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The Morning Star - volume 55 number 45 - November 10, 1880

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The Morning Star

VOL. LV.

THE MORNING STAR, DOVER, N. H., NOVEMBER 10, 1880.

NO. 45

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

Free Will Baptist Printing Establishment,

Rev. I. D. STEWART, Publisher,

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

All communications designed for publication should be addressed to Editor The Morning Star, Dover, N. H.

Terms:—\$2.00 per year, if paid strictly in advance; \$2.50 if paid within the first thirty days, and \$3.00 if not.

The Morning Star.

WEDNESDAY, NOVEMBER 10, 1880.

LIFE AND DEATH.

BY E. F. NASON.

A little while to wait, and waiting, weep:
Then sweet forgetfulness in restful sleep.

A little lingering on the hither side;
Then swift embarking, float we on the tide.

A little turmoil 'mid this world's alarms;
Then peace and joy amid eternal calms.

A little watching through the darkness
night;

Then glad rejoicing in the morning light.

No life is passing like a fleeting breath;
And all are drifting down the ways of death.

INDIA LETTER.

MADRAS, Sept. 23, 1880.

This month has brought us both sunshine and shadow. Some days it has seemed as though there were no sun. We have been passing through severe trials, and were it not for the assurance that "all things work together for good to them that love God," we might grow discouraged. Over the west door of the sitting-room hangs the beautifully executed and framed motto, sent me by a Christian friend in western New York:—"After Clouds, Sunshine." That friend can not count the times my eye has rested on those cheering words during this month of trials, nor how often my heart has said,—God bless the donor. And to-day, thank God, the clouds are beginning to break and the sunlight streams in upon our darkness. There are wonderful lessons for us to learn in all this. Some of these we understand already, and others must wait till the glorious "hereafter."

Fourteen years ago, at the request of William Burr, then editor of the *Morning Star*, I began the duty of furnishing monthly letters to its columns. When but a few months after Bro. Burr's request, there came a letter from Rev. G. T. Day calling for fresh and frequent news from this Mission field. I determined (D. V.) to send you the facts as they come along, be they bright or black. As I often said while at home, and as every missionary finds it true, this work has its shady as well as its sunny side. Yesterday all was so cheering, to-day you are crushed beneath hard, heavy blows, that make the spirit faint enough to cry out with Elijah under the juniper tree:—"It is enough; now, O Lord, take away my life;" then to-morrow brings fresh cheer and you gird your loins for new toil. It is well our friends at home should know these things, so that they may more intelligently sympathize with us and pray for our work.

Your readers will bear me witness that I am not given to writing blue letters. I have from the first tried to write the truth, be it bright or dark. There have been some real trials this month and our hearts have been sad and sore. I may speak of one, which has been the hardest to bear. Two of our teachers, both of them girls for whom we have cared for years, having rescued them from starvation during the fearful famine of '66, have dishonored their profession and brought open shame and deep disgrace upon the Christian name in this pagan city. Their deeds of darkness have made our hearts bleed, but, after fourteen years of work in their behalf, we are by no means disposed to give them up to the devil. We shall leave no stone unturned in our effort for these erring ones, and hope we may have the earnest prayers of American Christians for their complete recovery. One, who fell in like manner several years ago, is now a truly exemplary Christian wife and mother, working diligently for her own and others. "Never give up a soul" is the rule we try to keep in such cases.

While we whose work it is to teach are kept at the station, others of our company have been out among the people of the district. Dr. Bachelier, taking with him Jacob and Ram Chandra has been spending several weeks in the villages to the north, and the same party is about starting out in an easterly direction. The inspection bungalows that have been erected at intervals of nine or ten miles along the main roads, afford comfortable shelter for the missionary during this rainy season. An order of the Government of Bengal secured by dear father several years ago, gives all of our missionaries the free occupancy of these bungalows, on the same terms as commissioned officers. Mr. Marshall has been

holding revival services at Patna, and at the same time putting a new roof on the dear old chapel, which has deserved and needed it a long time. The native church defrays a part of the expense.

The gloom of this dark month has been greatly relieved by the cheering tidings from across the sea. The *Star* reports of General Conference have been devoured with avidity. It was so thoughtful and so kind of the brethren to remember me in my illness and offer special prayer in our behalf. While yet they prayed the prayer was answered and my sick head was almost well again in the cold and quiet of our Himalayan Sanitarium. What a joy we all should count it to have been at that centennial service beside the lake! How many eager questions we've been asking about that great camp-meeting. God bless the Foreign Mission Society for their vote on the Memorial Hall. Soon may it be! We shall look eagerly for the volume containing all those good addresses and sermons. I shall be making no invidious distinction when I speak of that missionary paper written by our beloved sister who has more than completed her threescore and ten years, as one of the marvels of our denominational literature.

It is undoubtedly the hope of all who were at the Conference and many who were not, that the centennial volume will be published forthwith. It can not but stir all hearts to greater diligence. The mercies of those hundred years should awake genuine gratitude in every heart, and should also incite to renewed devotion and more heroic toil. It was a real delight to us to learn that Messrs. Goody and Burns were with you on this deeply interesting occasion. To them and Dr. Sutton we owe very much, and we shall ever feel grateful to our English brethren for opening the door and pointing the way into this foreign mission field. May heaven's rich blessing descend on their churches and their seminaries of learning in dear old England, and also upon their laborers, foreign and native, in southern Orissa. Their pioneers and ours now rejoice together in the upper home. May we toil as bravely as did they.

While I write the chapel bell is tolling and "devout men" are carrying to his burial a native brother who this morning fell asleep in Jesus. Mandali Singh was one of the Khonds whom Government rescued from sacrifice many years ago. He was one of Dr. Bachelier's school boys at Balasore thirty and more years ago. How many of those Khond children disappointed the fair hopes centered in them! But some, thank God, have entered into life, while a few others are plodding on in the narrow way. Mandali leaves a widow and one child. His wife has been one of our most faithful teachers in zenanas and ragged schools. She will work on still and I hope do good. To-day we rejoice over one more soul safely passed beyond all the dangers of shipwreck into the desired haven. How sweet to feel that another convert from Hinduism is safe in heaven.

J. L. P.

ENGLISH LETTER.

CHURCHILL COLLEGE,

ENGLAND, Oct. 12, 1880.

The Baptist Union held its autumnal session in London. No provincial town felt itself able to invite it and so London came to the rescue. The session was, largely attended, over a thousand delegates and visitors being present from the country. The Rev. Dr. Trestrail, formerly secretary of the Baptist Foreign Missionary Society, was President. In his address, the venerable Doctor spoke of the influence of Infidelity on the moral life of society, and the presence of skepticism in the doctrinal teaching of the church. The fruits of infidelity being bad in the life and character, the tree must be bad; and the modification of old beliefs to suit the skeptical tendencies of the time was to be regretted and resisted. The address was a little old fashioned in conception and point of view, but it was vigorously written and was well received. The business of the Union concerned chiefly its great institutions, the Home Mission and the Annuity Fund; other smaller societies also came in for their share of attention, the Funds for increasing ministers' salaries and educating ministers' children. The Home Mission is in financial embarrassment. It can not do what it wishes to do and ought to do for want of means. The churches raise only a small sum annually, and neither in Ireland nor in Great Britain can the operations of the Society be extended as opportunity for work and the necessities of destitute districts demand. There was much in the discussions to remind one of discussions at Weirs. The central committee does not seem to have an easy task. The "Associations" in different districts block up the way of the Society and even make an appeal to the whole Denomination impossible or impracticable. It was plainly said, "The Associations on the spot, in the midst of the necessities of the population, know what should be done and can do it better than any central society." So it is the

old story, "unification" of Home Mission work is desired and resisted, advocated and obstructed. But in the end unification must win, and it will win both in England and America. The districts where Home Mission work is most needed can never be fully and efficiently occupied, but as the whole strength of the denomination can be brought to bear upon them. To go up and possess the land guerilla warfare must be exchanged for the movements of an organized, well-disciplined, well-directed army. The Annuity Fund makes progress and has done already a good work. During the year about £3,000 has been paid to superannuated ministers, or to widows of deceased ministers, while £8,000 or more has been invested. The beneficiary members of the Society number now nearly 700 and the reserve fund is increasing year by year.

The Baptist Union understands the proverb about putting the best leg first. Its best leg is decidedly the Foreign Missionary Society, although that Society is not an organization originated by, belonging to, or under the control of the Union. But the churches and their delegates are deeply interested in this Society and regard it as one of the chief claims the Baptist denomination has upon public notice. So if missionaries are designated or take their farewell, or make their bow to the churches on their return from the field, such services are placed in the forefront of the Union meetings proper. This time on Monday night two brethren, Mr. Benjamin Evans and Mr. T. H. Barnell, were set apart to mission work in India; and the Rev. H. Pestonji, who by birth and training was a Parsee and Fire-worshiper, at his conversion a Churchman, then a Presbyterian and now a Baptist, with every remove getting nearer the truth; and Rev. J. D. Bale took their farewell on their return to India after a brief furlough. The brethren spoke at the Metropolitan Tabernacle, and the meeting was roused from its propensities and decorum by Mr. Bale's denunciation of English rule in India and severe strictures upon the recent war in Afghanistan. The good brother was right in the main, in what he said, but his remarks were hardly relevant to the purpose of the meeting, at all events so ruled the "Evangelical banker," Mr. Tritton, who occupied the chair and was much disconcerted by the turn the meeting took.

The closing meeting at the Tabernacle was enlivened by the presence of Mr. Spurgeon, who in spite of his gout managed to get there. He was received by request in perfect silence, not a cheer greeted his arrival. When he rose to speak, too, all was stilled and hushed. The usual tumultuous applause was omitted that Mr. Spurgeon might not be excited or overcome to the detriment of his health. His address was not long but was thoroughly characteristic. Its theme was suggested by the President's address. With his usual freshness and force Mr. Spurgeon dealt with doubt and skepticism. He was of the mind of the Presbyterian minister to whom a lady said, "There is no truth left in the land, sir." "Then you do not speak the truth," he replied. "Yes," said she, "I do." "Then," replied the minister, "there is truth in the land." As to the Bible, Mr. Spurgeon said, "I find it knows more about me than I do myself. I find it condemns me and I have to admit that I ought to be condemned. It searches through me, tears through me like a March wind sometimes and carries away the foliage of my soul like these leaves; and I know the thing ought to be done when it is done. And that same Book will sometimes thrill me with an intense delight. It is the master of my being, it answers to every chord within my nature; it is a master's minstrel that touches every chord within this heart and plays upon it. I know it is true, or else I do not exist. I am myself a fiction, or else that Book records facts in what it teaches." With reference to prayer, Mr. Spurgeon would as soon stand and whistle to Vesuvius as pray to God if he did not believe that there was reality in it. He was not reduced to such a level of mental imbecility, gout or no gout, as to continually delight in an exercise which gave no result except in pleasing himself. As to Denominationalism, people argued against it in this way: it can not be right, for if it is, it might be carried further and there would be still more denominations. Like the Irishman who thought that if one quince made an apple pie nice, how much nicer it would be if it were made all of quinces!—or like the old bachelor who did not think children a blessing for he never knew any one who had nineteen to wish for more. If people think denominations should unite, if they want us all to be in the same boat, why don't they come into ours! The last news about Christianity (referring to Dr. Parker's proposal to unite on a broad undenominational basis) is that every body that is self-sacrificing is a Christian. He, Mr. Spurgeon, would go in for the negative of that, where there is no self-sacrifice there is no Christianity. With such humor and force did the sick man speak.

THOMAS GOADBY.

A SIGNIFICANT MEETING.

BY E. S. BURLINGAME.

In 1874, in the State of Ohio, a band of praying women, impelled by divine influences, started out in a crusade against the liquor saloons, going, they hardly knew why, expecting, they hardly knew what. In 1880, we find in our country an organization of Christian women, who, not having forgotten to pray with all the earnestness of the Crusaders, have put in practice the truth that faith and works clasp hands in all successful work for the Master. In 1875, the "National Woman's Christian Temperance Union" was organized in Ohio, with few definite ideas as to methods of work, but with a faith that said, "I will not let thee go except thou bless me," and a determination that said, "We are right and we will succeed." In 1880 this organization has held its annual meeting in Boston, and it so surprised that fastidious city by the thoroughness of its organization and the extent of its work, that a prominent minister of the city said, "It is the most wonderful meeting I ever attended," and he was a representative of a large class of cultured people.

At this meeting, which continued four days, delegates were present from nearly all the twenty-four State Unions and from some States where no regular organization exists, representing a membership of 30,130, not including Young Ladies' Unions and Juvenile Societies, whose members number 46,094. As the organization is entirely undenominational, all evangelical denominations were represented.

The annual address of the President, Miss Frances E. Willard, was a paper so comprehensive and able in the presentation of the general work, that Mrs. Livermore said of it, it was the best paper she ever heard, or heard of, and ordered 10,000 copies for distribution in Massachusetts. Her review of the work in foreign countries included the proposal in Germany to tax the beer trade because of its harmful effects, the seignioring of the malt-tax by Gladstone's ministry, the passage of Sir Wilfrid Lawson's Local Option Resolution, and the adoption of the Scott Act in Canada by the Province of Prince Edward's Island. In our own country reference was made to the strengthening of the law in Maine, the presentation to the people of Iowa and Kansas of the proposed constitutional amendment, the reelection of Governor St. John, of Kansas, on a temperance platform, the presentation by the women of Ohio of the largest petition on record, asking for the ballot on temperance questions, and the actual voting on such questions by Illinois women in five municipalities, where "all of them—the high and low, illiterate and educated, Catholic and Protestant voted to close the dram-shop over against their homes."

The address of welcome was given by Mary A. Livermore with her usual ease and gracefulness of manner and expression. The response, by J. Ellen Foster, of Iowa, was very prettily and cleverly presented in verse. Dr. Gordon, pastor of the church where the meeting was held, warmly welcomed the Convention to the church and the city, referring pleasantly to the historic memories of work done there in the advancement of other reforms. Frances E. Willard responded in an eloquent address pregnant with thought.

The reports of Committees representing the different departments of work show the following results: Large numbers of Sunday-schools have appropriated the last Sunday in each quarter to temperance study. All the Chicago publishers acceded to the request of the Committee to provide suitable lessons for these Sundays. The report says: Our most conservative schools and churches are opening on every hand. And still better, we are gaining the ear and heart of our foreign population through the children. Every large Mission School in Chicago has adopted our plan of Sunday-school temperance work, and total abstinence is now fearlessly taught, where three years ago it was thought unsafe to mention the subject. Decided disapprobation was expressed towards the "course of the *Sunday School Times*, which declines to provide temperance lessons for 1881. The general juvenile work has advanced healthily, one State reporting 32 new Juvenile Societies. Work for the future, by means of Temperance instruction in schools, has been earnestly prosecuted by visiting and petitioning school committees and by the public presentation of the subject. As a result Richardson's Lesson Book has been adopted as a text book in ten localities in Maine, and other States are trying to prove that though Maine is true to her "Dirigo," others sometimes get ahead. A text-book, adapted to younger scholars, will probably find easy entrance into many schools.

It should be very humiliating to the Christian bodies of our land that the Committee on Unfermented Wine at Communion, are obliged to report that while much advancement has been made, many petitions have been ignored and much remains to be done. Temperance Bible-readings have proved to be valuable accessions in the work. Drawing-room meetings have been made useful in interesting ladies who can not be attracted to public temperance meetings, but who will go to their friends' houses when especially invited. Work among reformed men and women has ref-

erence both to efforts to reform and guidance and help in making reformation permanent. The usual methods resorted to by all workers are employed, helped by the fact that woman's influence with the intemperate and vicious is generally more potent for good than that of man. Of the work attempted in prisons and jails, no specialty promises more than the appointment of police matrons. The condition in which intemperate women are taken to stations is often such as to make it very unsuitable that they should have only male attendants. In Portland, Me., several fallen women have been reclaimed and are respectably married as a result of influences brought to bear through the police matron.

Through the influence of the Committee for the purpose, several railroads and other corporations, having in keeping the public safety, have agreed to employ none but total abstainers. The number of papers throughout the country that furnish space to the Unions for temperance matter is increasing. The efforts of the Committee to secure the appointment of a temperance day in the week of prayer have been untiring. Signatures have been obtained from all parts of our own country, from India, China, Japan, Siam, Turkey, Syria, Egypt, Greece, Denmark, Sweden, Prussia, Germany, England, Ireland, Scotland, Canada and our own Alaska. The influence, in uplifting public sentiment, of the millions of pages of temperance literature circulated by these Unions can not be estimated. The Newark Union alone has circulated over a million pages, through boxes placed in all suitable places of resort and in various other ways.

Among those present who awakened special interest were Miss West, a missionary, whose faithful labors in Smyrna are well known, and whose report of efforts to establish a coffee house, was listened to with much interest; Mrs. Fiken, of Minnesota, an educated Danish woman, who is very useful among her own people, both in addressing them and in translating temperance literature into the Danish, and Mrs. Skelton, an intelligent German, who is equally helpful among her own people. The number of those who showed marked ability in the business meetings was too great for special notice in this article. A "wonderful Convention of wonderful women," is the way a Boston paper styles it.

At no time during the meeting did the enthusiasm reach such a pitch, as when the subject of the Lucy Hayes Memorial was presented. Some one proposed that, as it was undesirable to appropriate for this object moneys already collected for temperance work, \$50 be raised then and there as the gift of the National Convention. Within one hour \$700 had been pledged, which before the close of the Convention was increased to over \$1,000. Five dollars were subscribed in the name of a lineal descendant of the first white man who stepped on Plymouth Rock. This was succeeded by pledges with bits of history attached, until it seemed that every member of the Convention descended from some one whom history loves to honor, and reminded one of the adage, "Blood will tell." There were pledges from descendants of those who fought at Bunker Hill and Bennington, from descendants of Brewster, Elliot, Roger Williams and many others whose names are familiar in colonial records. A gentleman pledged a sum in honor of his ancestor Adam. Eve was equally honored. And a lady, who thought all the land heroes had been exhausted, pledged herself in behalf of the flimsy (Pinney) tribe.

Many of the city and neighboring pastors honored the cause and themselves by inviting ladies of the Convention to their pulpits. It was reported that forty such invitations were accepted. Among the most notable of the meetings held was one at Tremont Temple when that vast audience-room was filled to repletion. The address of J. Ellen Foster, of Iowa, who was very gracefully introduced by Miss Willard, was one, combining rare power and eloquence, in the presentation of the legal phase of the question from a Christian stand-point. If ever the women of this country had occasion to feel proud, it was when they saw one of their number hold the undivided and delighted attention of that immense audience for an hour and a half, in the presentation of points that are often so dryly presented as to fail to fix attention. It was our purpose to speak in a general way of the past, the present and the future of this organization, including its possibilities for good to our country, but that must be presented in another article.

The Springfield Republican speaks of corporal punishment in the following manner: "Few good teachers could ask for more than the reserved power to wield force, if moral suasion fails. While parents fail to govern without force, teachers will find it difficult to do so, but force remains a mark of hasty and ill-considered government, feeble, on its moral side, and denoting a low relation between the teacher or parent and pupil. Few parents use it without subsequent regret and sense that it might have been avoided. Schools have to deal with pupils in all grades of life, those grossly vicious and accustomed to brutality as well as the well-behaved and refined. As the former are in school largely for moral reformation, their corrective treatment is a subject of high importance."

"TRAINING FOR THE PULPIT MAN-WARD."

BY REV. GEORGE S. RICKER.

I have just risen from the perusal of the late Dr. Bushnell's most eloquent, suggestive and characteristic address, under the above caption, delivered at the anniversary of the Chicago Theological Seminary in 1868. It is reprinted in *The Independent* for October 28, and is really worth the price of the paper for a year. It is almost superfluous to say that this is only one of many—very many—good things published in that excellent periodical in the course of a year. I did not, however, sit down to my writing desk for the purpose of advertising even so excellent a periodical as *The Independent*; nor, indeed, did I propose to myself the making of an analysis of the intensely interesting and instructive address of Dr. Bushnell. It may be well to outline it very briefly, but I hope all our brethren in the ministry will read it for themselves.

Dr. Bushnell begins by calling attention to the many surprising failures on the part of really able men in the work of the ministry, which he attributes to a lack of sympathy with mankind. He then states some of the causes for this lack of human sympathy, some of which spring from the work itself, some from the man and some from his training. He then proceeds—and this constitutes the body of his address—to suggest the methods whereby we may be brought into a more vital and helpful contact with mankind. These methods he considers under the two divisions of man-ward and God-ward exercises or trainings. Under the first division, he mentions a living observation of men, a study or due exploration of sin, and an earnest endeavor to do good unto men. He then suggests that the true way to get into fullest sympathy with man is to get into fullest sympathy with the mind of God, especially that phase of his mind disclosed to us in the instructive text, "For God so loved the world." He illustrates this thought by the ministry of Christ, Paul and all-gifted ministers, who get their inspiration not alone from a knowledge of God's love for man, but also from the disclosure, which this love makes unto them, of the wondrous possibilities of human advancement and glorification. In closing, he suggests that the very separation from men the which ministers work seems to involve may result to him in no loss of power provided that if at the same time involve a constant influx of divine power and grace to be poured out through him upon men. Of this he gives in closing an illustration so apt and beautiful that I reproduce it entire.

