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# The Morning Star.

VOL. LV.

THE MORNING STAR, DOVER, N. H., NOVEMBER 17, 1880.

NO. 46

## THE MORNING STAR

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## The Morning Star.

WEDNESDAY, NOVEMBER 17, 1880.

### LORD CHESTERFIELD AS A PROHIBITIONIST.

BY PROF. J. S. SEWALL.

To most readers Lord Chesterfield is known as the wit, the diplomat, the court official, the author of the famous Letters to his son, the disciple and friend of Voltaire. That he ever played the role of a temperance advocate would strike them as out of character. Perhaps indeed the Cause would decline to admit such a recruit into its ranks; and recalling the principles on which he trained his son, and the maxims of gallantry, polish, finesse, evasion and expediency he practically substituted for the eternal foundations of morals, might protest *non tunc auctori!* But on the other hand, when such a man, professing no moral principle at stake, stands up in a great debate in the British Parliament nearly a century before any general temperance agitation would occur, and penetrating to the real evils of intemperance masses all his powers of logic and imagination in behalf of the people and against free rum, he is an ally to be welcomed. Speaking in such an age, and from such an environment, his words are all the more weighty; and at some points could hardly have been more apt to the living issues of to-day if spoken on this side of the Atlantic or in the heart of this nineteenth century.

In 1743 the ministry introduced into Parliament an Act to raise revenue by licensing gin-shops. It was contested by the opposition in a long and severe debate, in which Lord Chesterfield ardently engaged. Some of his arguments in the two speeches which have come down to us are prototypes of the reasoning now employed, and are worthy of a second hearing. The excerpts given below will show to reformers of the license pattern how the whole matter of temperance legislation looked to this sagacious observer, nearly a century and a half ago. He was an orator of unusual brilliancy. His eloquence was fluent, rapid, graceful, luminous. "He reasoned best when he appeared most witty." He had great power of sarcasm, quaint and good-humored, but sharp as steel. Whoever wants to see with what vivacious irony he could satirize the sots and bloats and guzzlers who frequented the wine-cells of his day, may read Chesterfield's contributions to the *World*, numbers 90, 91 and 92. The arguments given below are not formally stated in the speeches, but for convenience's sake have been gathered under specific headings. Sundered from their context these passages are fragmentary at best. One must read the whole in order to get the full force of his logic, and the clear sparkle of his wit.

1. To license gin would be to establish pauperism and death by Act of Parliament. The wholesale ruin to be expected from such a measure grows under the surface of the reasoning, and here and there burns through with a sort of lurid gleam, like flashes from the pit. Take this as a sample from the second speech:

"When I consider, my lords, the tendency of this bill, I find it calculated only for the propagation of diseases, the suppression of industry, and the destruction of mankind. I find it the most fatal engine that ever was pointed at a people; an engine by which those who are not killed will be disabled, and those who preserve their limbs will be deprived of their senses."

"This bill, therefore, appears to be designed only to thin the ranks of mankind, and to disburden the world of the multitudes that inhabit it; and perhaps the strongest proof of political sagacity that our new ministers have yet exhibited. They well know, my lords, that they are universally detested, and that wherever a Briton is destroyed they are freed from an enemy; they have therefore opened the flood-gates of gin upon the nation, that when it is less numerous it may be more easily governed."

2. To raise revenue enough, there must be plenty of drunkards. To license gin will produce that desirable end. It will nourish intemperance, throw the protecting arm of law around the gin-seller, and gin-drinker, and jealously guard the right of men to ruin one another.

The real inquiry is,—"whether this universal thirst for poison ought to be encouraged by the Legislature, and whether a new statute ought to be made to secure drunkards in the gratification of their appetite!"

"The law before us, my lords, seems to be the effect of that practice of which it is intended likewise to be the cause, and to be dictated by the liquor of which it so effectually promotes the use; for surely it never before was conceived, by any man entrusted with the administration of public affairs, to raise taxes by the destruction of the people."

"If this bill be considered and amended in committee, I shall humbly propose that it be introduced in this manner: 'Whereas, the designs of the present ministry, whatever they are, can not be executed without a great number of mercenaries, which mercenaries can not be hired without money; and, whereas, the present disposition of this nation to drunkenness inclines us to believe that they will pay more cheerfully for the undisturbed enjoyment of distilled liquors than for any other concession that can be made by the government; be it enacted, by the King's most excellent Majesty that no man shall hereafter be denied the right of being drunk, on the following conditions.' This, my lords, to trifle no longer, is the proper preamble to this bill, which contains only the conditions on which the people of this kingdom are to be allowed henceforward to riot in debauchery, in debauchery licensed by law and countenanced by the magistrates."

3. There is a difference between luxury and vice. It is good political economy to levy upon luxury the revenue it can well afford to pay. But no government has ever had a right to support itself out of the carousals and corruptions of its subjects:

"Vice, my lords, is not properly to be taxed, but to be suppressed; and heavy taxes are sometimes the only means by which that suppression can be obtained. 'Luxury, my lords, or the excess of that which is pernicious only by its excess, may very properly be taxed, that such excess, though not strictly unlawful, may be made more difficult. But the use of those things which are simply hurtful, but in their own nature, and in every degree, is to be prohibited. None, my lords, ever heard, in any nation, of a tax upon theft or adultery, because a tax implies a license granted for the use of that which is taxed to all who shall be willing to pay it."

"Luxury, my lords, is to be taxed, but vice prohibited, let the difficulties in executing the law be what they will. Would you lay a tax on the breach of the ten commandments? Would not such a tax be wicked and scandalous? because it would imply an indulgence to all those who could pay the tax. Is not this a reproach most justly thrown by Protestants upon the Church of Rome? Was it not the chief cause of the Reformation? And will you follow a precedent which brought reproach and guilt upon those that introduced it? This is the very case now before us. You are going to lay a tax, and consequently to indulge a sort of drunkenness, which almost necessarily produces a breach of every one of the ten commandments."

4. To raise a high duty by the machinery of a license law gives to the rich a plenary indulgence, while it flitches from the poor some of the few miserable pleasures they have. It is class legislation, discriminating against the poor in favor of the rich:

"It has been granted on all sides in this debate, nor was it ever denied on any other occasion, that the consumption of any commodity is most easily hindered by raising its price, and its price is to be raised by the imposition of a duty. This, my lords, which I suppose the opinion of every man, of whatever degree of experience or understanding, appears likewise to have been thought of by the authors of the present law; and therefore they imagined that they had effectually provided against the increase of drunkenness, by laying upon that liquor which should be retailed in small quantities, a duty which none of the inferior classes of drunkards would be able to pay. Thus, my lords, they conceived that they had reformed the common people without infringing the pleasures of others; and applauded the happy contrivance by which spirits were to be made dear only to the poor, while every man who could afford to purchase two gallons was at liberty to riot at his ease, and over a full flowing bumper look down with contempt upon his former companions, now ruthlessly condemned to disconsolate sobriety."

5. No law is automatic. No law can execute itself. It must have a MAN back of it, a man in sympathy with it, and invested with authority and power; otherwise it is a dead letter. Good laws are good for nothing without good rulers:

"There are certain degrees of corruption that may hinder the effect of the best laws. The magistrates may be vicious, and forbear to enforce that law by which themselves are condemned; they may be indolent, and inclined rather to connive at wickedness by which they are not injured themselves, than to repress it by a laborious exertion of their authority; or they may be timorous, and instead of aving the vicious may be awed by them. In any of the cases, my lords, the law is not to be condemned for its inefficiency, since it only fails by the defect of those who are to direct its operations. The best and most important laws will contribute very little to the security or happiness of a people, if no judges of integrity and spirit can be found among them."

6. To the incorrigible distillers themselves Lord Chesterfield would deal out heroic treatment. Modern advocates of prohibition can ask for nothing more sound and wholesome than this:

"It appears to me, my lords, that if so formidable a body are confederated against the virtue or the lives of their fellow-citizens, it is time to put an end to the havoc, and to interfere while it is yet in our power to stop the destruction. So little, my lords, am I affected with the merit of the wonderful skill which the distillers are said to have attained, that it is in my opinion no faculty of great use to mankind to prepare palatable poison; nor shall I ever contribute my interest for the reprieve of a murderer because he has by long practice obtained great dexterity in his trade. If their liquors are so delicious that the people are tempted to their own destruction, let us at length, my lords, secure them from these fatal draughts by bursting the vials that contain them. Let us crush at once these artists in slaughter, who have reconciled their countrymen to sickness and to ruin, and spread over the pitfalls of debauchery such baits as can not be resisted."

Amn. Modern prohibition runs the same thing. In the long run a license law, however stringent, does admit and in a sense authorize more intemperance

than can be possible under a prohibitory law, tolerably enforced. This is the verdict of experience in at least one New England State. The people of Maine have tried free rum, and license, and prohibition. And there is no risk in affirming that they are overwhelmingly in favor of the last, notwithstanding the well known and freely admitted infidelities and defects and perhaps injustices attendant upon its administration. So far from returning to a license law they are satisfied that the only way to protect the easily deceived multitudes is to crush the calamitous trade of these artists in slaughter, by all the forces of law, society, philanthropy and gospel combined.

Bangor Theological Seminary.

### CANDIDATES FOR THE MINISTRY.

BY PROF. J. A. HOWE, D. D.

The Church demands of young men intending to enter the ministry certain qualifications for the sacred office. Piety is her first demand. Good natural ability comes next. Finally, some degree of mental training and some attainments in knowledge. How much of the latter is the minimum which she ought now to expect?

A minister is the teacher of religion, a Christian minister of the Christian religion. His office is not only to impart the spirit of religion—a holy ministry, indeed, but the common duty of the Church—but also to impart instruction in respect to all the truths of religion.

The religion of Christ comprises the whole revelation of God to men. God is manifest in nature. Christianity discloses every truth of nature as her own. God is made known in the constitution of man, and our moral instincts and intuitions add a chapter of revelation to the Christian system. God is most fully and clearly made known in his Word, and hence the Scriptures stand as the first source of knowledge about Christianity.

The young man on whom the necessity of preaching the gospel is laid may reasonably be required to come to this work qualified in mind and heart to bring forth from the entire revelation of God the truth—the full measure of truth—nothing but the truth. Only protracted study can acquaint him with the constitution of nature and of man. Only protracted study can so acquaint him with the Scriptures as to enable him intelligently to teach them.

This may not seem self-evident. It is evident, however, that there is a deeper knowledge of the Scriptures than that obtained by the mere reading of them. It is also evident that the sense of the Scripture writer often depends on very little things which a critical judgment acquired in study alone can detect. The location of a comma in a verse seems to be a small matter, but it is often of consequence enough to rule the meaning of the preacher's text. Will he read, "I say unto thee, to-day shalt thou be with me in Paradise;" or, "I say unto thee to-day, thou shalt be with me in Paradise?" After he had offered one sacrifice for sins forever, sat down on the right hand of God, or, "after he had offered one sacrifice for sins, forever sat down on the right hand of God?" Shall he make the revelator speak of "names written in the book of the Lamb slain from the foundation of the world," or, insert a comma after "slain" and thus have the thought changed to "names written from the foundation of the world in the book of the Lamb that was slain?"

On delicate questions like these, of which many more might be cited, only a judgment formed by a deep study of the Word of God, only an instinct for apprehending, acquired after patient and scholarly investigation, can have weight.

Then, again, passages that do not belong in the New Testament appear in our English version and invite the unwary preacher to defend his doctrine with them. Notably the story of the woman taken in adultery, some parts of the narrative of the miracle at Bethesda, possibly all after the eighth verse in the last chapter of Mark, probably the doxology at the close of the Lord's Prayer, together with other verses or parts of verses scattered here and there in the gospels and epistles are entries on the sacred pages which the teacher of the New Testament might well wish to know "have crept in unawares."

Besides, our present version contains mistranslations and erroneous readings which, in some instances, reverse, and in others, keep back the thought and expression of the inspired writer; and from these readings would any preacher willingly draw his doctrine? Fortunately such passages are not enough to endanger any one teaching of our Lord: yet in Heb. 6: 4-6 especially a correct reading makes one of the five bricks of Calvinism topple against its neighbor, bringing them all to the ground. "It is impossible for those who were once enlightened and have tasted of the heavenly gift, . . . if they shall fall away, to renew them again unto repentance," we now read. Argus-eyed Augustinians say, "please notice that the reading is 'if they shall fall away,' and that the apostle does not say

that any shall or do fall away." The correct rendering of the passage is not "if they shall fall away," but "and have fallen away," thus as plainly asserting the final apostasy of some of those who were truly converted as that they were once "partakers of the Holy Ghost."

Naturally so strong a proof-text "as that in 1 Tim. 3: 16,—and without controversy great is the mystery of godliness. God was manifest in the flesh,"—would be among the first chosen to convince unbelievers of the incarnation of God. Biblical scholars are however well agreed that this verse should read "who was manifest," or, "which was manifest in the flesh." "The Church of God which he purchased with his own blood," is another text that the oldest manuscripts call on us to re-translate, and to render "the Church of the Lord." These illustrations are perhaps enough to convince any intelligent man that he who is beginning the work of the ministry needs first of all, a thorough study of the Scriptures. Certainly he should have as correct a knowledge as possible of what does and what does not belong to the Bible. How can he teach skeptical men, heterodox men, thinking men, Sabbath-school teachers and scholars who, in our day, are getting to be pretty sharp exegetes, the church and the children of our households what the law and promise of the Lord are, unless he is himself instructed in all that pertains to the contents of the Bible?

Then, again, our age is irreverent; science is audacious and criticism searching and destructive. Men lay sacrilegious hands on the ark of God, and are not afraid. For instance, they attack the precious gospel of John as not a genuine work of that apostle; they deny that the book of Daniel is authentic or was written at the time claimed for it; they cut the prophecy of Isaiah into two parts and assign the distinctly Messianic chapters to a "deutero" Isaiah; many of the psalms they proclaim to be "post-exilic," and, not to enumerate more, they assume that the pentateuch is not the work of Moses, but of men who lived centuries after his day.

In consequence of these opinions, and for other reasons as well, the whole question of inspiration is forced upon the pulpit for discussion and defense. The claims made for the Scriptures are now cross-examined as never before. The proofs of their miracles and the distinctness of their prophecies are challenged. The infallibility of the received text of our Scriptures is a vital question. Many Christian men wait answers for the skeptic who meet in the shop, in the store, in the office, at places of summer resort, in academies, colleges, professional schools, and wherever men conversant with the literature of the day are found. Christian men, also, who do their own thinking, are beginning to doubt the view of inspiration that is orthodox in our land. They wish to know why an error in chronology, or in a table of genealogies, or a point of science endangers the whole fabric of our faith.

Here, then, are problems for the young minister to solve which can not be met by declamation, nor by fever of spirit be set aside, nor without thought, investigation and knowledge, intelligently answered. Here are themes vitally connected with our religion, that any young man called to the ministry should be unwilling to brush aside that he may hasten into the pulpit. Before he begins to preach the Bible, can he do less than to study the Bible, and, as far as practicable, learn when the books were written, what was written, the evidences on which the claims of the books depend, the nature, the extent and proof of their inspiration, and how the difficulties can best be removed? This, certainly, is a qualification for preaching the gospel which the Church in our day may reasonably demand of all youthful candidates for her pulpits.

### THE ISLE OF WIGHT.

No. 1.

BY MARY B. PHILLIPS.

I had proposed to address you first from Scotland; but letters received in Glasgow informed me that my friends over here had made plans of their own including me, and in consideration of sundry unexpected and attractive inducements in the South, I postponed my projects for the North. A short pause in Wiltshire, and the sixth day after landing on British soil found me quietly established at Ventnor, Isle of Wight, with a fortnight of pleasuring in prospect. I was disposed to enjoy everything I might find. I had read that the Isle of Wight may be said to contain, within a small compass, all the most pleasing and picturesque features of Great Britain; that in beautiful and sublime scenery, much of it of a kind peculiar to itself, some of the ocean is surpassed by few spots on the globe; that it is the Garden of England; and that it is impossible that any other spot in Europe can concentrate within such narrow bounds more of those qualities which at once charm the eye and animate the soul. I intended to be charmed and animated accordingly.

I had not so intended, I couldn't have helped myself. Bright skies (it rained only once in the two weeks, except in the night when nobody cared), people and things quaint and foreign to American eyes, and historical associations,—all combined to awaken and sustain our interest. Ventnor, where we took up our abode and whence we made excursions in all directions, is apparently glued, or spliced, or otherwise securely fastened to the not quite perpendicular edge of the chalk cliffs on the southern coast. Behind it rises the down of St. Boniface 600 ft. above the sea level. A down is a hill. Fifty years ago, Ventnor was a fishing hamlet of half a dozen cottages. Somebody discovered that its mild, sunny and dry climate was peculiarly favorable to invalids, especially to consumptives; and, in consequence, it has become a favorite resort in winter as well as in summer. Its population is estimated at six thousand. Nearly every building is constructed for the accommodation of visitors and there are several first-class hotels. Gas, a good supply of pure water, and thorough drainage ensure health and comfort.

