ordination before assuming the office and duties of Gospel ministers. Besides, the history of Mr. Moody's meetings in Boston and other places shows that while Baptists have reaped no very material gain from their labors, those other churches which seem to have done so, have generally gathered a large proportion of unregenerate material.

To whatever extent we may dissent from this view of the famous evangelist, we can not refrain from a qualified admiration of the plain, outspoken words with which the *Evangel* clothes its disapproval. Differences of opinion are not so serious a matter, after all, when these differences are well defined. Vague insinuations create far more disturbance than manly opposition.

## BRIEF NOTES.

The *Literary World* speaks of a "thoughtful ear." Is that proper?

It is reported that a large number of Jewish negroes have been found in Africa, near the boundary of Barbary.

Wisdom was not denied to St. Bernard. He said: "Some persons, instead of 'putting off the old man,' dress him up in a new shape."

The American Board during its past financial year acknowledges receipts to the amount of \$618,489, a gain over the previous year of \$75,000.

One man out in Oak Park, Ill., has such confidence in a Woman's Foreign Missionary Society that he has given it property valued at \$5,000.

Mr. Moody at Northfield: "I have no sympathy with those who want to go outside of the church to get into the 'higher life.' Stay in the church and help purify that."

The *Christian Leader* characterizes Jonathan Edwards as "a reasoning mechanic. Give him premises and he would turn out conclusions till the mill run down."

Prates college does not intend to let the color prejudice get the better of its students. The Sophomores have chosen as orator a colored student, son of a former slave.

The believers in the Sabbath as a day of rest ought to heed the appeal of the London omnibus drivers who are crying out for more rest on the first day of the week.

The burning of widows in India has not wholly passed into tradition. Recently, a case occurred in Bamra, although the parties abetting it were fined by the authorities.

There is far more truth than originality in the remark of the *New York Observer* that "it is a very easy matter to give away other people's money."

That was a bright little boy in a political meeting at Providence the other night who cried out in the crowd while listening to a prosy speaker: "You make me tired, you do."

It is a curious fact, that the proportion of men far outnumber the women among the church-members of New Zealand, the men numbering eighty-nine per cent. of the whole membership.

It is said of Dr. Edward Eggleston, who has returned to this country with greatly improved health, that he will spend two or three months near Lake George, and has no plans except to establish his health completely.

The Congressional Temperance Society, organized in 1833, is still alive, and continues to have a grand opportunity presented before itself. This Society has elected Secretary of the Navy, Mr. Thompson, president, in place of Ex-Secretary McCrary resigned.

The death of John Sterling, the British author, occurred nearly forty years ago; but there is at least one sentence of his writings which is applicable to this year of our Lord, 1880: "The worst education that teaches self-denial is better than the best that teaches everything else, and not that."

Secularism would seem to have got the better of Christianity in Gillman, Ill., which place with a population of only 1,800 is trying to support six churches of different denominations. No wonder that two or three of these churches are announced to be on a starvation basis.

A crusade has been begun in New Brunswick against those violating the Canada Temperance act. The liquor interests are using their accustomed methods of revenge. Firing shots at, and sending anonymous letters to those who are fighting for sobriety are not original feats by any means.

There is something historically pleasant in the notification which the Yorktown Centennial Commission has received from President Grevy that the French government will send several vessels and a number of regiments of the line to take part in the centennial celebration of Cornwallis's surrender.

If Secretary Schurz is as finished a speaker in his native language as he is in the English tongue, then the Germans who are privileged to hear him in Ohio before the October elections are to be congratulated. The Secretary makes five speeches in German, in that State, beginning at Cleveland last Friday night.

The *Christian Register* of last week contained the valedictory of its editor for the past three years—Rev. Charles G. Ames. His conduct of the paper has been enterprising and courteous, and warrants the belief that he held the office "as a sacred trust." He resigns to engage in another "important religious enterprise."

The *Christian at Work* doesn't attach great significance to Mr. Frothingham's decision not to return to the pulpit: "We have no desire to magnify the importance of Mr. Frothingham's action, for, indeed, there isn't much in it one way or the other. Only the *Christian at Work* puts on its thinking cap and wonders how is it that the least work for humanity is done by those who talk most about it, and write the word with a big H? Solutions may be sent to this office."

All friends of liberal education are called upon to condole with the Harvard college people. It is claimed that there is not a first-class oarsman in that university at present and that her chances for defeating Yale next year are not promising. The base ball nine is also in a bad way, but a grain of consolation is afforded by the fact that the outlook in foot ball is considered good.

The *Hillsdale Herald* announces that at the funeral services of Hon. Henry Waldron, two hundred and fifty students were in attendance "to honor the long patron and sagacious counselor of the college." The *Herald* also relates the touching little incident of a colored man who, with tattered coat and battered hat, reverently pressed his way through the crowd "to drop a tear on the coffin of his oppressed and long-defrauded race."

Referring to the World's Alliance of Presbyterian churches which has just held a conference in Philadelphia, the *Weekly Notes* of that city makes the prediction that "nothing is more certain than that the Presbyterian churches, fifty years hence, will be found to have moved forward in the direction of a larger toleration. They will have left open many questions, which are now considered matters of necessary faith. They will be churches from which Irving, Campbell and Scott could not be cast out, churches which will have no anathemas for their disciples."

This is the hour of conflict in Christendom, as *Zion's Herald* looks at it. The same paper continues: "It is not the moment of victory. The hour for the shout has not yet come. But that hour will come. The world's history has already been written in prophecy. It is more honorable to have a place, even if a violently contested one, in this hour of conflict, as one of the militant army, than even to join ultimately in the Alleluia, the Lord God omnipotent reigneth! over the earth subdued to the kingdom of Christ."

In spite of all the gloom which has enveloped the prospects of the Old Catholics in Europe, that movement is not dead yet. The latest statistics of this sect in Germany show there are, besides, four professors, two invalid priests, and four who withdrew on account of the celibacy decision. During the past year three priests died, two were removed, and two received. About a dozen of the priests have taken wives. The number of Old Catholics is estimated at 45,000.

Speaking of the sanitary value of air and sunshine, somebody in the *Christian Register* remarks "If I were the autocrat of Massachusetts, and I should like to be for a few days, I would not keep a little army of pauper children at Monson or at any other poor-house where they have to be in-doors all the winter,

burning coal to warm them, at five dollars a ton. No; I would have an establishment for them in Texas or in Florida, or in both States, where they could dig in the ground twelve months in the year, could raise corn and sugar-cane and potatoes and beef enough to give them their phosphate and their nitrogen, and where they would grow up to be strong men and ruddy women."

## Denominational News.

Kansas And Nebraska Y. M.

We had the pleasure of attending the late session of the Kansas & Nebraska Yearly Meeting, held on Mill Creek, in Washington county, Kansas, about twenty-five miles south of Fairbury, Neb.

The attendance was good, three of the five Quarterly Meetings being represented by delegates. The other two Q. Ms. the Salem and the Cass Co. in Neb.—being at a great distance, were only represented by letter. The immense territory covered by this Yearly Meeting will hardly be appreciated by our New England brethren, where states are so much smaller than they are here, and where a single state, as in the case of Maine, has three Yearly Meetings.

The meeting was much more like those we used to attend, in Pennsylvania and New York, forty years ago, than any others we have very recently attended. It was held in a school house. Brethren and sisters came from a distance, in such conveyances as they had, enjoyed very hospitable hospitality, in such dwellings as the brethren possessed—sleeping sometimes a dozen or more in a room—and enjoying the fraternal sociality of both the meetings and the fireside, in a manner, and to a degree, almost unknown in older and wealthier, and more conventional communities. It was good to be there.

One new Quarterly Meeting was received, the Cass Co., in Neb., and the others reported considerable progress. Most of the preachers are supporting themselves—mostly—but are laying the foundations of comfortable homes for themselves and families. They will meet hardships for a season. But they will end their lives better, and leave their families better provided for, than those who have good salaries, but expend them all as they go along.

While the meeting seemed so much like those of forty years ago, in some respects, there were important differences. The brethren, both preachers and laity, are fully abreast with all the questions of the day, and in full harmony with the most earnest and highest life of the denomination. There is no old foginess among them. They are intelligent, warm-hearted, active, devoted—such Free or Freewill Baptists as one need not be ashamed of anywhere.

A good indication of their devotion and progressive zeal was the readings with which they received the Missionary *Help*, the good sisters at the General Conference sent to them by us; and we opine the sisters there will be heard from in good and effective works, in due time. A rousing home mission collection was taken, on Sunday, and a more complete and effective home mission organization was made—to work in harmony with the parent Society.

They are deeply interested in the history, position and spirit of the denomination, and listened eagerly to such account as we could give of the proceedings, developments and promise of the late centennial General Conference. If we could only have had the members of the Home Mission board there, to listen to and converse with these brethren and sisters, they would have returned, fired with as much zeal for missions in Kansas and Nebraska, as Bro. Anthony had for Storer college, when he returned from Harper's Ferry.

A. D. WILLIAMS.

Hastings, Neb.

## Indiana Yearly Meeting.

The Indiana Yearly Meeting held its annual session with the Franklin church, September 10—12. Rev. A. M. Simonton, pastor of said church, was chosen Moderator. Ministers present, M. R. McKee, William Tucker, D. A. Tucker and Wm. L. Hosier, from Northern Indiana Y. M., who added much to the interest of the session. The Yearly Meeting was not thoroughly organized, and the completion of its organization occupied much of the business session. When the Y. M. was organized it adopted the constitution of the Treatise. Rev. D. A. Tucker presented a constitution and after some change it was adopted. By-laws were also drafted and adopted. A resolution recommending to the Q. M. the adoption of the card system of collecting funds for missions was passed.

A resolution on church extension was adopted and steps taken to look after the Perceville church that was dropped from the roll of churches some years ago, and also a resolution on temperance which called out some discussion.

Each of the two Quarterly Meetings was represented by letter and delegates, and also a letter of correspondence from the Separate Baptists, which correspondence is continued. The business of the session was transacted in harmony. The preaching, which was for the most part done by Rev. Wm. L. Hosier, was earnest, spiritual and practical.

Next session within the bounds of the Ripley Q. M.

D. A. TUCKER, Clerk.

## West Virginia.

West Virginia College, at Flemington, now under the management of Rev. D. Powell, appears to be in a prosperous condition, and its friends are much encouraged.



## Ministers and Churches.

## Eastern.

**Maine.**  
Deacon Seth Cutler, of South Sebago, has met with a heavy loss in the burning of his farm buildings and contents.  
Rev. M. Gatchell is greatly encouraged in his field (Richmond Corner). Some have already been hopefully converted. Pine St. church, Lewiston, is rejoicing in the assurance that God is working in Zion and saving precious souls, who are waiting anxiously at his gates. The faithful labors of Bro. J. B. Jordan are being blessed to the salvation of souls.

## New Hampshire.

Rev. W. L. Noyes, of Vermont, has accepted the pastorate of the Ashland church, and is already in his new field. A good pastor and a good church have come together.  
Rev. F. K. Chase, of the Washington St. church, Dover, administered baptism the last Sunday in September, the candidate being a young lady, Mr. Chase is putting hard work into his pastorate, and faithfully exhorting the church to come up to the help of the Lord. Two united with the church last Sunday.  
Sept. 26, was a day of rejoicing for the church at Gilmanton Iron Works. For the first time in three years, a congregation assembled on the shore of four beautiful Crystal Lake while the pastor, Rev. G. W. Pierce, led down six candidates and buried them in baptism. At the church, after the hand of fellowship was given, a thank-meeting was held, at which a good number, including all the new members, witnessed for Jesus. One other will go forward soon.