He says:

"We are to be always going apart, that we may come nigh; to be getting our Promethean fire from above and our clay from below; to send our prayers up after strength for our burdens and find below the burdens to be carried; to keep in God's high sympathy and bring that sympathy down close to men. And who, my friends, should better understand this footing of adjustment than you? For, look, what means you solitary bulk-head, pier, tower, standing a long way off in the sea abreast of your city? So lonely and so far away, so nearly nowhere, has it not a look well-nigh absurd? Ah, but there is a hidden connection. It is there for what it may be here, or send in hither. Yes, out of the belly of that creature flow rivers of living water. And here, at this hither end, have you not a whole great city pumping, and drawing, and drinking and bathing, day and night, and year by year? And how many kinds of comfort does that ample flood dispense! staking your fever, quelling your fires, laying the dust of your streets by showers that do not wait for clouds, preparing all your food, feeding the bloom of your gardens and conservatories, and filling the lavers set for the washing of your sins. And if any one should say, behold there is water enough closer at hand, where the said far-off tower could have been more easily built, it must be enough to answer that it was purposely set a long, two miles away from the city, and that it might take in the waters of the clear, pure, central deep, and not the filthy dregs of the shore. Men and brethren, so be it ours to minister no gospel on the hither shore of our mere material parts and powers; but to be conduit-mouths opened far off, rather, in God's pure, deep eternity, thence to bring in rivers of life for the cleansing, health-restoring, medicating grace of the world."

An illustration of the same truth—a most important and wholesome truth for all ministers of the gospel—is found in a late Sunday-school lesson. Jacob was well furnished for the probably impending conflict with Esau, after that all night's struggle with the "man" by the ford of Jabbok. It is indubitably true that in no way can we be thoroughly fitted and furnished for our great work unless we have passed through some Jabbok-wrestling that has brought us into a large and fruitful sympathy with the mind of the Spirit; then shall we also "know what is in men;" and better still, know how to reach and help them. Oh, that we may all get an enlarged view of this great work of the gospel ministry, and find adequate power and grace for the accomplishment of our part in it by a sweet and helpful sympathy with Jesus Christ who was the more manful because he was so full of the Spirit of God. The thing desiderated is that we become Israelites and so have "power with God and with men;" we can not be princes of God and not be mighty preachers of his Word.

THE November number of the *Missionary Helper* is delayed by the extra work of inserting the Reports of the Society.

S. S. Department.

Sabbath-School Lesson.—Nov. 21.

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

(For Questions see Lesson Papers.)

JOSEPH AND HIS BRETHREN.

DAILY READINGS.

M. Joseph's brethren in Egypt. Gen. 43:1-20.
T. Conscience stirred. Gen. 42:21-38.
W. Benjamin sent. Gen. 43:1-14.
T. Joseph and Benjamin. Gen. 43:15-34.
F. The cup in the sack. Gen. 44:1-13.
S. Judah and Joseph. Gen. 44:14-29.
S. Joseph and his brethren. Gen. 44:30-34; 45:1-8.

GOLDEN TEXT: "Be not overcome of evil, but overcome evil with good."—Rom. 12:21.

Gen. 44:30-34; 45:1-8.

Notes and Hints.

The history omitted in our Lesson course is that of Jacob's sending his ten sons to Egypt for corn; Joseph's accusing them of coming to spy out the land; his sending them back with their money returned; his detention of Simeon, the second visit of the brethren to Egypt with Benjamin; Joseph's reception of them and his inquiries for his father; the putting of Joseph's cup in the sack of Benjamin as they set out to return; the arrest of Benjamin and the return of all the others with him to plead for him before Joseph. Judah makes the plea.

"Now therefore when I come to thy servant my father," Judah rehearsed the way Jacob had been moved to let Benjamin accompany the ten brethren to Egypt, and dwell on the extreme reluctance of Jacob to part with Benjamin, lest some mischief should befall him. He also alluded to the loss of Joseph as if the latter had been slain by a wild beast.

"The lad be not with us," Benjamin was, at least, 23 years old. Joseph went to Egypt at 17, was released from prison at 30, had ruled in Egypt 9 years. Benjamin was born before the selling of Joseph as a slave.

"His life is bound up in the lad's life." Jacob loved Rachel more than Leah. Joseph and Benjamin were especially dear to him. The loss of Joseph caused his affections by a natural law to flow out to Benjamin in a more intense degree than before.

"Shall I bring down the gray hairs of thy servant?" A very touching plea. The figure by which "gray hairs" are put for old age is especially vivid and pathetic. Anything that adds to the sorrows of an aged father and hastens him to the grave every true child would avert.

"Became surety." When urging his father to let Benjamin go with them, Judah said, "I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame forever."

"Let thy servant abide instead of the lad." There was some magnanimity in Judah. He was not so willing to bring grief to his father as when he became party to the selling of Joseph. He was ready to become a slave in place of Benjamin.

"Lest peradventure I see the evil." That is, lest I see my father, bowed down with sorrow and heart-broken, brought to the grave.

"Could not refrain himself." The feelings of Joseph had several times before given way in secret; now he must let them be shown to his brethren. He had acted the part of a stern, cold ruler long enough; now he would act as his heart prompted him to act.

"Cause every man to go out." All his officers and servants. Good taste required that the interview should be private.

"I am Joseph." His brethren gave a start and were confused, subdued and ashamed, no doubt. They had felt like murderers all these years; now they felt alarmed and yet glad.

"Come near to me." They had shrunk back at the announcement of Joseph. Now Joseph calls them to him as brethren. This disarmed their fears. They saw he did not mean to punish them.

"Be not grieved, nor angry." Joseph has already forgiven them; now he would not have them afflicted with self-reproach. Perhaps they had suffered enough of it in the past.

"God did send me before you." Joseph speaks of the result rather than of the means. The sin of his brothers was not caused by any agency of God. God did not wish their sin, nor prompt them to it; but when it was committed God overruled it. The evil the sin had done their hearts was none the less on that account.

"Earing" Plowing.

"It was not you, but God." Joseph was not inspired as he spoke. He wished to comfort his brethren by pointing out to them the good that had come from their crime. But that did not detract from their guilt. God should be praised for making good come out of evil, but the evil-doer is just as wicked as if God did not do this.

"A father to Pharaoh." That is, a wise and safe counsellor.

PRACTICAL LESSONS.

1. The young should relieve the aged from sorrow.

II. Respect for aged parents is beautiful in children.

III. It is better to suffer evil as Joseph did, than to do evil as his brethren did.

IV. Forgiveness of injuries is a Christian duty.

V. Evil begets evil; God brings good out of evil.

WHAT TO TEACH.

This is the ever-recurring question which confronts the conscientious Sunday-school teacher. What shall I teach to-day? There was a time in the early dawn of Sabbath-schools when no such problem presented itself. The teacher in Robert Raikes' school was concerned no more with such questions than the instructor in the day-school is. The aim was to get as much rudimentary knowledge of a general character as possible into the child's mind during the time of session. And even under the improved system of to-day too few put to themselves the inquiry, What shall I teach? Are not the lessons assigned and the topics on each verse suggested in full? But there are some Sabbath-school instructors upon whose hearts the specific interests of the various members of their classes weigh so seriously that they ask themselves each day upon perusing the passage of Scripture constituting the lesson, what special considerations deducible from this portion of the word do my pupils need this time?

There are in brief two ways of teaching a Sunday-school lesson, as there are two methods of preaching, namely, the expositional and the topical. The former has been and still is the almost universal custom. It proceeds upon the understanding that the whole contents of each lesson should, on all occasions, be evolved and the several texts separately discussed. Following such a plan as this, the classes are instructed in the substance and teachings of the Scriptures, and are built up in the doctrines.

We think it well, however, to call attention to another mode of instruction, less frequently pursued, but certainly as effective, and, in some cases, more expedient. It is the subject method. The teacher, after carefully studying the lesson passage, upon sober and prayerful consideration selects that special theme among those suggested by the verses which shall be dwelt upon during the class hour. Upon this topic, as taught by the text, enforced by precept and illustrated by example, he bestows his mental energies, determining beforehand the thought to be presented and side-lights which shall illuminate it.

Although less of instruction may be secured from this plan of study, there often is connected with it abundantly more of simple persuasion. The pupil is taught by the one, he is moved by the other. That the mode of expositional study is in most cases best and will always be the general method of instruction we fully believe, but at the same time we know, from actual experiment, that the occasional employment of the companion method of topical teaching will be found practically helpful.—*The Standard*.

SUNDAY-SCHOOL NEWS AND NOTES.

Mr. Farnham writes from China that the first sheets of Christie's Old Organ in Chinese are off the press. This is the first Sunday-school book published in Chinese.

You can have a teachers' class, and you need one to keep up the interest to the proper point in your school. Have it after the weekly prayer-meeting if there is no better time. Set the hour for closing and stick to it except in very unusual cases. It should be mainly for the study and explanation of the lesson, and should be led by the pastor or superintendent, or whoever is best qualified for such work.—*Congregationalist*.

A Sunday-school has been opened at Wittenberg, in the church to whose door Luther affixed his 95 theses. At first it had 70 scholars, but it grew so rapidly that it was soon found necessary to use another church for a part of the school. The scholars now number 400, of whom three-fourths are girls. Five of the teachers are men and eight are women.

In France at Beauchatel, where there are 360 Protestants out of a population of 1083, Mlle. Antonia Myer has a Sunday-school of sixty or seventy scholars. They are zealous, but the church is poor, and help is needed. Pasteur Deschamps, of Niort, has there a small Sunday-school, with two others at Souchet and Moncontour. During his absence on evangelizing tours these are conducted by others.

If you want a scholar to learn anything at home out of next Sunday's lesson, be sure and tell that scholar just what you want him to learn, before he goes home this Sunday. If it is the golden text, or the memory verses, that you want him to memorize, say so; ask him to memorize them, and when he comes next week see to it that you know whether or not he has done as you requested. If you want him to hunt anything up out of the lesson, put him on the track of it. Give him a plain question to find the answer to. Don't complain of a scholar's not studying his lesson at home, when he doesn't know what you mean by studying his lesson—and you don't know yourself.—*S. S. Times*.

More hearts pine away in secret anguish, for the want of kindness from those who should be their comforters, than for any other calamity in life.—*Dr. Young*.

Communications.

MISTAKEN INDEPENDENCE.

BY REV. C. D. DUDLEY.

It is useless for any one to try to live without incurring obligation. Those who go farthest in the endeavor can never get beyond the unenviable position of ignoring the dependence they can in no way avoid.

They can not live without the help of others but they may refuse to give credit for that help. There are many familiar spots in daily experience where overgrown independence may be seen ripening into incivility and even unkindness.

The person who will suffer rather than ask for a small favor hardly makes a more agreeable neighbor than the one who is constantly begging or borrowing. If you will be very independent you must content yourself to be let very much alone. Interchange of kind offices, the cheerful giving and receiving of many favors, is the natural activity of friendship.

So when one party draws aside and studiously avoids the help of his friend he breaks the active bond that unites them as readily as he could by refusing, on his own part, to perform any service.

Indeed it is a greater rudeness to deny others the privilege of helpfulness than to deprive them of being helped. Pride and even arrogance is generally displayed by such independence, and where these failings are prominent not only happiness but usefulness is more thoroughly destroyed than by a considerable lack of independence.

Frozen out of many homes by an abnormal fear of dependence. Tender children are left alone to suffer dark hours of pain of which they will not speak, companions and brothers and sisters take thousands of weary steps needlessly, great burdens of care are carried till their bearers are hopelessly crushed, simply for the sake of being independent.

But most of all the love with which God binds the family together dies in such an atmosphere or is at best sadly paralyzed.

The community also suffers directly from this spirit. "I do as I please and let others do the same" is just the attitude that overthrows public spirit and thwarts desirable social relations. Here may be found some explanation for the lamentable dearth of good society and public spirit in so many intelligent communities. Their people are altogether too full of the great American virtue, independence.

The very same criticism is applicable to too many churches. No fellowship, no co-operation, kindly labor neglected, discipline forgotten, no life, no religion, all from too much independence. Each member thinks and lives as he chooses and leaves others to the same course. Consequently a real church on the gospel plan is impossible. For the gospel spirit is one of mutual accord exhibiting its independence not in a rank, fruitless overgrowth but as subdued and cultivated, receiving and acknowledging unbounded favors and in return bestowing bountifully upon others.

Ask favors then frankly and sincerely. Prove to others your willingness to help them by putting a friendly confidence in their kindness.

Only preserve ever that self-respect that stands ready to do as much for others as you ask for yourself.

SPECIAL RELIGIOUS CALLS.

BY ONE WHO HAS TESTED THEM.

Christians sometimes make calls upon families to converse with the members concerning the affairs of their souls. Churches occasionally send committees for this purpose. Veteran workers in this department may have so taken counsel from above, and from their pastors, from each other, and from observation and experience, as to render these following suggestions in their case, well-nigh, or quite, superfluous. Yet, to beginners they may be helpful.

It is a very needful work. A pastor can not, usually, do all the religious visiting necessary in an extended parish; especially, on extraordinary occasions. Outlying districts are wont to suffer, while the easily accessible are cared for.

It is a work most beneficial to the visitors. It aids in keeping the Christian graces alive.

Usually, it may be advisable for two to go together, as the Lord Jesus sent out his disciples. One can then incite and cheer the other, for, in some instances, the work may be arduous, and to those of feeble faith, dispiriting. And, "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend;" and "two are thus," "better than one."

Moreover, the one may supply the other's lack of clearness, or adaptation, or any felicity of address; and so abate whatever resulting effect might impair the benefit of the visit. If Peter is to go it may be as well for some calm and gentle brother to go with him. The cautious Melancthon, was, no doubt, greatly helpful to the intrepid Luther, and vice versa.

Religious visits of this kind should, commonly, be short. Spend very little time in preliminaries. The health, weather, crops, and local news should be mostly barred out, or despatched in few words. It ought to be evident that,

now, you are upon the King's business. Secular conversation to an unsuitable extent may secularize you, and despoil your message of its unction and power. It may not be easy to glide from the worldly themes into the spiritual; and, an abrupt transition from the one to the other may seem so unnatural and perfunctory, as to repel where you seek to win. Go, as soon as propriety allows, directly into your message. Don't be bashful, and look guilty, as if you came to invade your neighbor's rights. Don't bring it in sideways, as if it had not been intended. Don't timidly suggest that "religion is a good thing," and so on. Especially, never apologize when speaking for the Lord.

It is not well to put many embarrassing questions; they might only serve to make your presence the more unwelcome. A very few questions will often give you a sufficient insight into the spiritual state of the person addressed. There are some whom it may not be best to question at all; the sick, sometimes; also the timid, and sensitive, and very conscientious. In the last case, their attempts to answer your trying questions, may at the time, and in the review, occasion them more disquiet than your exhortations do them good. It is preferable, when convenient, when you would make a very personal application of truth to an individual, especially in proposing to name some particular fault, to see the person alone. Otherwise, the individual's pride and shame may be arrayed against your attempt. It may be hazardous to rebuke parents, sharply, in the presence of their children, and not always wise to rebuke children in the presence of their parents.

It is sometimes of use, in exhortation, to employ the first, instead of the second person. To say, occasionally, "we" ought to do thus and so, instead of evermore saying "you ought to," may open, instead of shutting, ear gate. If the sinner refers to crooked professors, do not cover up any palpable facts, nor stand up for the wrong; but show the man that the sins of others are no excuse for his sins.

I should have placed this near the beginning, which I now place here. Do not chat freely upon worldly topics on your way. It may neutralize your interest in the work. Neither mix up errands and items of business with the Lord. Devote this service wholly to the work. Not that it is needful to keep the mind unremittingly strained up to a high pitch of excitement. Great excitement is usually undesirable, tending to impair the judgment. Discretion in these labors is every whit as important as zeal.

But wisdom is profitable to direct. Avoid, if possible, all controversy. Rarely is it well, on these occasions, to enter into a debate. It might tempt you to impatience and rashness, if your opponent should be unfair. If the person visited cavil, answer by referring him to the Word of God. It is well to have texts perfectly familiar, adapted to meet all the usual cavils. Should the caviler be able to repeat numerous texts, pressed irrelevantly into his service, do not run a race with him through the Bible, skimming over its surface. Do no such thing; but pin him down to decisive texts, and kindly yet solemnly leave them with him. They may work savingly in his mind long afterward. "For the Word of God is quick and powerful, and sharper than any two-edged sword;" and the Holy Spirit, its Divine Author, can easily make it sharp even in the hearts of the King's bitterest enemies. Our human words are nothing to the Word of God.

Let your closing words, as you end the visit, be in the spirit of your great message. Do not let down the power of that message by after small talk. If you forget half of these counsels, do not, I pray you, forget this. Many may like, right well, to have the impression so let down, and to let you down, and so the solemn effect may be frittered away by frivolous converse. If you must, on so select an occasion, talk about little matters, do it all up before you open your message. Leave this ringing in the hearer's ear, and soul, if you can reach it. Otherwise, you may pull down with one hand what you tried to build with the other. This item of advice will not probably be, in all instances, appreciated duly. But, observation and experience may evince its importance. Not, however, is a literal adherence to this course, in all cases, so important. For example, it might not harm established Christians, nor always, nor perhaps usually, young converts, in these visits to indulge in a little neighborly talk, after the solemn counsel and prayer; for the appointing which has been received abideth.—(1 Jno. 2:27); but unpardoned sinners have comparatively but a slight hold upon saving truth.

Finally, pray over the invitation, often, and heartily, before commencing it. The ordinary frame of spirit, even of many real Christians, is no sufficient preparative for this special service. A mind fully committed to worldliness, carelessness, or morose, would be utterly unprepared.

Pray, on your way, inwardly, and as you go from house to house. Pray with families, or individuals when allowed; but never press it when unwelcome. The unobtrusive and kindly proffer will not usually be rejected by decent people. And, it is impressive to a sinner to be taken thus into the immediate presence of God. It may send home the truth, to which he had just listened in your appeals. It may remind some of an early

home, where, many a parental prayer way offered for them in their hearing; and revive old memories, which may aid the present means, and so jointly work through grace, in bringing the wanderer back to God.

But, should a haughty sinner decline the service when courteously proposed, give no harsh reply; but remind him, if it seem best, that one day he may see the need of prayer,—perhaps too late.

PASTORAL WORK.

BY REV. D. WATERMAN.

There is another phase of pastoral life, though not indispensable to success, yet having an intimate connection with pastoral life and enjoyment, on which, I would submit a few thoughts. I refer to social visits, and social gatherings, such as circles, societies, or church festivals to raise money. The utility of these depends upon their character. Social visits may be profitable to pastor and people, if rightly conducted. If the pastor is invited to take his wife, or family and spend an afternoon or evening, with any of his parish, he certainly has a right to accept the invitation, and if he can spare the time from more important work it will be well for him to do so. It will usually be pleasant to him, gratifying to the family he visits. But he should not so far indulge in recreation, or common-place conversation, as to unfit himself or others for a season of prayer at the close. Many who do not profess piety, and even men who scoff at religion expect this of a professed minister of Christ. On the occasion of such a visit, with a man who was an open skeptic, I proposed before I left, to read the scripture and pray, if agreeable to him, and he replied, "Oh, we expect that." As my wife and I passed out of the house, he gave us each a generous gift, not because he was particularly attached to us but he honored fidelity to the cause in which we were engaged. There may be occasions, that it would not be proper to introduce religious worship but the minister of Christ has not much to do there. Christ says, "Give not that which is holy to dogs." But a pastor should not apply that instruction too freely, and so neglect his work. If invited to more public entertainments, "If any man of them that believe not bid you to a feast, and ye be disposed to go," 1 Cor. 10:27, he is at liberty to attend, but even then he must so conduct, as not to compromise his religion, or lead others astray. He should respect not only his own conscience, but the conscience of those he may think weaker brethren. He may profitably attend social gatherings of the church, and so influence those who direct affairs, so to make the occasion social, pleasant, enjoyable, without introducing objectionable sources of amusement. It may be asked what amusements are objectionable. Any that unfit the mind for religious contemplation and prayer or render devotional exercises improper. Bodily exercise profiteth little, but godliness is profitable unto all things. Literary and musical exercises add much to the enjoyment of such occasions, and may if rightly used be productive of much good. If the presence of the pastor has no influence to restrain boisterous or improper recreation he has reason to fear that he is not just what he ought to be, or that that is no place for him.

VARIETIES.

BY REV. A. D. SANDERSON.

III.

NOT ORIGINAL. "Very good, but not wholly original," is the stereotyped phrase in which we often seek to detract from the honors of a literary rival, and modestly (?) assert that we have read quite extensively. We forget that such a charge is "not wholly original."

DECEITFUL, YET CHARITABLE. There is a vast difference between being decided in our views of Bible doctrines, on the one hand, and on the other, cherishing a disposition to apply opprobrious epithets to doctrines held sacred by others.

WHERE'S MY BEAN? When I was quite a little boy somebody gave me a bean, and told me if I would plant it, it would grow and bear beautiful flowers. So, after admiring the symmetry of its form, and the beauty of its coloring, I put it into the ground, and impatiently watched for the flowers to appear. But, coming to the place one day, I found a green stalk, crowned by two wrinkled leaves, and having an ugly excrescence on each side. This I pulled up and threw away, and went to digging lustily for my bean. As was that bean in the hands of the little boy, such is formulated theology in the hands of most theologians—beautiful to behold; but when it begins to grow up into character and life, failing to recognize it, they exclaim, "Where's my bean?"