It seems that hundreds of years ago, before anybody ever came there to live history or to write letters, the inhabitants for seven miles along the southern coast (by inhabitants are meant the hares, badgers, otters, eagles, and their relations) became suddenly aware that something was going on. That something was their own native land, and it was taking a tumultuous and promiscuous slide toward the sea. This performance, or perhaps several similar ones, scientifically accounted for by geologists, resulted in the present extremely remarkable and complicated arrangement of real estate in Ventnor and vicinity. The convulsed region takes the name of the Undercliff. It is about half a mile in width. "A line of cliffs varying in height from twenty to a hundred feet presents a barrier to the ocean. Above, the land rises in a succession of rugged and irregular terraces broken by picturesque knolls and sylvan dells with huge masses of rock of the most fantastic forms starting from the soil, till it reaches an elevation of about five hundred feet, where a rampart of grey and time-worn cliffs protects it from the northern blasts, and sustains the lofty hills of chalk above." Thus writes one who saw it and knew. I did not understand that the inhabitants fear any more landslips, as the greater part of the region has been in a state of repose for centuries.

In the matter of scenery, the Undercliff presents greater attractions than any other part of the island. Ventnor and Bonchurch are the towns situated here. They are near together and one might be called a continuation of the other. There are many handsome villas and private residences; one in particular in the midst of extensive and beautiful grounds has the style and name of a castle. Steephill Castle it is called, and its two noble towers form a fine feature in the view from certain points.

One trial to the stranger is the fact, that high stone walls so frequently almost entirely hide from his sight the mansions and parks of the gentry and nobility; neither is he allowed to enter within those walls at his own sweet will. There may be some official of whom he can gain permission, and there may not be. We had one happy afternoon in the grounds of Steephill Castle when they were thrown open for a Floral Fete. These English gentlemen and ladies love seclusion. They have no taste for being stared at by strangers in the privacy of their own homes, or for having their treasures turned into an exhibition for the delight of a sight-seeing public. One can breathe a sigh of relief when he gains permission, and it does sometimes seem that the lower wall would cause no harm to the inmates and give a great deal of pleasure to the outsider. It was stated on good authority, however, that many of the gentlemen of the island would be very happy to give visitors the freedom of their grounds if they could be protected from a too prying curiosity, and not run so great a risk of damage to choice flowers, fruit, shrubs, etc. The trouble probably lies right there, after all. The John Smiths and Mary Ann Joneses who write their distinguished names all over school-buildings in their unwieldy youth, and damage unscrupulously any property that does not happen to be theirs, are sure, if they ever travel, to do just those things that result in causing well-behaved and sensible travelers to be debarré valuable privileges.

One entering Ventnor by rail, emerges from a tunnel and finds himself in a kind of oblong excavation with perpendicular cliff-walls a great many feet high on three sides. Here is the station where the stone ends, the green grass of the downs begins and rises also but with a steep slope. The effect at first sight is rather imposing. Caves and caverns in the cliffs are utilized as coal and wine cellars. Lodgings can be obtained at any altitude from the vicinity of the station to the beach. Wherever you may be, it is very likely that on one side you can look down into your neighbor's chimney, and on the other, up into his basement windows. The beach is very fine. About fifty bathing-houses which can be drawn up on wheels or pushed out as may be desirable, give every advantage to those fond of a dip in salt water. An E-planade, a few feet above the level of the beach, affords a very pleasing promenade or drive. Many hundreds of men, women, and children amuse themselves as best suits each, with bathing, boating, fishing, riding, walking, or reading, and in the evening they may sit or walk on the pier and listen to the music of the band. They can pass from the contemplation of the bright blue waters of the English Channel and the endlessly moving panorama of ships and boats to the narrow, steep, winding, curious streets; the quaint ivy-grown stone cottages with their thatched or tiled roofs and their bright patches of flowers; and thence to the broad expanses of the downs carpeted with soft turf with here and there heather and gorse, and grazing herds of cattle or sheep. The never ceasing roar of the waves can quickly be exchanged for the sound of inland country—the

pure, fresh breezes from the sea, or the perfumed airs from hundreds of gardens, for the sharp, bracing winds of the hills.

### THE NEW HAMPSHIRE SUNDAY-SCHOOL ASSOCIATION.

BY REV. G. C. WATERMAN.

The seventh annual meeting of this Association was held at Manchester, beginning on Tuesday evening, Nov. 8, and closing on Thursday evening following. The first session was devoted to a Children's meeting, conducted by Prof. W. F. Sherwin, of Brooklyn, N. Y., and to a Welcome Service to the Association. The exercises were interesting and appropriate. On Wednesday a prayer meeting was held for half an hour at the opening of the session, after which the business of the Association was transacted. The Treasurer's Report revealed the unwelcome fact that there is a debt of more than one hundred dollars on the Association. After the business was finished, Rev. Mr. Peloubet, whose Question Books and Lesson Helps are well known and widely used, conducted a Conference on the question, "In what directions may we improve our Sunday-Schools?" The importance of having our teachers better trained for their work was dwelt upon, and especial emphasis was put upon the need of securing the attendance of all the congregation in the Sunday-school. The need of more definite Bible knowledge was also insisted upon. Prof. Sherwin then gave an admirable address on "The Reading of Scripture," showing clearly the importance of direct attention to emphasis, and delivery of sentences and phrases in reading, and illustrating his thoughts by many passages in which the meaning may be seriously affected by the reading. Rev. C. E. Harrington, of Cohod, gave a very excellent address on "Some Qualifications of a good Sunday-school Teacher." The first exercise of the afternoon session was a Bible Reading, conducted by Prof. Sherwin, entitled, "Bible Photographs of the Sunday-school teacher and his work." Rev. Dr. Meredith conducted a Teacher's Meeting to illustrate his method in that work. He took up the lesson for Nov. 14, and made the exercise deeply interesting and very profitable. Rev. A. A. Waite, who is now attracting attention by his masterly exposure of the tricks of so-called spiritual mediums, than gave one of his "Chalk Talks," which delighted the audience, and showed how the ability to speak to the eye may be effectively used to impress truth upon the heart. Rev. Mr. Peloubet addressed the meeting on the question, "How can Business Men and Busy Women prepare their Lessons." Rev. Mr. Dinsmore gave a brief report of the London Centenary. At the evening session, Prof. Sherwin answered, in a very happy and instructive way, a great many questions on practical matters in Sunday-school work, after which Rev. Dr. Meredith gave a powerful and elegant address on "the Sunday-school as a Field for Christian Work," showing that in this field there is ample opportunity for all to work, and great need of the best services of the most competent Christians.

After the morning prayer-meeting on Thursday, Rev. Mr. Peloubet conducted a Thanksgiving service in which a large number of delegates took part, speaking of reasons why they were thankful for the Sunday-school. After this, Rev. J. Durrell, of Rochester, gave an instructive address on "Bible Manners and Customs," illustrated by the use of a great variety of oriental costumes and curiosities. In the absence of Mr. Waite, who was to have given a Chalk Talk, Prof. Sherwin spoke on "Attractions and Disincentives in the Sunday-school."

The last exercise of the forenoon session was a very ingenious, forcible, and stimulating address by Rev. J. S. Ostrander, of New York city, on "Joshua as an Illustration of the Spirit of the True Teacher." This was Mr. Ostrander's first appearance before a New Hampshire convention and made a most favorable impression. He will evidently become a favorite with the Sunday-school workers of the State. The afternoon session opened with a Bible Reading entitled "Sowing and Reaping," under the direction of Prof. Sherwin, after which Rev. Mr. Ostrander gave an interesting and very instructive address on "Bible Chronology," illustrated by a chart of his own construction. Rev. O. S. Baketel made an earnest address on the "Chautauque Literary and Scientific Circle." At the evening session Prof. Sherwin spoke very earnestly on "Temperance Work in Sunday-schools," after which Mr. Ostrander gave a lecture entitled, "Seven years at Chautauque," illustrated by the stereoscopic and presenting many beautiful pictures of scenery and buildings at that famous gathering-place of Sunday-school workers. Prof. Sherwin conducted the singing of the Convention with characteristic ability and success. The report of the Secretary showed that only about one half of the schools in the State had made any report to the county secretaries, but in these about five hundred had been received into the churches from the schools. On the whole the Convention may be pronounced a successful and profitable one.



## S. S. Department.

## Sabbath-School Lesson.—Nov. 28.

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

(For Questions see Lesson Papers.)

## JACOB AND PHARAOH.

## DAILY READINGS.

M. Jacob sent for. Gen. 45:9-23.  
 T. At Beersheba. Gen. 46:1-7.  
 W. Joseph and his father. Gen. 46:28-34.  
 F. Vanity of vanities. Eccl. 1:1-3.  
 T. Vanity of vanities. Eccl. 4:1-16.  
 S. Vanity of vanities. Eccl. 6:1-12.  
 S. Jacob and Pharaoh. Gen. 47:1-12.

GOLDEN TEXT: "The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. 16:31.

Gen. 47:1-12.

## Notes and Hints.

Joseph sent back his brethren with presents and corn, and teams for removing his father to Egypt. With their cattle and their goods, therefore, they came into Egypt. Jacob and all his family with him, 67 souls, exclusive of the wives. They were directed by Joseph to settle in Goshen; as that part of the country was best suited to grazing.

"Then Joseph came and told Pharaoh." Joseph took his chariot and rode to Goshen to meet his father. Their long separation under such peculiar circumstances made this a most affecting meeting. Joseph directed his brethren what to do and what to say when called to meet the king.

"In the land of Goshen." Supposed to have been the country east of the Delta. At this time it was not considered a part of Egypt proper.

"Some of his brethren, even five men." Probably the four sons of Leah, Reuben, Simeon, Levi and Judah, and Benjamin, the son of Joseph's own mother.

"Thy servants are shepherds." "Every shepherd is an abomination unto the Egyptians," said Joseph. The Egyptians on their monuments have left evidence of their contempt for shepherds. There they are always given a mean appearance. No Egyptian ever ate the flesh of sheep or goats. Woolen garments were thought to be unclean and were never worn by the priests. This prejudice may have grown up, in some way, from the Egyptian worship of animals as symbols of the truths of nature. Shepherds often slaughtered their sheep, while the Egyptians regarded the lives of animals as sacred.

"For to sojourn." To tarry for a while.

"No pasture." Because they had come to stay they wanted land assigned them. At this they hint broadly.

"The land of Egypt is before thee." That is, from which to choose.

"In the best of the land." The best not occupied; and in view of the antipathy to shepherds very good land for grazing would be unoccupied.

"Men of activity." Energetic and capable men.

"And Joseph brought in Jacob his father." Touching and beautiful was the filial pride of Joseph. The love and devotion of children to their parents makes, in every land and among every people, a picture that pleases the eye and kindles the heart. "Honor thy father and mother" is the command alike of nature and of God.

"Jacob blessed Pharaoh." This may mean "saluted Pharaoh." The ordinary meaning of the term, "to invoke blessing," more prefer.

"How old art thou?" The literal rendering of Pharaoh's question is "how many are the days of the years of thy life?" This expression implies that a year of life, when gone is but a day. Hence the question of Pharaoh, "how many days have you had?"

"Of my pilgrimage." Life here is not abiding. It is a journey to the grave, to the life unending.

"Few and evil have the days." "Few," as he so near the end, reviews them; "like a weaver's shuttle," "like the swift ships that hasten away," they had gone by. So it is with all life when past; it is but a span. Evil, indeed, had this old man's life been. Sin had brought sorrow after sorrow upon him—his own sin and the sins of his children.

"Have not attained." Jacob spoke as if he felt himself to be near his end; but he lived seventeen years longer, and died at the age of 147. Abraham died at 175, Isaac at 180.

"In the land of Rameses." Rameses was another name given to Goshen. It is not said that it was so called when the Israelites went there; but was when Moses wrote the book.

"Joseph nourished his father, and his brethren." Supported them. He gave them food without cost. Thus Joseph showed his generosity, returning good for evil to his brethren and seeking to make peaceful the last days of his father.

"According to their families." The literal is, "to the mouth of their children," and the meaning is, "even to the food for their children."

## PRACTICAL LESSONS.

I. Filial and fraternal love God requires and blesses.

II. It is foolish to be ashamed of an honorable occupation.

III. God honors and provides for his servants.

IV. Life is a short pilgrimage to a life that is long.

## RANDOM PRAYING.

A teacher was heard to pray earnestly in a teachers' meeting that the Lord would teach him the next day's lesson, enlighten his mind, fill his heart with zeal, and thoroughly fit him for his class duties, in order that he should be able to bring the knowledge of the truth to the souls of his scholars. The prayer in itself was one to which every teacher could say Amen. And yet in the case of him who offered it, it was felt by some to be a waste of time and breath; for that teacher was one of those who habitually neglect the study of their lessons, and otherwise fall of preparation for their class work. He never visited his scholars at their homes. He took no more pains to become acquainted with his scholars than with his lesson. Why should his prayer be heard? It was the prayer of indolence, not of living, acting faith. Prayer is absolutely essential to a teacher's preparation; but hard work and faithful study are an essential evidence of that faith which makes prayer effectual. While it is true that however thoroughly the superintendent or teacher has otherwise prepared himself, if he has neglected prayer in his preparation, he will be still unfitted for his duties; it is also true that, no matter how much and how fervently he prays, if he does no more than this, his preparation will still be imperfect and incomplete; for God does not put a lesson all ready studied into our minds while we are asleep, nor use us merely as mechanical mouth-pieces through which to apply it to the hearts of the scholars. But he gives us the means, the gifts and opportunities for ascertaining, understanding, imparting, illustrating, and applying his truth. We are to diligently and prayerfully use these means. If we refuse to do this, the failure and sin are ours; and no amount of word-prayers will ever atone for our failure just here.—S. S. Times.

## AN IDEAL MONUMENT.

During the Sunday-school Centenary celebrations in London there was unveiled in the court-yard of Essex St. chapel (Unitarian), London, a monument commemorating the "First Twelve Originators of Sunday-schools." Of this memorial *The London Sunday-school Times* says: "The monument consists of an ideal representation of a boy reading the Bible, seated on a pedestal, the motto underneath being 'Feed My Lambs.' The following inscription is carved on the face of the monument: 'Erected to commemorate the Christian efforts of the originators of Sunday-schools (members of various churches), from the time of Cardinal Borromeo, 1580, to that of Theophilus Lindsey and Robert Raikes, 1780; in gratitude to God for his blessing on Sunday-school labors during the past century; and in fervent hopes that the time may soon come when differences of opinion may no longer separate disciples of Christ in works of usefulness. 1880. 'By this shall all men know ye are my disciples, if ye have love one to another.' The names of the originators of Sunday-schools which are to be carved on the side of the pedestal, are: 'Cardinal Borromeo (Roman Catholic), Milan, 1580; the Rev. Joseph Alleine (Nonconformist), Bath, 1668; Mrs. C. Boevey (Church of England), Flaxley, 1717; the Rev. Theophilus Lindsey (Unitarian), Caterick, 1764; Mrs. Catherine Cappe (Unitarian), Beagle, 1765; Miss Hannah Ball (Methodist), High Wycombe, 1769; Mr. William King (Whitfieldite), Darnley, 1774; Mr. James Heyes (Presbyterian), Little Lever, 1775; the Rev. Thomas Kennedy (Episcopal), Downington, 1776; Mr. David Simpson (Episcopal), Macclesfield, 1778; the Rev. Thomas Stock and Mr. Robert Raikes (Church of England), Gloucester, 1780.'

## SUNDAY-SCHOOL NEWS AND NOTES.

The *Intelligencer* makes a good hit when it speaks of "those debating societies which sometimes fondly call themselves Bible classes."

Rev. F. A. Wiswell, of New York, states that seventy-five per cent. of the Sunday-school superintendents of that city were country born and bred. This speaks well for country rearing for children.

Don't think it enough to lead your boy into the Sabbath-school. Remain there with him yourself, and follow up the teaching at home. Assist him in getting the lesson, and let him see that you take a deep interest in his Sunday-school work.—*Congregationalist*.

It is an almost invariable fault, that Sunday-school anniversary exercises are too long. An hour and a half is fully long enough for a Sunday service for grown people; an hour and a quarter is better. Why, then, do we keep the children two, or two and a half hours?