## Vermont.

Sunday, Sept. 19, was a day of great interest to the church in Stratford, Vt. A large audience was favored with an earnest, practical gospel sermon by Rev. A. B. Drury, of Sutton, N. H., after which two candidates were baptized and received the hand of fellowship by the pastor, Rev. B. J. Jefferson.

## Massachusetts.

The Paige St. church of Lowell finished paying off its debt of \$5,000 last Sunday. Good! This is in addition to repairs on the house of worship, costing \$1,500, and the payment of other indebtedness during the year, amounting to \$3,500. At the close of morning service the ordinance of baptism was administered to five persons and these, together with three by letter, were received to church membership in the afternoon at communion service. Tuesday evening the society was to hold a meeting of congratulation and jubilee in honor of discharging its indebtedness. The Ladies' Benevolent Society announces the furnishing of a room in Bates college as a centennial offering at an expense of \$104.

## New York.

West Bethany church is the oldest F. B. church west of New England. It was organized by Eld. N. Brown with members direct from Vermont. Though old he is still vigorous and doing good work, and loyal to the denominational interests and publications.  
Africa is getting well awake in the temperance issue. Mrs. Anna Dudley Bates, Miss Brackett, and Miss Lovett were here recently in the interest of Harper's Ferry and held two meetings, which were a great help to us and highly interesting. Miss Lovett sings beautifully and the essays and speeches were excellent. Our church has lately received a valuable accession in the persons of Dr. C. Walters and wife from Chargin Falls, O. We are also cheered by two persons seeking salvation and a decided increase of interest in our prayer-meetings.  
Rev. S. Newell, of Nicholville, died Sept. 6. He had been in feeble health all summer.

## Western.

**Arkansas.**  
The Fort Smith Association of Free Will Baptists held its seventh annual session with the Muzzard church, in Sebastian county, July 29-31. The appointed minutes have reached us. The brethren are struggling with difficulties, but mean to conquer through Christ.  
**Tennessee.**  
Rev. J. R. McDonald, of Villa Ridge church, Southern Illinois, is traveling, preaching, and organizing churches among the colored people in Tennessee. He meets with some success, is at Dresden, and expects to establish a church there.

## Quarterly Meetings.

**LORAIN (O.) Q. M.**—Held its 12th term with the Henrietta church, Sept. 11-12. The churches were represented as well as usual. Henrietta reported in addition to two since the last Q. M., Rev. C. C. Inman and P. Randall were not in attendance on account of poor health. Rev. G. H. Damon has been engaged to fill the desk at Henrietta made vacant by the resignation of Rev. C. A. Gleason. Bro. George Stevens, of Rochester church, was granted license to improve on his talent one year. The Q. M. was held at the new church at Kipton and the M. E. and Disciple churches in the Q. M. Preaching by Rev. G. H. Damon and W. Close.  
Next session with the Rochester church, Dec. 11, 12. J. H. Rosa, Clerk.

**SEBAGO (O.) Q. M.**—Held its fall term with the Dover & Foxcroft church, Sept. 17-19. The weather and traveling good and a goodly number came up to the feast. A good session was enjoyed. Brethren C. C. Foster, of the Exeter Q. M., and J. D. Coultard, of the Montville church, were present and preached the Word. Several of our churches are without pastors.  
Next session with the South Dover church, Dec. 17-19. Conference, Friday, 1 P. M. B. S. GERRY, Clerk.

**OTISFIELD (O.) Q. M.**—Held its Sept. session with the church at Bridgton. Most of the churches were represented by delegates and letters; the attendance was good and the meeting one of much interest. Brethren Scott and Trott were cordially received from the Cumberland Q. M. and by their efforts added largely to the interest of the meeting. This church though small, and has been passing through trials, gave the meeting a cordial welcome and ample entertainment. It has been enjoying some revival the present season, and its pastor is now witnessing good results from his earnest labors for the good of his people. Many were present and were blessed. The meeting was held at the home of the pastor, and to all who were present.  
Next session with the Canton church, first Wednesday in Nov. A. P. WHITNEY, Clerk.

**HOCKING VALLEY Q. M.**—Held its last session with the Hayden church, Sept. 17-19. Churches all represented by letter and delegates. Elder Fulton was chosen Moderator. Business transacted harmoniously. Were favored with the presence and labors of Revs. Carr, of Jackson, Tewksbury, of Athens Q. M., as corresponding messengers, and Bro. Cloud and Denney, two young men from Rio Grande. Meetings well attended and spirited. The Lord was present with us, especially in our Sabbath morning meeting, quite a number taking part in the meeting. The Master, after which an able and interesting ordination discourse was preached by Elder Carr, preparatory to the usual way of setting one apart to the work of the ministry. Brethren Scott and Trott were chosen counselors, and Bro. Carr and the examination of the candidate in open conference was satisfactory. The ordination exercises were then held, prayer being offered by Bro. Tewksbury, charge given by Bro. Carr and the hand of fellowship by

Brother Tewksbury and Masters. The Lord's Supper then followed. It was a season of solemnity. In the afternoon a good service was preached by Bro. Cloud, and in the evening a farewell address given by Bro. Masters, his labors having closed with the church, preparatory to going further West.  
Next session with Snowfort church (Oberlin) Dec. 17. JAMES GLOVER, Clerk, pro tem.

## Business Notices.

**Have Wistar's Balsam of Wild Cherry** always at hand. It cures Coughs, Colds, Bronchitis, Whooping Cough, Croup, Influenza, Consumption, and all Throat and Lung Complaints. 50 cents and \$1 a bottle.

My life was saved by Warner's Safe Kidney and Liver Cure.—E. B. Lakely, Selma, Ala.

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

**Another Candidate.**  
By a large majority the people of the United States have declared their faith in Kidney-Wort as a remedy for all the diseases of the kidneys and liver. Some, however, have disliked the trouble of preparing it from the dry form. For such a new candidate appears in the shape of Kidney-Wort in Liquid Form. It is very concentrated, is easily taken, and is equally efficient as the dry. Try it.—Louisville Post.

## F. B. Register.

Reports for the Register have not been received from the following Quarterly Meetings. They should be sent immediately or they will be too late for insertion:

**Big Water.** River Raisin, Shiloh, St. Francis (Mo.), Crawfords, South River, Clinch River, Emsburg, East Bates, Rouge, Franklin, Fort Scott, Hancock & Quincy.

## Notices and Appointments.

**Quarterly Meeting Notices.**  
ASHTABULA Q. M., with the South Ridge church, Conneaut (Ohio), Oct. 23-24. Sermon at 7 P. M., Friday. E. H. HIGGINS, Clerk.  
CHEMUNG Q. M. will hold its October session with the Elmira church, Oct. 30-31. A full delegation is expected; ample accommodations will be provided. Rev. G. H. Ball, D. D., is expected to be present. The Woman's Missionary Society, organized at this session, will hold a public meeting Saturday evening, the 9th. Rev. Mr. Steele, of Africa, is also expected. Brethren and sisters of the Q. M., accompany your delegates. Come up and let us have a feast.  
ROCKINGHAM Q. M., at Portsmouth, Oct. 21. J. FULLERTON, Clerk.  
YANBURN Q. M. will be held with the Liberty church, commencing on Friday before the fourth Sabbath in Oct. Business Conference at 9 P. M., on Friday. D. K. HELTERBRAS, Clerk.  
CORNTH Q. M., with the 2d Cornith church, Oct. 10-12. CHESTER DICKY, Clerk.  
ANY church in the Wolfborough Quarterly Meeting desirous of holding special religious meetings may be aided in their work by circulars issued by the Committee of ways and means. ORLANDO RICHARDSON, Sec.  
Melvin Village, N. H.

**Grand Fair.**  
The members of the Boston Free Baptist Church and Society will hold a grand vestry of the Somerset St. church, commencing Nov. 30 and holding four days.  
In order of our meeting to donate our articles of any sort. Such help will be gratefully appreciated, and will do much good.  
All articles designed for the Fair may be sent to Rev. C. S. Perkins, 24 Monument Ave., C. D. Boston, Mass.  
We shall be glad to welcome any of our friends during the Fair.  
Dinners and supper will probably be served. Boston, Oct. 2, 1880. Per order of Com.

**Sunday-School Union.**  
The next annual meeting of the Free Will Baptist Sunday-School Union, for the election of officers and transaction of other business, will be held in the Somerset St. church, Boston, Mass., Oct. 14, 1880, at 9 A. M. L. L. HARMON, Rec. Sec.  
Hampton, N. H., Sept. 23, 1880. (363)

**Temperance Union.**  
The Free Will Baptist Temperance Union will hold its next annual meeting for the election of officers, and the transaction of other business, in the Somerset St. church, Boston, Mass., on Thursday, Oct. 14, 1880, at 9 o'clock, A. M. H. F. WOOD, Rec. Sec.  
Concord, N. H., Sept. 28, 1880. (438)

**Education Society.**  
The annual meeting of the Free Will Baptist Education Society, for choice of officers and for the transaction of such other business as may come before the meeting, will be held on Wednesday, the thirteenth day of October next, at two o'clock in the afternoon, at the Somerset St. F. B. church, in Boston, Mass. C. A. BICKFORD, Rec. Sec.  
Sept. 16, 1880. (318)

**Woman's Missionary Society.**  
The annual meeting of the Free Will Baptist Woman's Missionary Society for the election of officers, and transaction of other business that may come before it, will be held in the Somerset St. church, Boston, Mass., Wednesday, Oct. 13, 1880, at 2 o'clock, A. M. E. W. RICKER, Secretary.  
Dover, N. H., Sept. 14, 1880. (368)

**Maine State Mission.**  
Ch. Auburn 2.80 Ch. Augusta 13.00 43.80  
Ch. Danforth 5.00 Ch. Brunswick 14.00 19.00  
Ch. Portland 2.45 Me. St. Lewiston 20.00 22.45  
Ch. Portland 15.00 Ch. E. Oldfield 3.00 18.00  
James Harkin 2.00 Rev. J. O. B. Colby 1.00 3.00  
Friends of Aroostook Mission 48.00  
The following are to be made Life Members with the 20.00 from Lewiston Ch. viz Misses Lizzie Hooper, Clara Tupper, Emma Kineald and Miranda Merrill  
Maine Central Y.M. 20.50 174.75

**Central Association.**  
Receipts for September. P. M. H. M. Ed. Soc.  
A. M. Richardson and wife 2.00  
Wm. Mis Soc. Columbus 4.00 4.00 2.00  
Stephensville Ch. Ch. 2.50  
T. Koser 1.04  
Wm. Mis Soc. Phenix Ch. 2.76 2.76 1.38  
C. A. Hilton Int. 7.00  
Amer. Ch. 5.00 5.00  
E. J. Dwyer 1.00 1.00  
Miss P. Crawford 1.00 1.00  
Celestina Dennis 2.00 2.00 1.00  
Rev. J. D. Durkee for Minister 1.20 1.20  
Marilla Ch. .85 .85  
Attica Ch. .70 .70  
Rev. H. Perry 2.00  
Wm. Mis Soc. Oswego Q. M. 22.44 22.44  
Oswego Q. M. 3.65 3.65  
A. Wadsworth 23.00 23.00