DISAGREEABLE DUTIES. Duties become disagreeable to us from three causes. First when they are so in the line of our natural "gift and calling;" that we see the labor and responsibility as others can not do, we sometimes turn to those that seem lighter, because not so well understood, and wish that our life work might have embraced these instead of those. Second, when they are directly opposite to our bent of mind, the fear that we may have to perform them frequently begets a morbid sense of duty. Third, when fancy has adorned another

path with many charms, our own seems rough, and dusty, and uninviting.

STUDY AND DEVOTION. The accomplished scholar has before his mind a picture of such of the facts and relations of being as his powers can grasp—a picture that will be added to as his powers are developed. The devoted Christian has the image of God stamped upon his mind—a picture that contains all the facts and relations and possibilities of being, and which will unfold more and more as the ages move.

A FALSE CHARGE. It is frequently charged against those who do not believe in infant baptism, that they underrate the purity and innocence of children. But is it not the highest tribute one can pay these qualities, to say that the little ones are saved without the intervention of an outward church, or its ordinances?

SILENT LANGUAGE. The language of the eye is more powerful than that of the tongue; that of the life, than that of the eye.

ABOUT HOME MISSIONS.

Dr. J. C. Holbrook is not a very old man; he is still in the full flush of hard work, as the home missionary people and the friends of home missions in New York well know; but he is old enough to have been a home missionary in Dubuque, Iowa, in 1842, when that church had but eighteen members; when Iowa itself was only a Territory recently set off from Wisconsin; when north of Iowa and west of the Mississippi there was not one white settlement; when there was not a solitary settled minister between him and the North Pole, or the Pacific Ocean; and his nearest ministerial neighbor of his own denomination was some seventy miles south of him. Going up the Mississippi a year later, however, he came across a foreign mission station of the American Board, where St. Paul, a city of over forty thousand people, now stands. Moreover, at the date mentioned, no railroad had as yet got so far west as Chicago. No wonder Dr. Holbrook, in the October *Home Missionary*, remarks: "Is not 'life worth living,' then, in such a period and such a country as this? How glorious the privilege of helping to lay the foundations of society for the vast population that is so soon to occupy the immense and fertile interior region of our land, and of planting Christian institutions that shall mold and fashion the imperial States so rapidly rising into importance there! I marvel that any young man just entering the ministry, and with all his life before him, is not burning with the desire to make himself, as he assuredly may, a felt power for good, by entering personally on the home missionary work." And remember, far beyond the West of his earlier day is now the New West; and south of that the immense new Southwest, geographically as big as fifty New England. And what is to become of it? Who will go? who will send? who will give? to plant and multiply all over that vast integral new part of our country the Christian school and the church?—*Advance*.

A COMMON DIVORCE.

A deal of practical Christianity is packed into the following editorial from the *Diplomat Weekly*:

Some Christian men, occupying positions of influence, in railroad, bank and insurance corporations imagine that their relations justify them in forgetting or ignoring the precepts of Christianity. The "one thing" they do is to gather all they can into the coffers of the institution they serve and allow as little as possible to be drawn from them, except for their own emolument. If there is a possibility of fighting off a claim, however just, they have no hesitation in entering into a litigation, which the resources of a rich company can readily afford, and continuing it till the unfortunate opponent is wearied out and impoverished. If an employee is unfortunate and makes an application, after long years of faithful service, for an increase of salary, its officials feel it necessary to inform him that they can readily supply his place at the price paid him, and that in "justice" to the company no advance can be made. Or, for a reason which a man would be ashamed to own actuated him as an individual, a person may be suddenly and capriciously deprived of a situation. These are but samples of the acts of many persons in official relations. In their business life they pay no regard to the teachings of Christianity. They look on men as workers out of whom the utmost possible is to be got for the least possible money. They reject as utterly unworthy of them any appeals founded on humanity or Christianity. Sympathy or brotherhood never enter into their calculations. They regard manhood in their employ as little better than machinery. Is it any wonder when all human sympathies and feelings being ostracized that so often employees become indifferent to the interests of those in whose service they engage, and that we hear of thefts and defalcations?

There are certain old precepts which no official relations of modern business life can render nugatory. The golden rule, which requires men to do unto others as they would themselves have others do to them, no circumstances can set aside. It is still a requirement of employers to "forbear threatening" and to give that which is "just and equal." Still the teaching remains, "Look not every man on his own things but also on the things of others." Bear ye one another's burdens and so fulfill the law of Christ.

When happy seasons end, and leave us sad, it is soothing to reflect that sadness will have an end also; that as the sunshine has given place to the shadow, so the shadow will be succeeded by the sunshine again. Joy is sown for the righteous; and "gladness for the upright in heart."

PRESS TOWARD THE GOAL.

BY REV. H. H. ACHERMAN.

"Forgetting those things which are behind I press toward the mark." The spirit and tendency of hugging what is old and rejecting the new, which was characteristic of the old Jewish mind, is largely prevalent to-day. Men in this age are clinging to their preconceived notions, beliefs, faiths, with a tenacity as if these were eternal and unchangeable truths.

The cause of this tenacity is, in the first place, the conservative element in man or that deference with which human nature regards what is old and established. In the second place the love which men conceive toward objects belonging to themselves. In the third place they are afraid that what they accept in the place of the old may be false. And fourthly they are afraid of being or appearing foolish.

There is nothing more suicidal to human progress and development than this adhering to what is already embraced as an opinion. A great writer says, "I will say what I believe to-day, if it contradicts all I said yesterday." This is but to say, "I am always ready to give up the old and accept the new, when I see that the new is better than the old." This should be the motto of every true Christian. A man's opinions, what he embraces as truth and what he admits as falsehood, must not be cut and dried, must not be spiced, mummied and laid aside, so that he can not think different in regard to them ever afterwards.

The human mind, when in a normal condition, is in constant motion; in constant growth; that is, a change of conceptions, of sentiment, of mode of thinking is ever taking place.

Man is imperfect; imperfect in mind, in heart, in morals; and his imperfection is largely the imperfection of untirpiness. We must not consider man the full corn in the ear, but only the blade that first appears after bursting of seed. Look back to the period of childhood; you have done ten thousand things, which you would not for one moment think, believe or do again. You did not hesitate, in coming to the state of manhood, to leave the greenness of childhood and boyhood behind, and to look forward to the ripeness of manhood and womanhood.

There is no error so gross, no falsehood so palpable, and nothing so drying to all the springs of human action as the notion that when we arrive at the age of 25, 30, or more, we have arrived at the full age of man. The truth is, we don't arrive at the age of full grown manhood and womanhood at 30, 50, 75. The body does, but the mind never. We are never too old to learn. The mind never grows so that it can grow no more. We never know so much that we ought not to know more. We never are so good that we ought not or can not grow better. The mind never assumes a shape so that it will not be shaped over again.

Are these things so? Why then when some new thought or opinion is advanced either religious or otherwise, especially religious, should we call it false, heretical, destructive? How do we know but that what we call false may be true; what we think inferior to what we know may be after all superior to it? How do we know but that what we abrogate as destructive may be just what is needed to build up manhood and really is of superior culture? Are we asked how we may distinguish the false from the true in these days of multiplicity of teachings? Unchain your mind, get off your ruts, don't cling to ideas because they are old, or because you have got used to them; but look forward, retain an impartial state of mind, one in which you will be willing to let go what is false and embrace what is true, though the false may have been a boon companion and the true a complete stranger. What you thought yesterday, what you believed yesterday was good enough for yesterday; but to-day you want something larger, something holier, something better. Men do not put new wine into old bottles. Whatever may have been your views yesterday, you may be required to make a radical change to meet the demands of your being to-day. There is a law of the mind according to which it (the mind) will work right and proper in this respect; it will take the good and leave out the bad, cast away the old and worn out and adopt the new and the fresh. It will like the bee, cut out all that is best. The mind will work in this manner right along; but it must first be unchained—unchained from prejudice, from preconceived notions; it must assume a humble and childish attitude. Such a mind will make no serious mistakes. It was the lack of this spirit among the Pharisees that excited the displeasure of our Lord toward them. They had their Moses law and the traditions of the elders; nothing better was to be imagined. Everything was circumscribed and defined. Anything that was not of a mould with their machinery was not to be tolerated. God was in the temple, he was in the ark; if any imagined him larger than the ark or the temple he would be reckoned heretic, because that would be putting God outside the ark and the temple. Was not the Jewish religion true? Yes, it was the best at that time, but when the better religion of Jesus was introduced their Judaism became false. The trouble with the Jews was that they had their backs turned to the future and their faces to the past. They were hugging the dead things of by-gone days as if there were life in them. To them anything that was new, anything that was not of the old stamp was false. This is the trouble with many professors of religion to-day. Their God, to be sure, is not in the ark; but it is in the box that contains the catechisms and the creeds. Prof. Flint, of Edinburgh, in an article read before the Presbyterian Alliance said: "A church which rests satisfied with the acquisitions which former generations have drawn from nature, providence and Scripture—which does not seek to add to its treasures, stored up in its creed

and catechisms and dogmatic systems, new treasures—may be orthodox, may have espoused as yet no grievous falsehood; but its whole attitude toward the truth is a wrong one. It is at heart disloyal to the truth and dead to the love of it; and once a church is dead and disloyal to all that is good. When a church loses that love of the truth as it is in Christ which contains it to seek in him even new treasures of wisdom and knowledge; when it comes to look with suspicion on new discoveries and to discountenance the spirit of independent and original investigation; when theological research and theological investigation are the last things it strives to encourage, that church is not far from the terrible condition in which errors are justified and lies embraced." Among the most lamentable things is the narrow idea that a large number of Christians have of the religion they profess. The gospel of the Son of God—they understand it all. No new ideas, no larger conceptions than that which they have are to be conceived of its teaching. But you may as well speak of drinking the ocean as to speak of exhausting the Bible. The doctrines of Christ were not fully understood by Paul, not fully comprehended by Luther, and are not grasped by the great minds of to-day. And thank God for this—for this is an insuperable proof that it is the power of God unto salvation. Each generation finds in it new attractions, new beauties, things unthought, unimagined of before. And the Christianity of five thousand years hence will be as much better, as much more elevating than that of to-day, as the Christianity of to-day is better than the Judaism of Christ's time. Not that there will be a new gospel preached—far from it—but that the gospel is better to be understood and its precepts more faithfully practiced.

Our Lord said to his disciples, "greater things than these shall ye see." Blessed be his name for this—yes, we know that we shall. Let us, with unbiased minds and with hearts devoted to the truth, help the speedy coming of the times when "greater things than these" we "shall see" both in life and doctrine.

THE VERMONT TRAGEDY.

A correspondent giving the particulars of the shocking murder in Sheffield, Vt., Oct. 19, says:

Mr. Byron Blake, a young man aged 28 years, without any known provocation, deliberately murdered his step-father, Mr. Jonathan Park, aged 74 years; his own mother, aged 65 years; his only sister, Alice, wife of Mr. Edwin Williams, aged 34 years, and then hung himself. The murderer had shown signs of insanity for some years, but was considered harmless by the family. The arrangements for the fearful deed were so shrewdly planned and executed, that no suspicion was awakened, no outcry heard, and no one knew of the bloody deed until two neighbors called at the house, at 10 o'clock, on business, and on entering found the mangled bodies of the three lying in the kitchen, lifeless and covered with blood. The murderer was soon found in the barn near by, suspended by his neck, being his own executioner. Mr. Williams left home at 8 o'clock to go a few miles on business; the school-teacher boarding with the family went to her school at 9 o'clock, and all was quiet, and appeared pleasant. In one short hour, how changed! A quiet Christian family assassinated by the hand of a tenderly-cared-for son and brother, and the assassin a self-declared, with which terrible blows were inflicted, probably causing instant death. But Park was a Christian and a member of an Advent church. Sister Park was a member of the F. Baptist church at Wheelock Hollow, and Sister Williams a member of the F. Baptist church at So. Wheelock. The young man frequently attended public worship, was present the Sabbath before, but never professed to be a Christian.

The funeral services of the four were attended the following Thursday at the village church in Wheelock. A very large congregation gathered to sympathize with the deeply bereaved, to pay the tribute of respect to the dead, and attend the religious services of the occasion. The services were conducted and sermon preached by the writer, assisted by three other clergymen. Strong men wept like children while the deeply afflicted husband and son, the only surviving member of the family, took his leave of the dear ones.

M. C. HENDERSON.

AMALGAMATION.

The following article from the *Baptist Review*, of North Carolina, is characteristic of a by-gone age:

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.—*Exchange.*

We clip the above from the *Morning Star*, Dover, N. H., which we find in the column of selected items. It certainly is news to us to learn that such perfect freedom rules in that great city. That is one of the evils that Southern white men dreaded as the results of the war, and many voluntarily shouldered arms and went to the front to prevent it. It was the fearful consequences of this destructive element in society in the Southern States more than the love for slavery, that filled up and continued to recruit the ranks of the Confederate armies.

But in the midst of all the efforts of the Yankee government, with their civil rights bills, to impose and even force this negro equality upon the Southern white people, it has been firmly and stubbornly resisted; and to-day there is less intimacy and social equality between the races, than there was in the date of 1860. Then the negroes were connected with the white people in their churches; but now if there is a mixed church in North Carolina, we are not aware of it. Each race has its churches, schools, preachers and teachers, and the gulf between them is deepening and widening every year. And we trust will continue until abolitionists like those in Chicago, will never be able to bridge it over.

Now is it not a reasonable conclusion, that when these white and colored children, who now sit on the same seat, and drink from the same cup, will

when they grow up to men and women, form attachments as young people are liable to do, and then in all probability there will be no "kicking." Every body knows that there are attachments formed among children at school, that often continue through life. Wonder how Gen. Garfield or Dr. Moses would like to see one of their sons or daughters in the situation of these poor white children in Chicago. The author of that beautiful paragraph makes provisions against this, of course, when he says the only distinction is on "money and brains." It is the poor white children that are thrown into these mixed schools. Wonder how our white Republican friends in the South can relish such a campaign document as this. Whenever this article is applied to Southern white Republicans they will fly from their party faster than they did before Hancock's layettes at Gettysburg. If such a calamity should ever befall our country, the fault shall be none of ours. Let men of the Anglo-Saxon race take warning, and do nothing to bring a reproach upon their posterity.

RELIGIOUS MISCELLANY.

The seating capacity of the Jewish temples in Chicago aggregates 5,000.

The Methodist denomination spends \$10,000 annually in its work among the Chinese in San Francisco.

The American Board proposes to establish a mission at Bagdad.

The following are the receipts from Women's Presbyterian Foreign Missionary societies during the years ending May 1: For 1871, \$7,327.75; 1872, \$27,464.68; 1873, \$67,253.69; 1874, \$87,316.43; 1875, \$96,243.47; 1876, \$114,993.11; 1877, \$121,958.53; 1878, \$127,047.03; 1879, \$136,309.69; 1880, \$176,096.88; total, \$962,517.28.

Rev. I. D. Colburn, missionary to Saginaw, Karens of Bangkok, Burma, has recently arrived in this country after an absence of nearly seventeen years.

The Rev. Stephen A. Tyng, senior, of New York, now in his 81st year, enjoys a pension of \$5,000 a year from St. George's Episcopal Church, over which he was pastor for thirty-five years.

The Rev. S. L. Baldwin, D. D., Superintendent for many years of the Methodist mission work at Fochow, China, has been appointed Bishop of Connecticut Methodist Church, Newark, N. J., to succeed Mr. Knowles, appointed Presiding Elder.

The other day, a deacon of one of our churches, a member of a family, happened to come across his pastor, who, for nearly two months, had been "filling" prominent pulpits in different parts of the country, and after expressing his great delight at meeting him, he remarked, "Not engaged anywhere next Sunday, are you?" "No," said the pastor. "How fortunate I am," said the deacon. "You are just the man I am looking after. We want a supply; consider yourself engaged."—*Baptist Weekly.*

One of the finest church edifices west of St. Louis is that of the Baptists in Kansas City, which cost \$60,000. A debt of \$16,000 upon it has been extinguished recently, and the interior thoroughly renovated.

There are not less than 225 separate Protestant congregations scattered through the country from the Black Sea to the Mediterranean, and from Turkey to Persia. Rev. J. O. Hanker, of the London Missionary Society, has been systematically visiting every town, village and hamlet in the district of Belgium, in Southern India, everywhere finding a hearty reception, and not only no opposition to the preaching of the gospel, but an acquiescence and a desire to hear more. In some places the whole population, men, women and children, have turned out to see and hear, and a deep impression is made.—*Christian at Work.*

The report is in circulation that the Rev. J. O. Peck, D. D., Pastor of St. John's Methodist Episcopal Church, Brooklyn, is to be the successor of Bishop E. Q. Haven as Chancellor of Syracuse University.

No liquor licenses have been granted in Potter county, Pennsylvania, since 1860, and here are the grand effects: At a recent term of the court, the District Attorney informed the court that he had no indictments to present to the grand jury; the sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge.

Miss Emeline Dyer, the efficient Superintendent of the Bible Work in Chicago, as well as general city missionary, has returned from over a year's absence spent in making herself acquainted with similar work abroad.

The American Bible College for Young Ladies, Binghamton, New York, has come into possession of the famous translation of the Bible by Mrs. Julia Smith-Parker, Glastonbury, Conn. She wrote it over five times at the age of eighty, twice from the Hebrew, twice from the Greek, and once from the Latin Vulgate.

When ground was broken for the new Union Methodist church in St. Louis, it was by one hundred ladies. A beautifully polished brass shovel was handed to the pastor's wife, who took up with it as much earth as it would hold, and tossed the earth into a cart which was standing by to receive it. She then handed the shovel to the lady next her, who did in like manner. Thus the shovel was passed from one lady to another until each lady had lifted her share of earth and put it into the cart. An enthusiastic crowd of bystanders cheered the ladies and encouraged them in the performance of their pleasant duty. The cart was not in keeping with the elegant shovel, being of the roughest sort generally used in connection with the excavation of cellars. The horse was old and partly blind, and there was no style about the driver. One omission was made, and was not thought of until too late. That polished shovel might have been sold at auction for the benefit of the church, and might under the enthusiasm inspired by the occasion, have yielded enough to buy furniture for the pulpit or stained glass for the windows.

This will have to be thought of in season by the next church which engages in a similar bit of piety.—*N. Y. Sun.*

"I am all played out."

Is a common complaint. If you feel so, get a package of Kidney-Wort and take it, and you will at once feel its tonic power. It renews the healthy action of the kidneys, bowels and liver, and thus restores the natural life and strength to the weary body. It can now be had in either dry or liquid form, and in either way is always prompt and efficient in action.—*New Bedford Standard.*

Facts for those afflicted with Rheumatism or Neuralgia: Clarke's Rheumatic Elixir cures the worst cases of Neuralgia in from two to four hours. Rheumatic Fever in three to four days. Many chronic Rheumatism, that for years had defied the skill of the Physician and the Power of Medicine, have been cured by half a dozen bottles of this Elixir. It is sold by all respectable druggists. \$1.00 per bottle, six for \$5.00. Send for circular to the proprietor, West Brighton, Mass.

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The Morning Star.

WEDNESDAY, NOVEMBER 10, 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.

THE SITUATION IN IRELAND.

It would appear that it is due more to the personal inquiries and the published letters of an American journalist, Mr. James Redpath, than to that of any other one man that Ireland has found a voice which is neither the voice of Fenianism nor that of a subsidized English press. But it is proper to say that at least one English paper is recognizing the gravity of the situation and is not laying all the blame on the Irish people for the unfavorable symptoms which that country is manifesting. We refer to the *London Daily News*, which journal day after day has been repeating its warnings to the English government respecting the impolicy of proceeding by prosecution against the Land Leaguers.

As a fresh illustration of the way in which the resources of Ireland are being drained; we turn to the correspondence in the *Chicago Inter Ocean*, and listen to Mr. Redpath as he relates how one Lord Kilmaine owns 18,765 acres in Ireland, is a Torylord living in London and very rarely visiting his estates, perhaps for a day or two during the year; and yet this absentee, Lord Kilmaine, has probably a rental of about \$50,000, for which he gives no return to the country for this great drain of its resources. Moreover, it is also said of this same nobleman that he took no interest in his tenants during the late famine, not giving a shilling for their relief last winter, although, as the most of his estate is let in small holdings, nearly all his tenants had to be supported by charity.

Then when we come to consider the positive acts of cruelty and tyranny practiced upon tenants by landlords who are not satisfied with a negative indifference, and the cases of ejectment, etc., etc., we shall not find it difficult to arrive at the conclusion that we are to hear more before we may expect to hear less on the theme of Irish misery, Irish discontent and popular uprisings on the part of the Irish people.

Another illustration will let in a flood of light on the motives which most actuate the peasantry of the unfortunate island.

The Earl of Erne is another absentee landowner. The Earl employed a certain Captain Boycott as his agent. Boycott not only acts as agent, but, taking up a part of the Earl's land, becomes himself a farmer, hiring in his turn tenants. Moreover, the man Boycott becomes a trustee of the place and, like the vast majority of the local magistrates, uses the power vested in him by the British government to oppress the people. Exercising this power so as to promote his own interest, Boycott compelled the peasantry on the Earl's estate to work for 16d a day, or 18s (\$2.25) a week. But he established an arbitrary system of fines which commonly reduced the wages to 7s (\$1.75) a week. If a man was five minutes late in the morning he was fined 6d. If he happened to put the agricultural implement he was using in any place but the place Boycott chose, he was fined 6d. No matter what the business of a peasant with Boycott might be, he was sure to be cursed or abused by him. "He did not treat them as human beings at all," said one gentleman; "he so exasperated them by his brutal tongue and conduct that when they got a chance they just arose against him as one man; but he is well tamed now!"