The teacher of a large class, of unruly boys was set at work fastening hymn sheets to the wall after his class had assembled. The result was disorder, annoyance and mischief generally. He should not have left his class, or have been asked to leave his class. If there are not disengaged men to do these jobs, let them be done before the scholars assemble.—*Westminster Teacher*.

The *Christian Union* advocates the use of the simple Anglo-Saxon words in preaching, so that children as well as adults may understand the sermon, and remarks: "We have an abiding conviction that were the pastor to see that the children really comprehended his meaning, he would also find fully half of his adult hearers exhibiting a degree of interest entirely unusual to them."

## Communications.

## COUSIN THOUGHTFUL'S SERMON-ETTES.

BY PROF. G. E. POSTER.

I had been for some time alone in my room. The day had not been satisfactory. In reckoning the deeds done and the thoughts thought there had been much to condemn, little to praise. Between what I had intended, and what I had really accomplished there was a wide chasm, and forever and ever it would remain unbridged. With certain conceptions of truth clearly drawn in my mind, my feet had yet obstinately gone in the way exactly contrary to that marked out. So I was sad and discouraged. The wandering wings of summer zephyrs flitting in at the open window brushed my cheek in vain; they brought no balm for the wound in the spirit. The silver-footed moon rays crept over my knee, softly climbed upon my brow, and nestled in my hair; the fair celestial visitors were powerless to soothe the unrest of a heart disappointed in the accomplishment of what it held right.

Cousin Thoughtful's step upon the stair awoke me from my half reverie, and in a moment he was in his accustomed seat by my side. I have always noticed that he converses upon the very subject which for the day has lain close to my mind. He seems to reach it as by intuition and never fails to strike the trail of my own musings, and always throws light upon what was to me obscure. So this evening he took for his text

## THINKING AND DOING.

To-day, said he, I met a young lady friend of mine in the city. She was elegantly attired and in the full height of fashion. And as we walked down the street I noticed that at every crossing she made a low bow towards the left and with more or less trouble gathered up the train of her dress and carried it carefully over the dusty crossing. After this had been repeated several times I said to her, "Miss Jeanette; would it not be less trouble and yet of equal service if your dress were made without that cumbersome appendage?" And she quickly answered that indeed it would, that she was provoked with herself every time she wore it upon the street, and felt that she was guilty of doing a very absurd thing. I said something about its being a pity that people did not always do as they thought, and shortly after left her near the door of her father's residence.

Not ten minutes afterward I met an old chum with whom I had passed happy college days, and noticed in a moment that he had a cigar in his mouth. "Why George," said I, "have you taken up smoking? You did not use to think it was a good thing." And coloring a little he told me that all the young men where he boarded were smokers, and that gradually he had fallen into the habit, but quickly added, "I know it is a bad habit, and am half ashamed of myself every time I light a cigar." I remarked that we should all have the courage of our convictions and do as we thought. Before coming home I dropped into the store of Deacon J. Now Deacon J. is a light in our church, and is full of devotion (on Sundays) and fond of quoting the Beatitudes. As I entered, his voice was heard in rather a high key from the back part of the shop, alternated by the softer half-pleading tones of a woman whom I recognized as also a member of our church. He was giving her to understand that her rent was overdue, and that he could wait no longer. She pleaded sickness, want of work and the like and begged him to wait upon her just this once as she had always before paid promptly. "Not another day," he cried in an angry voice; "if the money is not forthcoming by Saturday night you must go bag and baggage." And he entered the front shop with a very red face which grew redder as he saw me, and thought that probably I had been ear witness to the whole affair.

I immediately thought of the Beatitudes and softly said over to myself, "Blessed are the merciful for they shall obtain mercy." So soon as my business with Deacon J. had been transacted I returned towards home. But I had gathered a seed thought. Thinking and Doing, Thinking and Doing, I repeated to myself over and over again. And the light came and it grew apace and showed me so much darkness within my own soul that I could not find standing ground for condemnation of the young lady with the "train," the chum who smoked, or even the good Deacon who had not carried out the spirit of his darling Beatitudes. I cast my eye back over my own life and beheld the awful chasm between my beliefs and my actions, more wide and yawning than that which separated the Rich Man from Lazarus. I became conscious of a strange duality of being, a life in two planes far removed from each other, the planes of mental assent and practical working.

It is the belief of thousands of sensible women that they are making absurdities of themselves whenever they attempt the ungainly exercise of managing troublesome "trains." Let them only bridge the chasm between conviction and action, and while society would be advantaged, they themselves would be immensely helped, not only in a physical but infinitely more in a moral sense. Are there thousands of young men just taking up the habit of smoking and yet feeling half ashamed at the useless tyrannous burden they are imposing on themselves? If

they would but bring close together the planes of mental assent and practice society would have so many the less nuisances and they be so much better in body and mind.

Do numberless Christians subscribe to the pure humanitarian doctrines of Christ, and yet in daily life follow rather the devices of Satan? If they would only make their deeds level with their professions what a start towards the veritable heaven they and the world would make. If each of us in our daily life would make it a binding rule to hold no truth which we did not embody what a brightness of life would burst upon society, and what a deal of useless lumber we would be rid of.

Then turning to me with gleaming eyes Cousin Thoughtful continued:

Not to do as one thinks makes a coward of him. The very fact of one's believing a thing, and yet doing, not that, but what some one else thinks, shows that he has no brave heart. His own individuality sinks abashed before the decree, or the sneer of others. The deep life of his heart swells, buds, and even blossoms for the fruit, but then is blasted and withers before the chilling frosts of outside and foreign regions. Balked so many times in their bud, the thoughts cease to live, the mind ceases to think, and like a nerveless slave follows in the file after other masters. The man becomes at last a mere puppet; fortunate only as he falls under the leading strings of fair custom and moderate influences. But to think a thought and then live in it, is like exchanging the rented room for a home; the man is no longer a tenant but a householder. It is like making armor and then essaying to prove it, and so the hired toiler becomes a warrior, and feels his blood leap to each blow of his sword. No man is brave who does not live his own thoughts. Not to do what one believes makes a man a hypocrite. Men hate hypocrisy, yet if the haters would fairly examine their lives they would find themselves guilty of it in the incipient stages. Between Satan in the garb of an Angel of Light, and a man who believes honesty is right and yet knowingly deceives his customer in even the least particular, there is only a difference in degree not in kind. He has only to keep on in the hypocrite's path, and the likeness approximates till the palest eye can see it. Do you profess great friendship for a person and then in the smallest matter lack in doing by him as you know you should, you pry apart the heretofore wedded lives of profession and deed, the chasm between which may by and by become as wide as the criminal law has ever taken cognizance of. Pretend to be virtuous and yet to give a rein even slightly slack to your passions, causes a fatal rift between the planes of belief and action which shall more likely grow vastly, ruinously wide than cement again. The flaunting, brazen hypocrite whom the whole world recognizes begun in like small way. Before no eye will your gaze drop, nor your cheek bleach if you hold firmly to this truth; do as you believe. Your beliefs may not be as pure as they might have been, but there is no hiatus in your existence—the soul has flowed uniformly into living. There is no break—no hypocrisy. Not to do as one believes unmans a man. The correct thought says "do this." It asks a current through your action to the outside world, a workman to build upon its model. Do this and judgment and reason bestow their encomiums. Do it not and thought lies buried in its cradle; the better nature is put down and trodden under the heel of whim, passion, custom. You are no longer your "own man"; another and worse has taken you captive—you are a slave. Again the better thought asserts itself; again it is stifled; you are riveted with a firmer chain. Still again thought asserts its right; destroy it again and you have sinned the unpardonable sin. The Holy Spirit has left you. Maybe some time, after years of sackcloth and ashes, it will come again; maybe and more probably it never shall return; you never be the man you might have been. Throw away every truth but one, until you learn to embody that one, for to hold a truth and not to practice it is fraught with every danger.

Cousin Thoughtful ended. I thanked him. I saw the first steps I had made almost unconsciously in this treason to truth. I could see the cleft scarce discernible beginning between my thinking and my acting, growing wider from each breach I made, now so wide that maybe I shall never bridge it. Between my church creed and practice I saw it first, it began in other and seemingly lesser matters. Thank you, Cousin Thoughtful. I shall be on my guard now. What I think right I will do. My life shall embody my thought, as the temple does the design of the architect, the sculpture the ideal of the artist, the flower with delicate tint and fragrance, the beauty thought of God.

## ONE WAY OF "DOING GOOD."

BY GAINSBORO.

The Church of Christ has just sustained a great loss in the death of Rev. Dr. William S. Plummer, of Columbia, S. C. A very able minister; an author of a large number of works, that have had an immense circulation;—but few Christians may hope to do such a work as was providentially given him to do.

He had, however, one method of working for Christ, that is within the power of most of us to use, to some extent. Says one, who knew him well, "No man better understood the power of printed truth for diffusing a knowledge of the gospel, and until his latest month of life"—(he died in his 78th year)—"he was engaged in circulating through the post-office and by personal presentation, volumes and tracts of saving truth. The character and experience of Dr. Plummer ought to give great emphasis to this kind of work. Having personally tried this good way of working, and so having great faith in it, let us try to stir you up, dear readers, to a trial of it, for yourselves."

First, let us hope that you all are habitual readers of at least one good weekly religious newspaper. If you are heads of families, or are alone in the world, next to providing yourselves, and those in your charge, with the Word of God, you ought to be subscribers for such a paper.

Scrimp your "palates," and your "backs," go without political or other newspapers; but never rob yourselves of the family religious paper. Its value to you is simply inestimable! Then, if possible, let the children have their own little papers. If they do not already have them try the experiment of a year's subscription for "The Myrtle," or "The Little Star," as one of their coming "Christmas gifts!"

But, secondly, make it a religious duty to keep these papers in the house any longer than to be thoroughly read; but send them out, with faith and prayer, to work for the Master.

So great is the value we place upon these papers, as a power for good, that seeing them lying about the house, useless, seems like the creaked silver and gold, that James tells us about; and we want to say to the owners, "The nest of them shall be a witness against you, and shall eat your flesh, as it were fire!"

One excellent way, then, is to select two or three neighbors, or townsmen, who have no religious paper, and let each in turn have the reading of your paper, when you are through with it; And this every week of the year.

It will cost you some effort, at first; it may be positively bothersome,—but keep on till once you begin to realize the good being done, and then the joy you will get out of it will pay you abundantly for all your trouble. Teach your children to do the same way with their papers.

Again, another capital thing to do, where one is able to,—as many of our readers must be,—is to send one, two three, or a half a dozen papers to poor ministers, and Home Missionaries in the West and South; and don't mind going out of your own denominations, if need be. We can't begin to tell you how much good they will do,—but soon these men will begin to write you, and tell you for themselves. And as you read their letters, the tears will start, and you will say, "life is worth living," when one "goes about doing good," in such ways as we are talking about.

And here again is another way. We know a man in New England of very small means, who has a friend in Western Kansas, an earnest Christian worker but with very small means, to whom he manages to send 15 papers a month for Sabbath-school purposes.

And such a spiritual blessing as under God they are proving, in that drouth-smitten section! It doesn't cost much dear reader, to do this work; just try it, and get the reward. There are many just such places needing your mites, if they must be such; and your dollars if possible.

Finally, good old Dr. Plummer did not send volumes and papers, alone, but "tracts," he set his seal to the fact that the "leaflet" has its place, too, in the Christian's armory; and if we may measure the value of any "means" by the results accomplished, surely tracts are among the most potent forces in Christian work. The small cost of them enables almost every one to have them, and the opportunities for wisely using them are constantly recurring.

Oh, that our eyes might be opened to the glorious possibilities of usefulness in the ways herein mentioned!

## MISSION WORK.

CONDUCTED BY REV. H. C. WATERMAN.

## WOMAN'S WORK IN INDIA.

Under this head we find in the Indian Report a brief, but very interesting, account of some features of the work in which our sisters of the mission force are especially engaged. Their labors are directed very largely toward the zenanas and the schools.

Mrs. Phillips says:—"The promise that a nation shall be born in a day has been most strikingly verified in the Madura Mission, but not yet in our own field. A few more years or days, the early dews and latter rains must fall upon this hard, sterile ground before we can have the ripening corn. But the tender blades are springing up every where, and Indian woman may read in the 'signs of the times,' lines of healing for her long woes and the set day for her emancipation from custom's cruel bondage and superstition's dark thralldom. At Contai she found many women of intelligence, very desirous to learn, and enjoying an unusual degree of freedom in the presence of their husbands. She was invited with others to dine at the house of an intelligent babu. The host met them and conducted them into the house. Very soon his little wife entered the room and gracefully gave her hand to day."

During the cold season she was greatly surprised, one day, at seeing Nellie Cole standing in her tent door. "Dressed in purest white, her face beaming with joy, she was, indeed, a teacher that Miss Crawford and her namesake may well be proud of. She had walked six miles to visit Mrs. P., from a village where she and one old woman are the only Christians, and where she has been teaching for more than two years." This young woman is one of the "famine wife," picked up, a few years ago, and put under Miss Crawford's careful, Christian training. Evidently such work pays.

Not many years ago no girl could safely go far from her own home, to teach; now they can go anywhere without danger of insult or molestation.

It seems very desirable that girls should enjoy the advantages of the Bible School. On this point Mrs. Phillips says:—"Could the noble men who pledged so generously for the Bible School look into the zenanas and streets, crowded with untaught women and children, and then into the earnest faces of our Christian young women here, waiting to be fitted for teachers in just such places, compound interest on those pledges would reach us ere another three months rolled away." Mrs. Bachelor says that there has been little change in the work at Midnapore during the year. Some removals have taken place. The work could be extended almost indefinitely, if the means were available. Some local subscriptions have been lost by removals, and these losses have not yet been made up, in consequence of which many opportunities for work have to be neglected.

One cheering sign has made her glad. Native gentlemen begin to prize the zenana teaching, ask for it, and pay a little for it. So progress is noted.

each one of the party, including the gentleman with them.

Mrs. Phillips also speaks in high praise of the conduct of the native women who are employed as teachers in the Mission.

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Mrs. B. feels the need of more efficient teachers. The growing demands of the work call for teachers better educated and more carefully trained. Some arrangement like that suggested by Mrs. Phillips seems exceedingly desirable. In spite of all difficulties the work increases in interest and value from year to year.

A WORD FOR THE YOUNG MEN.

We mean those preparing for the ministry in our schools. The funds formerly belonging to Education Society were so invested and managed that there was annually an income of several hundred dollars from this source to be used in aiding our young men. By the recent action of the Society these funds have passed out of its control, and no such income will be received by the Disbursing Committees. This must be made up by increased contributions from the churches, or the appropriations must be cut down, and for some of these students that means the giving up of their studies for the present, and perhaps forever. The sums appropriated have never been large, but they have helped hundreds of young men through hard places, who are now doing noble work for Christ and the churches. There is no reason to believe that the aid extended has rendered them less self-reliant, or weakened in any degree their manhood. At best some of them have come out of school hampered by debts that have burdened them and hindered their usefulness for years. These men, now giving to hard study the years that other men devote to laying the foundations of business success, deserve a helping hand. Let us give it to them while it will be of service. Without doubt, young men, rich in gifts and graces, have gone down to early graves, whose lives might have been saved, had the church exercised a wise providence in caring for those whom God has called to minister at her altars. We can not afford to repeat these sacrifices to penury and thriftlessness. Future generations are calling for a ministry rich in faith towards God and strong in sturdy Christian qualities, thoroughly furnished for the work sure to be waiting for them. Let us do what lies in our power to supply the churches of our own and the next generation with a ministry that shall be able to grapple with any foe, that may choose to stalk across their pathway and lay him low in the dust. This we may do by filling the third column in the Financial Secretary's monthly report with good round figures.

A GOOD WORK GOING ON.

We were glad to receive a call, the other day, from Rev. A. H. Morrell, the successful Superintendent of our Mission Work in the Shenandoah Valley. He is spending a few weeks in New England and, as usual, is busy in the interests of the work he has in charge. The Missionary and Educational departments of the work are so closely related that it is difficult to separate, and it certainly is not desirable to do so. The work of raising funds for building the new Chapel seems to be going steadily forward, not quite so rapidly as we wish, but surely nevertheless. Meanwhile, there is being awakened among many of our brethren a deep interest in regard to a suitable endowment for the school at Harper's Ferry. Seed is being sown which will, by-and-by, bear fruit and give to that institution some of the facilities it has so long needed.

Don't forget the little contribution you meant to make to the building fund of the Chapel. Send that forward at once, so that the work may not be delayed for a day.



## EVER WITH THE FATHER.

BY REV. A. A. MURCH.