**North Parma, N. Y.**  
Hillside col. \*\* Per fund. Bible School. Harper's Ferry.

**F. B. Woman's Society.**  
Receipts for September. Maine.  
Atkinson—Aux. Essex St. Ch. for Zennah work 12.00  
Bridgton—Aux. M. Thompson for Chapel Hall 3.00  
Dover & Foxcroft—Aux. for Anjane 2.00  
Haynesville—Aux. for Miss J. Phillips' salary 1.00  
Houlton—Gleaners for Miss J. Phillips' salary 5.00  
Kendal—Aux. Mrs. J. J. Banks 1.00  
Kingfield—Aux. Registry postage and letter 1.00  
14 cts deficiency on former credit 5 cts. cash 23.25  
Lewiston—Aux. Maine St. Ch. 5.00  
" Mrs. B. F. Hayes of do. for support of teacher with Mrs. J. L. Phillips and to constitute Mrs. Mary Hayes L. M. 10.00  
South Paris—Aux. for support of Gouri 7.00  
Steep Falls—Mrs. Hannah Hobson 2.00  
New Hampshire.  
Danville—Aux. 10.00  
Dover—Aux. Wash St. Ch. 33.41  
" L. A. DeMeritte for Working Capital 25.00  
Lake Village—J. L. and O. E. Sinclair for Working Capital 30.00  
Milton Mills—Bury Bees for Miss J. Phillips' salary 10.00  
Vermont.  
Corinth—Aux. and F. B. Ch. 2.50  
do. From two little girls 2.00  
East Orange—Aux. 2.00  
Rhode Island.  
Pascoag—Young People's Mis Soc. for Mrs. J. L. Phillips' Ragged School 10.00  
Providence—For Incidental Fund 7.00  
do. Aux. Park St. Ch. for Harper's Ferry 5.00  
Michigan.  
Hillside—S. S. Class. "C" for Miss Ida Phillips' salary 6.53  
Ohio.  
Malvern—Ch. for F. M. 1.00  
Seneca and Huron Q. M.—Aux. for F. M. 12.49  
Jowa.  
Postville—Mrs. G. W. Banks for F. M. 1.00  
Riceville—Mrs. Lavinia Fox for Miss Ida Phillips' salary 5.00  
Yearly Meeting—Woman's Mis Soc. 50 H. M. and 50 F. M. 1.00  
Missouri.  
Springfield—S. L. Dietrich a Zennah teacher 13.00  
L. A. DE MERITTE, Treas.

**Benevolent Societies.**  
Receipts for September. F. M. H. M. Ed. Soc.  
Estate of Abner Whitcomb 15.00 15.00 15.00  
A. B. Fowen Olney 5.00 5.00  
W. Anderson for New Hall 1.00  
Newbury Me 4.00 1.00  
2 Ch. New Portland Me 2.50 2.50 1.25  
Sandwich Q. M. N. H. 2.50  
Ch. Bromie P. Q. 2.50  
Mrs. M. J. Widham Patten 5.00 5.00  
Dea A. J. Gobb W. Derby Vt 10.00 7.16  
J. S. Palmer Prairie City Ill 10.00 7.16  
Ch. G. F. N. H. 2.00 2.00 2.10  
" Chepachet R. I. 5.00  
A. Friend (for Kittery Ch.) 1.50 1.00  
Ch. Albion Me 4.25 4.25  
Cleveland Q. M. O. 13.40  
Ch. W. Lebanon Me 5.50 5.50  
S. McConkey Cosbury Wis 5.10  
Ellen M. Harkins Middleford Me 12.00 1.00  
Ch. Danville N. H. 9.95 .78  
Bowdoin Q. M. (30 for 14.00 .50  
F. M. 1.00  
Member of church Lewis- ton Me 25.00  
Miss M. St. Me to 1.00  
Miss M. St. Me to 1.00  
Bella C. Jordan L. M. 25.00  
A. Friend of church Burn- ham Me 1.00  
Ch. W. P. Perry Falls N. H. for the "New Hall" 10.00  
Ladies of Ch. (C. O. F. S.) 11.40  
Woman's Mis Soc. Seneca and Huron Q. M. O. 2.54  
Ch. (C. O. F. S.) Garland Me 5.00 5.00  
Sandy school W. Right- town Wis 1.76 1.77 15.61  
Edgecomb Q. M. Me 10.00  
Food on Lake Q. M. Wis 20.00 13.50 6.75  
Ladies of Ch. for New Hall 25.00  
H. H. Lake Village N. H. 25.00  
Lisbon Q. M. N. H. 4.08 4.08 2.04  
Widow's Mite Franconia N. H. 1.00 1.00 1.00  
F. D. Millet N. Leeds Me 1.00 1.00 1.00  
A. Friend 2.00 1.00 4.00 2.00  
Ch. N. B. Berkley Me 1.00  
Miss M. Hewitt Panora Iowa 20.25  
Western Boardman Skow- hegan Me for Har- per's Ferry 10.00  
Susan Boardman Skowhegan Me for Harper's Ferry 3.00  
Phillips' Mis Soc. Bates college Vt 6.05  
Walton Creek Q. M. Ill 4.00 4.00 2.50  
Ch. St. Stratford Vt 5.84 5.83  
Honey Creek Q. M. Wis 1.01  
Ann Dunn Honey Creek Wis 50  
John Dunn " 1.00  
Mary Hubbard Honey Creek Wis 50  
G. H. Hubbard " Creek 1.00  
RECEIVED BY THE TREASURER.  
B. P. Panton Contocookville N. H. 2.50  
Nova Scotia F. B. M. Soc. 15.00  
Mrs. B. Lamprey Belmont N. H. 1.00  
Mr. and Mrs. H. H. Lamprey Belmont N. H. 4.00  
Mich. Y. M. Soc. per L. B. P. 42.23  
D. R. Quint W. Charleston Vt 3.00  
New Brunswick Woman's F. M. Aid Soc. 100.00  
New Brunswick Woman's F. M. Aid Soc. per Miss Hooper's "Helping Scholars" 50.00  
A. L. Houghton Weld Me 2.00  
G. F. Mosher Dover N. H. " (Cen Fund) 2.00  
Dover N. H. 4.00  
G. C. Waterman (Cen Fund) 100.00  
A. Friend R. I. for New Hall 500.00  
Merrill Ferry 500.00  
372.85 383.18 84.00  
Lewiston, Me., Oct. 1, 1880. E. N. FERNALD, P. Secy.

**Books Forwarded.**  
BY MAIL.  
Wm. Connell Jr., Fall River, Mass.  
Thos. Spooner Jr., Whitefield, N. H.  
J. B. Jordan, Auburn, Me.  
Miss Ellen M. Wenner, Troy Grove, Ill.

**Money Letters Received.**  
J. C. Ayer & Co.—J. D. Ashbaugh—C. C. Ambler—American News Co.—S. D. Bates—J. S. Cushman—W. Clark—G. Donnocker—E. G. Eastman—E. A. Fogg—B. A. Fish—W. H. Gilford—A. B. Gleason—B. Gerry—J. Hardy—G. W. Haskell—R. J. Hosmer—A. H. Herson—G. H. Hubbard—E. N. Harvey—E. Hobbs—J. M. Keyser—A. L. Melcher—S. W. Morse—W. Miller—D. Mudge—E. F. Mendenhall—J. Masters—J. Nason—W. J. Orr—P. H. Peckham—A. Parker—C. F. Penny—A. Phillips—J. T. Parsons—Wm. Phillips—J. F. Phillips & Co.—M. A. Quimby—E. Rowell—T. J. Ross—C. M. Sargent—M. P. Stockwell—W. M. Stout—E. Seavey—H. M. Smith—A. J. Spencer—E. S. Tucker—F. L. Wiley—H. H. Williams—C. C. Wainsworth—B. M. Wanner.

**Post-Office Addresses.**  
C. A. Hilton, Treasurer, North Parma, N. Y., to whom all money within the bounds of the Central Association should be sent. 621  
Miss Lura A. Mains, Batavia, Mich. 620  
Rev. S. D. Bates, Treasurer Ohio Free Communion Baptist Association, Marion, Ohio. (62183)  
Rev. W. L. Noyes, Ashland, N. H.  
Rev. Samuel Peindexter, Sanford Corner, Me.

**Married.**  
In Manchester, by Rev. N. Brooks, Mr. Millard Wilson and Miss Ida L. Morse, both of Manchester.  
Alexander, N. Y., Sept. 21, by Rev. E. Crowell, Mr. C. L. Loomis and Miss Minnie D. Phillips, both of Alexander, N. Y.

**PERUVIAN SYRUP.**  
Vitalizes and Enriches the Blood, Tones up the System, Makes the Weak Strong, Builds up the Broken-Down, Invigorates the Brain, and—  
—CURES—  
Dyspepsia, Nervous Affections, General Debility, Neuralgia, Fever, and Ague, Paralysis, Chronic Diarrhea, Boils, Dropsy, Humors, Female Complaints, Liver Complaint, Remittent Fever, and  
ALL DISEASES ORIGINATING IN A BAD STATE OF THE BLOOD, OR A LOW STATE OF THE SYSTEM.

Supplies the blood with its Vital Principle, or Life Element, IRON, infusing Strength, Vigor, and New Life into all parts of the system. BEING FREE FROM ALCOHOL, its energizing effects are not followed by corresponding reaction, but are permanent.  
SETH W. FOWLE & SONS, Proprietors, 85 Harrison Avenue, Boston. Sold by all Druggists.

**MUSIC BOOKS FOR SCHOOLS.**  
The Welcome Chorus. (81. or 83 per dozen.) By W. S. TILDEN.  
This is a new and superior High School Song Book with advanced elements, and a great variety of vigor, sentiment, and beauty, to be sung in one, two or four parts. Mr. Tilden's previous works have been highly approved.  
Song Bells. (50 cts.) By L. O. EMERSON.  
No more attractive School Song Book has for a long time appeared. It is not graded, and will do for any class. Great variety of songs, subjects selected with great skill, and music is of the best.  
Introduce our new Sabbath-School Song Book, 75 cts. per copy, at once to your Sunday-school. No better book exists!

**Books for Music Teachers for the Fall Campaign.**  
All are good and practical books. Do not fail to examine them.  
EMERSON'S VOICE OF WORSHIP, (81.), for Singing Schools.  
PERKINS' TEMPLE, (81.), for Singing Schools.  
J. C. Goss, of Vt., NEW METHOD FOR SINGING CLASSES, (50 cts.).  
PARLORE ORGAN INSTRUCTION BOOK, (50 cts.).  
N. E. Conservatory Method for Piano, (83.).  
Also subscribe now for The Musical Record, (82.), a Weekly Musical Paper with all the news.  
Any book mailed for retail price.

**OLIVER DITSON & CO., Boston.**  
FOR MUSIC STUDENTS.  
PALMER'S THEORY OF MUSIC  
Is the ONLY work that teaches  
THOROUGH BASS, HARMONY, and COMPOSITION  
In a manner so simple and progressive that it may be called a SELF-INSTRUCTOR. The old befoget systems are too complicated to be practical. "Palmer's Theory of Music" makes it clear as the sunlight. Price, bound in cloth, \$1.00 by mail.  
For the price of two or three lessons, you can have F. W. Root's "SCHOOL OF SINGING,"  
A perfect vocal method on a new plan, and a large collection of beautiful songs.  
Price, \$3. by mail, post-paid.  
JOHN CHURCH & CO., CINCINNATI, OHIO.  
Or 805 Broadway, N. Y.

My New Illustrated Price List describing over 100 Good and Silver-Walrus Watches sent for a stamp. It tells how I send you all the latest U.S. timepieces, before paying any money. Undoubtedly, you will be interested. Send for it at once. N. H. White, Jeweler, Newark, N. J.