Mr. Redpath also relates how the people "tamed" Boycott. We refer the reader to the inside of this paper where the account is given in full. The extract is well worth a careful reading, and its concluding sentences are significant.

The British government have taken serious objections to the few speeches which Mr. Redpath has made while reporting on the condition of things in that country; as this correspondent himself says in a letter to the Editor of the *Boston Herald*: "The trouble is that I have shown the peasantry how to fight the landlords within the lines of the law, and that they have acted on my advice. I learned the way in the South. There is no reason why the devil should have all the best times, or why despotism should monopolize all the most effective methods of action. I saw Northern families driven out of the South by the terrible power of ostracism, and I did my best, when I spoke here, to recommend that method of dealing with the land question. You see it is perfectly legal, and that is why the English press have lied about me. Their constables and red coats can not force a man to speak to any other man or to work for him, and in another year, not a landlord in Ireland may be able to get a laborer to work for him."

With all due allowances, we must recognize a force in these words of the chivalric American, and that the sentiments which they express are sinking deep into the hearts of the Irish peasant. After all, does not emigration to the United States remain as the most immediately practical measure of escaping from the tyranny which is being exercised over the peasantry? Of course, there are a great many large families who can not raise the funds for a passage, but they manage to send a son over and then a

daughter, and then in time the son and daughter in this country help in furnishing the funds by which the rest of the family may also emigrate. To think upon the fate from which the Irish people in our midst have escaped, is to let our hearts be mellowed towards these fellow neighbors who are more deserving of sympathy than of a lofty condescension.

THE NATIONAL ELECTION.

The results of the election are decisive. Mr. Garfield is elected President by a large majority. Every northern State, excepting New Jersey and possibly Nevada, has declared in his favor.

A solid South has provoked and compelled a practically solid North. Moreover, the next House of Representatives is assured a Republican majority, and the Senate will be Republican by Vice-President Arthur's casting vote, if not without that.

All through the country there have been large Republican gains. Even Tennessee elects a Republican Governor, and there is a gain of twelve or more Republican Congressmen in that State.

The lesson is plain and ought to be heeded. The senseless attitude of a solid South has made this result inevitable. It will be repeated as often as the same circumstances call for it. In the shadow of such rebuke and defeat, will not the party that has suffered it take time to reflect and to learn wisdom?

The Republican party has now its great opportunity. The people have called it again to full power. How will it use that power? If it is true to its ideal, if it keeps its hands from corruption, if it pursues soberly and faithfully the course that its illustrious leaders have marked out for it, if it goes forward to protect each citizen and class in all the rights that have been so dearly purchased for it, if it proves itself still to be the party of liberty, equality and progress, then will it retain the confidence of the people and receive their continued support. Otherwise—have we not the situation of four years ago to show us what to expect if this faith be not kept?

Nothing so shows the sincerity of the people in their previous efforts for such a result as has been secured, as the sobriety, quietness and gratitude with which it is received. People are glad, but they are not noisily demonstrative. There is a steadiness and seriousness to their conduct which is characteristic of those who truly feel that a great peril has been avoided. Let the victory be used conscientiously, and with a due sense of accountability to the Divine Providence through which it has been secured.

THE SUNDAY SCHOOL QUARTERLY.

Our readers have already learned that arrangements have been made for the publication of a "Sunday School Quarterly," similar in its general character and purposes to those now before the public, with which Sunday-school workers are already familiar. There has been a growing demand in our churches for this work, and it is confidently believed that the wants of our schools will be fully met by the new candidate for popular favor.

The number for the First Quarter of 1881 will contain thirty-two pages, the pages to be a little larger than those of the Lesson Paper now in use.

On the first page there will be, after an appropriate heading, a list of the lessons for the Quarter, a brief article of greeting to those who are expected to be its friends, some suggestions as to certain practical matters in Sunday-school work, and Order of Exercises, containing brief forms for opening and closing a session of the school.

The second page will be filled by an excellent Map of Palestine.

On the third page will be found an Introduction to the Book of Luke and the lessons of the Quarter.

After this will follow the Lesson Helps, each lesson occupying two pages. On the first of these (left-hand) will be the matter which has been heretofore given on the Lesson Leaf, with some additions and an improved arrangement. On the opposite page will be Notes and Explanations, sufficiently full to be of practical value in the study of the lesson. These will be prepared with great care and will contain the results of a careful study of the text and the best commentaries on it, old and new. There will also be Suggestions for Study and Reading, on the topics of the lessons.

After these Lesson Helps there will be a Bible Dictionary for the Quarter, and a Review Exercise.

The Quarterly will be printed on paper considerably better than that used for the Lesson Papers, and from new type, bought expressly for the purpose and to be used exclusively for its pages. It will have an attractive cover of fine, colored paper and the title-page will be handsomely ornamented. We are quite sure that in respect to the general make-up and mechanical execution, our Quarterly will not be inferior to any in the market. We believe that in other respects it will be found better adapted to the wants of our schools than any other published.

Our denominational organ is the "Morning Star," our lesson paper is the "Star Lesson Paper," and it has been decided to call the new member of the family, "The Star Quarterly."

The price will be the same as that of other similar publications, viz.: 20 cents per year and 5 cents per quarter for each copy.

The Lesson Paper will be published as

heretofore, and will contain the same matter that is used on the first page of each lesson in the Quarterly. The "Notes" will also be published in the *Star* in a more extended form than in the Quarterly.

We have been thus minute in describing the "Star Quarterly," in order that our friends may see that the Corporators are determined to spare neither pains nor reasonable expense to give complete satisfaction to all our patrons. We bespeak for this new enterprise a liberal patronage from our churches and schools, and hope that our friends will send in their orders early.

The work will be ready early in December. The first number will be brought out under some disadvantages, and we expect to make the next better, but we believe the first will meet the approval of those who have long been calling for it.

A NEW HYMN AND TUNE BOOK.

The strong wish that has come from so many of our churches in the last year, and that found so decided expression at the last General Conference, for a manual of praise to take the place of the "Psalmody" in our congregations, will, we believe, be fully satisfied by a new book that the Printing Establishment is now able to offer.

The book is called "The Freewill Baptist Selection of Spiritual Songs," and has been chosen by a committee appointed by the Corporators, after a careful and conscientious examination of various books in the market, and with the full belief that its use will contribute to a more inspiring and profitable experience of the office and effects of song in the praise of God.

To the lovers of the "Psalmody" and the "Christian Melody" it will not seem to be an entirely new book, for it contains many of the old and standard hymns that through long use and by their own sweetness and beauty have endeared themselves to so many of our people.

The introduction of a desirable number of the best modern hymns and tunes, adapted specially to revival work, and to the prayer and conference room, is an additional excellence that could not well be spared.

The mechanical appearance of the book is every way gratifying. It is printed in clear, legible type, both music and words, on a good quality of paper, and is handsomely and durably bound.

There are two editions of the book, the second being an abridgement of the first, and intended for use in social meetings, or for such congregations as would prefer a lighter and less expensive volume. The words and music are all taken from the larger book, and its mechanical qualities are in no sense inferior to it.

These song manuals are offered and commended to our churches in the firm conviction of the committee, strengthened by the concurrent testimony of all who have expressed an opinion upon them, that they are, in all respects, the best books for use in the choir and congregation that are new in the market.

CURRENT TOPICS.

The second Sabbath in November with the week following (Nov. 14-20) is set apart as a season of prayer for young men and Christian work in their behalf.

The International Committee have recently issued a call containing the following topics for meetings each day of the week: Nov. 14, Sunday Morning, Workers Together with Him—their Spirit, 2 Cor. 6: 1-10; Afternoon, Bringing one's Friends to Jesus, Luke 5: 17-26; Evening, The Worst Foe and the Best Friend of Young Men, Luke 22: 31, 32; 1 Peter 5: 8; Luke 19: 10; Monday, What does Life Cost? Luke 12: 15-23; Eccl. 2: 17, 18; Rom. 8: 6; Tuesday, Investigation a Path to Faith, John 1: 46; 4: 28-30; 40-42; 5: 39; Wednesday, Jesus Testing the Impulsive, the Procrastinating and the Undecided, Luke 9: 37-62; Thursday, A Young Man who obeyed the voice of Christ, Luke 7: 11-16; Eph. 5: 14; Friday, Crisis in Daniel's Life, Dan. 1: 8-20; Saturday, An Unconditional Surrender, Acts 9: 1-9; Phil. 3: 7-9. The outlook over the field of Association work is very encouraging. Forty-three working organizations have been planted the past year in as many colleges, making in all one hundred institutions where these societies exist. At twenty-five railroad centers the International Committee have already organized working bands of Christian railroad men, with reading rooms and competent Secretaries in charge. Effective work is also being done among other classes.

The American Bible Revision Committee have completed the revision of the English version of the New Testament and transmitted the result of their labors to England. The British Committee will meet in November for final action, and the University Presses of Oxford and Cambridge are expected to issue the revised New Testament in February, 1881. The Old Testament will be published two or three years after. The American Revisers have given their time and labor for eight years without compensation. The necessary expenses have been provided for by voluntary subscriptions. Any friend of the great undertaking who will contribute towards the expenses ten dollars or more before February next, will receive a memorial copy of the first University edition of the revised New Testament, handsomely bound and inscribed. The money must be sent to the

President (Rev. Dr. Schaff), or Treasurer (Mr. Andrew L. Taylor), in the "Bible House," New York.

The London Christian gives quite an extended report of the welcome which Rev. Joseph Cook received on his landing upon British soil. It remarks that the distinguished visitor "has certainly no reason to be dissatisfied with the welcome that he has received. His first appearance on an English platform was at the meetings of the Congregational Union in Birmingham. . . . where his speech was cheered to the echo." On the following morning Mr. Cook was given a breakfast at which "many of the most prominent teachers and workers of the day attached to all the evangelical denominations, and others outside any recognized denominational lines, gathered around Mr. Williams' hospitable board, and vied with each other in the expression of thankfulness to God for his distinct gift to the Church Universal in the person of Mr. Cook, and of hope that his visit to Great Britain might be fraught with untold good, in confirming the faith of multitudes in this age of doubters and of doubt." That is considerable of a sentence for one man to stand under, but all that have seen the famous Monday Lecturer, remember that he has broad shoulders, which we hope will prove equal to the occasion.

DEAN STANLEY is in favor of permitting Nonconformists, under certain restrictions, to use parish churches for their own religious services at hours which would not interfere with any regular service. He has ascertained that it would not be illegal to do this, and he tried it in Westminster Abbey. The Dean is not to be classed among those who having reached eminent places in a religious organization forget that outside of themselves there may be honesty of opinion which should not be suppressed. The advance in England of religious liberty is pictured in the following sentence or two taken from the *London Times*: "Two centuries ago Nonconformists could not meet for public worship. They could only meet in holes and corners, in back parlors and haylofts, on the sly and as law-breakers. Only a century ago, upon the least suspicion of a private 'mass-house'—a public one was out of the question—constables were set out, and suspected Papists hunted down the street to find shelter where they could. Half a century ago a Dissenter could only be in Parliament on sufferance, and a Papist not at all, on any terms."

ALTHOUGH there remains about 150 miles of track to be laid, yet the Atchison, Topeka & Santa Fe railroad company positively announces that a new line to San Francisco, by the way of the Southern Pacific, will be opened on January 1, 1881. Probably no railroad event in the future history of the country can eclipse in importance the completion of the first Pacific railroads in 1869. Yet that should not diminish the significance of this second all rail connection between the two oceans. Practically connecting with the Atchison road at Atchison, Kansas, on the Mississippi, this line traverses the length of the State of Kansas, cuts across the south-east corner of Colorado, then southerly through the Territory of New Mexico almost to the border of Mexico, where it connects with the Southern Pacific. Thence the traveler, over the new route will take a westerly course, through southern New Mexico and Arizona, will cross the Colorado river at Yuma, and turning his face towards the north-west will reach the town of Los Angeles, where he will hit the north and south roads of California which will take him to San Francisco. To go from Chicago by one of the Pacific routes and return by the other, will doubtless be a favorite method with tourists. However, as business is regarded of more consequence than pleasure, the southern route to the Pacific, together with the southern lines into Mexico, now building, leads to great expectations as to commerce.

"AMALGAMATION." We can not let the article pass, which we print on an inside page under the head of "Amalgamation," without expressing the sorrow that we feel that Freewill Baptists in the South should be taught the sentiments that the article conveys. We have not a word to say against a person's choosing his associates, in the South or the North, but when it comes to be a matter of studied insult and oppression of whole classes of society, simply because of their color, that is neither manly nor Christian. It is a pleasure to add that we have assurances from prominent and reliable Freewill Baptists in the South, to the effect that the *Review*, in its position against free schools and against the principle of individual rights and human brotherhood, does not represent the advanced feeling on these subjects, nor the feeling that is gradually winning its way among the people.

THE TIME FOR WORK. A correspondent calls attention to an important matter when he says:

Fall with its long nights and restful days has come, and with it such blessed opportunities to win men to Jesus! Shall we all enter the field which is white for the harvest now? I fear waiting for the week of prayer will be for many a device of the devil. Let us all light our torches and send out our rallying cry for the Lord's clans to gather. God is with us, who can be against us? We in this centennial year, should arise and build. God has saved two with us and one more has

come seeking our prayers. Surely the arm of the Lord is not shortened nor his ear heavy. Let us not permit our iniquities to separate us, and we shall soon have glad news from Zion."

Certainly there could be no better preparation for the Week of Prayer than faithful Christian work in all the churches from now until that week begins.

BRIEF NOTES.

The minutes of the Central Association have been printed, and are now being circulated.

The somewhat remarkable fact is reported that a colporteur in Japan recently sold over 1,000 Bibles in one week.

Prominent Lutherans are considering the feasibility of a Pan-Lutheran council to be held at Wittenberg, Germany.

Whether or not the English read American books, they have forty thousand of them packed on the shelves of the British Museum.

The wisdom of Whitefield was shown by the remark: "I think it best not to dispute where there is no probability of convincing."

The Woman's State Christian Temperance Union, of Iowa, has been making inquiries and reports only ten out of ninety-seven churches heard from as using the fermented wine at communion.

A pleasant picture is drawn of Whittier in his old age. It is said of the poet that he spends much of his time out of doors, walks a great deal, writes when he feels like it, and is in good health.

The Close Baptist Home Mission people have a large work before them in at least one direction. Careful estimates reveal the fact that in Home Mission fields west of the Mississippi there are 735 houseless Baptist churches.

The newspapers speak of a man who has built a house on posts forty feet high at Plympton, Oregon, in order that he may live nearer heaven. This isn't the only person who is yet blind to the interior truth that the "kingdom of God is within you."

The National Temperance Advocate positively asks the political papers to copy the significant item that the so-called "Southern war claims" of \$1,500,000,000 amount to just the sum which is computed as the direct and indirect cost of the liquor-traffic to the nation every twelve months.

The Western Christian Advocate favors free church sittings. This paper claims that "it is not necessary to sell church privileges to supply the treasury. The free-will contributions of the people, rich and poor, can be depended upon. No doubt the sale-union which has prevailed has done much to thin out Protestant congregations."

Freewill Baptists are not a theater-going people, so it would perhaps be needless to express the hope that they will in no way countenance Miss Sara Bernhardt, the shameless courtesan who is now parading herself for social recognition in this country.

The Hour advances the opinion that sanitary science should form a distinct part of education at school, and that whether the scholars be boys or girls. As it now is, "in their anxiety for the health of their children, women are led to pay considerable attention to sanitary regulations, without understanding much of the science upon which such regulations are based."

The New York Times says of the Episcopal convention recently held in New York city that "it was notable for its clear common sense and practical energy. It has had plenty of push and has attended strictly to the business in hand. The impudence of speech-making has been such that all attempts in that direction beyond strict necessity were abandoned." This is high praise enough, for much talk and speech-making does not carry on the affairs of the Christian church any more than it contributes to the running of a mill or the raising of farm products.

Denominational News.

Bates College.

The article of "Roy" in the *Star* did the college injustice. We have no means to commensurate work on another building as all our friends understand. What we are to do in order to go on as we are, is the great question.

"The fool hath said in his heart, There is no God." I am not a fool in this sense, for I say in my heart of hearts, there is a God—a God, too, who answers prayer. And I write this to ask our friends to remember the college in prayer at this time—also, as "faith without works is dead, being alone," to ask them to send me a few hundred dollars—I wish I had a thousand—to be expended in repairing and painting our buildings, fitting up our grounds, setting out trees, etc.

Thousands of persons visit the college every year, and the condition of our buildings and grounds does not speak well for our denomination. I will account for all money sent me in my next annual report to the Trustees, and will send a copy of the report to any person sending me aid.

Allow me to say that the students of the Theological school feel that "Roy" did injustice to one of their number. They desire me to say he is "energetic," and what the church that shall call him after his graduation will be a fortunate one. "Roy" is one of the best friends the college has, but I trust that when he shall make us another visit—coming so far—he will be careful not to say things to our harm.

O. B. C.

Centennial Reports.

Printed blanks were sent to the Clerks of all the Quarterly Meetings some months ago, asking for Centennial Returns from each church through the Q. M. It is now too late for returns from the churches, but in the Centennial volume now going through the press will be a synopsis of these reports, and we send another blank and request the Clerks of the Quarterly Meetings to take such counsel as may be at hand, and estimate the figures that will answer the questions of the several churches, and return them to I. D. Stewart, Dover, N. H., within ten days. We shall be sorry to publish in the book a long list of Q. Ms., from which no report has been received. We ask the Clerks of

the following Q. Ms. to estimate, and fill the blanks for the churches, and they will be published as estimates, and those that take no notice of them, will be marked as making no reports:

Angola.	Little Scioto.
Adams.	Liberty.
Apple River.	Looney Spring.
Bowling.	McLean.
Big Ivy.	Mound City.
Blue Earth Valley.	McHenry.
Branch.	Noble.
Carbondale.	Norfolk Co.
Chain Lake.	New Orleans.
Cairo.	Ocean.
Cass & Berrien.	Oxford.
Corinth.	Rensselaer.
Cattaraugus.	River Raisin.
Crawford.	Root River.
Cleoch River.	Sprague.
Edgcomb.	Seneca & Huron.
Elsworth.	Shiloh.
Exeter.	Spofford.
Enosburg.	St. Croix.
Erle.	Union.
East Baton Rouge.	Van Buren.
Freedom.	Washington.
Franklin.	Warren & Clinton.
Freeborn.	Wayne Co., Ill.
Fort Scott.	Wayne Co., Ia.
Gibson.	Westmoreland.
Grand Rapids.	White.
Hawkins Co.	White Co.
Huntington.	West Va.
Hancock & Quincy.	Worth Co.
Johnson.	
James River.	
Jefferson Co., Kan.	
Lake George.	
Lawrence.	
London.	

The Next India Remittance.

Our next remittance to India should be made on the 25th day of this month. A full remittance, including the salary of Mrs. J. Phillips, now in this country, with some incidental expenses, requires \$2,400. There is now (Nov. 1) including all money in the hands of the Financial Secretary, only \$900 towards meeting what will be needed on the 25th inst.

The amount necessary to meet the quarterly appropriations, which our Home Mission Society has made for home mission work, including work among Freedmen, which will be due on the first day of December, is \$1,200; and only \$500, including the sum in the hands of the Financial Secretary, is now (Nov. 1) in the treasury.

SILAS CURTIS, Treasurer.

Concord, N. H., Nov. 1, 1880.

The North Carolina Conference.

Rev. J. W. Dunjee reports attendance at the last session of the Eastern North Carolina Conference of Freewill Baptists, as a delegate from the Virginia Association. The session was held with the Friendship church, Green Co., Oct. 13-18, and at the lowest estimate there were 6,000 persons present. Mr. Dunjee says:

Rev. C. H. Hart is the pastor, one of the six men who started out about 12 years ago to organize the colored F. Baptists in North Carolina. Rev. Charles Luggs preached the opening sermon, after which he was chosen Moderator and the Rev. Ellis Dixon assistant. Brother W. H. Dixon was elected secretary and Rev. B. F. Smith assistant. Each minister's standing, as to doctrine, deportment, etc., was examined, so that the Conference knows at each yearly session the standing of every minister in the State.

Thursday afternoon the question arose as to the action of the last annual conference in asking admission into the Freewill Baptist General Conference, and why the delegates appointed from the North Carolina churches did not attend. At this point it was clearly seen that something was wrong, and it soon appeared that certain parties had been circulating among these brethren erroneous reports, to the effect that the Freewill Baptists of the North would send down agents and take away all of the ordination papers of all of the ministers now preaching in the North Carolina conference, and no man would be allowed to preach unless he was a graduate of some college, and that all the ministers and churches would be taxed so many dollars each to support the ministers, churches and schools in the North. At this point I was called upon for an explanation and when I was through the whole house was rejoiced to know that those bad reports were false.

Friday morning the work of reading the letters from the churches was commenced. Every church is represented in the Conference by its pastor, one delegate and a letter. All churches are required to send their yearly mission money in the letter to the Conference, and to my surprise every church in the connection sent a donation and nearly every church in the Conference had made gains in membership during the year.