## A SERMON.

Luke 15: 11.—"Son, thou art ever with me, and all that I have is thine."

A careful study of the parable in which the words above are found, would probably reveal the fact that the goods referred to are spiritual goods.

The younger of the two sons had squandered his portion in riotous living. He had gone into a country far away from his father's house, and had lived to himself. But when he had repented of his manner of life, and had decided to come back to his father with humble confession, and to ask to be made as one of his hired servants, the father met him with rejoicing, while he was yet a great way off, and treated him as a son who had been lost and was found.

Now, when we look upon the tenderness of the father towards this prodigal, we are apt to forget his tenderness towards and regard for his elder son; and we are likely to get the impression that it is a little better to be a prodigal, and so, get forgiven, and make joy in heaven, and have a ring placed upon our finger, and have the fatted calf killed for us, and have music and dancing in our honor, than it is to be ever with the Father.

And when we get away from the parable and look into the practical life about us, we find this impression confirmed. Everywhere in society the prodigals seem to be the ones who are talked about the most, who receive the most attentions, and towards whom the greatest compassion is exercised. Reformed drunkards have the greatest influence in the temperance cause; reformed libertines and fighting men are considered to be men of more spirit and metal than those who have ever been in these respects as they ought to have been. Old men are rather proud of telling about the tricks which they did in their younger days; they were so wicked, no, so wild and reckless then, they are so good and noble now! And because of this spirit that is all through our society, the average man is almost ashamed to say that he led a comparatively pure and moral life when he was young. He knows that if he doesn't boast a little about his sins in the old times, people will not look at him with half the wonder and admiration which he otherwise would excite in them. He must be a brand saved from the burning, and only barely saved. It is so brave to have gone almost into the crater of the volcano, to have heard the ice cracking under one's feet, to have been shipwrecked, and yet saved from the breakers and the rocks by a miracle of grace. And when the average young man, also, sees how the thing goes in society, he is almost ashamed to be just a little bad, not to show some wild oats, not to do some scandalous things, so that, forsooth, he may have something wonderful to tell his nephews and grandchildren about the things he used to do when he was young. It is so much more honorable to be looked upon as one over whom the powers of light and darkness have had the fiercest contentions!

Well, now, I have no objection to rejoicing over returned prodigals, for I believe in it, most certainly; and I have no objection to honoring them, for I have some conception of the great moral and spiritual power that is required to break away from a sin after one has once fallen into it, and of the great moral and spiritual strength that may be developed by struggling against sin. But I do object to giving the impression that even a little sin, at any time, is better than continued holiness. I object to ignoring the weakness that sin is sure to occasion, and the moral and spiritual strength that are almost inseparable from continued purity. I would prefer, on the whole, to be a clean brand, rather than one all black and sooty from the fire. If I must go into the furnace, I would prefer that there should walk with me there, all the time, a form like unto the Son of God, so that no hair may be scorched, and that there may be no smell of fire upon my garments. If I must fight the enemy tomorrow, I would rather do it with an army fully equipped and fully supplied with artillery and ammunition and horses and provisions, and composed of men who have not been maimed and mangled and worn out and made heartless and despondent by previous defeats on the same ground in previous conflicts with the same enemies,—but of men whose watchword in the past has been "victory," and led by generals who, like Napoleon at Marengo, can say, "Soldiers, it has been my custom to sleep upon the field of battle." I prefer men who, like Taylor's heroes of Buena Vista, know how to protect themselves, and to kill, rather than men who, like Santa Anna's hordes, can only show their courage and their worthlessness by coming up to be shot at and to die. Honor the prodigal for whom the feast was made, and rejoice with the heavenly hosts over every sinner that repents, more than over ninety and nine just men that need no repentance; but do not forget that it was not the prodigal, but to the elder son, who was ever with the father, that he could speak his sweetest word, "All that I have is thine."

I suppose that the excessive respect which we are wont to pay to returned prodigals arises from the contrast between what they once were and what they have become. One of the characters in Dickens' "Hard Times" loves to tell how he was born in a ditch with a foot of water in it; how his mother, whom he considers probably the worst woman in the world except his grandmother, deserted him at his birth; how he was abused by said grandmother until, at ten years of age, he ran away and became a complete vagabond, spending his days in a ditch and his nights in a pig-sty; and how, after various experiences, which some men might not have been proud of, he became an errand-boy, laborer, porter, clerk, chief-manager, small-partner, and, finally Josiah Bounderby, of Coketown, declined to marry Tom Gradgrind's daughter, a

wife whom he considers to be worthy of himself and to have found a husband worthy of her. It can not fail to be pleasing to dwell upon the contrast between the pig-sty and Josiah Bounderby, of Coketown.

And, so, we all like the contrast between Abraham Lincoln studying in his father's log cabin by the light of a pine knot, splitting rails in Illinois, a flat boatman on the Mississippi, and Abraham Lincoln directing the interests of a great nation, bearing the burdens of one of the mightiest of civil wars, giving freedom to more than four millions of slaves, and, as the Martyr President, assassinated in the hour of his triumph, mourned by the genuine, heart-breaking grief of a victorious people whose joy his death overshadowed with the deepest gloom, and placed, ever to be remembered, in one of the warmest niches near the great heart of the world. So, too, we like to think of Franklin, the penniless printer-boy, as he entered Philadelphia, and Franklin, the philosopher and statesman, conversing with Marie Antoinette and receiving the homage of the Court of France; of Henry Clay, the mill-boy of the slaves and the attorney's clerk, and Henry Clay, the graceful orator and the dailier of the people; of Daniel Webster, the awkward New Hampshire farmer boy failing in declamation, and Daniel Webster, the great expounder of the constitution, vanquishing Hayne on the floor of the Senate; of Frederick of Prussia running away from his first battle, and Frederick in his seven years' struggle against such fearful odds, at one battle showing such persistence in charging after his army had been routed, that one of his staff ventured to ask him if his Majesty wished to storm the batteries alone; Cromwell, the country gentleman and a Puritan enthusiast, and Cromwell, the Lord Protector, ruling Great Britain and Ireland as they had never been ruled before, respected and feared by every government in Europe, and even interfering successfully for the persecuted Protestants of Piedmont; Mr. Grant, doing some of the dirty work in a leather store in Glenside, and General Grant, the hero of Donelson and Vicksburg and Chattanooga, the conqueror of Lee, and the hero of the Great Rebellion, President of the United States for eight years, and the guest of the world, feted by kings and emperors as well by peasants and statesmen.

The contrast is just as great and just as striking when it is the other way; Napoleon, the Conqueror of Europe, dying in exile and misery upon the barren rock of St. Helena; Pompey the Great, the conqueror of a thousand cities, the Light of Rome, the Lord of Asia, riding on the very wings of victory, and Pompey fleeing from Pharsalia, searching in vain for refuge, and assassinated, in the hope of reward, by the soldiers whom he had benefited and supposed must be his friends; Charles XII., the Saved sh conqueror, "the madman of the North," whose successful rashness struck terror into the hearts of his enemies, and Charles XII. defeated, wounded, without an army, almost without a body-guard, fleeing over the steppes of Russia, away from his own country, to find refuge among Mohammedans, a pensioner upon the bounty of a Turkish despot; Benedict Arnold, the patriot hero of Saratoga, trusted by Washington, and Benedict Arnold, the traitor and the enemy of his country; Aaron Burr, who lacked but one vote of becoming President of the United States, giving way to his Satanic ambition, and bearing a name, black with treason, in an abyss even deeper than that into which Arnold fell. All these instances have about them something intrinsically high or low which would be worthy of notice without the aid of contrast, but it is contrast that makes them so striking as they are.

And so in our joys and griefs. It really seems at times, as Tertullian says (translating the thought of Dante),

"That a sorrow's crown of sorrow,  
Is remembering happier things."

The wretched condition of the prodigal feeding on swine's food seems more wretched from the fact that he has known such better days. And then when we realize that he is saved from his great wretchedness and has come again into some of the privileges of sonship, it is both natural and fitting that we should make merry and be glad, because the contrast is so great between the one lost in rioting in the far country and then tending swine, in want of all things, and the one found, again in his right mind, again in his father's house, as if it were a dead son raised to life.

These changes in condition have an effect upon our feelings analogous to the effect of changes in light upon our eyesight. When one goes from a lighted room into a moonless night, or from bright sunshine into a cellar or a cave, the darkness into which he has entered seems more dense because of the brightness of the light from which he has just emerged, and when, on the other hand, he goes from the darkness into the light, the light is dazzling for the first few moments, so that until his eyes become used to it he can hardly see for its brightness.

So to one who has been feeding on husks, the sudden restoration of palatable food has the effect of making the little that he is permitted to eat taste much better to him at first than it has ever tasted before, and much better than it can taste to the one who has never been deprived of it. But these effects are not lasting. When one who has been long in darkness is used to the light, he is likely to find that his eyes have been strained and injured in the darkness, and have become much weaker than those of his brother who has always had light sufficient for his needs. And when our friends who have been starved in Southern prisons, where good things were furnished to them, they found that, although the things which they could bear to eat a little of tasted good, very good for a while, yet their stomachs had become so weak from disuse that it was a long time before they could safely eat a good hearty meal such as they used to eat three times a day before their starving. It was right to kill the fatted calf for the prodigal, but I doubt if he could taste it. It was proper to have music and dancing, but I think that his dancing days were over,—that he was probably too weak to join in any dancing, and that the days in his father's house were unlike the ones to which he had become accustomed, and that when he became strong again he possibly had to learn to dance anew. It was doubtless a great deal better for him than to have remained feeding swine and eating husks, for he had preferred to be

come his father's servant, but I do not believe that it was quite so well with him as it would have been if he, like his elder brother, had remained ever with his father and had never wandered and been bad. He doubtless grew stronger and healthy in every way as time came to love his father and his father's service more and more; and, yet, I think that all through his new home life there was one long, severe regret, which could not die and ought not to die, that he had ever chosen deliberately the path of sin.

There are, then, I suppose, these three chief reasons why it is better never at any time to be a prodigal:

1. Because there is so much probability after one has once started in the ways of sin and is completely removed from intercourse with his heavenly Father, that he will keep on in those forbidden paths and will never come back. How few drunkards, comparatively, ever get free from the power of their groveling vice after they have once been fully enslaved by it! What a great number of those who begin to yield to their base appetites in a small way, keep on until they find that they are not free! How many of those who have once become miserly or ambitious remain miserly or ambitious to the end of the chapter! And "it is the first step that costs." The number of those who learn to gamble at a shooting match, or, possibly, when playing marbles, and afterwards continue the practice in the halls and slaps of our large cities—to their own ruin both as to the things of this world and as to the things of the next world, is probably much larger than any of us would think. The number of those who learn to lie and cheat while playing the games of childhood, and who when they have become men and women keep on in the same course, must be very large indeed. If one is not careful he comes to like the husks better than good food.

2. One ought not to yield to evil at any time, because of the necessary and undisturbed suffering incurred for the time, even though he does in the end go back to his father's house. There may be some pleasure in a certain kind of riotous living; I have no doubt about that. But it is not the best kind of pleasure, and remorse and regret and shame are likely to be mixed with it; and the husks and the feeding swine and the hard fare of various kinds which are sure to follow speedily are very unpleasant. It is better to consider beforehand whether we may not "buy repentance at too dear a cost."

3. And, lastly, granting that one does repent and does come back and is received by the good father with compassion, and with love, and by the servants with music and dancing, and has the fatted calf killed in his honor, and is clothed with the best robe, and has shoes placed upon his fagged feet, and the ring of sonship upon his finger,—still how much he lacks! He is sick and weary; his possessions have been squandered; his future must be somewhat embittered by the thought of what might have been, and of assisting and blessing those around us, and of the usefulness of his father, so kind and forgiving.

It is all blotted out at last; for the blood of Christ cleanseth from all sin, and in the future land of rest the risen Lord shall wipe away our useless tears, and shall make us forget the unthoughtful past; and we shall not think so much of ourselves as of the brightness of his glory and the light of his smiles, and of doing his holy will, and of assisting and blessing those around us, and of the usefulness of his father, so kind and forgiving.

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## MISSIONARY ITEMS.

BY MRS. M. M. HILLS.

The Foreign Mission Journal states, that 80 years ago, in all heathen lands, there were some 50,000 converts. Now there are 1,650,000. Then there were some 5,000,000 copies of the Bible circulated, now there are 148,000,000 copies in circulation.

It is said that the idolatry of the world has been diminished more within the past fifty years, than in the thousand years which preceded it.

The Advocate of Missions is our authority for the statement, that last year, twelve persons in the United States and Europe gave an aggregate of \$30,000,000 to the cause of Foreign Missions. God bless them.

Though much has been done in India, since the entrance of missionaries and the establishment of British rule in the way of abolishing its cruel heathen customs, yet the work has only commenced. The Inspector General of Police reports that fully 26 per cent. of all the girls born in the North West Provinces in 1878-1879 were killed at their birth.

DESTITUTION. Only think of all New England and New York as being without a single Christian minister or a single Christian church, no Bibles, no Sabbath-schools, no Christian papers or Christian books! Such is the destitution of Hunan—one of the eighteen provinces of the great empire of China,—containing a population of about nineteen millions, nearly half as many as the last census gave the United States. It is described as one of the finest provinces of the Empire, fertile, well wooded, and well watered, rich in cattle, and exporting timber, coal, tea, silk, grain and stone. The scenery is said to be very beautiful, and the people superior in intelligence to those in many other parts of China.

DEATH OF THE QUEEN OF SIAM. We were grieved to read in the Missionary Magazine, that the king of Siam, who is so friendly to missionaries—making them President and Professors of the new college he has founded at Bangkok, his capital—is suffering severe affliction. Last June, as the royal family were traveling by water to a new palace, the boat was upset, and the queen and her little daughter, two years old, were drowned. Dr. Dean, the veteran Baptist missionary, wrote him a letter of condolence, to which the king replied, saying that he was profoundly moved and greatly comforted by the sympathy of his friends in the terrible misfortune that had so bereaved him.

## THE WEEK OF PRAYER.

JAN. 2-9, 1881.

The Evangelical Alliance suggests the following topics:

SUNDAY, Jan. 2.—Sermons:—"Jesus Christ, the same yesterday, and to-day, and forever" (Heb. xii: 1-3).

MONDAY, Jan. 3.—Praise and Thanksgiving for all blessings.—For all the temporal gifts of the year: for life, health, and abundance; for personal and family mercies; for chastisement; for His unchangeable love and faithfulness; for redemption through His blood; for the gift of the Holy Spirit; for the relief of persecuted brethren; for the Communion of Saints and the Hope of Glory; for the grace which during the year has rested on Christian efforts to benefit the world; and on the proclamation of the gospel in divers languages. Psalms xxiv and cxviii; 1 Chron. xvi: 7-37; Isaiah xlii: 13-23; Rom. v: 1-12.

TUESDAY, Jan. 4.—Humiliation and Confession.—For personal sins in disregard of God's claim: to devoutness of heart and life; for disunion among the disciples of the Lord, and want of fervent love towards each other; for all national sins, and especially the increase of rationalism, open infidelity, immorality, and superstition; for the worldliness of the churches. Isaiah lxiv; Jer. iii: 12-15, and 20-24; Lament. iii: 22-41; Psalm xxxii; James i: 1-11.

WEDNESDAY, Jan. 5.—Prayer for the Church of Christ.—That the Holy Spirit may fill the hearts of all believers, keeping them abiding in Christ, and making them fruitful in every good work, looking for the appearance of the Lord Jesus Christ; that He will heal the divisions of His people, and enrich them with knowledge, love, humility, and zeal, calling forth and qualifying many more faithful ministers and missionaries at home and abroad, for the better observance of the Lord's Day; for the sick, afflicted, and persecuted, that they may be sustained, comforted, and delivered, according to the will of God. Luke xi: 5-14; Acts iv: 23-32; Gal. v: 22-26; Ephes. iii: 13-21, and chap. iv: 1-16; John xv: 1-11; Matt. xxi: 31-46.

THURSDAY, Jan. 6.—Prayer for the young and their instructors.—For parents; for professors, teachers, and scholars in universities, colleges, and schools; for a special blessing on Sunday-schools, that the young may be led early to Christ and enabled to hold fast His truth in their time; that learning and science may be sanctified, and a purifying Christian literature diffused in all countries; to the contemplation of skeptical opinions and writings. Deut. vi: 1-16; Ephes. vi: 1-19; Col. iii: 12-25; 1 Peter iii: 8-18.