W. P. Newbold " Pa .28  
Harvey Lupe " 30  
Meien Chuf " 1.50  
L (or S) Williams " 1.50  
Mrs J. L. Stevens W Oneonta .30  
N Y 50.00 3.50  
E B Smart W Oneonta N Y 10.00 .70  
R Stanley Lewiston 35  
R C Stanley Lewiston (Main St) Me 3.00  
Peter Baldwin Topsham Me 1.50  
Geo R Hall Jackson Mich 6.25  
Annie K Unacke Brunswick Me .90  
L G Jordan Lewiston 10.00 2.40  
Mlyn SO Me 14.00  
Sarah G Jackson Mills 14.00  
Mlyn N 14.00  
RECEIVED BY THE TREASURER.  
J C Richardson Central City Iowa 5.00 1.50  
D J Powell Central City 5.00 1.00  
S Olney Hillsdale Mich 3.50  
C C Yaboma " 3.50  
Income of Invested Funds 65.00  
225.00 158.22  
Lewiston, Me., Oct. 1, 1880. E. N. FERNALD, P. Secy.

**Books Forwarded.**  
BY MAIL.  
Wm Connell Jr., Fall River, Mass.  
Thos. Spooner Jr., Whitefield, N. H.  
J. B. Jordan, Auburn, Me.  
Miss Ellen M. Wenner, Troy Grove, Ill.

**Money Letters Received.**  
J. C. Ayer & Co.—J. D. Ashbaugh—C. C. Ambler—American News Co.—S. D. Bates—J. S. Cushman—W. Clark—G. Donnocker—E. G. Eastman—E. A. Fogg—B. A. Fish—W. H. Gilford—A. B. Gleason—B. Gerry—J. Hardy—G. W. Haskell—R. J. Hosmer—A. H. Herson—G. H. Hubbard—E. N. Harvey—E. Hobbs—J. M. Keyser—A. L. Melcher—S. W. Morse—W. Miller—D. Mudge—E. F. Mendenhall—J. Masters—J. Nason—W. J. Orr—P. H. Peckham—A. Parker—C. F. Penny—A. Phillips—J. T. Parsons—Wm. Phillips—J. F. Phillips & Co.—M. A. Quimby—E. Rowell—T. J. Ross—C. M. Sargent—M. P. Stockwell—W. M. Stout—E. Seavey—H. M. Smith—A. J. Spencer—E. S. Tucker—F. L. Wiley—H. H. Williams—C. C. Wainsworth—B. M. Wanner.

**Post-Office Addresses.**  
C. A. Hilton, Treasurer, North Parma, N. Y., to whom all money within the bounds of the Central Association should be sent. 621  
Miss Lura A. Mains, Batavia, Mich. 620  
Rev. S. D. Bates, Treasurer Ohio Free Communion Baptist Association, Marion, Ohio. (62183)  
Rev. W. L. Noyes, Ashland, N. H.  
Rev. Samuel Peindexter, Sanford Corner, Me.

**Married.**  
In Manchester, by Rev. N. Brooks, Mr. Millard Wilson and Miss Ida L. Morse, both of Manchester.  
Alexander, N. Y., Sept. 21, by Rev. E. Crowell, Mr. C. L. Loomis and Miss Minnie D. Phillips, both of Alexander, N. Y.

**PERUVIAN SYRUP.**  
Vitalizes and Enriches the Blood, Tones up the System, Makes the Weak Strong, Builds up the Broken-Down, Invigorates the Brain, and—  
—CURES—  
Dyspepsia, Nervous Affections, General Debility, Neuralgia, Fever, and Ague, Paralysis, Chronic Diarrhea, Boils, Dropsy, Humors, Female Complaints, Liver Complaint, Remittent Fever, and  
ALL DISEASES ORIGINATING IN A BAD STATE OF THE BLOOD, OR A LOW STATE OF THE SYSTEM.

Supplies the blood with its Vital Principle, or Life Element, IRON, infusing Strength, Vigor, and New Life into all parts of the system. BEING FREE FROM ALCOHOL, its energizing effects are not followed by corresponding reaction, but are permanent.  
SETH W. FOWLE & SONS, Proprietors, 85 Harrison Avenue, Boston. Sold by all Druggists.

**MUSIC BOOKS FOR SCHOOLS.**  
The Welcome Chorus. (81. or 83 per dozen.) By W. S. TILDEN.  
This is a new and superior High School Song Book with advanced elements, and a great variety of vigor, sentiment, and beauty, to be sung in one, two or four parts. Mr. Tilden's previous works have been highly approved.  
Song Bells. (50 cts.) By L. O. EMERSON.  
No more attractive School Song Book has for a long time appeared. It is not graded, and will do for any class. Great variety of songs, subjects selected with great skill, and music is of the best.  
Introduce our new Sabbath-School Song Book, 75 cts. per copy, at once to your Sunday-school. No better book exists!

**Books for Music Teachers for the Fall Campaign.**  
All are good and practical books. Do not fail to examine them.  
EMERSON'S VOICE OF WORSHIP, (81.), for Singing Schools.  
PERKINS' TEMPLE, (81.), for Singing Schools.  
J. C. Goss, of Vt., NEW METHOD FOR SINGING CLASSES, (50 cts.).  
PARLORE ORGAN INSTRUCTION BOOK, (50 cts.).  
N. E. Conservatory Method for Piano, (83.).  
Also subscribe now for The Musical Record, (82.), a Weekly Musical Paper with all the news.  
Any book mailed for retail price.

**OLIVER DITSON & CO., Boston.**  
FOR MUSIC STUDENTS.  
PALMER'S THEORY OF MUSIC  
Is the ONLY work that teaches  
THOROUGH BASS, HARMONY, and COMPOSITION  
In a manner so simple and progressive that it may be called a SELF-INSTRUCTOR. The old befoget systems are too complicated to be practical. "Palmer's Theory of Music" makes it clear as the sunlight. Price, bound in cloth, \$1.00 by mail.  
For the price of two or three lessons, you can have F. W. Root's "SCHOOL OF SINGING,"  
A perfect vocal method on a new plan, and a large collection of beautiful songs.  
Price, \$3. by mail, post-paid.  
JOHN CHURCH & CO., CINCINNATI, OHIO.  
Or 805 Broadway, N. Y.

My New Illustrated Price List describing over 100 Good and Silver-Walrus Watches sent for a stamp. It tells how I send you all the latest U.S. timepieces, before paying any money. Undoubtedly, you will be interested. Send for it at once. N. H. White, Jeweler, Newark, N. J.

W. P. Newbold " Pa .28  
Harvey Lupe " 30  
Meien Chuf " 1.50  
L (or S) Williams " 1.50  
Mrs J. L. Stevens W Oneonta .30  
N Y 50.00 3.50  
E B Smart W Oneonta N Y 10.00 .70  
R Stanley Lewiston 35  
R C Stanley Lewiston (Main St) Me 3.00  
Peter Baldwin Topsham Me 1.50  
Geo R Hall Jackson Mich 6.25  
Annie K Unacke Brunswick Me .90  
L G Jordan Lewiston 10.00 2.40  
Mlyn SO Me 14.00  
Sarah G Jackson Mills 14.00  
Mlyn N 14.00  
RECEIVED BY THE TREASURER.  
J C Richardson Central City Iowa 5.00 1.50  
D J Powell Central City 5.00 1.00  
S Olney Hillsdale Mich 3.50  
C C Yaboma " 3.50  
Income of Invested Funds 65.00  
225.00 158.22  
Lewiston, Me., Oct. 1, 1880. E. N. FERNALD, P. Secy.

**Books Forwarded.**  
BY MAIL.  
Wm Connell Jr., Fall River, Mass.  
Thos. Spooner Jr., Whitefield, N. H.  
J. B. Jordan, Auburn, Me.  
Miss Ellen M. Wenner, Troy Grove, Ill.

**Money Letters Received.**  
J. C. Ayer & Co.—J. D. Ashbaugh—C. C. Ambler—American News Co.—S. D. Bates—J. S. Cushman—W. Clark—G. Donnocker—E. G. Eastman—E. A. Fogg—B. A. Fish—W. H. Gilford—A. B. Gleason—B. Gerry—J. Hardy—G. W. Haskell—R. J. Hosmer—A. H. Herson—G. H. Hubbard—E. N. Harvey—E. Hobbs—J. M. Keyser—A. L. Melcher—S. W. Morse—W. Miller—D. Mudge—E. F. Mendenhall—J. Masters—J. Nason—W. J. Orr—P. H. Peckham—A. Parker—C. F. Penny—A. Phillips—J. T. Parsons—Wm. Phillips—J. F. Phillips & Co.—M. A. Quimby—E. Rowell—T. J. Ross—C. M. Sargent—M. P. Stockwell—W. M. Stout—E. Seavey—H. M. Smith—A. J. Spencer—E. S. Tucker—F. L. Wiley—H. H. Williams—C. C. Wainsworth—B. M. Wanner.

**Post-Office Addresses.**  
C. A. Hilton, Treasurer, North Parma, N. Y., to whom all money within the bounds of the Central Association should be sent. 621  
Miss Lura A. Mains, Batavia, Mich. 620  
Rev. S. D. Bates, Treasurer Ohio Free Communion Baptist Association, Marion, Ohio. (62183)  
Rev. W. L. Noyes, Ashland, N. H.  
Rev. Samuel Peindexter, Sanford Corner, Me.

**Married.**  
In Manchester, by Rev. N. Brooks, Mr. Millard Wilson and Miss Ida L. Morse, both of Manchester.  
Alexander, N. Y., Sept. 21, by Rev. E. Crowell, Mr. C. L. Loomis and Miss Minnie D. Phillips, both of Alexander, N. Y.

**PERUVIAN SYRUP.**  
Vitalizes and Enriches the Blood, Tones up the System, Makes the Weak Strong, Builds up the Broken-Down, Invigorates the Brain, and—  
—CURES—



## Poetry.

## ONLY A SHOP GIRL.

Only a shop girl, only a clerk,  
Tired and weary, still she must work.  
No one thinks of her weary feet,  
What does a shop girl want with a seat.

Only a shop girl, tired and weak,  
Toiling and slaving for three dollars a week.  
Always ready at word of command,  
Only a shop girl. Let her stand.

Only a shop girl, pale and thin,  
Wearing herself out her bread to win,  
Trying to lead a virtuous life,  
In this world of turmoil and strife.

Only a shop girl, only a clerk,  
What wants she with a seat at her work.  
Her work isn't fatiguing, did you say?  
Try it yourself for eleven hours a day.

Only a shop girl, let her be,  
Too many pinnies and parties has she.  
Waiting on customers is all child's play,  
Try it yourself for half a dollar per day.  
—Cleveland Voice.

## GRANDFATHER'S PET.

This is the room where she slept,  
Only a year ago—  
Quiet and carefully swept,  
Blinds and curtains like snow.  
There, by the bed in the dusky gloom,  
She would kneel with her tiny clasped hands  
and pray!

Here is the little white rose of a room,  
With the fragrance fled away.

Nelly, Grandfather's pet,  
With her wise little face—  
I seem to hear her yet  
Singing about the place;  
But the clouds roll on and the streets are drear,  
And the world seems hard with a bitter  
doom.

And Nelly is singing elsewhere—and here  
Is the little white rose of a room.

Why, if she stood just there,  
As she used to do,  
With her long, light yellow hair,  
And her eyes of blue—  
If she stood, I say, at the edge of the bed,  
And ran to my side with a living touch,  
Though I know she is quiet, and buried, and  
dead  
I should not wonder much.