The hour of 1 o'clock had been assigned to me to deliver the message from the Vaz Association and to assure the Conference of its reception into the General Conference of North America. The house was crowded, and there were a few white F. Baptists. When I told them how kindly and cordially they were received and how for the last fifty years the Freewill Baptists of the North had prayed to God for their emancipation, showing that the stories that they had heard were untrue and contrary to the whole history of the Freewill Baptists, the whole Conference took a rising vote to reaffirm the action of the last year's Conference, and to receive the hand of fellowship from me as one of the representatives of the General Conference, which received them at the Weirs last summer. I could never forget the impression of this meeting as long as I live. Many men and women had walked to the meeting 50 or 60 miles, with their luggage on their heads and backs. Just think! These brethren started only about 12 years ago with not a man of education; without houses or homes, with no places to preach in but brush arbor in the wild woods. Six brethren assisted in ordaining each other. Thus they started out, taking God for their helper, traveling for hundreds of miles on foot, some on mules, carrying nothing for their labors but the conversion of souls, until to-day they have over one hundred ministers, 62 meeting houses and about 70 organizations, and have filled Eastern North Carolina with Freewill Baptist influences. There is another conference which has not yet united with us, called the Cape Fear conference of Freewill Baptists, of about 3,000 members.

The whole work down here seems like a miracle wrought by God's own hand. I hope one or two of our ministers from the North can go to the Conference next Oct., which will meet in Craven Co. The

large attendance at these meetings, and the great sacrifices which the people make to get to them, clearly indicate the strong hold which the Conference has upon the people. The entertainment was ample, and the vast throng was easily taken care of.

Beneficiary Appropriation.—A Deficiency.

In less than two weeks the fall appropriation to students studying for the ministry is to be made. The number of applicants is about the same as last year; but the amount now in the treasury, as far as I can judge, is less than three-fourths, possibly not more than two-thirds as much as is there usually at this date. Will not those who hold funds already contributed by the churches and Quarterly Meetings forward them at once to the General Secretary? And it is to be hoped that those individuals who have been thinking of doing something for this object, or have it already laid aside for this purpose will do the same. It is of great importance that the appropriations should be uniform, so that those who receive them may know what to depend upon, and calculate accordingly. I have not called attention to this matter before, because I anticipated as large contributions for the last two months as usual, but the staring blankness of the educational column in the reports of the Secretary shows how sadly I have been disappointed. It is not too late, though the time is short. Prompt action will greatly relieve us and prevent embarrassment.—J. F.

Ministers and Churches.

Eastern.

Maine.

It is announced that Rev. S. C. Whitcomb will close his pastorate with the Dover church next Sunday.

Friends paid a visit to the venerable minister, Rev. James Libby, at his residence in West Poland, upon the evening of the 8th anniversary of his birth. The happy occasion drew together numerous relatives and friends at his residence, who felt disposed to give an earnest expression of high esteem and affectionate regard to one of the truest and most faithful ministers of Christ, in more than a half-century's service among them. Hon. Luther Perkins acted as chairman, and invited Elder Libby to give some reminiscences of his very useful and protracted life. The invitation was modestly accepted by father Libby who gave a very interesting account of his early days, conversion to God, call to the ministry and settlement in West Poland. A relation of some early trials and hardships, slender support, fatiguing travels and labors; ever sustained and encouraged by the best of wives and home influences, drew tears from many eyes. His joy in the work of Jesus with the Holy Ghost to lead, direct and enthrone with the hope of life eternal, large harvest of souls, with trials and privations forgotten over victories won for the Master, gave all present the spirit of praise and thanksgiving to God. This was followed by an appropriate and touching poem by his son, Rev. J. A. Libby, and prayer by Rev. J. S. Rogers. Several songs both old and new, impressive and beautiful, were admirably sung. The ladies of the parish provided an excellent repast, decidedly relished by the large company present. A well filled purse freely contributed by friends, was handed the Elder by J. M. Libby, Esq., of Mechanic Falls, as a slight testimonial of love and appreciation, and thankfully accepted by him. Father Libby, though 84 years of age, is nearly as young and athletic as a youth of 20. He is constant at the meetings of worship, and always taking part. An early advocate of temperance, anti-slavery, missions and gospel truth—unbiased in his Christian character, and honored by all his neighbors and friends. May we all attain his age and noble record.

People are warned against a person claiming to be selling books to procure money to go to take a theological course, and carrying a forged recommendation bearing the name of Rev. C. F. Penney, of Augusta; and also professing to be the son of Rev. Isaac Libby. Gorman received a call from this individual a short time since.

Raymond is situated on the shore of Sebago lake, a thing of beauty and of utility, which affords a highway for pleasure as well as for freight. It is a flourishing, growing place nestled among the hills, some twenty-five miles north-west of Portland. Quite a number of new houses have just been completed or are in the process of building. Among the former is Bro. Twort's house which he has just finished for a home. It is a beautiful, commodious home in a pleasant location and among warm friends. Bro. Twort has done a good work there. The church has been revived, accessions made to her numbers, and a neat, convenient house of worship, which is an ornament to the village, has been erected. The prospect for the future seems very encouraging. The best of feeling exists between pastor and people. This was manifest on Friday, Oct. 29—the fifteenth anniversary of his marriage, by a great gathering at his new house. Former parishioners at White Rock & Windham Center were well-represented both by their presence and their substantial contributions. Not only was the occasion one of joyful congratulations but there was left in money and articles of utility some seventy-five dollars which will be highly appreciated by Bro. Twort and his family. May he long live to labor with this people and see the salvation of many souls.

At Richmond the Free Baptists have renewed their church. Their conference meetings are interesting and promise fruitage. They have secured the services of Mr. G. A. Burgess, of Bates Town, School, for the present.

Last Sunday Rev. J. J. Hall gave the right hand of fellowship to seven persons. On Oct. 10th, he baptized three; and Oct. 23d, gave the right hand of fellowship to three persons. Among those of last Sunday, was an entire family consisting of four members, also a daughter, whom he baptized Oct. 10, of the late Theodore Stevens.

New Hampshire. A "Looker-on" at the last session of the New Durham Quarterly Meeting says: "I was delighted to witness the unity of spirit that prevailed in all matters of business before the conference, as well as the cordial, hearty greeting of the saints. Some of the fathers and mothers in Israel were there to cheer on others of younger years and less experience in the service of the Master. A stranger must be impressed with the apparent absence of all self-position in the ministry to exalt one's self above another. Again the earnestness of spirit that characterized the speakers, both in the desk and in the pews, in the serious and in the prayers and exhortations, recalled vividly the meetings of many years ago. The result was a revival of God's work, and at the close of the Q. M. services on Thursday wanderers were reclaimed and seekers for the right way.

came to the front for prayers. As the agent for Storor college, I was given a most cordial welcome and invited to speak to a full audience, to which a hearty response was given in smiles and tears and a collection."

Rev. E. Prescott is elected to the Legislature from New Hampton.

A correspondent writes as follows from Meredith village: "We have a good working force of brethren and sisters and the interest in our prayer-meetings is good. There are indications that the Holy Spirit is at work in the hearts of the unconverted. We are working, praying and believing that God will revive his work in our midst, and that before the fall and winter shall pass, we shall see many rejoicing in the forgiving love of our Saviour."

A partial loss of voice and hearing incapacitates Rev. C. Paris, of the 1st Wolfborough church, for ministerial work. Members of the 4th Ossipee church and others, are repairing and remodeling the house in which they formerly worshipped. They purpose to have it ready for occupancy in the early spring. A series of religious meetings will commence with the 1st Alton church, Nov. 16th, and a like series with the 1st Edinburg church, Dec. 7.

Massachusetts. Four persons were received into the Boston Free Baptist church last Sunday.

New York. A MISTAKE. In the Star of Oct. 6, 1880, I find an item with regard to the West Bethany church which, though in the main correct, leaves an erroneous impression. Who the writer was I do not know, but he was mistaken as to Elder N. Brown's being still alive and vigorous. He died Sept. 23, 1841, aged 76 years. The church was organized by him in June, 1800, composed of 14 members from Stratford, Vt., when this part of New York was a wilderness. Elder Herman Jenkins, formerly well known in the denomination, was the first convert. In 1818, a powerful revival took place, a large number were added to the church, the writer being one. Since that time there has been many changes. We have had many refreshings from the Lord, and at other times have suffered from spiritual drouth. The days of prosperity have been followed by days of adversity. But the church still lives, and though weak does not intend to give up the ship. Since its organization, 663 names have been enrolled upon the records. Of these many have removed to other parts to help form other churches. Thus the waves move on and we can not count all the results of organizing this first Free Baptist church west of New England. But we rejoice in the belief that much good has been done, and will still go on hoping all things, believing all things, enduring all things. May the light on the hill never go out. W. F. ROLFE.

CUMBERLAND Q. M.—Held its last session with the church in Eastbrook, Sept. 17-19. The attendance was large. Over \$34 was raised for benevolent purposes.

E. HARDING, Clerk.

LAKE GEORGE Q. M.—Held a very interesting session with the Harrison church Oct. 8-10. Every church except Caldwell was well represented by delegates and other members. The business was done in harmony, and the meetings were well attended, and with an unusual degree of interest. We should like to enjoy more such covenant meetings as our Saturday P. M. and Sabbath A. M. meetings were, besides the preaching, which seemed appreciated. Our covenant meeting was richly enjoyed by Methodist and Baptist, also by non-professors, which cheered our denomination very much. Hadley church requested the examination for license of one of its members, Bro. Hiram Shiers, which after the report of the committee of examination was granted. There is to be a special Q. M. with the Hadley church beginning Oct. 22d, also one at Swan Lake beginning Friday, November 5. Collection \$10. W. H. H. DAVIS, Clerk pro tem.

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W. F. ROLFE.

Western.

Michigan.

Speaking of a tour which he has recently made Rev. H. White says: At Davison where Bro. Corey is pastor, I found a growing village and a good church edifice, and a good congregation, and the church apparently in good working order. The Rich church has built a new house of worship which was dedicated the Thursday before. This people is entitled to all honor for heroic action and sacrifice in the erection of this house. At Goodridgeville Bro. Farr is pastor, and is doing well. At Ortonville they are building a new church edifice near their old one, which is to be completed and dedicated in about a month. This appears to me to be a very important field. Here at Gables we are quite hopeful, with general prospects of success. We have just put a bell into our steeple of very fine tone, and also a new organ in our orchestra, both the product of our excursion by cars to South Haven in Sept. last."

Illinois. Rev. A. D. Sandborn closes a seven years' pastorate with the church at Four Mile Grove on the 1st of Dec. Rev. M. B. Felt, formerly of Kewanee, will succeed him.

Minnesota. Two weeks after the August session of the Chain Lake Q. M., Rev. E. A. Howe, acting as Q. M. missionary, began a revival meeting in the vicinity of Fairmont, continuing one week. As a result, on Sept. 19, Bro. Howe baptized 13 persons. In the evening a church was organized called the Little Creek Free Baptist church, numbering in all 38. The exercises were conducted by Rev. Mr. Howe who gave the right hand of fellowship and charge; the church covenant being read by Rev. J. N. Longstreet, and the consecrating prayer made by Rev. E. Berry.

Canada. Rev. O. J. Moon writes in regard to the last session of the Ontario Association, which was held at Naphier in October, that it was one of the best meetings, from first to last, they have had since he went to Canada. On the Sabbath, Bro. Moon baptized four persons; and he closes his communication with the remark that all the churches in Canada that are supplied with pastors are doing well, and "we feel quite encouraged."

Quarterly Meetings.

OWEGO Q. M.—Held its fall term at Apalachin Oct. 22-24. On the account of a severe storm setting in about that time, our churches were not generally represented, and our meetings were thinly attended, yet we felt it was not altogether a lost opportunity, for the Lord was with the few—with the two's and the three's—and that to bless.

Next session at Warren Center, Jan. 21-23. G. W. MAYHEW, Clerk.

WEARE Q. M.—Held its last session at East Andover, Oct. 26-28. Attendance of ministers and delegates fair. Bro. Lothrop, of Sandwich Q. M., and Bro. D. E. Land, of Corinth Q. M., Vermont, were present and rendered valuable assistance. The pastor of this church, Bro. Munsey, seems to be the right man in the right place and is growing steadily in the esteem of his parish as was evidenced a few evenings since when some 75 paid him a visit at his home and left him a nice carpet worth \$25. It was recommended that each church in this vicinity should consider it their duty to have a Q. M. hold a three days' meeting before the next session. Any church desiring aid will apply to the Chairman of the Mission Board, Bro. L. Malvern, of Manchester, stating time and workers desired, who will notify same and complete the necessary arrangements. Preaching at this session by Revs. D. E. Lane, B. P. Parker, Lothrop, L. Malvern, A. B. Brew. Preaching services and social meetings were interesting to the brethren and sisters and would have been profitable to sinners if there had been more present.

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Notices and Appointments.

Quarterly Meeting Notices.

ADAMS & WAUSAHA Q. M., with the Plainfield church, Dec. 3-5. W. PHILLIPS, Clerk. CEDAR VALLEY Q. M., with the Marble Rock church, Dec. 3-5, commencing Friday, 12.2.2.3. C. E. BROCKWAY, Clerk.

MORRIS Q. M., with the Byron church, the first Friday in December. The Mission Board are earnestly requested to be present.

CHENANGO Q. M., with the Smyrna church, Nov. 26-28. Rev. B. F. Harsden to preach the opening sermon. C. E. BROCKWAY, Clerk.

LIST of assignments made for the Ministers' Meeting to be held in connection with the Hennespin Q. M. (Minn.), Dec. 10-12: W. Hayden, Deacon for Missions; W. M. L. J. Jackson, Will the Millennium be a Spiritual or Personal reign of Christ? C. L. Russell, Relation of Pastor to the Sunday-school; A. A. Smith, Intermediate States; B. Mitchell, How may the Baptism of the Holy Ghost be obtained? J. B. Palmer, The best method of conducting Revival Meetings; H. H. Torrey, How may the non-attendance of Church be reached? J. M. Haskell, Church Extension; J. Oliver, Sketch of Sermon.

COM.

Benevolent Societies.

Receipts for September and October.

Reported in the Star Oct.

Bible School Prin.

Reported in Star Nov 3

Bible School Prin.

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Poetry.

THE TWO SHORES.

Upon the river's brink I stand,
Beside the rushing water's flow,
And look from off the shore I know,
The safe and dear familiar land,
Unto another shore, which lies
Mist-veiled beneath the crimsoning skies.
This is a shore and that a shore.
Does the earth cease, to rise once more
Beyond the river's span?
Ah, no! the shores are clasped in one;
The same firm earth goes on, goes on,
Though hidden for a little space
From eye or tread of man.

Upon another shore we stand,
Beside a darker water's flow,
And catch beyond the earth we know
Faint glimpses of another land
Dreaming in sunshine, half-described
Beyond the rushing river tide.
It is life here, and life is there:
We look from fair things to most fair,
The river rolls between;
But, held and bound and clasped in one,
Immortal life goes on, goes on,
Though only from the farther stand
The union can be found.

Susan Coolidge, in the Sunday-school Times.

THE WAYSIDE INN.

I halted at a pleasant inn,
As I my way was wending;
A golden apple was the sign,
From knotty bough depending.

Mine host—it was an apple tree—
He smilingly received me,
And spread his choicest, sweetest fruit,
To strengthen and relieve me.

Full many a feathered guest
Came through his branches springing;
They hopped and flew from spray to spray,
Their notes of gladness singing.

Beneath his shade I laid me down,
And slumber sweet possessed me;
The soft wind, blowing through the leaves,
With whispers low caressed me.

And when I rose and would have paid
My hosts, so open-hearted,
He only shook his lofty head—
I blessed him and departed.

—Printer's Circular.

Family Circle.

"MIGHTY TO SAVE."

How little we realize the great power given to little ones who have really entered the narrow path which leads to life eternal. A street Arab—a wandering waif of this city—are called—belonging to the mission school, received one day a card, inscribed upon which were the words, "Mighty to Save."

He put it in the pocket of his ragged coat, carried it home, and at night, before closing his eyes in sleep, he spelled out the words slowly and with great effort, but he did not understand it. "Who was mighty to save?" and "whom would he save?" and "what would he save them from?" were the queries which chased through his weak brain. He resolved to ask the teacher at the very next meeting, and he did so. She looked at the child sadly, and spoke very tenderly, for little Jim was a little deficient in mental capacity. "Soft-headed Jim," the rude court-boys called him. And yet, in spite of that fact, Jim was an attractive boy. So the teacher thought as she looked at his frank, kindly face and tender grey eyes and clustering brown hair. She explained to him as best she could the meaning of the wonderful words, praying (a silent prayer), meanwhile that God would let the seed find entrance into the child-heart. It did. As little and lonely as Jim was, he planted his feet firmly upon the rock, Christ Jesus.

If it had not been so beautifully pathetic, it would have been ludicrous and provocative of laughter to have seen the peculiar way Jim took to bring wanderers within the fold. His father was a notorious drinker, and his mother was nearly as bad. Jim resolved that just here in his own home the work should begin. Very formidable work it would have looked to men's eyes, and as little Jim looked about his garret room he did not know where to begin; but he would not falter, not he.

The teacher she said him that's mighty to save, and hold me up, give a feller strength, love a feller, put his great strong arm about a little feller like me. Who'd be 'fraid with the King's arm round him? Not Jim Carter.

And so Jim sat for a moment, thinking where to begin. His father was awakened from a drunken sleep; his mother lay snoring heavily; little Tom, whose legs had been broken by his father in one of his terrible sprees, and who, after weeks of agony, was just able to sit up, was leaning upon his elbows upon his hard bed, trying to count the stits and holes in his quilt.

"Poor little Tom," Jim said, going over to his little pale-faced brother. "I pity yer, little Tom," he added, laying his grimy hand tenderly on Tom's matted flaxen hair.

"Do yer? I'm so glad; get me something to eat, Jim, won't ye?"

"I wish I knowed where to get it; ef ma'am ud only wake up, mebbe she could get somethin'." and then as a light broke over his mind he said earnestly, "Wait, little Tom. I shouldn't wonder ef I just got 'quainted with somebody that ud help, and going over to the corner he knelt down and prayed. "O dear Jesus, mighty to save, will ye tell a poor feller wher to get a few c-nis or somethin' for a poor feller's little brother who

is sick and starvin'? Do, dear Jesus, and do it quick." Then Jim slipped out, down the broken stairway, and into the street. He did not waste any time in the court, but ran on fast, until in a few moments he turned into a neat, pleasant street. The snow was ten inches deep, and was still falling. Jim had an indistinct feeling of being cold, but Tom had the first place in his brain—hungry little Tom. A lady dressed in deep mourning opened the front door of one of the houses. A pretty little girl followed.

"Oh, mamma," exclaimed the child, "look at the beautiful snow; isn't it lovely?"

"Lovely, indeed, dear," laughed the lady, "but my first thought was something more matter of fact—who will clear of the porch and walks while Jack is sick?"

"Oh, ma'am, can I clear off your walk?" It was ragged little Jim asking the question.

"You! why, you are such a little fellow."

"Yesum, I'm little, but I'm strong. He that's mighty to save is going to help me."

"Why, what does he mean, mamma," whispered the little girl.

"I hardly know myself," she answered; and then looking at Jim she said, "Step into the hall a few moments; it is too cold to stand talking here;" and afterward when the boy stood near the hall stove, warming, she asked him what he meant by his answer to her. Jim explained, and the lady was so touched by his simplicity and earnestness that she could not speak when he finished. She went out into the kitchen, and returned with a lunch. "Eat this, dear little Jim," she said, "then you can clean the walk."

"I will clean the walk first, ef you please, ma'am. I'm in a hurry to get home to Tom."

Jim worked industriously, and soon returned to the door where he received a package which the lady told him was pay for his services. "He forgot that he was a drunkard's child; in fact the child of two drunkards. He forgot his rags, his cold feet, and stinging fingers. He thought only of little Tom and the breakfast he would have.

"Oh my, I s'pect it's all inside, that boo-to-ful bread and pink meat the lady brought in to me in the hall."

"Oh, Jim, hev yer got somethin' for me?" little Tom asked, eagerly, as Jim entered the door carrying a bundle.

"Hush!" whispered Jim, pointing to his father and mother, who still lay sleeping, to all appearances. Jim opened the box, and in spite of his resolve not to waken his father, he could hardly refrain from shouting his delight. As for Tom, tears and smiles chased over his white, expectant face; he clasped and unclasped his thin hands, and then with joyful face asked, "Oh, Jim, where did you get all these good things?" and then his voice grew sad as he added, "Jim, yer a good brother lately, an awful good brother, an I love ye, but yer didn't steal these, did yer? Yer know the commandments yer learned at the school, an' learned me."

"No, sir-ee, little Tom, I starved for I steal; an' Tom, much as I love yer, I'd rather yu'd starve, too. Eat away, Tom, him that's mighty to save give me these."

"Where does he live? Is he an angel?" Tom said eagerly, devouring like a starved animal one of the delicious, soft sandwiches which Jim had brought.

"He's better an' stronger than all the angels. He's the King of heaven." Jim spoke reverently.

"Why, Jim, where could you a seen him?" Tom asked, wonderingly.

And for answer Jim explained about the One mighty to save, how he had gone to him, and prayed to be shown how to find bread for his starving brother; and Tom, I'll never be afraid of nothin' while I live—no, nothin'."