FRIDAY, Jan. 7.—Prayer.—For all nations: For the sovereigns, rulers, legislators, judges, and ministers of all countries; for just laws; for universal liberty to profess and publish the gospel, and for the removal of all enactments favorable to vice, cruelty, oppression, or slavery; for the suppression of the opium traffic; for a spirit of international respect and friendship; for the cessation of war; for soldiers and seamen; and for the healing and purifying power of Christ among all peoples. 1 Tim. ii: 1-7; Rom. xiii: 1-14; Matt. xxviii: 16-20; 1 Peter ii: 11-15; Isaiah lvii: 15-21; Isaiah lxi: 1, 2, 3, 10, 11.

SATURDAY, Jan. 8.—Prayer.—For Christian Missions; for all engaged in the direction or prosecution of missions to their own or heathen countries; for native Christians and inquirers after truth; for blessings on the circulation of the Holy Scriptures; for God's ancient people, Israel; for the promotion of temperance, industry, and godliness, and for laborers among the ignorant, the fallen, and the poor, in our own countries; for the outpouring of the Holy Spirit upon all flesh, convincing men in every nation "of sin, righteousness, and judgment;" "reanimating decayed and strengthening infant churches; and mightily empowering all believers to live wholly for the glory of Christ. Psalm ii: 1-12; Isaiah xli: 1-10; Acts i: 1-17; 2 Tim. iv: 4-8; Titus iii: 1-11; Isaiah lv; Jer. xxi: 1-14; John vi: 5-15.

SUNDAY, Jan. 9.—Sermons:—"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. iii: 11).

Clarke's European Cough Remedy.—This well-known medicine is still the best remedy known for the cure of obstinate and long-standing coughs, and chronic diseases in general. Many persons, who for months had been emaciated by coughing, night sweats and raising of blood, have been cured by the European Cough Remedy. For sale by druggists generally. 5 cents and \$1.00. Send for circular to the proprietor, West Buxton, Maine. 1740 cew

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## The Morning Star.

WEDNESDAY, NOVEMBER 17, 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.

## AS TO THE FACTS.

When such a statement as the following is found circulating in the press, it is plainly time that the facts themselves should be stated. Referring to the last bequest of \$100,000, which the late Benjamin Bates made to Bates College, one of our exchanges says:

The condition attached to the bequest was that the college itself should raise a like sum, and the necessary donations have not as yet been paid in cash, but merely pledged in notes. The commissioners of the estate declare that the conditions have not been complied with and refuse to allow the claim.

An almost unavoidable inference from such a statement is, that the notes referred to were given merely for effect, that it was a shrewd maneuver, in fact, on the part of the makers of the notes, to secure a large donation from the generous benefactor of the college, without fulfilling the conditions on which the notes were given.

Mr. Bates gave that \$100,000 on condition that an equal sum be raised by the college, or by the denomination, which in this case amounts to the same thing. That equal sum has been raised. It is a slimy pretext on the part of the commissioners on his estate, to disallow the claim of the college on the ground that the notes—that being the form in which a part of the subscription was made up—were not "money" in the sense in which Mr. Bates meant it. Would the commissioners have accepted greenbacks? But they are only notes, given by the United States, and we venture to say that these very notes whose genuineness the commissioners have practically questioned are just as good as those of the Government. What is a gold coin but a promise to pay for value received?

But, waiving that point, the decision of the commissioners, and the form in which it is being given to the public, cast a reflection both upon the good sense of Mr. Bates himself and upon the good intentions of the makers of the notes in question—or, if you please, upon the integrity of the denomination. Of its bearing in the former case, the heirs may be considered as being sufficiently jealous and sufficiently careful; in the latter case, we have something to say.

Here are two facts: (1) Mr. Bates understood that the \$100,000 which the college was to raise in order to receive \$100,000 from him was being raised in notes. (2) These notes were given within the time named in his subscription. He considered the notes as money, and never raised a question as to the form. To suppose or imply anything different is to cast a reflection upon the college which it ought in no sense to bear.

But as the payment of these notes is incontestable evidence of their goodness, the most of them have been already converted into cash. The sum paid in cash at the time of the hearing before the commissioners, was in round numbers \$63,000; and since their adverse decision, arrangements have been made for the payment in cash of \$31,600 more; making the whole sum \$94,600, and leaving only \$5,400 to be paid in the same form.

Before taking the case into court, since that is the next step, the counsel of the college advise that this balance of \$5,400 also be converted into cash; and we do not doubt that it will be done. There is a total subscription of \$11,298 from which to realize it. The parties who have given their notes are known to themselves, which would be enough, even if they were known to no one else. They are men of honor. They love the college. They would no sooner allow the one to suffer than they would the other.

These unpaid notes are not yet due, but when the importance of going into court with a paid-up subscription of \$100,000 is duly considered, we do not believe that that fact will be allowed to stand in the way of it. The President of the college has already given much of his time for five years and \$11,000 in money in making up this subscription. Members of the faculty have given \$600 each, and the President and five members of the faculty have indorsed the alumni note of \$7,425, who must pay in cash whatever sum is needed to make up the \$100,000.

That record makes its own appeal. It is in harmony with the record of the college itself. It is emphatically, an institution that offers the possibility of a liberal education to young gentlemen and ladies before whom a lack of means presents a most serious obstacle. While its tuition is less than half the average of the other New England colleges, it has already given more than \$20,000 in tuition to worthy but indigent students.

What we have said amounts to this: First, neither the college nor the denomination will submit kindly to being dishonored on a technicality. But the reason assigned by the commissioners for their adverse decision amounts to that. The conditions of Mr. Bates's subscription have been met—actually and without evasion. If the estate can not pay the subscription without distressing the heirs, let it be stated and plainly shown, and

we believe the college will be disposed to deal fairly towards them.

Secondly, the position and work of the college appeal strongly to those who would help to maintain and fully equip an institution of learning that is open alike to both sexes, that is eminently Christian but unsectarian and liberal in the spirit of its management, and whose scale of expenses is so low that no class is debarred from its privileges. The opportunities before it were never greater, nor was its need of a suitable endowment ever more pressing. Those two bare statements, rightly considered, are a ringing appeal in its behalf. May they reach the inner ear of those whom God has blessed with wealth and make them quick and faithful to respond.

## CHRISTIAN SOCIALISM.

At the farewell reception given to Mr. Thomas Hughes in New York, and at which Mr. George William Curtis presided, the distinguished Englishman reiterated a truth which some people of intelligence are slow to believe, to wit, that in these times there is a constant tendency of wealth into fewer hands. The common people realizing this are naturally enough putting forth efforts to neutralize the tendency. Hence the story of Socialism in Germany, Nihilism in Russia, Communism in France and Italy, the theory upon which all these isms are based being the idea that the State is the sole owner of all land and property, and is bound to find work and good wages for all. But as Mr. Hughes puts it, the instincts of the English are too strong for any such folly. They only ask that the State shall stand aside and see fair play.

It is by co-operation that the problem is being worked out in Great Britain, and the effects of these co-operative organizations are pictured with considerable warmth of coloring. These societies number 1,200 in Great Britain with a capital of about twenty million dollars. We make an extract from the report in the Times:

Mr. Hughes said that the social organization of the system is now represented by a yearly congress, a newspaper, and pamphlets and lectures. The results are that there are now 1,200 societies in Great Britain, with a membership of more than 500,000 heads of families. No adulteration is tolerated, and all dealings are for ready money. The character of the members has been raised. Harmony has been created between employers and employees by teaching the latter some of the difficulties of the former. Hope has been implanted in many despairing breasts. Education has been directly fostered by libraries and by the fact that every society is pledged to devote 2-1/2 per cent. of its profits to the establishment of schools. Some societies are now purchasing and improving houses for their members. Provident dispensaries and insurance societies have been organized. Experiments have been made in the manufacture of articles of prime necessity, and in the speaker's opinion this movement would prove successful. Outside the societies the admission of employees by capitalists to a share of profits is growing day by day. Hitherto these efforts have not been altogether successful, but the old antagonism is gradually wearing away and a system of conciliation and arbitration has been established which will cause the discontent to disappear altogether before long.

Americans have seen quite a number of abortive attempts made in their own country in the line of co-operative societies; and the practical failures which they have witnessed will lead them to lend a skeptically inclined ear to reports of success in the same direction elsewhere. But, facts are stubborn things, and facts tell a story as to the English societies which can not be controverted.

It was with peculiar appropriateness that Mr. Curtis said in his introductory speech: "In beautiful and prosperous England the struggle for existence was instant and terrible and the problem of the good and great men of that country was how to say to the poor: 'Friend, come up higher.' This was practical Christianity. This was Christian socialism of which Mr. Hughes had been for thirty years a conspicuous type." Well may this country honor the conspicuous types of Christian socialism, for of nothing in our social life do we ourselves stand more in need than of the truest and most efficient of philanthropists, the honest advocates of Christian socialism.

## SPIRITUAL SONGS.

For many years there has been a demand for a hymn book with tones, to be used in our churches and in social worship. After trying the Book of Worship and the Tribute of Praise without satisfying our people generally, we now offer them the Spiritual Songs with the hope and expectation that it will meet the want of those hitherto unsupplied. There are two editions. The larger book contains almost 1100 hymns and 500 tunes, being the choicest selection that devout and experienced men could make. The abridged edition contains 550 hymns and 240 tunes, all selected from the larger book, and designed more particularly for the Vestry and social worship, though often used in the church. We spoke of the books last week, and will only add that all who have seen or used them express satisfaction.

The terms are \$1.50 for a single copy, \$1.20 if the church is supplied; and for the abridged edition the price is 75 and 60 cents, and we will pay the express or postage. As sample copies, we will send one of the large kind at 50 cents, and the small kind at 25 cents. We now expect to be able to fill orders as soon as they may be received.

We will send to every church that orders a supply, one of the gilt-edge silk-bound copies for the pulpit at the same price of the other books, and one of the abridged edition when ordered by the quantity, if we can obtain them thus bound. The Psalms, both large and small, will still be supplied to all who may want them, at a discount of 20 per cent. from former prices.

## CURRENT TOPICS.

THE Baptist ministers at their meeting in New York city last week took up the subject of raising funds for benevolent purposes. The essayist on the occasion spoke the very truth when he declared that the problem was not an easy one to solve. What we would especially emphasize, however, was the statement of the speaker that the root of the difficulty lay not so much in the absence of method as in the lack of piety in the churches. What was needed was not so much to open conduits through which the benevolence of the churches might flow as to secure volume and power to benevolence itself. In this work-a-day world there is on the whole not much better test that we love our neighbor than that we are willing to deny ourselves so as to help him with money or its equivalent, when we see him in greater need than ourselves. That need may be temporal or it may be spiritual, and our neighbor may live in our own community or may be a dweller in the uttermost parts of the earth. The bottom question of all benevolence is, do we love our neighbor?

JOSEPH COOK shows the practical nature of his Christianity in the announcement that he will devote his Sundays in speaking to working-men in various English towns on the question, "Is Christianity credible; do the Scriptures teach a religion worthy of acceptance by men of common sense?" Though somewhat long in its wording, yet this subject must attract every-day sort of people, especially as there will be curiosity to hear a famous American. These addresses are to be delivered in non-sectarian buildings, and are to be free to all, and that too, without the bugbear of any collection.

As our readers already know, it is a pleasure for us to record the steps by which the colored people of this country are gaining an appreciative recognition. It is an event of no little interest in this connection to notice that for the first time in the history of New York a colored citizen, Robert R. Green by name, has served as juror in its criminal courts. Colored men have been called on jury panels before, but have in all cases been exempted from service at their own request. Following the custom of his race, Mr. Green made the same request, but the judge declined to excuse him. Moreover, as it happened, Mr. Green was also chosen foreman of the jury, his name being called first by the clerk of the court. This is eminently the way by which the civil disabilities of a portion of our citizens are to be effectually removed and the spirit of the late amendments to the Constitution realized.

IRENEUS tells in the New York Observer how on the first evening of the meeting of the late Pan-Presbyterian council in Philadelphia, the delegates met in the Academy of Fine Arts, and how it was his good fortune on this occasion to meet his old friend Sheshadri, and in a few moments afterwards to take the hand of Mr. Wright, "and then to introduce to one another these two remarkable men, one an East Indian, the other a North American Indian—now friends in council and brethren in Christ Jesus." Ireneus continues:

As they each took an arm of mine and walked among the cultivated Philadelphia ladies and gentlemen, in that beautiful palace of the fine arts, I might be excused for some little pride in being the link, for a moment, uniting the Oriental Indian with the Occidental Indian, and exhibiting to admiring friends these two types of distinctly separated branches of the human family, now blended in the church and service of our Elder Brother, who has given them and us power to be called Sons of God.

There is a whole sermon on missions in such an incident.

THE injustice of justice has been illustrated afresh. A half-starved boy has been sentenced to 14 days' imprisonment at hard labor by an English police court for stealing a turnip to satisfy his hunger. There is that in the administration of law and in the verdict of public sentiment in Christendom which is not so very different from the Hindu morality which places the crime of stealing in the fact of being found out. The weak-minded sinner is the scape-goat bearing the burdens of his more insidious and crafty brethren.

AFTER saying that more money is spent in two months for political purposes in each Presidential campaign than is actually collected for religious purposes in two years, a secular paper in a somewhat irreverent manner remarks that "The Lord stands no show by the side of a Presidential candidate." Although coarsely stated, yet this sentence will furnish food for thought. It deeply concerns the Christian to search out the causes which lead the people to become enthusiastic in politics, and yet remain so largely indifferent as to their religious welfare.

UNPRECEDENTED immigration characterizes the present year. Already 200,000

immigrants have been landed on our shores since the first of January. It is thought that the total number for the whole year will even exceed the record of immigration for 1854, when the arrivals reached 319,000. Eight steamships from Europe which reached New York Sunday night and Monday week, brought 3,039 immigrants. The Tribune says that the costumes which they wore made it a very easy matter to distinguish the several nationalities of the new comers. There were English, Scotch, Irish, Welsh, German, Dutch, Swedes, Norwegians, Poles, Italians and Russians. These different peoples were pretty well represented as to the respective numbers of each, the three steamships from Liverpool bringing 1200, the Hamburg steamship 522, the Antwerp steamship 459, the Rotterdam steamship 260 and a steamship from Gibraltar 445 Italians. The fields for home mission work are thus being extended from month to month.

AN intelligent mother writes us that she takes "the Myrtle and Little Star" regularly for the children's good, and that they are one of her "real helps" in teaching the boys to love honor and truth and charity. We have no doubt of it. If the children do not get these papers in the Sunday-school, we certainly think that they ought to have them in the home. We have no doubt that the children think so, too. What do the parents and superintendents think about it?

ILLUSTRATED CARDS? We have on hand a variety of illustrated cards for Sunday-school children. The price is from four to forty cents per package of ten cards each, and some of them may be cut into two, four, six, eight or ten each. Thus at a very low price each child may be furnished with a picture, motto, golden text, verse of Scripture or poetry. Tell us the age or capacity of the children, or the expense you wish to incur, and send in your orders. If the cards sent are not satisfactory we will exchange them.

## BRIEF NOTES.

The department of Missions is on an inside page this week.

Industrial schools are getting a foothold in Great Britain. Over one and a half million of dollars were expended in their maintenance last year.

Rev. Dr. Dexter, the editor of the Congregationalist, sails for Europe this week to engage in historical researches for materials for a new book.

Professor Howe's article in this issue is, indirectly, a strong argument for theological study and instruction. We hope it will be heeded.

The articles on our first page this week are a trifle long, on an average, but they will well repay a reading.

Our prospectus which appears on the last page this week contains some additional announcements both of contributors and of topics to be treated. Read it and show it to your neighbors.

The American Committee of the Bible revision announces that only those editions which are published or approved by the University presses of England will be recognized as the authorized editions.

A needed caution is given by the S. S. Times when it shows that the "love which the Bible calls charity is not a mere matter of feeling. It is a spirit and a purpose of kindness towards others."

A gentleman in San Francisco sees the need of Christian instruction in his State, and offers to give \$100,000 to form a Christian college in California, to be under the direction of a board of trustees from as many different denominations as will co-operate in raising another \$100,000.

The Congregationalist says of the Woman's National Temperance Union that "associations of liquor dealers have publicly stated that they feared no foe so much as those persistent Christian women who carry temperance sentiment into every corner of the land."

The Rev. Dr. Talmage, of Brooklyn, N. Y., does not appreciate the performances of high art by church quartettes. At least this gentleman is reported as saying: "When I hear that four angels are doing all the singing for heaven, I'll permit four people to do all the singing for my congregation."

Even from the secular standpoint of business enterprise, the work of Foreign Missions is a success. Some one has been at work with figures and finds that twelve of the larger Foreign Missionary societies, of which six are European and six American, gained last year upwards of \$500,000 in receipts over the previous year. Over \$200,000 of this amount represents the gain of the American societies.