For she was so young, you know,  
Only seven years old;  
And her face was so wise and so sweet to see,  
And it still looked living when she lay dead,  
And she used to plead for mother and me,  
By the side of that very bed.

I wonder now, if she  
Knows I am standing here,  
Feeling, wherever she be,  
We hold the place so dear?  
It can't be that she sleeps too sound,  
Still in her little nightgown dress,  
Not to hear my footsteps sound  
In the room where she used to rest.

I have felt hard fortune's stings,  
And battled in doubt and strife  
And never thought much of things  
Beyond this human life;  
But I can't think that my darling died  
Like great strong men, with their prayers  
untrue—  
Nay! rather she sits at God's own side  
And sings as she used to do!

## Family Circle.

## MELLIE EATON'S MISTAKE.

"I'm discouraged, Nurse, it is of no use to try to be a Christian. I'm assailed on every side; everything conspires against my attempts to do good, or be good."

Nellie Eaton had flung, rather than seated herself, in a chair by the nursery table, and as she finished her excited, passionate speech, she dropped her head upon her hands and burst into tears. Nurse looked up in dismay. "Was this Nellie, who had talked so confidently to her of Christian hope and Christian work, only yesterday morning? What could have happened?"

Mr. and Mrs. Eaton were not religious people, although they were pretty regular in their attendance upon divine worship on the Sabbath, and were highly respected members of the congregation. Nellie had lately found a hope in Christ and united with the church. Nurse was not an impulsive, quick-spoken woman. She always took time to think. She did so now. "After one look at the excited girl, she dropped her eyes and went on dressing baby Charlie. She could put two and two together, as she often declared, and she had soon made out a pretty correct statement of Nellie's difficulties in her own mind. When the last pin was in, and the pretty gold chain clasped about baby's neck, she gave him a long kiss, and said, as though it had just occurred to her that she might be expected to say something, "Praps Missie has made a mistake?" She had called Nellie "Missie" when a child, and now that she had grown to be a young lady, still held to the pet name except when she spoke of her to strangers.

Nurse had deposited baby among his cushions on the floor, with a basket of playthings before him, and was stepping quickly about, tidying the room. Now she stopped before Nellie, with a pillow in her hands, and asked abruptly, "What happened down stairs, Missie, that sent you up here in such a flutter?"

"Ah! Nurse, now you are sensible! What happened? Why father was as cross as two sticks because I went to prayer meeting last evening and did not get up until ten o'clock. I had no idea it was so late. I only stopped to talk with Mary Bates and Sarah Hunt about the best way of filling up our mission classes, and keeping them filled afterwards. Only think, Nurse, he said prayer meetings and so much mission talk were all humbug! Isn't that shocking? Then Harry declared that charity began at home, and

wanted to know if he and John were not as well worth saving as the ragamuffins down in Smith's alley. John said I'd better darn the holes in his stockings, and sew up the slits in his pockets, than to spend my time on charity petitions. O Nurse, it is of no use trying to be good in this house!"

"Mebbe Caesar's household or Jezebel's palace was easier places to be good in? There was Christians in them places, you know!"

"O Nurse, now you are laughing at me, and I thought you would be sure to say something comforting," said Nellie, bursting into tears afresh.

"Missie," said Nurse slowly, "didn't you give your father and brothers no reason to talk to you so this mornin'?"

"No, certainly not," said Nellie confidently, but a little flush mounted to her temples and her eyes lost a little of their assurance, as Nurse continued:

"Then there wan't nothin' for you to do but just go to prayer meetin' and sew on mission work, Missie? Well, a clear conscience is a blessed thing!"

"Why, Nurse, to be sure there were other things to do; there are always. But we are commanded to 'seek first the kingdom of God and his righteousness,' you know."

"Yes, Missie, but what is seeking the kingdom of God?"

"Why, doing God's will; loving him, obeying him, going to prayer meetings, and working in his service."

"Yes, Missie, and doin' his will, and workin' in his service, is doin' jest what he gives us to do, in jest the time and place where we be, in my way of thinkin'! When he puts a plain job into our hands, 'tain't his will for us to run off to prayer meetin' or sewin' societies, an' shirk it!"

"I thought you liked prayer meetings, Nurse?"

"So I do, Missie. God forbid I should say to the contrary. They's been the balm of Gilead to my soul many's the time. Prayer meetin's is good. I hain't nothin' agin' 'em, but everythin' for 'em. But when I've got sick folks on my hands, and child'en to look after, and heaps of other things to do, 'tain't much likin' it's God's will for me to shirk 'em, an' go to prayer meetin'. There's a prayer meetin' of two that we can all 'us have."

"A prayer meeting of two, Nurse?"

"Yes, Missie! Jest Jesus and ourselves, you know."

"Then you think I ought to have staid at home last night?" said Nellie, in a low, thoughtful tone.

"I didn't say so, Missie; but I think you throwed away a good chance of doin' God's will, an' lettin' your light shine in this house. The baby was frettin' with his teeth, and wouldn't be put to sleep. Katie went wanderin' about the house with nobody to look after her and put her to bed. Your poor mother was that bad she couldn't get any rest. Your father sat by her, and fanned her, and bathed her head, till some men come on business; and Bridget had to come up, and leave her dish-washing and bread-making, to hold Charlie, and try to keep him from screaming, while I took your father's place by your mother. About nine o'clock Charlie went to sleep, an' jest then the men went away, an' your father came up here bringin' Katie. He said he found her on the hall floor fast asleep, an' come nigh a fallin' over her. Sometime along in the evenin', John rushed up stairs all of a flutter, an' said he'd lost his 'new gold pencil case, all along of the holes in his pockets. But laws, Missie, how I do run on! Your mother is sleepin' as peaceful as a lamb this mornin'—we'll have her up in a few days, I reckon. I must go and have her breakfast ready agin, she wakens." And Nurse quietly left the room, leaving Nellie to Charlie and her own reflections. She came back in a moment, however, as though she had forgotten something, and, going close to the young girl, said, in a tender, earnest voice:

"Missie, dear, I'm a plain old body, but I has a few thoughts of my own, an' you don't mind my speakin' right out, say, pray meetin' and societies are blessed good things, but duty is duty an' can't be pushed off the track without makin' a smash somewhere. We do get things dreadfully mixed up, an' only God's grace in the heart can unsnarl 'em. A prayer meetin' of two is the best thing to help us out of a muddle, an' we can all 'us have that 'all'us."

That afternoon when John came from school, Nellie met him in the vestibule and said, "Johnny, I am so sorry I forgot to mend your pocket; I've been through your wardrobe to-day and mended every hole I could find; it is too bad you lost your beautiful pencil-case; I will give you mine."

"Oh, never mind, old Nell; that is all right; I found mine in my boot; grand institutions, boots, for fellows with holey pockets; I was confounded snappish this mornin'; I am sorry, now you are so sweet."

After tea, when Nellie tucked Katie away in her crib, she sat by her mother's bedside, and read and sang to her in a low, soft tone, until Nurse came in after putting baby to sleep, and whispered in her ear: "Don't you see, Missie, mother's asleep? You go away an' rest—you've been a comfort to day."

Nellie tripped lightly down stairs. Her father was lying upon a sofa in the parlor. She went and knelt by his side, and said: "Father, I ought not to have gone to the meetings last night; I made a mistake, but I will try not to do so again—will you forgive me?"

"Bless you, child, yes. You've been

a jewel to-day. Mother says you bid fair to excel even Rachel as nurse. If prayer meetings improve you so much, I shall have to go with you myself to find out their secret." Nellie never remembered to have had so pleasant a talk with her father as she had that night, and her heart sang a happy song as she lay down to rest.—F. A. Blaisdell, in N. Y. Witness.

## PLUCKY.

The boy marched straight up to the counter.

"Well, my little man," said the merchant, complacently—he had just risen from such a gloriously good dinner—"what will you have to-day?"

"Oh, please, sir, mayn't I do some work for you?"

It might have been the pleasant blue eyes that did it, for the man was not accustomed to parley with such small gentlemen, and Tommy wasn't seven yet, and small of his age at that. There were a few wisps of hair on the edges of the merchant's temple, and looking down on the appealing face, the man pulled at them. When he had done tweaking them, he gave the end of his cravat a brush, and then his hands traveled down to his vest pocket.

"Do some work for me, eh? Well, now, about what sort of work might your small manship calculate to be able to perform? Why, you can't look over the counter."

"Oh, yes, I can, and I'm growing, please, growing very fast—there! see if I can't look over the counter!"

"Yes, by standing on your toes; are they coppered?"

"What, sir?"

"Why, your toes. Your mother couldn't keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir," and the voice hesitated.

The man took pains to look over the counter. It was too much for him; he couldn't see the little toes. Then he went all the way round.

"I thought I should need a microscope," he said very gravely, "but I reckon if I get close enough, I can see what you look like."

"I'm older than I'm big, sir," was the neat rejoinder. "Folks say I'm very small of my age."

"And what might your age be, sir?" responded the man with emphasis.

"I'm almost seven," said Tommy, with a look calculated to impress even six feet nine. "You see, my mother hasn't anybody but me, and this mornin' I saw her crying because she could not find five cents in her pocketbook, and she thinks the boy that took the ashes stole it—and I—haven't had—any—any breakfast, sir."

The voice again hesitated, and tears came to the blue eyes.

"I reckon I can help you to a breakfast, my little fellow," said the man, feeling in his vest pocket. "There, will that quarter do?"

The boy shook his head. "Mother wouldn't let me beg, sir," was the simple reply.

"Humph! Where's your father?"

"We never heard of him, sir, after he went away. He was lost, sir, in the steamer City of Boston."

"Ah! you don't say. That's bad. But you are a plucky little fellow, anyhow. Let me see," and he pondered, puckering up his mouth and looking straight down into the boy's eyes, which were looking straight up into his.

"Saunders," he asked, addressing a clerk, who was rolling up and writing on parcels, "is Cash No. 4 still sick?"

"Dead, sir; died last night," was the low reply.

"Ah, I'm sorry to hear that. Well, here's a youngster that can take his place."

Mr. Saunders looked up slowly—then he put his pen behind his left ear, then his glance traveled curiously from Tommy to Mr. Towers.

"Oh, I understand," said the latter; "yes, he is small, very small, indeed, but I like his pluck. What did No. 4 get?"

"Three dollars, sir," said the still astonished clerk.

"Put this boy down four. There, youngsters, give him your name, and run home and tell your mother you've got a place at four dollars a week. Come back on Monday, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember?"

"Work, sir—work all the time?"

"As long as you deserve it, my man."

Tommy shot out of that shop. If ever broken stairs, that had a twist through the whole flight, creaked and trembled under the weight of a small boy, or perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck, those in that tenement house enjoyed themselves thoroughly that morning.

"I've got it mother! I'm took! I'm a cash boy! Don't you know, when they take the parcels, the clerks call, 'Cash?' Well, I'm that! Four dollars a week! and the man said I had real pluck—courage, you know. And here's a dollar for breakfast; and don't you never cry again, for I'm the man of the house now."

The house was only a little ten by fifteen room, but how those blue eyes did magnify it! At first the mother looked confounded; then she looked faint, and then she looked—well it passes my power

to tell how she did look, as she caught the boy in her arms, and hugged and kissed him, the tears streaming down her cheeks. But they were tears of thankfulness now.—Youth's Companion.

## HARRY'S THREE RESOLUTIONS.

"Oh! mamma, it was splendid," said Harry.

"What was, Harry, my son?" said his mother in response.