"Not of pa knocking ye over the head an' throwin' sticks, an' the poker, an' the ugly iron chair? Oh, Jim, ye'll be afraid of that, won't yer?"

"No; never!" Jim's face was fairly beautiful in its expression of faith and trust in the "Rock that was higher" than he. "Why, Tommy didn't I tell ye this arm was aroun' me? Didn't I tell you I was a follerin'? Ain't it comfortin', awful comfortin', to think of him that's mighty to save?"

But the father was not asleep; neither was the shiftless mother. They had been awake when Jim entered, but closed their eyes, feigning sleep, "to see what them young uns was up to."

They kept quiet—lying still and listening, on their miserable cots on opposite sides of the room. They had heard all, and yet made no sign. They opened their eyes just long enough to see Jim eating a sandwich—how good it looked! They felt so "gone" that a bite would have been acceptable; and so would a drink, but the last cent was squandered.

Tommy lay back on his bed with a satisfied look after he had eaten three sandwiches, and Jim began to gather up the things. He shook the crumbs out of the box, and out dropped something which made a ringing sound. He picked it up. "Oh, Tom, it's a silver quarter; but mebbe it's a mistake."

"Here's a paper with writin' on, Jim," and Jim spelled out, slowly, "Here's a bit of money for you, Jim, and when you need help come to me. I serve Him, too, who is mighty to save."

Jim's father was just intending to call out to him to bring that money to him, he'd "have some good drinks now," but

he heard Jim say, "Let's save these two big slices with the nice meat 'twixt 'em for father and mother; shall we, Tom?"

"I'm willin', but they'd rather have somethin' to drink."

"Poor father, poor mother."

"Does yer pity 'em, Jim?"

"Pity 'em, an' love 'em, Tom."

"How can yer when they're so cruel to us—beatin' an' jawin' everythin' aroun'?"

"I do, 'cause I do," Jim answered simply, knowing no other reason for his tenderness to those degraded beings, "an' Tom, mebbe him that's mighty to save will do somethin' for them. I'm praying for them."

"He wouldn't for them, Jim; they're too bad."

"Teacher said he ud save to the uttermost. I can't remember all she said, but I think they's the uttermost, an' ef him that's mighty, to save ud put his arm about 'em, he'd lift 'em up. I'm goin' out now, Tom, to get somethin' for father and mother."

Jim noticed that his father and mother had turned their faces, but he did not know that they were weeping bitterly. While the boy went out and bought coal and coffee, and even a little milk and sugar, with his silver quarter, they lay thinking in agony. "Mighty to save! mighty to save! Oh, I learned that years and years ago, but I forgot it; forgot it, and what a life I have lived; and I pulled her down, too," the wretched father thought; while she, the mother, was trembling with remorse at the thought, "Oh, why did I follow him down hill? Why didn't I look up to him who is mighty to save?"

The coffee was boiling hot. Its aroma filled the little room with fragrance. Tom and had drank a cup of it, and so had Jim, and they were waiting for the father and mother to wake up.

"I wish they'd wake up, Tom."

"Mebbe they'll pound yer when they do."

"I ain't 'fraid with him, yer know."

"Jim, little Jim; it was the father calling, and Jim hastened to him, thinking something strange had occurred, for his father had never spoken so gently.

"Jim, God bless you, Jim, him that's mighty to save is near me, boy. I'm goin' to follow him."

"O' father, I'm so glad, so glad," the boy said, in rapture.

"Jim, my poor Jim; it was the mother speaking, and the child crossed the room; "your ugly mother is going to follow, too. I followed him—your father—down hill; I'll follow him up hill. We'll lean on him who is mighty to save."

They drank their coffee, and ate their bread, and arose strengthened to begin a different life. They both kissed Jim, Tom and each other, and they were no mandarin kisses, but those of awakened love, the love that had lain dormant so long that no one but the Father knew that it was still alive.

Six months have rolled away. We do not find the reunited family in their old quarters. They have not been able to move out of Baxter street yet, but we find them in a roomy, pleasant corner room, on the first floor. Step in and look for yourself. That is Tom sitting in that soft-cushioned chair by the clean, bright window, through which the sun streams in so warmly. You do not recognize him, and it is not strange. He can walk about the room again, and his limbs are growing stronger every day, but he is resting now. His cheeks are full now, and his eyes are bright, and there is no happier child in all the great city than Tom—unless it is Jim. And where is Jim? Ah! he is working, earnestly working. Actually he has risen to be a faithful little clerk to a market woman, who, with her rheumatic feet wrapped about with an old shawl, watches him with eyes of love. "Her blessed young feet," she calls him. The father, day after day, works steadily at his trade. He is a mason, and finds plenty to do with his strong arms. And the mother—we must point to her and then stop. Look through the open door of the room where dear little Tom sits into the small one in the rear. Busily engaged in polishing fine linen shirts, for which she receives good pay, she stops one moment to glance into the room where her boy sits. She sees him in the sunshine. She smells the fragrance of the lemon geranium in the window. She sees the prettily-covered table with the Bible and the papers 'on top. She sees the rugs, and the comfortable chairs, and the cheerful clock upon the shelf, and her heart breaks forth from her lips in glad song. You may not call her voice sweet, nor her singing cultured, but Tom, listening with wrapt attention, thinks he never heard anything so sweet as his good mother's song, as these words float in to him:

"Tenderly the Shepherd,
O'er the mountains cold,
Goes to bring his lost one
Back to the fold.

"Lovely the Father
Sends the news around,
He once dead now liveth
Once lost is found."

"Seeking to save,
Seeking to save,
Lost one, 'tis Jesus,
Seeking to save."

—Selected.

A holy life has a voice. It speaks when the tongue is silent; and is either a constant attraction or a continual reproof.

A man may well bear his cross patiently, whilst on the road to wear his crown.

FRISCO'S BIRTHDAY PARTY.

Frisko is a beautiful setter puppy, with silky black hair, and great brown eyes that can look fierce or loving according to his mood at the time.

Did you ever hear of a dog having a party? I never did before, but as I was present at this one, you may rely on every word I say as absolute truth. We may differ in regard to whether the dog really considered what he was doing, and planned the celebration for his birthday, or whether it all happened without his having a voice in the matter at all, but that he had a party is a fact, as you will see for yourselves.

Just a week ago to-day he was one year old, and the only present I could think of was an extra number of fine bones; for when he was six months old I had given him a pretty collar with a little silver plate on it bearing his name, and dogs do not care for other ornaments, you know. Bracelets and earrings would be rather out of place on a dog; don't you think so? Frisko wears a little knot of cardinal red ribbon on his collar, but that is all; so as I said before, a feast was all I could think of, to make the day different from other days.

I therefore boiled several beef-bones, and having made a salad for ourselves from two plump chickens, I had a plateful of delicate bones, such as he dotes upon, beside the beef. Soon after breakfast, I took them all out to his "camping-ground," as we call the south corner of the back yard, where he frolics and capers, and takes his afternoon nap. Having tied a fresh ribbon on his collar, I called him away, and showed him the feast spread in honor of the day.

He wagged his tail in great glee, and after smelling of each separate bone, he looked up at me as if he wanted to laugh, and then suddenly to my utter dismay, he turned and scampered away as fast as he could go, over the fence, through the garden, across the meadow and out of sight. I confess I was somewhat disappointed at such behavior, but after waiting for him for five or ten minutes, I went back to the house, concluding that his breakfast must have been heartier than usual, and that he was not hungry enough to do more than smell of these new goodies.

Half an hour later what was my surprise to see him sitting on the grass gnawing away vigorously at the biggest beef-bone, while near him, crunching the delicate chicken-bones as if they were sugar-plums, were his friends whom I suppose had gone to invite when he ran away from me. I laughed aloud, and I am sure you would have done the same, if you could have looked with me at the comical sight. Frisko, as host, gave an occasional happy little bark, looking round upon his guests as if to see all were well supplied, while assembled near him, each with the bone he liked best, were five other dogs! "Rover," the tiny black and tan terrier; "Jack," a water-spaniel whose chestnut curls shone in the sunshine glossier than ever; "Beauty," a white foxhound with long brown ears; "Carlo," with a shaggy coat of yellow and white; and "Major," the great solemn-eyed Newfoundland.

All these are dogs belonging to our neighbors, and though they are very frequent visitors of Frisko's they never before happened to be here all at the same time, and this is what makes me think they were especially invited.

It was most certainly a "surprise party" to me, yet who can tell but what Frisko had in dog-language politely invited every one, and surprise or not, it was a real "birthday-party," was it not?—*Youth's Companion.*

HOW TO PRESERVE WINTER APPLES.

Fruit to retain its good flavor and keeping qualities should be gathered as soon as perfectly matured. Some varieties, like the Hubbardston and Nonesuch, that can hardly be classed among the winter apples, if picked before overripe will remain crisp and luscious through the winter months; on the other hand if the Roxbury Russett was gathered in at the same time it would not be perfectly matured, and would soon become withered and tough. Our practice has been to pick the apples as soon as ripe, when perfectly dry, rejecting all unsound and green specimens—prefer packing at once in clean sound barrels, press moderately when the head is inserted, and keep in a cool dry place until there is danger of freezing, which is not as early in the season as most people would expect. We next store them in the coolest part of the cellar, if so cold as to "freeze" water at times in the immediate vicinity, the fruit usually remains unharmed. When fruit is well assorted and picked, the barrels should not be opened till wanted for use, if it's not till mid-summer of the following year. We know of no better way to dispose of refuse fruit than to use it for feeding purposes for domestic animals.—*Golden Rule.*

It has seemed to me sometimes that it is a question whether, in some, at least, of our religious denominations, there is not an over-culture on the part of the ministry that interferes with their greatest usefulness in some quarters? I do not mean that a man can ever be too well prepared for ministerial work, so far as knowledge goes, so far as "heart-culture" goes. But a man may easily be too cultured intellectually, or may not have his intellectual culture properly balanced with heart culture.—*Quercus, in N. Y. Christian Weekly.*

Literary Review.

THE VINTONS AND THE KARENS. Memorial of Rev. Justin H. Vinton and Callista H. Vinton. By Callista V. Luther. Boston: W. G. Cortell. 12mo. pp. 252. (\$1.00.)

Many very excellent missionary books are at present being offered to the public. Among them is the biographical sketch of Rev. J. H. Vinton and his wife, Callista Holman, by their daughter, Mrs. Callista Vinton Luther. The style of the book is simple and entertaining, sure to secure readers, and to accomplish its desired end in arousing enthusiasm and encouraging work in mission fields.

It presents the attractive side of mission life, rather than its sacrifices and discouragements, and the wonderful success and blessing of these missionaries will encourage others to imitate their example. "We had occasion a few weeks since, to notice a book upon India, that bore very severely upon the English government in that land and the management of the officers. This book takes an entirely opposite position and pays several earnest tributes of gratitude to English residents, and officers, who have heartily aided the mission. This difference may be explained from the fact that the Karens, among whom the Vintons labored, had been held in subjection by the Burmans, and when the Burman empire fell they regained their freedom. Thus the Karens welcomed the English as their deliverers, and were constantly their allies.

The work among the Karens has been wonderfully successful. The harvest was ripe for the garnering, and Mr. and Mrs. Vinton were blessed by Providence with the wisdom, consecration and opportunities for adding whole communities to the Christian world. The difficulty of Mr. Vinton with the society which sent him out is briefly touched. The "logic of events" has justified him in "acting on his own responsibility" and his friends accept the late justice. The story of "Frankie," the five-franc piece, is very pleasantly told, suggesting methods of good humoredly raising subscriptions, even sufficient to build a chapel.

What great results have come from missionary labor. Truly the Christian world is encouraged to toil on.

MARCO POLO: His Travels and Adventures. (Young Folks' Library of History.) By George Mackenzie Towrie. Author of "Yacoo da Gama," "Pizarro," "Magellan," etc. Boston: Lee & Shepard. 16mo. pp. 274. (\$1.25.)

We have here the fourth volume of the biographical, historical series which these enterprising publishers are providing for the young people. The advantage of such reading over that of much that is provided for the young is infinite. The qualities of heroism, adventure and daring are as marked as in the purely sensational books, while the instruction conveyed is of the most valuable kind.

Marco Polo was a Venetian, reared in the midst of wealth and luxury, but love of adventure led him to an almost barbaric Asiatic people, and to a life full of danger and narrow escapes amid the savage tribes of Cathay, Tibet, India and Abyssinia. He at length returned laden with riches and honor to Venice, to engage in the warlike contests between his native city and the Republic of Genoa, whose inhabitants so long contested the supremacy of the sea. He finally became a prisoner of Genoa, and it was during his imprisonment that he dictated the romantic narrative of his adventures, which still survives. All things considered, he was a manly, brave and chivalrous person, and Mr. Towrie has told the story of his life in such a manner as to bring out its substantial as well as its thrilling and dramatic qualities.

REV. MR. DASHWELL; or, The New Minister at Hampton. By E. P. B. New York: The American News Company. 16mo. pp. 215.

There are doubtless such men, claiming to be ministers, as "Rev. Mr. Dashwell" and his friend "Joe." The book aims at the class of adventurers who infest the pulpit, who enter the ministry from purely secular motives, and use all its sacred functions for selfish ends. The story opens in the Theological Seminary, where Mr. Dashwell, just graduated, is telling his chum how he has managed to be called as supply for Rev. Dr. Woodbridge in the First Presbyterian church at Hampton, and it proceeds to unfold his character as a weak, smoking, wine-drinking, horse-racing, sentimental knave, who tried to win the affections of two of his lady parishioners in succession, and was finally obliged to leave the parish in disgrace. The plot in the Vestry to displace Dr. Woodbridge reveals the base and calculating church-member, as he exists in nearly all parishes. There is a needless thrust at homeopathy in the book, but the little affair between Mabel and Tom is finely managed. The story is a good mirror to hold before a certain class of self-called ministers, to show them how vain and bad they are.

The November number of the *Art Amateur* (New York) has a fine engraving of Sara Bernhardt's "The Young Girl and Death," the picture which she painted for the Paris Salon of 1880. There is also a sketch of Mlle. Bernhardt's home near Havre. The usual designs for embroidery and porcelain painting accompany the *Amateur*, while the text on Art topics is timely and interesting. Back numbers of this household art-cultivator may be had of the publishers.

HOW I FOUND IT NORTH AND SOUTH. Together with Mary's Statement. Boston: Lee & Shepard. 16mo. pp. 295. (paper 50 cts.)

David Bias tells his experience in farming North and South. Coming home from a runaway voyage of three years at sea, he married and settled down on the paternal farm. But even investments in agricultural journals, new kinds of seeds and fertilizers, did not enable him to make money as fast as he desired, and after renting the farm once or twice and unsuccessfully trying other business, the loss of his barn by fire decided him to sell out and engage in business in the city. But town life was not wholly satisfying, so after a few years he looked again for a farm. He bought, and sold, and hired, several in succession, keeping each year a definite list of expenditures, and still felt it was hard work and small profits. Florida attracted his attention, and he went South, where he found farming no more successful. The story closes with his return North. "Mary's Statement" throws light on her husband's character and explains the cause of some of his difficulties.

The story is "a bit sarcastic" on the farmer who is impatient for results and neglects the cultivation of that great virtue in practical life, common sense. One can but laugh at the sincere unconsciousness of the hero, whether in New York or Florida. People who understand farming will enjoy the many comical expressions. They may also derive lessons from them and learn the truth of the old proverb, that a rolling stone gathers no moss.

Farming is slow, but sure in its profits. It may not furnish a surplus of ready money, but in hard times, when salaries and men and women are idle and penniless, it is a reliable source upon which to depend for the necessities of life. The wear and care of city excitement do not find access to the farm, and the owner of fertile acres is really the most independent of all laborers.

The October number of *The Preacher and Homiletic Monthly* is the first of volume five. Among the announcements for the new volume are: Rev. George F. Pentecost, the eminent evangelist and co-laborer of Mr. Moody, will open a department in which he will consider "Queries from Clergymen in Reference to Gospel Preaching;" G. H. Corey, D. D., in December begins a series of "Criticism on the Methods of Sermonizing Adopted by the Most Eminent Living Preachers;" S. Scoville, D. D., will give a series of articles on Preaching, contrasting the American and European Pulpits; Howard Crosby, D. D. LL. D., continues his excellent series on "Light on Important Texts;" J. O. Peck, D. D., continues his series on "Suggestive Revival Texts;" T. L. Cuyler, D. D., will resume his papers on "Brotherly Talks to Young Clergymen;" C. F. Deems, D. D., will also continue his excellent series; other papers are promised on "Misquoted Texts," etc. Among the interesting contents of the October number are the following: Sermon—"Take Ye Away the Stone," by T. H. Skinner, D. D.; "The Candle of the Lord," by Phillips Brooks, D. D.; "Conditions of Success in Working for Christ," by Justin D. Fildon, D. D.; "Spiritual Discernment," by Joseph Parker, D. D.; "Service, Not Services," by Theodore Monod, D. D.; "The Superior Blessings of Redemption," by Henry Darling, D. D.; "Man's Immortality," by A. E. Kittredge, D. D.; "True Greatness," by C. D. W. Bridgman, D. D.; "Children's Services—Lessons to Children Drawn from History." In addition to the above, we have interesting papers from Drs. Deems, Crosby, Peck, etc.; an interview with Dr. Joseph Parker touching his habits of exercise and study; much in the way of "Sermonic Criticism;" "Preachers Exchanging Views," etc., etc.—L. K. Funk & Co., 19 and 12 Dey St., New York.

George Adam Young & Co., of Edinburgh, Scotland, publishers of "Young's Concordance," make the following statement and appeal to the American public:

"Messrs. Young & Co., Edinburgh, in calling public attention to the Revised Edition of their Concordance, which they now offer to the American religious public through the medium of Messrs. I. R. Funk & Co., New York, beg to say that a publishing firm in America, without making the slightest effort to obtain the concurrence of either the author or the publishers, are attempting to foist upon the community an unreviewed and imperfect edition of the 'Concordance,' who, when written to on the subject, replied that they did not want or care for our concurrence, and ended by generously offering to take copies, if supplied at a lower price than they themselves could produce them."

"First editions are necessarily more or less imperfect; but without attempting to correct even the most obvious typographical errors, they are reprinting verbatim, leaving out most important omissions corrected in the second edition."

"This 'Concordance' may be regarded as the practical outcome of forty years' study of the Hebrew and Greek Scriptures, which the author commenced in 1840 and has kept up daily ever since."

"But Dr. Robert Young is not only the author, he is also the sole proprietor of the work which cost him thousands of pounds sterling in the printing, besides three years of labor night and day in carrying it through the press."

"In view of these facts we can not but trust that every right and honorable minded Christian man and woman in the United States will prefer to all others the beautifully printed and carefully revised edition which we are now offering at the price of paper and press work, and will send at once their orders to I. R. Funk & Co., New York."

LITERARY NOTES.

Edmund Kirke's "Life of Garfield" has been translated into German, and is published by the Harpers in cheap form at 25 cts.

Rev. R. W. Dale's new volume, "The Evangelical Revival and other Sermons," will be published immediately by Hodder & Stoughton.

The Scribners issue this fall new editions, at reduced prices, of those superb books, Dr. Schlegelmann's "Discoveries and Researches on the Sites of Ancient Mycenae and Tiryns," and Clarence Cook's "House Beautiful."

A colporteur in Japan recently sold a thousand copies of the Scriptures in two weeks, and the Mayor of Yokohama has ordered ten copies of the New Testament to be placed in one of the schools.

Macmillan & Co. are publishing a collected edition of Charles Kingsley's works, in crown 8vo. at the price of 6s a volume. This edition, twenty volumes of which are out, is entitled to a place in all public and popular libraries.

The New York Plow Co., 55 Beekman St., publish an illustrated tract on "Ensilage of Green Crops," a translation from the French of Auguste Coffart, with the latest facts added by J. B. Brown. This treatment of green crops is just now a matter of remarkable interest to farmers having stock or milk farms. The tract can be obtained of the publishers.

Little, Brown & Co., of Boston, will publish early this month, the Year-Book, which will exhibit constitutional amendments, the substance of the acts of Congress for the year, the most important of the State laws, with digests of selected cases from the Superior Courts of both America and England. The arrangement will be alphabetical.

A carefully revised edition of Prof. Cooke's book, "Religion and Chemistry," has been issued by Charles Scribner's Sons. It has been long out of print, having been first published twenty years ago. The familiar style of these writings remains, notwithstanding the many changes necessitated by the advances in scientific inquiry.

The zoological station at Naples has begun to publish, beginning with C. Nuh's Ctenophori (\$27.50), and preparing Emery on the Pteraster species. It invites subscriptions at the annual rate of \$18.40, which will secure all its publications. Natural history libraries and scholars may learn particulars of B. Westermann & Co., New York.

The fall publications of Jansen, McClurg & Co. will include a new volume by Prof. Swing entitled, "Club Essays," a series of short papers on various topics, some of which have been read before the Chicago Literary Club (to whom the book is dedicated), and others added to complete the volume. "Familiar Talks on English Literature," by Abby Sage Richardson; a "Life of Beethoven," translated from the German of Louis Nohl by Mr. J. J. Lalor, and uniform with the "Life of Mozart" in the series of Musical Biographies; and "Music-Study in Germany," by Miss Amy Fay, the well-known pianist.

The Morning Star.

WEDNESDAY, NOVEMBER 10, 1880.

GLANCES AT THE PAPERS.

Is there one who can not appreciate the following from the *Baptist Weekly*?