Taking into account the fact that Mrs. President Hayes is soon to give place to a successor in the White House, there was much reason for the utterance of the Temperance preacher the other day that Christian men and women should not allow time to be introduced into the Presidential mansion again without a vigorous protest. The right kind of protests are powerful, else there would have been no special significance to the word "Protestant."

The Baptist Weekly indulges in a brief exhortation: "The election is over. Now, brethren, as you have been able to attend political meetings, gaze at torchlight processions and do some shouting business, it will scarcely do to plead that you dare not expose yourself to night air and, therefore, can not be at the prayer-meeting. That excuse will not pass for some time to come."

Sound Christian sense characterizes the following words of the Christian Intelligencer, although we must confess that the opening sentence is somewhat startling: "A progressive age will surely develop a progressive devil. He will take advantage of progress, and use it in his warfare against the good." He is doing it, then, certainly a progressive age ought to develop a progressive Christianity. It remains to be seen who it is that controls and guides the swift-going chariot of progress?

The Annual Meeting of the Rhode Island Woman's Suffrage Association was held in Providence last week. At the close of an address by Rev. J. M. Brewster, in which he stated the action of the Freewill Baptist Convention in reference to Woman's

Suffrage, two brief responses were given. One of them was by Mrs. Elizabeth B. Chase, the venerable President, who said among other things, that the Freewill Baptists were the first of the (orthodox) denominations to take an anti-slavery position, and that they maintained it with marked consistency to the end. She was followed by Mrs. Susan B. Anthony, who sat upon the platform. She emphasized this fact, and said that at the first Woman's Suffrage Convention in this country at Rochester, N. Y., and the second in the world, Rev. Hiram Whitcomb, then a pastor in that city, attended the meeting and opened the proceedings with prayer. She paid a high compliment to the position of Freewill Baptist ministers upon this subject and added that this denomination was the first of the "orthodox" denominations to ordain women to the gospel ministry.

## Denominational News.

## An Address.

To the Sunday-school Superintendents of Maine Western Yearly Meeting:

DEAR BRETHREN:—We have been asking for something better than the lesson leaves and have said and truly, that the best we could get was cheaper than an ordinary work at less price. Our Denomination now propose to give us a good Quarterly (see Star of Nov. 10, and other numbers). We have patronized other Publishers quite extensively, now let us give the work to be published a full trial, and if we do this we will then ask what the Denomination give us a man who shall devote all his time and talent to this department of our work. We have in our Yearly Meeting fifty-two schools and about four thousand attendants. We should take two thousand copies of the Quarterly in this Yearly Meeting this coming year.

R. DEERING, Y. M. Agent.

## A Chance to Help.

Reporting a recent tour into Kentucky Rev. J. S. Manning writes of a feature of our interest at Paducah as follows:

I attended the Sabbath-school. They have quite a number of children and some grown persons. They had the Bible, some primers, one or two spelling books and some song books. With these they carried on their Sabbath-school. They do the best they can. The people of the North would not think it possible to make a Sunday-school with such appliances, and I wanted to inquire if some one could not supply them with papers and lesson leaves. If they could get old papers and old lesson leaves it would be an improvement on their present supply of literature. Twenty papers and twenty lesson leaves would supply them at present quite well. Will some one respond? Direct to Rev. G. W. Payton, Paducah, Ky.

## Central Association Notes.

Is the Central Association a Free Baptist institution? This question has been asked again and again, sometimes directly, sometimes indirectly and often by insinuation. It would seem enough to reply—"By their fruits ye shall know them." We might answer the question in true Yankee style by asking another. Is Storers college a Free Baptist institution? Are the teachers there, especially the one supported by the Central Association, Free Baptists? Is Bro. Marshall in India a Free Baptist? Is the India Bible School a Free Baptist institution? Is Bro. Drake, of Harrisburg, Pa., pastor of a Free Baptist church? Is Bro. Knapp working to build up a Free Baptist interest in Elmira? Is the Theological department of Hillsdale college Free Baptist? The funds of the Central Association have gone into all these interests. Not one dollar has ever gone towards the building up of a church, mission or school outside the Free Baptist denomination. This ought to be freely enough. If the Central Association is constantly "gathering" with the Free Baptists, it can not at the same time be "scattering" from them.

Why then, it is asked, use the general term Baptist, instead of the more specific one F. W. Baptist? A pastor of one of our churches writes: "My people object to the Minutes of Central Association because they (the Minutes) are Baptist." In all conscience are not Free Baptists, Baptists? There is a disposition on the part of some to deny that they are. The case of Rev. A. T. Worden, referred to in the Star two weeks ago, exactly expresses the sentiment. In localities where there are two Free Baptist churches, one a C. B. and the other a F. B. it is customary to speak of the one as the Baptist church and the other as the Free Baptist church, or more accurately still, the Freewill church. This is done not only by members of the C. B. church and those outside both churches, but by members of the F. B. church themselves. We contend, that for the sentiment expressed towards Rev. A. T. Worden, the Free Baptists themselves are largely responsible. In our strenuous endeavors to emphasize the Free and Freewill, we have passed lightly over the Baptist part of our name. There is in America—there is in the world—a large Baptist body. They are each and all of them Baptists. They are subdivided into General Baptists, Calvinistic Baptists, etc., etc., but so far as the distinctive act which constitutes them Baptists is concerned, they are essentially one. No one part of this great body has the right to arrogate to itself the title, The Baptists; all are alike and justly entitled to the general name Baptist. To the question then, why the Central Association is called an Association of Baptists, I reply, because we are such. We belong to the Baptist family—that branch of it known as the Free or Freewill Baptists and this our constitution defines and explains. We do not consider it necessary to burden the Minutes by constantly asserting and repeating that we are "Open Communion" "Arminian" "Freewill Baptists." We say so in the constitution, and once saying so is enough. We have read of a school-boy who aspired to the title of artist. Having drawn characters representing to his mind a horse, cow, etc., test his design should not be clearly understood by others he wrote beneath them "This is a horse"—"This is a cow," etc. It does not seem necessary to us to label the Central Association. The Central Association is composed of Baptist churches, and no amount of brow-beating on the part of those who claim (unjustly) to be The Baptists will ever drive us from the title. There are any Free Baptist churches who think themselves less Baptist for being Free

and who object to the name Baptist, we can not hope to change their opinion or soften their prejudices.

It is well known that Randall never designed to found a separate denomination. He was Baptist in sentiment. Driven out by the same intolerance that would deny to a Rev. A. T. Worden the right to be called a Baptist preacher, he founded churches which afterward, partly by the force of circumstances and partly by the epithets of enemies, became known as Freewill Baptists. But Randall never confessed himself less a Baptist for the added title of Freewill. Had he lived under the larger Christian toleration of our day he would never have been driven out, and never would have been compelled to raise up another branch of the Baptist family. That a union of the Baptist family is desirable no one can doubt. That it is practicable many believe. There is even nothing about bigotry to hinder a Baptist Alliance, such as the Presbyterian denominations have just held in Philadelphia. Such a union or alliance is coming. It will be opposed by men in every branch of the Baptist family. Some for one reason, some for another, will strive to prevent the consummation of so desirable an object. But it is in the logic of events and will come. There are men living to-day who will behold a pan Baptist convention and will participate in its first deliberations. The providence of God will with the march of progress sweep away this barrier to the fullest restoration of primitive Christianity in its modes and ordinances. The coming event gains momentum each year. The hour is hastened by emphasizing, not the Freewill, Close or Open Communion, but using more and more the general term, the family name—Baptist. This the Central Association believes. At the same time it will not slacken its hand to assist and build up the interests of its own branch of the one Baptist family, believing that in this way it can best be prepared for the time when they "all shall be one, as thou Father art in me and I in thee, that the world may believe that thou hast sent me."

J. H. DURKEE, Cor. Sec.

## In Memory.

At Bates Theo. Sem., the professors and students held a thoughtful gathering last Wednesday in memory of Charles S. Boyd, a fellow-student who has fallen asleep. A few months ago he was with us, with his frank, open face and his bright, hearty smile. While his friends were keeping his funeral hour a few miles away about his remains, we thought to meet at the same time and remember his virtues and pray for his bereaved ones.

From David's experience, Dr. Fullerton found fit instruction. "He thought to build a house unto the Lord and it is well." Prof. Howe remarked on the earnest spirit of the young man. The students made mention of his fidelity, his sympathy, his noble ambition, his Christian integrity, his spotless purity. We all felt we had lost an element of strength from among the students since the school came to Lewiston. Our little family is severed, and we now have two shining ones on the shores of glory. There was many a moistened eye in the room while we thought of the departed and peered anxiously into the future, seeking who of us should be the first to meet them there.

Resolutions were passed testifying to our esteem of Bro. Boyd as a friend, and to our appreciation of him as a student, and extending our earnest sympathy to the members of his home, in the hope that "the memory of his pure and noble character, and the knowledge that he now rests with his Lord" soon to welcome us all there. "We mitigate somewhat the grief caused by his early death."

In Behalf of the School,

GIDEON A. BURGESS.

## Convention and Church Dedication.

A notice had been given that at Jeffersonville, Ill., on the 25th of Oct., the Free Communion Baptists of Illinois would hold a convention to devise better means of inter-communication, by which it was hoped that we might be enabled to labor together more advantageously. Rev. J. C. Gilliland was the principal mover in calling the convention, and I learned from him on my arrival at the place of meeting, that owing to the short time he had, and the great excitement attending the coming election, arrangements had not been completed as he had anticipated; yet we had the pleasure of meeting several General and Freewill Baptist ministers, among the latter being Rev. S. D. Bates, of Marion, Ohio, who was the bearer of a very interesting letter from the Ohio Free Communion Baptist Association. He also gave us a brief account of the object, plan of operation and the success that had attended their efforts in the Association.

A committee was appointed to correspond with the leading Free Communion Baptists in the State of Illinois, in order during the coming year to perfect arrangements by which a permanent State Association of all open communion Baptists might be established, due notice of which will be given.

The place of our meeting was at a new church house that the brethren and kind liberal friends under the instrumentality of Rev. J. C. Gilliland had built during the summer, and they had selected this time as a favorable one to dedicate their new house. At the devotional meeting on Friday and Saturday the house was full, and by the time the hour arrived for the dedication, every available spot was thronged and with almost as many anxious listeners out in the grove. Bro. Bates read the account of the dedication of the Temple, by King Solomon, and the opening prayer was offered by Elder G. H. Moon. An appropriate sermon was then preached by Bro. Bates from 2 Chron. 6:41. At the close of the sermon, your correspondent was selected as the victim to stand between a church debt and a people who had been already quite heavily assessed, yet \$300 must be raised before the house could conscientiously be offered to the Lord. The brethren responded nobly and more than the needed sum was raised. The dedicatory prayer was then offered by the writer and the interesting exercises closed.

The labors of Bro. Gilliland have been wonderfully blessed during the past year in this Q. M. May the Lord continue to bless him, and cause the people to build other churches.

M. A. SHEPARD.

## Massachusetts.

The ladies of the Freewill Baptist church in Boston held a grand Fair last week, beginning Tuesday evening and continuing until Friday evening. We trust that it proved successful in every way. Not the least noticeable feature of the Fair was the *Samsonet*, a sprightly and well conducted paper, full of reading that was pointed and of advertisements that we hope were profitable.







## Poetry.

## VER ALL, BLESSED FOREVER.

There is an eye that never sleeps  
Beneath the wing of night;  
There is an ear that never shuts  
When sink the beams of light.

There is an arm that never tires  
When human strength gives way;  
There is a love that never fails  
When earthly loves decay.

## THE DEPARTED NIGHT.

Departed, say we? is it  
Departed, or Come Night?  
Dear friends in Christ now visit  
Than leave us when they die.  
What thin veil may hide them  
Some little sickness rends,  
And lo! we stand beside them;  
Are they departed friends?

The many tides of ocean  
Are one vast tidal wave,  
That sweeps in landward motion,  
Alike to coast and cave;  
And life, from Christ outflowing,  
To earth's dark caverns goes,  
Or heaven's bright pearls shore.

Mail, perfected immortals!  
Even now we bid you hail!  
We at the blood-stained portals,  
And ye within the veil!  
The thin cloud-veil between us  
Is mere dissolving breath,  
One heaven's surround and screen us;  
And where art thou—O Death?

—By the Rev. W. B. Robertson, D. D.

## IT MAY NOT BE.

It may not be our lot to wield  
The sickle in the ripened field;  
Nor ours to hear on summer eves,  
The reaper's song among the sheaves.

Yet where our duty's task is wrought  
In union with God's great thought,  
The near and future blend in one,  
And whatsoever is willed is done.

And ours the grateful service whence  
Comes day by day the recompense;  
The hope, the trust, the purpose stayed,  
The fountain, and the noonday shade.

And were this life the utmost span,  
The only end and aim of man,  
Better the toil of fields like these,  
Than waking dreams and slothful ease.

But life, though falling like our grain,  
Like that which revives and springs again!  
And early called, how blest are they,  
Who wait in Heaven their harvest day!

—John G. Whittier.

## Family Circle.

## THE BOY KING.

BY FRED MYRON COLBY.

A long time ago a little baby prince was born in a great palace. The palace stood in a very famous city. It was moreover a very beautiful city. All around it were fertile valleys where orchards and cornfields and vineyards flourished, and beautifully rounded hills covered with olive and palm trees. In the city were many splendid buildings. The grandest was a magnificent temple which one of the old kings had built; then there was the royal palace where the baby prince lived, which was built of precious cedar wood, and had so much rich metal about it that it glistened in the sun just like gold.

Of course the father of this prince was a king. He was a young man, only twenty-two years of age, and had just come to the throne. He was not a very wise or a very good king, so we take it that the young prince must have had a good mother. Her name was Zibiah, and she was born in one of the distant cities of the kingdom, where she lived until she came to the capital to reign as queen. How proud she must have been when her handsome little son was born. In these days they fire cannon and make bonfires on such occasions. But when this young prince was born they could only blow trumpets, have a great procession and hang out a banner. The banner that the king flung out was a crimson standard with a lion couchant between a crown and a scepter for its device.

About the time that the little prince was cutting his first teeth, the king, his father, rode away in his chariot, with his lion banner carried before him and a train of servants behind him, to visit his uncle, a neighboring king. Perhaps the young mother held her year-old baby to the easement when the train departed. How the little fellow would have clapped his hands as he saw the waving standards, the glittering array of warriors and the gilded chariot wherein stood his father, the handsome young king. Poor baby prince! It was the last time he ever saw his father alive. The banner and the chariot and the armed men came back, and with them came the dead king. The prince was fatherless. Alas! this was but the beginning of evil.

Now there was living in the palace with them the king's mother, a woman of middle age, haughty, fierce-eyed and cruel. As soon as she heard that her son was dead, she determined to seize the throne herself. In order to do this, it was necessary to destroy all those who had any claim to the crown. So the bloody woman set her executioners to work. What a time it was! She spared none who stood in her way. There was weeping and wailing everywhere. The poor young queen was killed, and the little baby prince was left for dead on the floor of the palace. Was she not indeed cruel not to spare her innocent little grandchild?

She thought they were all dead, but as it happened, the poor little baby was not

killed. A good woman passing through the palace chamber saw the little fellow breathe, and she took him carefully up and carried him into the temple where her husband was the high priest. They hid him in their bed chamber, where they kept him concealed all the time his wicked grandmother reigned.

Six years he remained with the priest and his wife in the temple. It must have been a very dull life for the young prince. He could see no waving banners, no lines of gilded chariots, no grand array of fighting men, only the dull gray colors of his little chamber, the long, white beard and grave face of the old priest, and the pleasant eyes of his aunt, the old priest's wife. But there he was safe, and in the palace he would not have been secure a moment if the fierce eyes of his cruel grandmother had got a glance of him.

No one knew that the prince was living save those two, the old priest and his wife. His wicked grandmother never mistrusted a thing. So she went on reigning, feeling perfectly secure upon her stolen throne. She never visited the temple herself, for she worshiped a false god, and made her adorations in a temple of her own. God seemed to be watching over the child, preserving not only his life, but keeping him from contact with the heathenism that had swept over the land. In the household of the pious high priest he was taught a knowledge of the Lord. All his young troubles had been creative of much good to the little prince. And greater things were coming to him.

Although his wicked grandmother won the crown, the young prince had much the better right to it. The good priest knew this, and he knew too that the people were getting tired of having a woman rule over them. Still he thought it best to be very cautious. So he first sent for some of the leading men of the kingdom, and told them that a prince of the royal house was alive. When they doubted he led them to the room where the lad sat diligently reading one of the sacred chronicles. He was only seven years old, but handsome and intelligent for his age, and as they looked on the fair, noble face, and saw the bright eyes gleaming under the waves of golden hair, they cried out with one voice:

"He is indeed a prince of the lineage of David, and he shall be our king."