And Harry went on to tell his mother how much he had enjoyed the missionary meeting which he had attended with his father the previous evening. "Mamma," he continued, "I promised I would tell you all I could about it, and I know I can tell you one story that the missionary told us. It was about a colored people's meeting, and they passed three resolutions."

"Revolutions, my dear, said his mother; "I think you mean resolutions, do you not?"

"Oh! yes, I guess that is right—three resolutions,—and the first was that all should give something; the second was that each should give as much as possible; and the third was that they should give cheerfully. One man who was rich came up to the table and threw down a small sum of money. Then the man who took the money said he could not take that, because it was not according to the second and third resolutions—resolutions. He must not only give something, but as much as he was able, and give it cheerfully. So then the rich man took more money out of his pocket and gave it as though he meant it. That was according to all the resolutions, the gentleman at the table said, and so the money was taken."

"Well, that is a very good story, Harry," said his mother, "and whenever you give anything to God's cause, do not forget to give what you can, and, above all, to give it cheerfully, for God loveth a cheerful giver."

"But, my boy, it would be well if you would remember these resolutions in other things beside giving. I would like my son to resolve, by God's help, first, to do something for others every day of his life; next to do as much as possible in the way of service for others; and last, to endeavor to do it all cheerfully."

And Harry passed the three resolutions, and that night in his prayer he asked God to help him carry them out. God did help him, too; and Harry became a very useful boy, which he had not always been. Indeed, he had often been a source of trial to his mother, because he was so selfish and did so little to please others, or to please God. Some time after, when his mamma told a friend about Harry and his resolutions, she said she did not know but they might be called resolutions, after all, since they had worked such a happy change in the lad.—N. Y. Observer.

## A MOTHER'S INFLUENCE.

Gen. Swift, of Boston, in a recent address, said: "I never left my mother in my life but that she said to me, 'I want to live long enough to see you come to your Lord and to your Saviour.' It was the conclusion of every separation, it was the burden of every letter she wrote to me."

After witnessing one of his triumphs of popular eloquence during the war, she only said, "If I could see you stand there and talk for your Saviour, I would ask nothing more on this earth."

During one of his terms in the Legislature in those days, the liquor question was up. Gen. Swift's constituency were opposed to the bill—restrictive, if not prohibitory—and expected him to vote accordingly. He had no scruples on the subject at that time, and expected to do so. But his mother was deeply interested in the success of the measure, but still more that her son should vote on the right side. When the vote was taken, she was in the gallery in full view of him. Up to the time of answering to his name, his intention was to vote in the negative. But, at that instant, his eyes caught hers; and, to the surprise of all, and even of himself, his sonorous voice rang out an "aye!" He could not look that mother in the eyes, though all the world were with him, and vote for what she regarded as the unrighteous side. And she was the only one who was not surprised, but said: "My son, I had prayed the Lord not to let you vote wrong, and I knew you would not."

At last, during the Boston revival of 1876-7, he was converted. He says: "I went home directly to that mother. I don't know as I can get out with this part of the story, but you will all understand the difficulty. The stars in the sky scarcely outnumber the prayers she had given to her Father on my behalf, and I was going home, the last one in her band of children, resolved to tell her that her Saviour was my Saviour and her God was my God. We were all there, an unbroken and a redeemed family. She gathered me in her arms as tenderly as when I was a helpless child."—Christian Intelligencer.

"Do you really believe that an ass ever spoke to Balaam?" queried a man who prided himself on his intellect. Coleridge, to whom the question was put, reflected: "My friend, I have no doubt whatever that the story is true. I have been spoken to in the same way myself." The man of the inquiring mind retired for meditation.

## Literary Review.

THE LIFE OF DAVID AS REFLECTED IN HIS PSALMS. By Alexander MacLaren, D. D. New York: Macmillan & Co. 1880. 12mo. pp. 261. (\$1.25).

Some of the most satisfactory expositions of Scripture that can be found have come from Scotland. The present volume may be included among the best of that kind. It is a reprint, and is the initial of a series which the publishers call "The Household Library of Exposition," the object being to place before the public the best results of Biblical study, in popular style, and with direct evangelical application. Some of the most acceptable writers of different evangelical churches will contribute to the series, which will include besides the volume at hand "Adam, Noah, and Abraham: Readings in the Book of Genesis," by Dr. Parker, of London; "Isaac, Jacob and Joseph," by Rev. Dr. Dods, of Glasgow; "The Seven Words on the Cross," by Dr. MacLaren, etc. The first two volumes are ready for delivery.

Since Dr. Taylor's "David, King of Israel" came from the press we have seen nothing so so favorably compares with it as this, and in many respects we give this the preference. Its spiritual tone, its poetic style of expression, its finished literary character, and its charming diction unite to make a most agreeable and delightful book. David's own writings are the biographical material in the hands of the author, the result being more an exposition of the grand truths and beautiful spiritual lessons in the Psalmist's utterances than a biography of the singer himself. After the introduction, follow chapters on David's early days, his exile, his career as king of Israel, his days and utterances of penitence, his chastisements, and his songs as a fugitive. What a career that was, from "the pastoral solitudes of Bethlehem" to the chamber "where the dying ears heard the blast of the trumpets that announced the accession of Bathsheba's son!" From beginning to close of the volume there is hardly a page that does not bring out some fresh thought, some gem of exposition, some eloquent passage, while they all unite to hold the meditative reader in a most profitable mental attitude. We hope our readers will not miss the delight of perusing this volume, and we hope to be able to say as much of those that follow it.

TWO WORLDS ARE OURS. By Hugh Macmillan, D. D., LL. D., F. R. S. E., author of "Bible Teachings in Nature," "The True Vine," "The Sabbath of the Fields," etc. London and New York: Macmillan & Co. 1880. 12mo. pp. 348. (\$1.75).

The God of Nature and the God of Revelation are one. The object of this book is, and we think a direct result of it will be, to enlist science more fully in the service of religion. The science of life can hardly be mastered by the person who studies only one of its manifestations. The animal and the vegetable life must be studied together in order to comprehend its diverse mystery. What is true of the physiologist is true to the same extent of the theologian. Revelation in Nature and Revelation in the Bible must both be studied if one would learn all that God has made it possible for us to learn of himself. Mr. Macmillan has been an apt and discriminating student of these two forms of Revelation. Roaming the fields with his open Bible he has seen how the two manifestations are correlative, and how the dispensations that include both, work together for the unfolding of the divine plan. It is rarely that a book throws so much light upon the great question of miracles, light, too, from the torch of Nature, as does the book before us. In this respect it is notable, and will repay every sincere student many fold.

The style is charming. It is idyllic. There are such touches in it as the poet gives to his songs, and there is instruction, and quickening, and help in it for all who will read it with an open eye and teachable spirit.

ULTIMA THULE. By Henry Wadsworth Longfellow. Boston: Houghton, Mifflin & Co. 1880. 16mo. pp. 61. (\$1.00).

Let us not believe it. Our poet has not reached his last isle nor given us his latest songs. Wherever his earthly bark may rest, the spirit that has voyaged in it will still sail on, and his songs will keep repeating themselves in our thought with growing beauty and endless variety. "Aftermath" has been followed by this later volume. We will hope that this also is to have its successor.

The eighteen poems which it contains have nearly all appeared in the magazines, and their uniform sweetness and beauty will make most people desire them to this collected form. The dedication is addressed to "G. W. G.," whom we suppose to be Professor Greene, of Rhode Island, an intimate friend of the poet. "The Chamber Over the Gate," that song that echoes mournfully in many a household all along the ages; "From my Armchair," addressed to the children of Cambridge who presented him a chair on his 72nd birthday, made "from the Village Blacksmith's Chestnut tree;" "The Iron Pen," in response to the gift of a pen made from a fetter of Bonnavard; "The Sifting of Peter," "The Burial of the Poet," "Robert Burns," and "Bayard Taylor" are all here. What poetry in this last poem:

"Traveler! in what realms afar,  
In what planet, in what star,  
In what vast, aerial space,  
Shines the light upon thy face?  
In what gardens of delight  
Rest thy weary feet tonight?"

What a genial, playful fancy there is in these stanzas from "Maiden and Weathercock." The maiden asks:

"O Weathercock on the village spire!  
With your golden feathers all on fire,  
Tell me, what can you see from your perch  
Above there over the tower of the church?"

The Weathercock replies:

"I can see a ship come sailing in  
Beyond the headlands and harbor of Lynn;  
And a young man standing on the deck,  
With a slither kerchief round his neck."

The Maiden says:

"Ah, that is the ship from over the sea,  
That is bringing my lover back to me,  
Bringing my lover so fond and true,  
Who does not change with the wind like you."

And then the impudent Weathercock:

"If I change with all the wind that blows,  
It is only because they made me so,  
And people would think it wondrous strange,  
If I, a Weathercock, should not change."

"O pretty Maiden, so fine and fair,  
With your dreamy eyes and your golden hair,  
When you and your lover meet to-day,  
You will thank me for looking some other way."

The farewell poem in the volume contains those magic stanzas:

"As the grape comes to the vine,  
The fruit to the tree;  
As the wind comes to the pine,  
And the tide to the sea;

"As come the white sails of ships  
Over the ocean's verge;  
As comes the smile to the lips,  
The foam to the surge;

"So come to the poet his songs,  
Altho' hitherward blown,  
From the misty realm, that belongs  
To the vast Unknown."

THE IRON GATE, and other Poems. By Oliver Wendell Holmes. Same publishers, etc. 12mo. pp. 82. (\$1.25).

The pleasant-faced portrait of Dr. Holmes that appears in this book would alone prepare one to expect the pleasant and genial things that follow it. The "thick-snowed flakes" that hint of toll release would give him a venerable look if a person of his unvarying kindly and we may say merry temperament could ever appear venerable. Better than cold veneration, his whole life and utterance have warranted the feeling that he is an approachable and enlivening friend. The poems here presented, of which there are nineteen, are such as "The Iron Gate," read at the breakfast given him by the publishers of the *Atlantic Monthly* in honor of his 70th birthday; "My Avian," "To George Peckody," "For Whittier's Seventieth Birthday," "For the Moore Centennial Celebration," "The School-boy," and many others prepared for various anniversary occasions, or as tributes to some friend, or as expressive of some spiritual-philosophical truth. They are characteristic of the author, and will please the reader, if he can find any pleasure in subtle truth or delicate fancy expressed in flowing rhyme and musical verse. And who could not?

Harper's Magazine for October opens with a finely illustrated paper describing Mr. Fujiyama, and the ascent of it. An article on "Art Needlework," by Lucretia P. Hale, has some delicately wrought pictures of fine pieces of embroidery, old samplers, worsted work and the like. The face of Audubon, the bird-lover, along with a paper of reminiscences by his old friend, the late Dr. Thomas Brewer, is worth the year's subscription—especially the face, "A Romance of the Hebrides" takes the reader to the home of the MacDonalds in Skye, and shows that the fair Flora of that family was not only famous for her allegiance to Prince Charles Edward, but is to be remembered for her connection with the American revolution, where her husband and sons espoused the King's cause in one of the Southern States. Moncure D. Conway describes "A Demon-Hunt with St. Hubert in Touraine," in which many a spook is unmasked and dissolved. He finds Louis XI to have been a patriotic monarch, and a passionate devotee of the Virgin Mary.