Some church choirs can make more noise than music. Lately in one of the Ithaca churches, after an opening piece of this sort, the minister opened the Bible and began reading in Acts 22, "And after the uproar had ceased."

In an article contributed to the columns of the *National Temperance Advocate* by the Hon. Neal Dow, we find the following:

Parties are and will be controlled by professional politicians—that is, by men who live by politics as a trade. As a rule, they care for nothing but votes and for what votes will procure. These men are influenced by nothing but by hope and fear—hope to obtain votes and win office, fear of losing votes and failing to obtain profit and honor.

A North Carolina correspondent of the *Chicago Tribune* relates an interesting anecdote of a man who has been made famous by the writing of a book:

Col. Keogh told me that Judge Tourgee placed some of the chapters of "A Fool's Errand" in his hands; to offer the book through a friend of his on the staff of the *New York Tribune* to Whitelaw Reid, thinking he would like to publish it as a serial for political effect, but Reid declined it. "The price asked for it was only \$1000," said Col. Keogh, "that after the *Tribune* declined it, \$500 would have bought it, so many and calamitous had been the author's misfortunes."

Dr. Cuyler says in the *National Temperance Advocate*:

Among all the most hard-working temperance men in Brooklyn I do not know of more than half a dozen who vote a third-party ticket in contested elections. I am not commending or censuring those who refuse to vote a separate ticket; I am simply affirming the fact. The time may come when our zealous temperance men will generally vote for special separate "Prohibition" candidates. But it has not come yet.

The *Hour*, commenting upon the drinking habits among women on this side of the Atlantic, says:

In New York tipping among women is not as common as it is in the more moist and sluggish climate of England. Our bright, sparkling air gives a buoyancy to the spirits, which takes the place of champagne. But it would be a great mistake to suppose that women here do not drink a great deal more than is good for them, and that many happy households have not been broken up by this fearful vice. In Canada the love of drink is very strong among women. The shops where worsted and silks for embroidery are sold are especially constructed so as to have a little bar in the rear, and the fairest of the sex may be daily seen—by the initiated—imbibing cocktails and other fancy drinks. This tipping is only to be found among the Anglo-Saxon population.

We clip the following bright and telling editorial para graph from *Zion's Herald*:

Somebody will be sure to hear or read it, if in your sermon or contribution for the paper you make too generous a use of another man's literary work—somebody who has a remarkable memory and can give the page and paragraph where the unacknowledged quotation can be found. A studious Presbyterian clergyman of Lowell readily drew from among his pamphlets the very able and eloquent discourse he heard from a Methodist preacher on a Conference Sunday. No sooner had a capital address, delivered in Canada, been published in the States, than a sharp reader tears from its plumage one of its most conspicuous feathers, appropriates it without thanks from the pinions of another bird, and hastens to advertise the attractive plume for the benefit of its real owner. An unusually well-written contribution from a familiar hand, suited to the season, appears in our columns, and from some distance this side of the North Pole, before the week is out, comes a letter giving the name of the chapter and the page, in an instructive English volume, where the whole body of the letter is to be found as a portion of a charming essay. There is a laughable story told of the late greatly beloved Bishop Waugh. He heard the late Rev. Thomas B. Sargent preach a very fine sermon upon the 24th and 25th verses of the third of Daniel, in which the words, "True, O king," often appeared. The Bishop, enjoying the sermon greatly. He was on familiar terms with the preacher, who was his companion once as a delegate to the Wesleyan Conference. The Bishop was called to preach at a Western Conference soon after, and the discourse of Dr. Sargent had so strongly impressed him that he made it the substance of his ordination sermon. He had a remarkably good time, and was congratulated at its close by an intelligent layman, who said he had been greatly interested in the discourse ever since he read it, as published, giving the name of its author. The Bishop was deeply chagrined. When he returned to Baltimore he hastened to the study of the offending preacher. "Tommy," he said, in the familiar terms of his accustomed address, "you stole that sermon, you rogue." "True, O king," was the ready and amusing answer. It is impossible to borrow even at second-hand. "There is nothing hidden that shall not be revealed." This is a law of the universe. Honesty is not only its own reward but the true-hearted, but is sure, in the long run, to be the best policy.

Professor Swing speaks of a spirit of unrest, and we clip from his article in the *Alliance*:

Preachers are falling victims to this contagion of unrest and the denunciations which once had what they called a settled ministry find now that their pastors are as unsettled as a lot of butterflies in a ten-acre meadow. It will soon come to pass that the clergy will be employed by the year or week and that installation will be about as absurd as the formal initiation of a man who is to explain a poem at a commencement or to read a poem

of Milton's great work. The preacher will be like the actor or singer and will live in his trunk. The unrest of the preacher is fully equalled by the fidgety state of his parish. His people all sit in the pews with the feeling that perhaps they are so stupid as not to realize that they ought to have a greater man. They are as fearful of losing their main chance by retaining their preacher as he is afraid of losing it if he is retained. So it often happens that both parties are pleased at a dissolution of the pastoral relation—the church because it can find now a better man, and the man because he can now find a better church.

CAPTAIN BOYCOTT.

In our editorial columns mention is made of a Captain Boycott. We clip in regard to him from a letter by Mr. James Redpath in the *Chicago Inter Ocean*:

London papers have told about a farmer here who has been "terrorized." But who is this peaceful farmer? One of the most merciless miscreants in Mayo—a man who never hesitated to fling families out of their little farms into the poor house, if from any cause they failed to pay their rent, although they had themselves reclaimed the land from sterility, and drained, opened it, and built the cottages on it. He held a rod of iron over his tenants always, and obliged them to work on his own farm on just such terms as he chose to offer. They were his serfs—not as a figure of speech in Parliament, but as a fact of life in Mayo. If they refused to obey, then he had the power to run them, and he did not falter in using it.

The land agitation suddenly aroused the tenantry to a sense of their power within the law, if they would combine and use it. The first revolt against Boycott was in their refusal to work for 32 cents a day for men and 24 cents a day for women at harvesting. They insisted that they should pay the ordinary harvest wages of 2s 6d for men and 1s 6d for women. The whole neighborhood refused. The willful old farmer swore he would not be dictated to—he, who had always dictated to them—and he and his nephews and his wife and his nieces and house-girls went into the harvest-field and began to reap and bind.

Boycott soon gave out, and swore that he would be even with them yet. His wife had to go from cabin to cabin to coax the people to work for him at their own very moderate terms. These laborers work, on an average, from twelve to fourteen hours a day, and "feed themselves" at that; and yet this strike for from thirty-two to sixty cents a day was heralded as a lawless interference with the relations of employer and employed, and one of the nefarious acts of the Land League!

Only the other week Boycott issued processes of ejection—the preliminary paper that precedes evictions. The process-server succeeded in serving two or three of them before his errand was known. But the women whom he had served raised the alarm. The signals were thrown out, and before he could enter the fourth cabin the peasantry rushed from every direction to give him a Mayo reception.

I will tell what happened in the words of Father John. I took them down in short-hand:

"About two or three weeks ago the tenants were called into the rent office—the tenants of the Earl of Erne. Captain Boycott, his agent, asked the tenants to pay their rent. They refused to pay it unless he would make a fair reduction. They were told they would not get a shilling of reduction. He then threatened them with eviction."

"Last Wednesday the process-server came to the estate, accompanied by eighteen armed constables. Before the fourth house could be served the people gathered, and the woman of the fourth house, a Mrs. Fitzmorris, told the process-server that she would lose her life before she would allow him to serve a process on her."

"The crowd of women then attacked the process-server, and in a minute he was covered from head to foot with the sink and mud of the road. He turned and fled with the crowd after him—the police trying to protect him from the violence of the mob of women and children. There were some men present, but they did not act. There were a couple of hundred women and children. The mob knocked the process-server down, several times with stones, and never ceased until they left him outside of the parish."

"Next day the constabulary had made arrangements to have a force of 100 armed men and sixteen mounted constables to protect the process-server in his work, as it was the last day on which these writs could issue if the cases were to be brought before the next session of the court. But the process-server declined to go with them; he was afraid. Nobody else could be hired to take his place."

"The parish priest and curate, who were anxiously watching these proceedings, finding that the threats of Boycott to evict their people had been frustrated, brought out a brass band from Ballinrobe to Lough Maske, where several hundred were waiting the arrival of the police and the process-server. Then they proceeded to the Neale, where a meeting was extemporized, and where Father John congratulated the people, and especially the women, on the valor they had shown in defending their homes."

"During Thursday, while the people were awaiting the arrival of the police, a number of them rushed down to Lough Maske House, the residence of Captain Boycott, the agent, and drove off all the laborers, servants, and other hangers-on of the place, and since then there has not been a person on it except the family themselves. Even the herds went away, so that the Captain has to take care of his own cattle. He farms about four hundred acres, and the people have resolved that he shall get no laborers in that vicinity and no house-servant, and that they will allow anybody to work for him. They are determined to drive him out of the country."

"It is remarkable," added Father John, "that while the people were stoning the process-server, they were cheering for the Earl of Erne, and deservedly so. On Friday night, the tenantry to a man assembled and sent a letter to the Earl, apologizing for their treatment of his agent, but stating that they could hold no further communication with him, either officially or otherwise, and that they would never pay him a shilling, but as soon as they conveniently could do so, they would pay any other person whom

the Earl should appoint to receive the rent. They said they had come to this resolution because they were convinced that his agent had been prejudicing his lordship against them, and that for their own protection they had determined to refuse to have any further dealings with him."

Father John described the Earl as an absentee, but a fair landlord. Since Captain Boycott had become his agent, his conduct had sometimes been harsh, but no one attributed it to his own desire or even knowledge, but to Boycott's misrepresentations.

"The majority of these people," continued Father John, "had been supported for nine months previously on charity. They got no help of any kind from the landlord, and they attributed his neglect of them to the enmity of Captain Boycott. The rents were fair enough for prosperous times, but for years or two back, and especially last year, they were not able to pay them."

"That is the way to treat a fool," said Father John.

"And so say we all—"

But two days after I heard the conclusion of this first uprising of the peasantry in Ireland against the petty despotism of the land agents.

The constables, Rosy-faced "Mother Stewart" is also present, and a lady fair to see is Mrs. Ellen Foster of Iowa, once a Boston girl, educated in the public schools, and now quite prominent in the West in educational, reformatory and other work. She is both young and pretty, and dresses, so women say, in the best of taste. These women are pushing their estate, and a detachment.

sent to guard it. In the meantime, Lord Mountmorris had been murdered. Captain Boycott was in no danger, so one of the movers of the social excommunication told me, because the people had determined to show that they could drive him out of the parish without violence or bloodshed. Mrs. Boycott went to the usual shop to buy bread. Her money was refused. She had to send to Ballinrobe for it.

The constables are useless, because, tyrannical as British rule is in Ireland, no law compels any man either to work for a landlord or his agent, or to buy or sell to him.

Within a week, a man who took a farm from which a tenant who had been ousted, could not buy for ready cash provisions for his family in the city of Limerick; and in another county a family was subjected to such a pillage, yet absolutely legal, ostracism for the same reason that the wife and daughters of the new tenant begged on their knees that he, too, gave it up.

This spirit has been aroused everywhere in the west of Ireland, and if it is maintained every landlord will be compelled to sell or lease his estates, because no human being will work for him.

AMERICA AND AMERICANS.

Rev. Dawson Burns, A. M., writes to the Editor of the *London Christian World* concerning his late visit to this country:

I travelled in nine States, and to points as far removed as Portland in Maine and Harpers Ferry in Western Virginia; and in steamboats and on railways, as well as in hotels and private houses, I was brought into direct intercourse with all classes, and with many thousands of persons, living and acting under conditions rendering inevitable the manifestation of natural tastes and habits, and disposition. I was not prejudiced for or against the Americans as a nation. The "tall talk" in which some of them indulge I do not admire; nor am I converted to the belief that the English language is spoken in its greatest purity west of the Atlantic.

But having, as I think, kept my wits about me during days and nights of travel week after week, I can bear my honest and willing testimony to the almost uniform courtesy, sobriety, and intelligence of the people with whom I mingled. The criticism which relates to external manners must, of necessity, be somewhat superficial; but I have observed that very much of the adverse criticism upon America and Americans has been of this kind, and I may, therefore, claim to be a witness of what I saw and heard in the course of a visit covering a comparatively large surface of ordinary social life. One error and injustice I hope I was preserved from—that of seizing upon, and citing, individual peculiarities as though they were national attributes. Even the nasal twang which is supposed to attach to Americans generally was far less distinguishable than I expected among the mass of men. I am forced to confess, reluctantly, that American women have, as a rule, a shrillness of intonation which detracts from the pleasure otherwise imparted by their mental and conversational gifts.

I saw only one case of pocket-flask drinking on steamer or train; and in the hotels, at meals, few persons took intoxicating liquor. I did not hear one foul word, and but few vulgar expressions, from landing to re-embarking. Vice, gross and hideous, there is, in the great centres of population there, as with us; but it ought in candor to be remembered that not a little of this is of European exportation, and that many of the great difficulties and dangers of the United States have an origin outside the citizens of American descent. Instead of abusing Americans for evils arising from such a source, I feel that we ought to extend to them our consideration and sympathy on that very account.

As I intend to deliver a couple of lectures in Church-street Chapel, Edgware-road, on "America as I Found It," I shall only add that I am more than ever impressed with the duty resting on Christians of promoting, by tongue and pen, a spirit of good will among the two great branches of the English-speaking race. They can not be too much united; and their union, if as close and cordial as it ought to be, will be sufficiently taxed for the discharge of the world-wide mission to which, I believe, Providence has called those who are, substantially, of one blood, one speech, and one religion.

ANOTHER ASSEMBLY OF WOMEN.

We supplement our last week's clipping from the Boston correspondence of the *Springfield Republican*, with the following extract from the same correspondent's pen:

The women from near by and distant places drawn to Boston this week by the convention of the Woman's National Christian Temperance Union are of a different type than those who came together in the recent woman's congress. They are less brilliant and more serious.

They are less theoretical but more practical reformers. They are less anxious to secure woman's rights as their sole aim, and more devoted to redressing woman's wrongs. They cry for the ballot, but for the "temperance ballot" only. They are of the order of people who are terribly in earnest with self-assumed missions. Some of them were conspicuous in that remarkable woman's crusade in Western villages, and towns against liquor dealers and dram-shop keepers. Much as their methods may be criticised, their earnestness and singleness of purpose cannot be questioned.

Among the women here and taking leading parts in the convention are Mrs. Mary A. Woodbridge, a cousin of Prof. Maria Mitchell of Vassar; Mrs. S. J. Steele, wife of the former president of Lawrence university and now of Wilbraham academy; Mrs. M. A. Stone of Connecticut, who was one of the committee of the national education society visiting European schools and colleges; Miss Alice Wittenmeyer of Philadelphia, who wrote the history of the woman's temperance crusade; Mrs. Mary T. Lathrop of Michigan, who has for several years preached as a Methodist revivalist; Mrs. Fannie Barnes, wife of a Chicago lawyer, who has traveled extensively through the West forming organizations of young women temperance workers and has taken part in public meetings with Miss Frances E. Willard. Miss Willard is of course here and prominent, and so is Mrs. Mary A. Livermore. Another among the leading women is Mrs. Wallace of Indiana, wife of ex-Gov. Wallace, and mother of Gen. Low Wallace, a sweet-faced old lady, who dresses in the old-time Methodist style, a dress similar to convention work along with zeal, and they are drawing large audiences. They are very religious, have their morning prayer-meetings, and some of them are trained exhorters. This is the organization which appeals to the mayor every now and then to shut up liquor saloons on special holidays, and which has asked him to try and get along at public dinners without wine on the tables for the guests.

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FACTS AND CURIOSITIES.

The man who sells slaves is in the hotel business.

The bee-hive is the poorest thing in the world to fall back on.

Few people are so selfish as to keep their opinions to themselves.

"Keep to the stove," said the lawyer to his lazy clerk.—*St. Louis Herald*.

A motto which milkmen should heed: "Let well enough alone."—*Old City Herald*.

Some one who believes that "brevity is the soul of wit," writes: "Don't eat stale Q. cumpers. They'll W. up."

The conscience money sent to the chancellor of the English exchequer last year amounted to over \$90,000.

Butler's Analogy.—Professor: "Mr. T. you may pass on to the 'Future Life.' 'Mr. T.'—Not prepared."

An Arkansas man was offered a plate of macaroni soup, but declined it, declaring that they "couldn't" play off any billed pipe stems on him."

Professor Huxley calls it a "corollifloradicotyledonous exogen, with a monopetalous corolla and a central placenta." If you are in a hurry you can call it primrose instead.

Rev. Dr. Hall said every blade of grass was a sermon. The next day he was amusing himself by clipping his lawn, when a parishioner said, "That's right, doctor. Cut your sermon short."

Teacher: "Suppose you had two sticks of candy, and your big brother gives you two more, how many have you got then?" Little boy (shaking his head): "You don't know him. He ain't that kind of a boy."

Two Harvard students have been arrested at Cambridge for carrying away a sign and conducting themselves in a disorderly manner generally, and have been held in \$300 bonds.

At a hotel table a child attracted considerable attention by saying repeatedly: "I want a cake." "You have had five or six already," replied the mother. "Them's not the ones I want. I want a fresh one."

A young wife, remonstrating with her husband on his dissipated habits, was answered: "I am like the Prodigal Son, my dear. I will reform by and by." "I will be like him too," she said. "I will arise and go to my father."

"Make a minute of that duel, Mr. Shearer," said the chief to the news editor. "Can't do it," replied the subaltern. "Why not?" "Cause there's only two seconds in it." (Verdict of accidental death, caused by sudden increase of salary.)

A colored man came into a Galveston newspaper office and wanted to take the paper. "How long do you want it?" asked the clerk. "Jest as long as it is, boss. Writ don't it do shelves I kin tar a piece of myself."—*Galveston News*.

The Soldiers' Daughters' Home is an interesting British charity. Twenty-five years old. More than 800 "soldiers' daughters" have been reared within its walls, and 350 have been placed out as schoolmistresses, and other teachers, or in domestic service. Of the girls admitted during the last year fifteen were daughters of soldiers who were killed, or who died during the war in South Africa.

Remember the good old rabbi who was awakened by one of his twelve sons saying: "Behold! my eleven brothers lie sleeping, and I am the only one who wakens to praise and pray." "Son," said the wise father, "you had better be asleep, too, than wake to censure your brothers." No fault can be as bad as the feeling which is quick to see and speak of other people's wrongs.

The bishop was addressing a Sunday-school, and related to the children the story of Jacob's dream of the ladder into heaven. Closing his remarks, he invited them to ask any questions they had in mind. After a few seconds' pause, a little girl in a piping voice inquired: "If the angels had wings, what did they want a ladder for to climb into heaven?" This was a puzzle for the bishop. He cleared his throat several times, grew red in the face and hesitated; but at last a bright thought struck him. Turning toward the school, he said: "As one

little child has asked this question, perhaps some other little child, can answer it. Now can any one tell me why the angels wanted the ladder? Back came the answer from a remote corner of the room: "Because they was molting, sir!" The good bishop sat down. —*Springfield Republican*.

Exhaustion from Brain Work.

Few of our business or professional men reach the age of forty-five without brain and nervous exhaustion—often to an extent that forces them to relax their effort, or abandon work for a time, if not altogether. An occasional use of that vitalizing agent, now so widely known as "Compound Oxygen," would give nature the power to restore these wasted forces in a large number of cases. Rev. D. D. Reed, of South Amboy, who was greatly run down by over-work, and consequent waste of nervous energy, after being restored to health through the use of this agent, gives it this voluntary and strong endorsement: "After a most thorough and continual trial of its efficacy," Dr. Starkey & Felen, 1109 and 1111 Girard Street, Philadelphia, Pa., send their Treatise on "Compound Oxygen" free to all who write for it. It contains a record of many remarkable cures.

Obituaries.

PARTICULAR NOTICE. Obituaries should be brief and for the public. For the excess over one hundred words, and for those sent by persons who do not patronize the *Morning Star*, it is but just that cash should accompany the copy run at rate of FOUR CENTS PER LINE OF EIGHT WORDS. VERSES are inadmissible.

MRS. ARAGAIL, wife of Benjamin Burnham died in Bethlehem, N. H., August 10th, aged 66 years. Sister Burnham professed faith in Christ more than thirty years ago; was baptized by Rev. C. E. Blake and united with the F. B. church in Bethlehem and subsequently with the church in Littleton. From the effect of paralysis, Sister B. was for the last four years of her life confined to her room most of the time, yet she was ever cheerful and happy in the hope of blessed immortality. She was the light of the home circle, the friend of all, a noble woman and true Christian. She rests from her labors, and her works do follow her.

MRS. MARY A., wife of Silas Wheeler, died in Bethlehem, October 6th, aged 43 years. Sister Wheeler professed faith in Christ in early life, was baptized by Rev. A. Shepard and united with the F. B. church in Bethlehem and subsequently with the church in Littleton. Sister Wheeler was one of the patient, trusting, suffering Christians, especially during the last year of her life. She never complained but patiently endured to the end, and has fallen asleep in Jesus, to whom she trusted and confidently commended her brother and the four little children so sadly bereft of a mother's care.

MRS. MARTHA A., relict of the late Orange W. Hatch, died in Bethlehem, October 6th, aged 42 years. Sister Hatch gave her heart to God in early youth and united with the F. B. church in Bethlehem. Her faith was strong, and she was ever ready to give a reason of her hope. When the time of her departure drew near, death to her had no terror, and she longed to depart and be with her Saviour.