Then the old priest told them what they must do. He said they must gather all their friends together and on a certain day come to the temple, when they would bring out the child and make him ruler in room of the wicked woman who was then reigning over them. The captains and the priests did as the old man told them, and came with a great crowd to the temple. The high priest armed the Levites and the priests with the spears and the bucklers that were in the old king's armory, and stationed each body where they would be of the most service. One body was placed at the gate leading from the royal palace. A second kept all the avenues, a third was to guard the young prince.

When all was ready, the high priest appeared in his sacerdotal robes, a great miter on his head, and a breastplate of precious stones shining on his breast. He led by the hand the last scion of the old royal house. The little prince's crimson tunic had a border of white, his sandals were fastened with embroidered straps, over his shoulders fell a cloak fastened on the breast by a big golden brooch. His head was bare and the glossy locks of golden hair fell on a neck as fair as a girl's.

The old priest placed him by a pillar where the kings were usually stationed at their coronations. Every thing was strange to the prince, but the little fellow, for all he had lived so secluded, never blushed nor trembled as he saw the thousand eyes gazing on him. He stood very quiet and very dignified as a young king should, while the gray-haired priest poured sacred oil from a horn upon his golden head. Then they crowned him with a jeweled diadem, and placed him on a throne, and the warriors and the priests and the captains clapped their hands and clashed their shields and shouted, "God save the king."

Who should come into the temple then but the wicked old grandmother, her dress all in disorder and her fierce eyes blazing. She had heard the noise and the tumult, and she mistrusted something was wrong. For all she was so cruel, she was very brave, and she came in now all alone to see what the trouble was. She entered clear in full she saw the enthroned boy crowned and royally arrayed, and the great chiefs and the priests around him. Then she stopped surprised, not her clothes and cried out, "Treason!" Perhaps she really thought that all those armed men would help her, but she was much mistaken. Some of the stern warriors took hold of her and led her out of the temple and slew her, while her fierce eyes glared at them and her bold tongue still cried, "Treason." This was the end of the wicked grandmother, and her young grandson took the throne.

We should like to tell you more about him. How when he was a few years older, he married the young and beautiful Jehoudan of Jerusalem for his wife, how he repaired the famous temple and provided numerous gold and silver vessels for the sacred service, but you can read all about it in the Bible. For this boy king was Josiah, a great, great, great grandson of David, and one of the

best and wisest rulers of all his race. His long reign extended over a period of forty years, so that the boy king must have been a man at last.

## TABLE BEHAVIOR.

"It is not a sin, per se, for a man to put his knife into his mouth," remarked a person to a friend of mine.

"No?" half-interrogative and reluctant. "But I wish it were! Then Christians would not do it."

In no other country upon earth is the cultivation of the minute courtesies of daily life—domestic and social—so nearly a Christian duty as with us. The answer most frequently made to kindly strictures upon our notorious carelessness in this regard is that we do not compare unfavorably, rank for rank, with foreigners, that our yeomanry and mechanics are far better behaved than those of England, Germany and Russia. The reply to this is plain and pertinent. The German or Irishman who tears bones apart with his fingers, thrusts peas by the knifeful down his throat and helps himself to butter with the same reeking blade, eats as did his grandfather—as his great-grandson will—unless he should emigrate to America. Here there is no more a fixed rank for any family or individual than an established church. Mill-boys, rail-brewers, tanners and canal-batmen may in the course of time control senates and sit in the presidential chair.

I write it down, then, as good common-sense—if not, as my friend would imply, Christianity—that the head of every household should insist upon and conscientiously maintain a certain degree of cleanliness, order and what, for the want of an English word, we name "etiquette," in each department of the home. And since, in the fulfillment of this and other duties involving the adornment and general pleasantness of the dwelling, the mother is minister of the interior, my talk will be mainly with her.

Your table-cloth may be coarse. It must be clean. My John maintains gravely that there is something demoralizing in a dirty table-cloth, degradation more serious than the damage sustained by appetite and stomach. Put under the linen cloth (don't use cotton) a sub-cover of thick Canton flannel if you can not afford the heavier "table felt" sold for this purpose. Or an old blanket, darned, washed and kept for this use only, will do if you can spare it. The upper cover will lie more smoothly, look like a much better quality of napery, and keep clean a third longer than if spread upon the bare boards. Have mats of some kind—crotchet or basket-work—under the dishes, and a napkin at each place. Besides these, have knife and fork laid straight and side by side at the right hand, a clean tumbler or goblet, and an "individual" butter-plate. The fashion of using these last is not only cleanly but economical, since the bits of butter left can be collected after the meal and used for cooking without clinging associations of gray crumbs or sweets. Do not let the boys wash in the eating-room; nor comb their hair with a family comb hung over the sink; nor yet produce each his pocket-comb and make straight and sleek his locks in sight of the assembled family.

It is almost as objectionable, make him understand, to clean or pare his nails at table or in the parlor. If obtuse on this particular point, impress upon him, at the risk of seeming coarse, that the cuttings and scrapings of the human body are interesting only to the possessor thereof. The shock of the idea may prevent him from falling into the habit of cleansing and trimming his finger nails during divine service, after he becomes a city millionaire, in the persuasion that it is a seemly and not ungrateful diversion for the time and place.

When seated at table let the helping be done in decorous turn as the parents shall decree. An overloaded plate is, in this day, considered unsightly. Nor should the few articles taken at the same time upon it be stirred together and compounded as a druggist makes up a prescription, the knife taking the place of the spatula. Especially, inculcate the principle that the specific and only use for the knife is for cutting the food and dividing the joints. Putting the knife into the mouth is always, everywhere and essentially, a vulgarity.

Yes, Mrs. Homespun, I know—"some very nice people do it." Dickens tell us that the Cheeryble brothers "ate with their knives." But their mother, we also learn, died early. And nice (otherwise) people would never have fallen into a habit so incorrigible that example, ridicule and self-watchfulness often fail to cure it, had not "mother" tolerated the abomination as of "no consequence" when they were ravenous children. When the food is properly cut, let the knife be laid on one side or at the back of the plate and the fork be taken in the right hand. Teach the children, next to chew well and slowly, with the lips closed to avoid the sound of crunching and smacking. Fast eating has more to do with our national dyspepsia, than have pies and fresh bread. Never allow the sopping or wiping up of gravy or molasses with bits of bread when the solid contents of the plates are consumed. If the young people use water as a table beverage, see that they acquire the habit of wiping their lips before drinking, thus leaving the glass unsouiled. Tea and coffee must be drunk noiselessly not sucked from the side of the cup, leaving the spoon in the saucer, and the cup be held by the handle. I have sat at a table with a ponderous D.

D., LL. D., and F. V. V., who made me tremble for the dainty china by grasping the cup with his whole hand, the thumb overlapping the brim, while he imbibed the contents at one mighty quaff, succeeded by a loud "Ha!"

Demand that request for food, acceptance and declination of the same, be conveyed in set and courteous phrase; that all the members of the family seat themselves at the same time and without bustle. Exact from the chance laggard a sentence of apology, addressed to yourself. To you, also as hostess, should be directed the "Please excuse me," or "May I be excused?" without which no one, old or young, should be permitted to quit the table until all have finished, put spoons in emptied cups, laid knife and fork in close parallels across the plate, the handles to the right, folded napkins and left them on the same side between plate and cup or goblet. "When all rise the chairs should be lifted, not pushed back, and set quite out of the way of the turning figures."

"When you leave the table, leave the room," is an excellent rule in most households. If servants are to clear away dishes and plates, the presence of mere lookers-on will be unwelcome. If the mother and daughters perform the work, "Father" and the boys are apt to be in the way, both as the kindly women are to hint at this.

I have not written out all this for those who will wonder that I have thought it worth while to take pains to say what everybody—that is their everybody—knows already. Said a lady of this class to me, the other day, illustrative of the platitudinal utterances of one who thought he was bestowing useful information:

"Such tiresome triteness! I should as soon have thought of enunciating portentously, 'I eat with my fork!'"

"But," I could not help retorting, "you see there are those who do not!" I receive scores of letters that tell me, if my own observation had not already convinced me of it, that there are many who would like to know how better-bred people behave at table, and to conform their usages to a higher standard than that which prevails in their own homes. Some have come into sudden possession of riches, or into communication with neighbors and entertainers whose ways and means subject the plainer personages to distressing embarrassments. "I don't feel at ease!" is the cry often uttered, a thousand times often smothered in very shame.—Marion Harland, in *Congregationalist*.

## CORN-STALK CATTLE.

Frankie's mamma and I were sitting one rainy morning with our work before a great wood fire, when Frankie and his bosom companion, Abe, a young dorky, came in with an armful of long, dry corn-stalks, a handful of chickens' feathers and two kitchen knives.

"Now, Frankie, you are going to make a mess, so get some papers and put them down on the floor, said Frankie's mamma. Abe ran to get the papers, and very soon the two boys were down on their knees, peeling the stalks. I noticed that the stalks were old and brittle, and that the boys preserved the hull. After watching them for some minutes I began to make inquiries as to what the stalks were for.

"These is fur cattle," said Abe, grinning.

"I then asked how they made cattle."

"Wa'al, we just cuts 'em. If yer wants a minute I'll show yer."

He cut off a piece of the peeled stalk about four inches long, then split the hull into four pieces about a quarter of an inch wide and two inches long. He stuck two of these pieces near one end of the stalk for hind legs and the two others at a quarter of an inch from the other end for front ones. He then cut a piece of the stalk about an inch long for the head, a niche for the mouth, two pins for eyes, and narrow bits of hull for horns; another little strip of hull was stuck first into the head and then into the body to form the neck, a chicken feather put in for the tail, and the job was finished.

"Now, den," said Abe, triumphantly, holding it up, don't yer see dat's a cow?" I smiled, but Abe was too good-natured to notice it. This animal I found, with slight variations, was made to represent horses, cows, mules, sheep, dogs, and pigs, and even chickens, which, of course, were much smaller, and had only two legs. In the course of the morning Frankie and Abe manufactured a big pig with seven little pigs, two cows, a mule, and a horse.

It had stopped raining, so the boys asked if I would not like to go out and see their farms. Under a shed in the yard were these two farms, arranged as nearly as possible like Frankie's father's. Barns, stables, wagon-houses, and pig-pens were made of bricks on a very small scale, and inhabited by corn-stalk cattle. A wagon made of a chip tied to two spoons was hitched up with two corn-stalk oxen, their feather tails standing up in the air.

"I thought my little friends would like this new breed of cattle. They struck me as being much easier to manage than those of Noah's ark, for there is hardly a boy who has not had all manner of trouble in making Father Noah's cows and horses stand up. Gather together some corn-stalks this autumn, let them dry, and stock a farm for yourself!" Florence E. Tyng, in *Harper's Young People*.

San Francisco licensed last year 2,063 places to sell intoxicating liquors, and made 8,400 arrests for drunkenness.

## Phases of Politics.

## POLITICAL EDUCATION.

There has recently been established a new association under the name of The Society for Political Education, non-partisan in its character and, in the best sense, national in its scope. The Society is to be managed by an Executive Committee of twenty-five members selected from different sections of the United States, many of them being experts in different departments of the study of social and political science. A singular feature of its organization is that it has no president, and thus avoids the risk of having its aims confounded with the idiosyncrasies of any individual chosen for its head. The correspondence of the Society is to be divided among five Secretaries, one each for the East, including the Middle States, the North-west, the South-east, the South-west and Pacific slope. Its Executive Committee, which is not yet filled up, now comprises Prof. W. G. Sumner, of Yale college, New Haven; Hon. David A. Wells, of Norwich, Conn.; Charles Francis Adams, Jr., of Boston, Mass.; Geo. S. Coe, of Worcester, Mass.; Geo. Haven Putnam, R. R. Bowker, E. M. Shepard and R. L. Dugdale, of New York city; Franklin Mac Veagh and M. L. Scudder, Jr., of Chicago, Ill.; Gen. Bradley T. Johnson, of Richmond, Va.; Hon. John H. Ames, of Lincoln, Nebraska; A. Sidney Biddle, of Philadelphia, Pa.; A. Mitchell, of New Orleans, La.; Geo. Mason, of Galveston, Texas; and Peter Hamilton, of Mobile, Ala.

The Society has selected as a course of reading for the first year, Nordhoff's "Politics for Young Americans," Prof. Perry's "Introduction to Political Economy," Johnson's "History of American Politics," and McAdams' "Alphabet in Finance." These volumes will be issued in a cheap edition, costing only \$3.00, specially published for the Society as a Library of Political Education, boxed in sets with uniform binding, and bearing the name of the Society on the cover. G. F. Putnam's Son, of New York, and Jansen, McClurg & Co., of Chicago, will be the publishing agents. Next year another set of books will be selected, and it is planned to extend the Library gradually according to the growth of the Society, until attention shall have been given to the whole range of subjects comprised under Social Science. In addition to the Library, a series of tracts are to be published on economic and political subjects, including among the earlier ones: "What is a Bank?" by Edward Atkinson, of Boston; and Turgot's celebrated essay "On the Creation and Distribution of Wealth." This latter work, by the great finance minister of Louis XVI, although first published in 1766, and acknowledged to be one of the most valuable contributions ever made to economic literature, has never been published in the United States, and so far as known, only once translated and published in the English language, and then most imperfectly, in a pamphlet, which appeared in London at the commencement of the present century.

The valuable pamphlets of the Honest Money League of the Northwest, which did such strong service for the country during its activity, will be continued, including a revision of Mr. Thomas M. Nichols' effective pamphlet on "Honest Money." It is proposed to also issue lists, recommending desirable courses of reading on economic and political subjects. Two such are now ready: a list of books on political economy and political science, recommended by Prof. Sumner, of Yale, and another on the Constitution of the United States, prepared by W. E. Foster, Librarian of the Providence Public Library.

There are two classes of membership: Active and Co-operating. Active members are such persons as will pledge themselves to read the books recommended by the Society for the official year and included in its *Library of Political Education*, and will pay an annual fee of 50 cents (which may be forwarded in postage stamps). Any person may become a Co-operating member on the annual payment of \$5.00 or more, which shall entitle such member to receive all the tracts published by the Society. There are no other conditions or obligations of membership. The number of tracts to be published annually will depend chiefly on the amount of subscriptions received. It is also desired to establish a fund for furthering the general work of the Society, and for facilitating the placing of the above books and kindred literature in public and school libraries.

Members of the Society will, in addition to receiving without charge the tracts issued each year under the direction of the executive committee and the above specified recommendations of courses of reading, have the advantage of coming into direct communication with a body of experts who will aid them in selecting judiciously from the mass of books which is yearly poured from the press, and will enable them to obtain certain classes of books at lower rates than if bought singly of the booksellers. Those interested, or who can interest others in the work, are invited to communicate with R. L. Dugdale, 79 Fourth Avenue, New York, or M. L. Scudder, Jr., 40 Portland Block, Chicago, Ill.

## NIBILISM.

That Russia is abominably governed, not even Mr. Gladstone will deny. All the testimony we can obtain goes to show that the official world is foul with corruption. From Gogol's *Revisor* and *Dead Souls* down to the latest book about Russia, the dishonesty of officials is and has been a prominent mark for satire. The censorship, which is very rigid about almost every other criticism of the government, seems here to be disarmed and to encourage, or at least not to discourage, any amount of ridicule. Certainly, Russia is not the only country in which there are dishonest officials, but, if all accounts are true, "our own" William M. Tweed was but a clumsy apprentice by the side of some of the descendants of Rurik.

Then as to the severity of the government: It is almost impossible for an English, French, or even German speaking person to read of the wisdom of those in authority without a desire to buy a bottle of petroleum and join the Nihilists. Fortunately, the English elections came just in time to refute those pessimists who saw or feared they saw, the whole world making ready for social wars by arming civilization against brute force, by asking for a paternal, or more exactly a sort of step-fatherly, government for protection against the results of its own injustice. What a paternal government is when it has everything its own way may be seen by observation of the present condition of Russia. Yet with this illustration before us, in the reaction from excessive faith in the people, there are some who think the millennium sure if we put all the power in the hands of one man. In Russia the position of this one man is exceptionally favorable; the vast mass of the population is blindly devoted to him and distinctly unable to comprehend

or to desire any change; the nobility is closely dependent upon him, and his position clearly resembles that of Zeus in the Greek mythology. Yet there are few private citizens who would care to change places with him.