He made her a duchess, and also a colonel of his army! It may excite a smile now, but it was all done in perfect good faith by him. For some reason which I have not seen explained, his special devotion was to the Holy Virgin in Embrun, in the High Alps. He had a small image of that figure made, and wore it in his hat; and whenever he had a leisure moment he fell upon his knees before it, and was almost ecstatic in his devotion. He also had a grand enthusiasm for our Lady of Clery, and set her image also in his hat. This latter image I have seen on the high altar at Clery—a small out-of-the-way village about ten miles from Orleans. There is something peculiar about it. It is a very ancient and a very dark and rusty doll, rather better-looking than the majority of such images. This Clery Virgin has no arms, and supports no babe, though the infant face is painted on her breast. Her dress is also curious, coming from the neck to the altar in such a fashion as to make the image look like a wide-based cone of blue gold-trimmed satin, with her head appearing as the apex. This was the figure that Louis ordered to be worshipped, and at whose feet he desired to be buried.

The origin and growth of Chicago are described in an illustrated article, there is an illustrated poem in Yankee dialect, "Does Farming Pay?"—a paper on Turkish politics is contributed by Henry O. Dwight, and there is the usual amount of fiction of a good order. The editorial departments contain their usual variety of wit, wisdom, and model writing.—New York: Harper & Brothers.

D. Lothrop & Co. (Boston) have hit upon a novel method of inducing the children to compile in writing. In a handy volume with illuminated covers they have bound together a score or more of attractive pictures, each one accompanied by a ruled blank page, on which the youthful tyro may write out the story that the picture suggests. With such helps as this, "Composition day" is likely to lose its terrors. The publishers offer three prizes, aggregating fifty dollars in cash, to the three children under fourteen who shall write the best complete set of stories before July 1st, 1881.

Popular Science Monthly. Contents for October: "Fashion in Deformity," by Professor W. H. Flower, F. R. S. (illustrated); "Co-operation in England," by George Hes; "Modern Aspects of the Life Question," by Professor George F. Barker; "The Australian Ornithorhynchus" (illustrated); "The Mysterious Sounds of Nature," by Robert Springery; "The English Precursors of Newton," II.; "Criticism Corrected," by Herbert Spencer. (I. "Tait and Kirkman"); "India-Rubber Industries," by Thomas Bolas (illustrated); "On the Production of Sound by Light," by Alexander Graham Bell; "Education as an Aid to the Health to Woman," by Elizabeth Cumings; "On the Destruction of Infectious Germs," by Dr. A. Wernich; "Possible Efficiency of Heat-engines," by Professor W. A. Anthony; "Sketch of George Boole" (with portrait); "Editor's Table"; "Literary Notices"; "Popular Miscellany"; "Notes."—New York: D. Appleton & Co.

## LITERARY NOTES.

"True Manliness,"



## The Morning Star.

WEDNESDAY, OCTOBER 6, 1880.

## GLANCES AT THE PAPERS.

From the editorial columns of the *Western Christian Advocate*:

Some of our leading scientists are growing modest. Professor Barker says that he does not know "what life is." We are not surprised at the fact.

Great is the scientific faith of the *Popular Science Monthly*:

The great law of intellectual advancement is bound, in time, to give us a science of politics grounded in principles of truth, instead of the quackish arts of partisanizing, just as certainly as it has given us a science of navigation, agriculture, and chemical manufactures.

We clip from the *Golden Rule*:

Joseph Cook, we observe, explains the extent of his entanglement with Spiritualism by saying that "Spiritualism is Potiphar's wife, and I am Joseph." If the old-time Joseph had dallied with the governor's wife as the modern one has with Spiritualism, he would pretty certainly not have escaped with a mere rent of his garment.

From the *Christian Register*:

The prodigal son has actually turned up in England, as he is apt to turn up now and then in most countries. A clergyman who quoted the parable, and drew a vivid picture of the young prodigal, was assaulted on the street and beaten with a whip by one of his hearers who took the description as intended for himself. Instead of a fatted calf, he got an arraignment before a magistrate, but was let off on agreeing to pay the costs and give \$25 to a hospital.

An item from the *Boston Traveller* in this column, Sept. 8, prompts a correspondent to send the following:

It would seem that for all facilities for learning we had schools enough where all the branches of education are taught. So far it is right. Now it seems that there should be a special school for graduates where they can learn how to properly behave with their acquired learning. Admitting the saying to be true that we are in an age of progress—a fast age—and that many youth are apparently very easily and rapidly accumulating stores of knowledge, and early managing business affairs and driving older ones before them, or from them,—a school to prepare them in a disciplinary manner how to judiciously use the vast accumulations of knowledge in those young craniums, is almost, if not quite, an actual necessity. Little Miss Pert, or Mr. Young Smart, are making it hot for papa and mamma even in their early grammar school experience—yes and primary school, too. The older ones do not pronounce after the later improved methods, and their grammar and sentences are faulty.

The way some grammar school children are exhibiting themselves—if they keep on in the same ratio to the time of their high school graduation—if they don't need hoping, or have a school in which to learn how to use their learning, then there will be no living with them.

A writer in the *Manchester Courier* says that Mr. Emerson proposes to make a trip across the ocean next season:

Mr. Emerson contemplates another, and in his belief final, visit to England next year. He has been moved to this chiefly by what he has heard of the health of Mr. Carlyle, between whom and himself there has, ever since they met on Mr. Emerson's former visit, existed a sympathy akin to paternal affection. Mr. Emerson is also anxious to make the acquaintance of Cardinal Newman, whom he describes as "the most religious man in England," and of Mr. Herbert Spencer. It is possible that Mr. Spencer may be on his tour of the world before Mr. Emerson arrives. It may be mentioned as a proof of the growing popularity of Mr. Emerson's writings that a well known publishing firm contemplates the issue of a cheap edition of them, about which it will negotiate with Mr. Emerson on the occasion of his visit to London.

The New York correspondent of the *Congregationalist* writes:

With restored health, Mr. "Jerry" McAuley and his devoted wife have come back to the mission that bears his name, among the degraded denizens of Water Street. Time has now abundantly tested the soundness and value of the work done by this warm-hearted man and woman. Prejudices natural to those who have never shared in such labors have been overcome. The reality of many conversions has been proved; and more and more of our best and wisest Christian people are, by word and deed, bidding God-speed to the enterprise. The Water Street study of work is not calculated for Fifth Avenue, but those who would know how sagaciously it is adapted to the sort of people Mr. McAuley deals with should visit his mission. They might get a hint as to fitting means to end, in general, well worth the time it cost.

The *American Cultivator* would point a moral from the following incident:

The artful schemes of the wise man are often defeated by the defects of his inferiors in intellect. For instance, three English detectives were hunting for a thief who was a native of Wiltshire. In going through Brentford they read a sign, "Wiltshire Inn." "Let us go in here," said one of the three, "we shall surely find our man." That is the inn for Wiltshire folks. "Nonsense," said another; "that's the very reason he won't be there." "Take care," said the third, "it was considered the wisest of the three, 'it is possible that he may have chosen that place precisely because he would be very sure that we shouldn't look for him there.' They went into the inn and searched from garret to cellar, but did not find any signs of the culprit whom they were pursuing. The robber had passed the inn without entering, simply because he could not read, a supposition which had not suggested itself to either of his over-cunning pursuers.

We clip the following paragraph from the *St. Louis Globe-Democrat*:

When we read in the cable dispatches that the Gen. Schramm, whose house near Paris had been robbed of 100,000 francs' worth of valuables, was a general of the First Napoleon's making, we were led to expect that he must be a remarkably old man. He is indeed a veteran. Born on the 1st of December, 1789, he has outlived the Monarchy, the Revolution, the Convention, the Directory, the Consulate, the Empire, the Restoration, the Orleans Dynasty, the Second Republic, the Second Empire, and under the present republic he is as hearty and active, as upright of form, as bright of eye and as cheery of spirit, as ideal old age should be. He was eleven times wounded, was made a lieutenant at Austerlitz, and was left for dead on the field of Lutzen; he has been a Councilor of State, a Deputy, a peer, Governor of Algeria, Minister of War, a Senator, a Grand Cross of the Legion of Honor, a wearer of twenty decorations; so that his long life has not been one of inaction. His chief regret over the robbery is for the loss of a watch which he carried for seventy years—a present from the First Napoleon.

A writer in the *New York Sun* notes an interesting topic:

The proposed attempt to reach the North Pole by balloon has given an impetus to the science of aeronautics in England. A balloon society has been formed, and, under its auspices, several airships have been sent up in the vicinity of London. One of them contained Mr. Wright, the aeronaut; Commander Cheyne, of the royal navy, who proposes to make an experiment with a balloon in his next Arctic journey; Mr. L. C. Alford, of Denver, Colorado, and a newspaper correspondent. In a minute and a quarter from the start they attained the altitude of 1,000 feet, in three minutes 2,000 feet, and in eight minutes 2,350 feet. The object of the travellers was not to go high, but to get over the ground as quickly as possible, and with a gentle breeze they glided along at the rate of thirty miles an hour. In the descent they dropped 1,300 feet in a minute and a quarter. They managed to check their rapid fall before reaching terra firma, and landed safely after much bumping on the ground. Of the other balloons, one rose to 12,000 feet. The scientific observations of the various aeronauts will be carefully compared, and a report made embodying the results obtained as to the air currents at different heights.

The *Boston Commercial Bulletin* relates the following financial anecdote:

In 1864 during the dark days when the Secretary of the Treasury was groping the world over for the sinews of war, when our credit was so disturbed that gold which stood at 155 in January, so rose that in July 1900 in currency would buy but a trifle over \$88 in gold, a Boston manufacturer was sumptuously entertained by a Scottish manufacturer in Edinburgh. They became fast friends and just before the Bostonian's departure the Scotchman asked his friend's opinion of the probable future of American securities.

"Give me," said he, "your opinion, not as an American, but as a friend. I have \$36,000 of your bonds, and what shall I do with them? They have gone down and down, and they are still falling."

"Hold on to them," was the reply. "The bonds of the United States are good for their face in British gold, and if you have more money buy more bonds."

The gentleman followed his American friend's advice, invested in \$44,000 more of bonds, of frightened foreigners, who were glad enough to sell, and by acting on the advice of the patriotic Yankee, whose faith in the ultimate triumph of his country's credit never faltered; he added to his bank account \$200,000. His faith in American securities still remains.

The *Congregationalist* speaks a word to ministers:

We have urged before, and now repeat, the suggestion, just made in the columns of a contemporary, that ministers often make a sad mistake in not securing a true rest day once a week. Monday is the day when most ministers do least work, we suppose, but many a minister seldom or never spends the day in a manner thoroughly different from that of his other days. Whenever it be taken, it should be, if possible, an open-air day. Boating, riding, gardening, fishing, or a temperate walk into the country to call upon some brother in another parish—only don't talk much about your churches—any of these will set a man up for a week to come. He will read more, study more, think more, write more, make more parish calls, and also do everything in more efficient fashion, besides keeping in a better frame of mind, than if he tries, mistakenly, to economize time by plodding away as usual on what ought to be his rest day. Now that you are just beginning a new year of work, brother ministers, it is a good time to think on these things. We have a friend, however, who insists that there is no day like Saturday for a minister's rest day. Let him finish his week's work by Friday night—he says—and then come thoroughly rested to his Sabbath labor, and he will not only preach better than he ever could on any other plan; but will not feel "Mondayish" the next day.