SISTER NANCY JANE, wife of Humphrey Grant died at North Lebanon, Me., Oct. 20th, aged 83 years. She was baptized sixteen years ago by Rev. Theodore Stevens and united with the N. L. Free Baptist church and proved herself a worthy member till death. Her intense sufferings were borne with remarkable patience. Although she clung to her friends to the last, ever aiming to do something useful for them and to make their lives more pleasant, yet she met the dying hour with remarkable calmness and a firm trust in Jesus; and talked of her departure to the spirit land as quietly as one would speak of taking a journey. A husband, mother, sister and other relatives, the church and society feel deeply bereft. But our great loss is her greater gain. "To be with Christ is far better." F. R.

MRS. CLARISSA G., wife of Stephen M. Gilman, died at Clarksville, N. H., June 30th, aged 58 years. Sister Gilman gave her heart to God in early youth and united with the F. B. church in Bethlehem. Her faith was strong, and she was ever ready to give a reason of her hope. When the time of her departure drew near, death to her had no terror, and she longed to depart and be with her Saviour.

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\$777 A YEAR and expenses to agents. Outfit free. Address R. O. VICKERY, Augusta, Maine. 1719

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Is a SURE CURE for all the Diseases for which it is recommended, and is ALWAYS PERFECTLY SAFE in the hands of even the most inexperienced persons.

It is a sure and quick remedy for COUGHS, SORE THROAT, CHILLS, and similar troubles; affords instant relief in the most dangerous forms of DYPHTHERIA, and is the best known remedy for RHEUMATISM and NEURALGIA.

THE OLDEST, BEST, AND MOST WIDELY KNOWN FAMILY MEDICINE IN THE WORLD.

It has been used with such wonderful success in all parts of the world for GRIPS, CHOLERA, DYPHTHERIA, DYSENTERY, and all BOWEL COMPLAINTS, that it is considered an unfailing cure for these diseases.

HAS STOOD THE TEST OF 40 YEARS' CONSTANT USE IN ALL COUNTRIES AND CLIMATES.

It is RECOMMENDED by Physicians, Missionaries, Ministers, Managers of Plantations, Work-Shops, and Factories, Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

IT IS WITHOUT A RIVAL AS A LINIMENT.

It should always be used for Pain in the Back and Side, and brings speedy and permanent relief in all cases of Bruises, Cuts, Sprains, Severe Burns, Scalds, etc.

NO FAMILY CAN SAFELY BE WITHOUT IT. It is annually saved many times its cost in doctor's bills, and its price brings it within the reach of all. It is sold at 25c, 50c, and \$1.00 a bottle, and can be obtained from all Druggists.

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The Pullman Palace Dining Car is a masterpiece of art and science, and is the most comfortable and luxurious of its kind. It is the only Dining Car in the world that is so constructed as to be perfectly safe in all cases of fire, and its interior is so arranged as to be perfectly comfortable in all seasons of the year.

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The Pullman

News Summary.

The Election.

In their resumé of the elections of Tuesday, issued on the 8th instant, the Republican National Committee state that Garfield and Arthur have received 213 electoral votes. The actual result in New Jersey, California and Nevada is so close that it can not be ascertained until the official count is made, but there is reason to believe that there is at least one, and perhaps two of those States have given their electoral votes for the Republican candidates. The Committee also says: "We have carried the Legislature of every Northern State except Nevada, where a straight-out Democrat will be elected to succeed Mr. Sharon. After the fourth of March next the United States Senate will stand 37 Republicans, 37 Democrats and two Independents. Two of the Southern States given to the Democrats in the above estimates are yet to elect Senators and it is not unlikely that we shall secure one of them. In the lower house of Congress we have not less than fifteen majority."

The following States with their electoral votes respectively make up the 213 votes above mentioned: Colorado 3, Connecticut 6, Illinois 21, Indiana 15, Iowa 11, Kansas 6, Maine 7, Massachusetts 11, Michigan 11, Minnesota 5, Nebraska 3, New Hampshire 5, New York 35, Ohio 22, Oregon 3, Pennsylvania 20, Rhode Island 4, Vermont 5, Wisconsin 10—total 213. Whole number of electoral votes, 369; necessary for a choice, 185.

As to the composition of Congress, the New York Tribune makes the following canvass: In the present United States Senate there are 33 Republicans and 43 Democrats. The terms of 11 Republicans and 14 Democrats will expire next March. In the place of the retiring Senators, 15 Republicans and 10 Democrats will be elected (if the Nevada Legislature is Democratic), thus giving the Republicans 37 members and the Democrats 38. In the House there are now 130 Republicans, 149 Democrats, 6 Greenback Republicans and 8 Greenback Democrats. Classing the Greenback men according to their politics other than on financial questions gives the Democrats 157 votes and the Republicans 136, Democratic majority of 21. The result of the election of members of the XLVIII Congress gives the Republicans 137 votes and the Democrats 136 (a Republican majority of 21), the Republicans and Greenback Republicans having gained 28 members and lost 6. These totals include 5 Greenback Republicans (4 in Missouri and 1 in Pennsylvania) and 2 Greenback Democrats (from Maine). If the five Greenback Republicans are counted with the Democrats the vote would stand 152 to 141, a Republican majority of 11.

The South American War.

A special dispatch to the Boston Herald from Washington says that the reported failure of the peace negotiations between the belligerents, Chili and Peru, of which the State department and the Chilean minister are informed, leaves the matter in statu quo. The two combatants face one another glaringly, while Ministers Osborne and Christiani stand aside proffering the mediation of the United States. Our government will continue to offer its good offices through its diplomatic representatives, in the hope that they will be accepted. The Chilean minister, Señor Asto Buruga, is pleased with the failure of the peace negotiations. He has insisted, since peace was first mentioned, that Chili would never accept peace without honor and indemnity. He is disposed to think that Chili will not relax her warlike efforts until Peru is prostrate and helpless, unless some stronger power intervenes. He says Chili will not rest content with what she has won, but will chastise Peru until she has humbled her so that she will never interfere or help any other power through the Chilean nitrate beds. It is thought, that Bolivia will endeavor to secure foreign intervention to prevent the extinction of her unlucky ally.

English Trade and Speculation.

A London letter in the New York Times shows that English financiers are in high spirits. The last quarter shows an increase of 234 per cent. in imports and 15 per cent. in exports. This is considered as indicating an enormous impetus to industry throughout the United Kingdom. Our markets for home produce are in all respects satisfactory, and yet there is a restlessness which betokens a sense of insecurity. The desire for speculation assumes the form of an epidemic, and one particular type of disorder. Just now gold mines are in fashion. Men suddenly discover vast fields of unused wealth at their feet, which heretofore they have permitted to lie waste. In hitherto unknown districts, gold spots so auriferous that any other metal must be the standard of value—gold is so common—place—at least you would infer as much from the prospectus of daily publication. There it is, in nuggets, grains, under all forms, capable of being extracted without difficulty to the extent of millions yearly; the whole property going for \$5,000 in cash and the rest in fully paid-up shares. The public actually find money for working such schemes, with what result remains to be seen. Is promotion of companies a subtle form of philanthropy in which men part with giant fortunes for a song? Oftentimes, if their reports be true, the angles are entertained unawares, and a state ment, though true, is not believed because it sounds too good. It is a fact, the old story of the two men who made a wager that one would not sell 100 shares of a company at the price of 1d. each. They stood on London Bridge, and publicly announced that the experiment was for a wager, and that the gold they offered for copper was real; the public would not buy. Translated into modern terms, a favorite form of investment, and are now being constructed so as to be available for steam. It is but a question of time, and that not remote. Railway Directors are on the alert, as this is the season when notices for coming bills must be given. There is a disposition to consolidate and absorb small branches into the parent roads so as to effect economy in working and management. The capital invested in railways is in excess of the sum total of our Consols, and is now regarded with favor by the Court of Chancery as being available for Trusts. It may seem strange that of our vast public debt, nearly eight hundred millions, there are not two millions of what may be termed floating debt free for speculative purposes. The great part is held firm, either in trust or by corporate bodies or as personal investments. The Corporation of Liverpool some time since received two millions on the security of their rates. They offered 24 per cent., and the stock was taken at 88 within one week, double the amount being applied for. The Midland Railway has asked the public for a like amount, and I do not doubt that it will be sold at a premium, as they offer 4 per cent.

Educational.

The fall term of Parsonsfield Seminary closed Friday, Oct. 29, having had a pleasant and successful term. The Callopan and Adepian societies gave a literary and musical entertainment on Thursday evening, Oct. 28, with a pleasing and varied programme. The prospects for the next term, which opens Nov. 16, are quite flattering. Owing to the increase of applications for board, the boarding house will be opened for the accommodation of students at the beginning of the next term, and no pains will be spared to make a pleasant home for them.

How Hancock Takes It.

Several friends called on Gen. Hancock at Governor's island, New York, Wednesday. "What do you think of the election?" inquired one of them. "I can only repeat," he replied, "what I have said all along, that I am willing to abide by the decision of the people. Our country is a republic, and the majority must rule." "Then you do not complain because you have been defeated?" "There is no use of complaining," he replied. "Well, general, there is one great consolation. You will not be hampered and harassed with the cares and perplexities incident to the presidency." Gen. Hancock laughed and said, "Well, gentlemen, I have my duties to perform as commander of the military division of the Atlantic, and I must not forget that I have a large amount of official work awaiting me at the present moment."

Railroad Accident.

The 8.45 train from Portland to the Eastern railroad collided with a Saugus branch train at Lynn, Mass., about 12.35 P. M., Thursday, and both trains were wrecked. The Portland train was two minutes behind the other train. The ball at the signal station was at the upper end, thus signaling that all was right, and, as the rear end of the branch train was passing over the main track, the Portland train dashed into it. There were seven cars on the Portland train and all save the last, which was all the cars on the branch train, were derailed. One person only was killed, E. N. Winers, a workman of Lynn. The Saugus train was without passengers, of the fatality would have been passengers. The passengers on the Portland train, of whom there were about 100, were badly shaken up, but none were injured.

Latest News.

A severe gale swept over Lake Ontario and Erie on Saturday night, and much damage was done to shipping. A portion of Ulster, N. Y., was visited by the storm, destroying considerable property. At about 3.30 a. m. on Saturday morning the steamer Hour, with all the cargo on the branch train, were derailed. One person only was killed, E. N. Winers, a workman of Lynn. The Saugus train was without passengers, of the fatality would have been passengers. The passengers on the Portland train, of whom there were about 100, were badly shaken up, but none were injured.

Miscellaneous.

The Princess Louise will sail upon her return to Canada about November 11. Solon Robinson, well-known in journalistic and agricultural circles, died at Jacksonville, Fla., on Thursday. Ex-employee Eugene has sold for \$500,000 her villa at Biarritz, where she and Napoleon III. spent portions of many summers together. Several thousand dollars have been spent in repairing and altering the White House during the President's trip to the Pacific coast. Thirteen men were precipitated to the bottom of the colliery at Mons, Belgium, Thursday, by the breaking of the hoisting apparatus, and killed.

Samuel L. Lawton, township collector at Delavan, Ill., and a prominent merchant and citizen, has disappeared. The delinquency in his accounts, so far as known, is \$8,000. Insanity is said to be the defense decided upon by counsel for Mrs. Howe, the Boston "Ladies' Deposit" woman. The depositors can make the same plea.—Cincinnati Commercial.

Postmaster James says that more than 1,000,000 sealed letters were received and distributed in New York by the post-office Saturday week, being 1,000,000 more than the average.

The Porte has decided to raise the strength of the troops in Thessaly and Epirus to 42,000 men and to construct 10 batteries for the defense of the Dardanelles.

Thirty-six cases of small-pox have been discovered in Benicia, Cal., and taken to the pest house. The health officer has been granted extraordinary powers.

A decree has been issued in Hayti increasing the export duty on logwood \$1.50 per 1,000 pounds, beginning December 15. The duty will then be \$4.50 per ton.

The Dublin Daily Express, a Protestant paper, discussing the prosecutions against members of the Land League, says: "If the government play with this matter another six months there will be an armed rising."

A despatch from Paris says the reason of the delay in the Panama canal scheme is, that it is considered prudent to await the meeting of the Congress of the United States in December, when it will clearly be known whether the scheme encounters hostility.

The Irish agitators about to be tried before the high court of justice, Queen's bench division, Dublin, desire to raise a fund of \$100,000 for their defense. They say that the government has retained the ablest counsel in Ireland.

A passenger and freight train collided at the tunnel in Jersey City, N. J., Friday morning, three persons being killed and three badly wounded. The Shah of Persia has appointed a Russian for help against the Kurds. The government consented to give help under certain limitations.

A cave in occurred at Sebastopol, near Pittsburg, Pa., on Thursday. Several thousands dollars' worth of property was destroyed, and a number of dwellings abandoned by the fear-stricken inhabitants. The earth settled six feet, and mining in the vicinity has been suspended.

When Garibaldi arrived at Milan the other day to be present at the unveiling of the monument to those who fell in 1848 at the battle of Mentana, he was so closely surrounded by the press that one of his horses was suffocated. The general was prostrated, however, the journey to Milan and could not attend the exercises.

COUNTERFEITS are always made to look as near like the original as possible. Housekeepers are cautioned against the many worthless and damaging imitations of James F. Taylor's "Pearl" put up in similar looking packages, and others with names sounding like Pearl, which dealers may endeavor to urge upon them.

Casper Weitzel, Officer No. 10.

Lancaster, Pa., having been a great sufferer for years with Kidney disease, requests us to say that after using Dr. RYAN'S KIDNEY PILLS he feels better than he has before in fifteen years.

To the Consumptive.—Wilbor's Compound of Ood-Liver Oil and Lime, without possessing the very nauseating flavor of the article as heretofore used, is endowed by the phosphate of Lime with a healing property which renders the oil doubly efficacious. Remarkable testimonials of its efficacy can be shown to those who desire to see them. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

Why suffer with Dyspepsia, or many ailments caused by it, when D. R. V. G. is guaranteed by your own Druggists to give satisfaction, or money refunded.

If you have a cough resulting from a sudden cold, procure Adams' Botanic Balsam, take one half to one teaspoonful three times a day, and your cough will cease. Trial bottles, 10 cents.

POSITIVE RESULTS. There are numerous remedies that cure sometimes and become trusted as useful, but none have ever proved so effectual—cure so many and such remarkable cases—as Dr. Ayer's medicine. The Cherry Pectoral has restored great numbers of patients who were believed to be hopeless. Affected with consumption, hemorrhages, Asthma, Cough, Croup, and fever quickly and surely.

Ayer's Compound Extract of Sarsaparilla eradicates scrofula and impurities of the blood, cleanses the system and restores it to vigorous health. By its timely use many troublesome disorders that cause a decline of health are expelled or cured. Ayer's Pills and their effects are too well known everywhere to require commendation from us here.—Scranton (Pa.) Times.

A Timely Hint.

In our climate, with its sudden changes of temperature, it is no wonder that our children, friends and relatives are so frequently taken up by protracted colds; half the deaths resulting from this cause. A bottle of Dr. R. G. White's Pulmonary Syrup kept in the house for immediate use, will prevent much sickness, and by the use of a few very simple, many doctor's bills. For sale everywhere.

The Friend of Delicate Ladies. Warner's Safe Kidney and Liver Cure is the remedy that will cure many diseases peculiar to the female system. Headache, indigestion, nervous weakness, mental shocks, and kindred ailments are effectually removed by its use.—The Mother's Magazine.

Dr. J. C. Sympson has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaint, Bile, Humors, Female Complaints, etc. Pamphlets free to any address. Seth W. Fowle & Sons, Boston.

AN ESTABLISHED REMEDY. Down's Elixir has been widely known and used as a cure for many of the most distressing ailments of the human system for fifty years. No other cough medicine has stood the test this length of time. The people stand by that which is good.

Dr. Baxter's Mandrake Bitters are purely vegetable—the product of the hills and valleys. WARRANTED. Henry & Johnson's Arnica and Oil Liniment is warranted to please all who use it.

THE MARKETS.

Boston Produce Report. Reported by HILTON BROS. & CO., Commission Merchants and Dealers in butter, cheese and eggs, 100 Market Street, Boston.

BOSTON, Saturday, Nov. 6, 1880.

WHEAT. There is more inquiry for the medium grades of winter wheat for export, some lots ranging from \$5.50 to \$5.75 per bushel having been made. The receipts were not so large as last week, and there is no stock on the market of the medium grades. The market is quiet, and the price of the medium grades is likely to be sustained as long as our stock continues to be so small as at present. The best spring wheat, however, is in demand, and full prices are likely to be sustained as long as our stock continues to be so small as at present. The best spring wheat, however, is in demand, and full prices are likely to be sustained as long as our stock continues to be so small as at present.

RYE. The market is steady for Rye Flour, with sales at \$5.50 to \$5.75 per bushel. The market is quiet, and the price of the medium grades is likely to be sustained as long as our stock continues to be so small as at present. The best spring wheat, however, is in demand, and full prices are likely to be sustained as long as our stock continues to be so small as at present.

FEED. The market remains without material change. The sales of Shorts have been at \$19.50; and Fine Feed and Middlings range from \$20 to \$22.

BARLEY. There is no change in prices. The sales have been some 10,000 bu. No 1 and choice Canada Wheat at \$6.50 a bushel. Two more States are more inquired for and prices range from 75 to 80¢ per bushel.

CORN. There is a very firm feeling for choice grades, which are in light stock and selling about as fast as received, but the lower grades continue quiet and are not moved except at further concessions. The home trade is almost entirely for fine fresh made corn, and when that can not be found are indifferent about operating at a loss.

WHEAT. The market continues quiet, with most of the sales at 12½ to 13¢. Occasional fine lots command 13½¢, but it is hard to get over 12¢ from the trade. The market is quiet, and the price of the medium grades is likely to be sustained as long as our stock continues to be so small as at present.

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GREEN APPLES. There continues to be a steady demand from the trade and for export at unchanged prices. Liberal supplies are coming in from all sections.

GRAPE. A. C. Cawthra Grapes have been selling at \$3 to \$4; and the market is quiet. The market is quiet, and the price of the medium grades is likely to be sustained as long as our stock continues to be so small as at present.

HONEY. There is a fair demand for choice white clover honey, but buckwheat honey is dull and hard to sell at 12¢ to 15¢ per pound.

SMOKED HAMS. Choice Eastern and Northern Hams have been in fair demand, with sales at \$10 to \$12 per pound. The market is quiet, and the price of the medium grades is likely to be sustained as long as our stock continues to be so small as at present.

BEER. The market remains steady, with sales of Western mess and extra mess at \$9.50 to \$11, and extra plate at \$11.50 per barrel.

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By Sending DIRECT FROM FACTORY TO PURCHASER, \$60. Avoiding Agents' commissions, Middlemen's profits, and all expenses, we can sell this beautiful Organ for \$60.

With Solid Walnut Case, 5 Octaves, 15 Stops, 4 Sets of Reeds, 15 Beautiful Stops.

Containing the grandest Combination of Power, Purity, Variety and Sweetness of Tone, with Every Mechanical and Musical Excellence.

(1) Diapason. (2) Dulcet. (3) Dulciana. (4) Echo. (5) Flute. (6) Clarinet. (7) Sub-Bass. (8) Coupler. (9) Vox Humana. (10) Diapason Forte. (11) Aeolian. (12) Celeste. (13) Flute. (14) Flute Forte. (15) Grand Organ.

No. 275, 10 inches high, 48 inches long. One set of powerful Sub-Bass. One set of octave, Vox Celeste, a 15 octave each of reeds. Diapason Forte, with Coupler, which doubles the power.

we are determined that every one shall have an opportunity to test this magnificent Organ. We therefore put the price at \$60, and send on Fifteen Days Trial. We want with every Organ \$10.00, and we will refund this \$10.00.

PLEASE SEND IN YOUR ORDER AT ONCE, with full payment for Free Office Money Order, Express Freight, only after you have fully tested it at such low price for five days. Send reference or evidence of your responsibility if you do not send cash with order. The reason we offer this Organ so low is to have it introduced everywhere. This is the only Organ we manufacture, when introduced in a new locality, sells many more.

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SUB-BASS, COUPLER, CELESTE & GRAND ORGAN \$60. With Solid, Walnut Case, 5 Octaves, 15 Stops, 4 Sets of Reeds, 15 Beautiful Stops. Guaranteed 30 Days Trial. We take no responsibility. Nothing gained by correspondence.

MARCHAL & SMITH, No. 8 West Eleventh St., New York, N. Y.

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 befogged systems are too complicated to be practicable. "Palmer's Theory of Music" makes it clear as the sunlight. Price, bound in cloth, \$1.00 by mail.

SINGERS. 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.

HAZELTON, HAINES, BILLINGS. The above well-known Pianos are unequalled in variety of styles, at prices which cannot fail to suit. All fully warranted. Send for Catalogue.

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

100,000 Acres of Choice Lands. In the Great West. For sale by the WYONNA & ST. PETER, R. R. Co. at \$5 to \$6 per acre, on easy terms.

Low interest. Lowest face and freight. Free returned to purchasers. A climate unsuited for healthfulness. The best market facilities. Guide and Maps. Full information FREE. Address CHAS. E. STEWART, Land Commissioner of Chicago & Northwestern Railway Co., Chicago, Illinois. Mention this paper.

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