A correspondent writes to the *New York Observer*:

The trade with the United States is increasing rapidly in the line of cotton piece goods, and many other articles. Our merchants are taking the lead in many branches. The sharp Orientals are quick to discern the superior character of all American cotton goods. England has been living on her reputation and has filled the markets with articles of inferior quality, and has thus lost its prestige. They claim that the Americans are selling cotton piece goods at a loss, which is not true. The profit is doubtless small, but seems satisfactory to the American merchants. Their trade has more than doubled during the past year, and is constantly on the increase. The market is open for numerous articles of manufactured goods from our country, and if our people pursue a fair and honorable policy they will absorb most of the Chinese trade. The English can not compete with our people in cotton piece goods, and if we continue to put superior goods on the market, it will not be long before we shall enjoy the best trade with China of any nation.

## FACTS AND CURIOSITIES.

The English language is spoken in the civilized countries of the world by over 1,000,000,000 people.

Probably the oldest copy of the Bible in this country is owned by William F. Clay, of Camden, N. J. It was published in London in 1588.

Sir Evelyn Wood, who accompanied the Empress Eugenie to Zululand, collected while there materials for a work on the Zulu war.

Self-made man (examining school of which he is manager)—"Now, boy, what's the capital of 'Olland'?" "Boy—'An' 'il, sir."

All in the day's work. "Oh—James. You can take the dog out for a walk."

"If you please, ma'am, the dog won't follow me." "Then you must follow the dog, James!"—Punch.

What is called the largest elevator in the world has been finished for the Washington Monument. It will carry 10 tons to the height of 500 feet, and after hoisting the material for finishing the monument, will be transformed into a passenger elevator.

Nowadays it is impossible to listen to the conversation of half a dozen young society people, without feeling that the American languages should be more appropriately called the American slang.

—*Norristown Herald*.

The little daughter of Rev. Mr. S.—has been taught that there is some part of God in everything beautiful and noble. One day when Dr. B.—met her in the hall with his richest smile, the child ran in, exclaiming, "O papa, papa! the whole of God has come now."

The Bank of California holds a gold brick whose weight is within a fraction of 1,400 ounces, or over 100 pounds. Its value is \$28,054. The bar was the product of forty-seven tons quartz.

A visitor enters a French newspaper office, and is greeted politely by the office boy: "If monsieur comes to fight a duel, he will have to be kind enough to call again. All our editors are already engaged for to-day."—*Paris Charivari*.

"It looks like the scene of a great battle," remarked a traveler, viewing the work of a recent cyclone at the West. "Yes," said the native solemnly and without hesitating his pipe, "the place was taken by storm."

"It is said that the male wasp does not sting." But as a male and female wasp wear the same kind of polonaise, and look as much alike as twins, the only way to distinguish their sex is to catch one. If it stings you it is a female; if not, it is a gentleman.—*Norristown Herald*.

The poet Tennyson is worth \$1,000,000, and we don't see what use there is in his writing. "Come not when I am dead." They'll be on hand, every one of them, when the will is opened.—*Cincinnati Enquirer*.

Ulysses S. Grant, Jr., or Buck, as he is familiarly called, is said to have made \$200,000 by lucky speculation in the last three years. He is credited with working up the scheme by which the general, his father, was made president of the San Pedro company.—*Chicago Times*.

A garrulous fool, who by his frivolous remarks had annoyed his partner in a ballroom, among other empty things asked whether she had ever had her ears pierced. "No," was the reply. "But I have often had them bored."

When a certain King of England visited Scotland, many years ago, the following conversation took place between two countrymen: "Sandy: 'Well, Jock, has ye seen the King?' Jock: 'Oh, ay, I have seen the King; but I wadna gang the length o' the street to see him again. He's just made like any other man, an' they tell me his arms were a lion an' a unicorn.'"

A traveler was badly hurt in a railroad accident—two ribs broken and other injuries. He went to the company to complain. "What!" cried the office clerk, "you want to make a row about so small a matter? Not a month ago twelve of our passengers were killed, and we didn't even hear a word of complaint from any of them."

Housekeeper to milkman: "My friend, you put water in your milk." "Oh, no, ma'am. Now will you say solemnly that you don't put water in your milk?" "Well, ma'am, well, I must say that sometimes I put some water in the can, and put the milk in that, but I never put water in the milk."

The types last week made us say that the showers were "not sufficient to meet the wants of milkmen," etc., instead of millmen. Not a bad joke on the part of the types, although not applicable to our local vendors, who furnish the pure article, rich and nice.—*Bridgton (Me.) News*.

The author is not known, but in our power will be done to rescue him from oblivion, by publishing it as follows: "There's something about your daughter," "Mr. Wanghop said reflectively; 'There's something about your daughter.' " "Yes," said old Mr. Thistleup, "there is, I had noticed it myself. It comes every evening at 8 o'clock, and it doesn't get away usually till about 2 o'clock. And some of these nights I am going to lift it all the way from the front parlor to the side gate and see what there's in it."—*Rochester Democrat*.

We have to pay, in one form or another, for most things that we receive in this life, but there are few things which are so expensive as the purchase of bought, sold and paid for as the hospitalities, civilities and amenities of society. There may be some cases in which these advantages are not paid for in kind, but paid for they must be in some manner. Many ladies keep something very like a regular debtor and creditor account of their dinners given and received.—*Saturday Review*.

It has doubtless been noted many times, yet not many people realize that Texas is as large as New-Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, with enough to spare to make another Massachusetts, Rhode Island and Connecticut; or it is large enough to cut up into 35 States each as large as Massachusetts. Kansas is eleven times as large as the old Bay State, and so is Minnesota. Dakota is twenty times as large. The population of Kansas has increased nearly 300 per cent. In the last decade, yet is now only 906,300 against 1,782,812 in Massachusetts.

## AGENTS AND CANVASSERS.

Make from \$25 to \$50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay St., New York. Send for their Catalogue and terms. 1734

## QUEER'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single spoonful of this jelly than by double the quantity of the liquid oil, and the delicate stomach will not reject.

For sale by all druggists, and E. H. TRUAX, Platt St., New York.

## Obituaries.

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

MARY BACON, wife of the late John Harvey, senior, of the township of Hatley, P. Q., died Aug. 8, of general debility, after a short illness, and leaving as her last wish, that her goodness, Sister Harvey was a strong-minded, active woman and filled a large place in her family, the church, and the world. She stood like a pillar for nearly fifty years, amid tribulation and sorrow, and her devoted husband, who left us some four years ago, and has clung to the denomination, gifted and instructed by the Star, which they have taken for years. She left one son and two daughters and other relatives to mourn.

CHESTER HEARD.

CHARLES W., son of Mary A. Gray, died in Lebanon, N. H., aged 20 years. He was a great sufferer, but endured patiently to the end. He leaves two children with his mother. May God bless that aged mother.

KATE F., wife of Charles W. Gray, died July 2, aged 88 years. Her sickness was lingering, and she was glad when the summons came. WM. H. WARD.

ARTHUR TENANT, of Deerfield, N. H., died at his residence of his daughter in Penobscot, Apr. 9, aged 67 years, 6 months and 22 days. Brother Tenant was born in Warren, N. H., lived in Deerfield nearly 40 years. After the death of his companion last fall, he went to spend his declining years with his daughter, who was taken sick and died. His purpose was to return to D. in the spring, where he would be with us in church associations and worship. By his death the church has lost a worthy and devoted member, and the community an esteemed and valued citizen. The Lord has blessed Brother T. with much of the good of this world and he was generous in his bestowals to the needs of the church and ministers of the gospel, and willing to do his part towards the support of religious meetings. He was a man of eminent piety and good morals, an honor to any church or community. He suffered much in his last sickness, but was patient and cheerful. He leaves two children, a son and daughter, to follow on and meet him on the other side. O. FITTS.

MORRIS HUBBARD died in Sharon, Vt., May 14, in the 76th year of his age. Ever after the death of his wife, 3 months previous, Bro. H. felt that he had lost his sweetness and that he had no more to live for in this world. He had been a member of the F. B. church in Sharon, Vt., for many years, and was an ardent lover of the denomination and a supporter of the *Morning Star* for 45 years. Oh, that the interest of the fathers in our denomination and its publications might be more fully manifested to the sons.

B. F. JEFFERSON.

WM. JACOBS, of Spring Brook, Wis., died in New Portland, Me., Aug. 11, aged 57 years and 2 months. He sought and found the Saviour when a young man, but like too many others neglected baptism for a long time. In 1857 he was baptized at Dead River, and united with the F. B. church at that place. About this time he subscribed for the *Morning Star*, and has taken it ever since, and has always read it with a great degree of interest. In 1880 he moved to New Portland, and united with the Second New Portland church, and did much to encourage and help on in church matters, until 1882 when he moved to Wisconsin. During his residence in the West, he has been connected with some one of our churches there, and has always manifested a zeal for the welfare of those churches, which has been very commendable; and a portion of this time has done good service as a deacon. The last years of his life he lived at Spring Brook, Wisconsin, and belonged to the F. B. church, taking a great interest in this church until his death. While with this church his zeal increased, and he was prompted to many acts of benevolence and self-sacrifice for the sake of the church; especially in his efforts to secure a house of worship, which was being built at the time of his death. He manifested a great interest in H. M. work in the West. Owing to poor health he with his wife came to Maine the first of June, on a visit to their former home, and old friends; hoping that a change of climate might be beneficial to his health; but disease had too firmly seated itself for any change of climate, or for any medical skill to be of any avail. His last sickness, which was very painful, he bore with a great deal of patience; never murmuring in the severest distress. He retained his reason to the very last, and his death was a triumphant one. He made all arrangements for his funeral, and gave directions concerning his business affairs. His disease was a cancerous state of the stomach. Bro. Jacobs was twice married; first to Priscilla, daughter of New Portland, in 1850, but in one short year he was called to mourn her loss, and left to bring up a son. In 1854 he was married to Emily Wyman, of Dead River, and she has ever been a faithful companion, watching over him with great tenderness to the very last moment of his life. His wife, three sons and other relatives are in deep sorrow; yet they have great comfort, knowing that their loss is his infinite gain. Funeral services will be held at East New Portland, Aug. 13th. The large number present showed that he was held in high esteem by his old friends. Many said, "A good man is gone." L. HUTCHINS.

WILLIAM WOODARD, one of the oldest and most esteemed citizens of this city and county, died at the residence of his son-in-law, Mr. D. M. Garcelon, in Lewiston, Jan. 28, at the ripe old age of 90 years, 5 months, and 5 days. Bro. W. was a native of Lisbon, also his first wife, Miss Sarah Whitney, to whom he was married January 1, 1835. Some forty years later both professed religion under the labors of the late Rev. Josiah Farwell, and united with the second F. B. church in Lisbon. In 1834 they moved to Lewiston, and soon after changed their church relationship from Lisbon church to the second church in Lewiston. Some forty years since I was called to bear a portion of my time in this church. In this pastorate I became very intimately acquainted with him and his dear family, all of whom are now in heaven. He was a man of great piety and devotion, and his life was a constant witness to the power of God's servants' visits to them agreeable. He was one of the earliest friends of temperance, ever since the movement was broached in the early part of the present century, he has been its champion, steadfast and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who had been failing for several years. Soon after he was married to Miss Betsey Clough, of Lewiston, who made him a most estimable companion. She died several years since. From this time Brother Woodard lived with his children, but mostly with the youngest daughter, where he died. He had nine children, all by his first wife, five sons and four daughters. Only two survive him, the one where he resided and Mrs. J. S. Garcelon of this place. Our brother was highly esteemed and respected as a citizen and Christian gentleman. He was strongly attached to the people of his country, his friends and consistent friend. Indeed he was deeply interested in the enterprises of the day that had in view the bettering of the condition of mankind. He was among the earliest and warmest friends of the anti-slavery cause. In 1845, he lost his highly respected and much esteemed wife, who