To give a moderately full account of the wrongs inflicted on the people by the government would be a long task. Their extent may be conjectured from the violence of the attack that the Nihilists are making upon society. If we could put ourselves for a few minutes in the position of these families, our views might be changed. We should probably perceive that action and reaction were not only opposite but equal, and that the bitterness of the assault, that is made upon society on the whole only counterbalances the wrongs the people have suffered.

The whole history of Nihilism is one of the most interesting studies of the present times. Herzen and Bakunin led the revolt against the power of despotism, and with their hatred of a severe government they combined all that was to be learned from the socialism of Western Europe. Bakunin was most wild in his statements; everything was to go by the board, and on the ruins, after they were reduced to chaos, was to be built a new social system. If he could have procured a sufficient quantity of dynamite, he would have brought civilization to the condition of a powder-mill after an explosion. He was not a reformer, but a destroyer, a madman, but, as events have shown, he has found many followers. Buchner's famous book, *Kraft und Stoff*, is looked upon by the students as the expression of all truth, and Schopenhauer's philosophy is most warmly admired. There is something child-like in this thorough-going belief that may educate Russian feet for what the rest of the world looks at with less slavish adherence. This quality is but another form of the same docility that lower orders of the Russians show for their Czar; only directed to new idols. Ideas that have an outlet for their energies are able to assimilate a vast number of theories—the more contradictory they are, the better; they are not able to give so lasting attention to any one system of philosophy as to be able or willing to adopt it for a religion; they are distracted by a thousand cares, duties, and pleasures. But in Russia it was different; the curtain was lifted for a moment, Buchner and Schopenhauer were standing in full view, and the impression was at once made, as on a prepared plate of a photograph, where the torpor of Russian life gave no chance for blurring and confusion. Moreover, the hopelessness encouraged chimed in with the despair of the oppressed Slavs, and they were ready enough to applaud the men who, if they had tried, could not have flattered them more dexterously than by giving to their gloom the sanction of a system of philosophy.

The Germans have already shown us something of the same disposition to be greatly moved by theories in the paucity of more active interests, just as in our own country we see how a so-called practical life by its intensity diminishes the chance for interest in intellectual matters. How thoroughly the Russian government has warped the minds of the young by absurd restrictions is notorious, and it has only itself to blame it, after, so to speak, digging its own grave, it happens to fall into it. The theories of the young Russians may be as crude as the wild notions with which, say, young collegians half appall and weary their elders in their vacations, for every generation has to worship for a season the false gods in fashion in its day, but the only cure for such enthrallment is more light, not repression. Repression has made Nihilism the expression of political despair. What would be a healthy effervescence is turned by subjection into a most alarming danger.—October Atlantic.

## WEBSTER DURING TYLER'S ADMINISTRATION.

Daniel Webster continued to pass his winters at Washington after he left the department of state, attending to his large practice before the supreme court. He had been coldly received on his return to Massachusetts, after having been recognized practically as John Tyler's administration, and he spoke to a friend with some bitterness of some of "the solid men of Boston" as "sixty-day fellows," with their three days' grace. In his mind's eye he doubtless saw some of them wondering whether certain promissory notes upon which they had put their names would be paid by him or by them. Nor would he admit that, because of the pecuniary aid given him, he was modestly to retire into the rear rank and let a wealthy cotton-spinner stand foremost among the whigs of Massachusetts.

The most important case conducted by Mr. Webster was an action brought by the heirs of Stephen Girard, to recover his bequest for the establishment and maintenance of a college. Mr. Webster took the broad ground that the plan of education at the Girard college was derogatory to the Christian religion, contrary to sound morals, and subversive of law. He spoke for three days, but he could not answer the arguments of Messrs. Binney and Sargent, the ablest lawyers of Philadelphia, who defended the bequest and gained the suit. Mr. Justice Story, in delivering the opinion of the court, said that the case had been "argued with great learning and ability."

Mr. Webster entertained a great many visitors, and his demeanor in his own house was delightful. Naturally generous and hospitable, he welcomed his guests "like a fine old English gentleman," and had for each a pleasant word, or a reminiscence of the past. Sitting at the head of his table, Mr. Webster always carved the principal dishes with the dexterity of an anatomist, seasoning the repast with witticisms, anecdotes, and quotations.—November Atlantic.

Mr. Douglass had a herculean frame, with the exception of his lower limbs, which were short and small, dwarfing what otherwise would have been a conspicuous figure, and he was popularly known as "The Little Giant." His large round head surmounted a massive neck, and his features were symmetrical, although his small nose deprived them of dignity. His dark eyes, peering from beneath projecting brows, gleamed with energy, mixed with an expression of slyness and sagacity, and his full lips were generally stained at the corners with his mouth with tobacco-juice. His voice was neither musical, nor soft, and his gestures were not graceful. But he would speak for hours in clear, well-ennunciated tones, and the sharp Illinois attorney soon developed into the statesman at Washington.—November Atlantic.

Mr. Gladstone's speech at the Lord Mayor's banquet, while showing a firm determination on the part of the Ministry to repress disorder in Ireland, was a reassuring tone.







## The Morning Star—1881.

It is the purpose to make the *Morning Star* more useful and valuable to its readers the coming year than it has ever been before. Like the best of its contemporaries, in order to give strength and variety to its editorial page, it employs the following

## EDITORIAL CONTRIBUTORS:

PROF. J. A. HOWE, D. D.,  
PROF. J. DUNN, D. D.,  
PROF. J. FULLERTON, D. D.,  
REV. W. H. BOWEN, D. D.,  
REV. J. M. BREWSTER,  
PROF. J. J. BUTLER, D. D.

It will be the aim to discuss living questions on this page of the paper, and to present the striking phases of current life and thought in brief paragraphs as well as in more extended articles.

## CONTRIBUTORS.

We are able to announce the names of the following persons who will contribute with more or less frequency during the year:

Rev. C. F. Penney, Rev. A. H. Quint, D. D., Rev. C. A. Bickford, Rev. Geo. H. Ball, D. D., Rev. O. E. Baker, Rev. S. D. Bates, Rev. A. D. Williams, D. D., Rev. Dr. B. T. Tanner, editor of the *Christian Recorder* of Philadelphia, Prof. J. S. Sewall, of Bangor— theological seminary, Prof. B. F. Hayes, of Bates college, Rev. J. M. Bailey, D. D., Prof. George E. Foster, Hezekiah Butterworth, Theodore M. Banta, Esq., Rev. C. D. Dudley, Rev. F. K. Chase, Prof. H. L. Chapman, of Bowdoin college, "Gainsboro," Mrs. L. R. Burlingame, Mrs. J. A. Ramsey, Mrs. M. M. Hills, Mrs. J. A. Lowell, besides others whose names and productions will appear in due time.

The *Star* will be stronger in its department of contributed articles the coming year than ever before.

## SPECIAL TOPICS.

Special topics will be assigned to different writers during the year, as occasion offers. For the present, in addition to the communications on various topics which we shall publish each week, we announce a series of papers on "Eminent American Authors," another on "Old Testament Women," another on the Relation of Capital and Labor and touching upon Communism; another, discussing various questions arising in the work of the church; others on Extempore Preaching, and Reading; articles dealing with certain financial and industrial questions, and others of current practical value.

## CORRESPONDENCE.

Our English correspondent, whose letters have long been prized by our readers, will continue to present important phases of religious life and thought in Great Britain. Dr. J. L. Phillips will send us a monthly letter from India, the late lady principal of the female department of Hillsdale college, who is now in Europe, will send us occasional letters from the Continent, and a correspondent at Constantinople will keep us informed of great movements in Turkey.

At home, we shall have a weekly letter from Washington during the session of Congress, and letters also from special correspondents in New York, Boston, and Chicago. All notable religious gatherings during the year, of whatever denomination, will be duly reported.

## DENOMINATIONAL.

All denominational movements and meetings will be faithfully reported, and articles discussing denominational needs and enterprises will frequently appear. We already have, or soon shall have, a special reporter in every Quarterly Meeting, who will furnish all items of news. The *Star* will, in this department, be indispensable to every Freewill Baptist.

## THE SUNDAY-SCHOOL.

We shall publish each week notes and explanations of the International Sunday-school lessons, thus making the paper a real help to every teacher and scholar.

## MISSION WORK.

Rev. G. C. Waterman will remain in charge of this department, and will present a weekly survey of our own missionary fields, at home and abroad, and of no table movements in all other missions.

## OTHER DEPARTMENTS.

The page devoted to family reading and book notices will be prepared with care, and with a view to benefit all who may consult it.

The news department, both secular and religious, will be conducted with reference to giving a complete summary of report of each week's events the world over.

The department of "Rural and Domestic" will be made interesting and helpful both to the man on the farm and the woman in the house, while the "Market Reports" will be corrected weekly and at the latest possible hour before going to press.

## CONCLUSION.

A single paper, made up in accordance with this announcement, would cost, alone, at the least calculation, \$195. We shall give \$2 of these papers for only \$2.00. And persons who subscribe at once will get 60 of them (till Jan. 1, 1882) for the same money.

## News Summary.

## The Irish Prosecutions.

In any event, the Parnell trial is likely to fix public attention for a considerable period. In the case of O'Connell seven months and ten days intervened between the arrest of the accused and the judgment of the court below, while by the time the appeal was heard in the House of Lords nearly a year had been absorbed in the proceedings. According to the law officers of the Crown, it is expected that the present trial will be much more rapid. On the other hand, the leaders of the Land League intend to interpose all the delays and obstructions possible, and to practically turn the court into a vast committee for the purpose of receiving evidence on the law and uncovering the conduct of the Irish landlords. There is no doubt that from this time forth the trial will be watched with the keenest interest on both sides of the Atlantic, seeing that it raises the question how far public speakers are responsible for the subsequent unlawful acts of their excited auditors. It involves, in short, a final test of constitutional rights and political legitimate action. —N. Y. Sun.

## As to Egypt.

Gordon Pasha, in a recent letter written from the Red Sea, declares that the present condition of Egypt is not so bright as it has been painted. He says that slave huts still go on in the Sudan; that rescued slaves are merely handed over to Egyptian masters; that the decrees against slavery are unknown to the people at large, and that the Khedive is pursuing the Oriental policy of promising much and doing nothing. He declares that two-thirds of the people of Darfour have been led into slavery, and it is blotted that the reason why this state of affairs does not arouse a storm of indignation in England and Europe generally, is because the Khedive has paid the interest on his bonds and that his throne is based on that foundation which gives the largest immunity to the occupant—the support of the capitalists. —Christian Union.

## Nominations.

Mr. George William Curtis calls attention to the scandalous manner in which nominations have been made this year, solely on account of the amount of money which the candidates could and would put into the canvass. This is certainly a growing evil, and it is one which will not easily be checked; but, even though the difficulties in the way of arresting this disorder in our political system may be numerous, it is not the less true that they must be overcome if we are to hold to the traditions upon which our system of government is founded. When office is only to be obtained by the wealthy, then we shall have drifted, in spite of all our reforms and pretences, into a system of government that is neither Republican nor Democratic. —Boston Herald.

## Armed Europe.

A million men are sleeping under canvas and marching at autumn manoeuvres in Europe, while waiting for the note of war. France alone puts into the field this month eighteen army corps, any one of them nearly as large as our little army, and on the German frontiers are grouped two French cavalry divisions. In the new tactics a French regiment includes 2,400 men, in three battalions of four companies each, and this force advances to the attack spread like a fan, with its first line of skirmishers ready in advance of the main body, which stands ready for the counter-charge in which Sir Charles Wolsey says every modern battle must end. The situation in Turkey contains all the elements of a general European war, and at almost any moment there may be an outbreak in the armed camp. —Am. Cultivator.

## Latest News.

Judge Noah Davis of the New York supreme court rendered a decision in the Keoway Philip case on Saturday, pronouncing the Mory letter a base and shameful forgery, and holding the accused to answer to a charge of criminal libel. —General Hope, in his annual report, says there will certainly be no trouble with the United States this winter, and attributes the outbreak of Victoria's band to the determination of the interior department to force them on to the San Carlos agency in Arizona. —Secretary Schurz declines to act differently in regard to projected railroads running through Indian reservations until Congress changes the law in regard to them, and treaty stipulations are made and observed. —The population of St. Louis, as shown by the reenumeration, is 338,000. —Petersburg, Va., had its first snow-storm of the season Sunday. —It seems quite probable that an early session of the British Parliament will be called for the consideration of the Irish question. Rumors of discussions in the House of Commons already exist. Everything is quiet at Bayonet's farm, the relief party, however, have suffered extremely on account of heavy rains.

## Miscellaneous.

Kentucky has 850 post offices. General Garfield has resigned as a member of Congress.

The Canadian Parliament will assemble on the first week in December.

The reductions of the national debt for October aggregated \$7,103,754.

The French chamber of deputies will convene Tuesday.

A town in Louisiana was destroyed by a cyclone Wednesday evening.

Two colored men were killed by a land-slide near Orange Court House, Va., Tuesday.

The bronze statue of Commodore Farragut will be unveiled at Washington about the 10th proximo.

Moody and Sankey held crowded revival meetings in Salt Lake City for eighteen days, and have now gone to San Francisco.

Eight men in Bardell City, Penn., were burned to death Wednesday evening, and another is expected to die.

Several persons were killed and others seriously maimed, by the explosion of a cannon at Safe Harbor, Penn., Wednesday evening.

The British board of trade returns for October show a decrease of \$34,405,000 in value of imports to the United Kingdom, as compared with the same month last year, and an increase of \$4,335,000 in exports.

The actual cost of the postal service of the country to the general treasury for the fiscal year ending June 30, 1880, was only \$2,736,341. The total revenues of the postal department for the last fiscal year were \$33,315,479, and the total expenditures were \$30,579,138.

Later particulars from Agrin, in Croatia, concerning the earthquake throughout southern Austria, Tuesday, state that 200 houses and two churches were irreparably damaged. Part of the cathedral near the ruins. The palace and convent of the cardinal archbishop, government school, and cigar manufactory were destroyed. Buildings within a radius of 14 miles were terribly damaged.

Last Friday Mr. Garfield was 49 years old. On that day he was a representative in Congress, a member-elect of the U. S. Senate and President elect of the United States; a distinction that falls to but few persons in this world.

## Rural and Domestic.

## SHEEP RAISING.

While general farming, including various kinds of stock raising, is not affected by modern ideas as promptly as some other industries, there are yet signs that it is not wholly insensible to them. There are few cultivators of the soil at the present time but have discovered that their business as one of increasing competition, and it is rare to find a man so unambitious that he will permit himself to be swept away by the rush of enterprise about him without making some effort to keep his head above water and his fortunes abreast of the onflowing tide. The old processes have, to a considerable extent, been discontinued, and improved methods have been introduced. A farm can no more do its owner service year after year without having its wasted tissues replenished than a horse can. I must be kept in good condition, and then cultivated with a wise selection of crops. It is the same with stock. Breeding is almost a science and the man who studies cause and effect in his line of enterprise closely, invariably has the best results. Sheep raising affords the largest opportunities for observation and experiment. There is no other domestic animal as common as the sheep that depends so great an extent for thrift upon a complete knowledge of conditions, not only of feeding and shelter but locally as well. A difference of a hundred miles will frequently change a flock of sheep from a state of health and fitness to one of disease and famine. The character of pastures must also be taken into account. For close grazing a different breed is required than for rich and fertile bottoms. A man may have two kinds of pastures in a single farm and it is doubtless well to have as many breeds of sheep. But for ordinary New England pastures, the best variety of sheep is the product of strong and heavy Cotswold ewes crossed with those of the Lincoln. This produces both body and fleece and is a kind of compromise with those shifting conditions to which we have already made reference. During the war the great consideration among sheep growers was wool. They could get almost as much for the long combing fleece as for the finest grades, and the lambs from ewes of that breed were more easily raised and worth more in the markets. But a finer staple is now in demand which the cross we have indicated meets without materially impairing the marketable quality of the lambs. Taking one year with another there is no kind of stock that makes a more satisfactory return than sheep, if the grower is master of the problem of how to raise them. —Boston Post.

## AGRICULTURAL ITEMS.

(From the American Cultivator.)

Brazil supplies the United States with 800,000 bags of coffee annually.

Chicago packers have slaughtered 12,400,000 hogs since March 1st, an increase of \$45,000 over last year.

To be a successful flock master, you must keep your flock young, feed well, and breed with judgment.

It is estimated that the wheat crop of California will amount this year to 1,000,000 tons, or about 35,000,000 bushels.

English statisticians say that England will pay \$60,000,000 less for grain the coming year than she did last year.

There is some excitement in the hay market in Addison Co., Vt. Dealers are contracting for what they can obtain at \$13 and \$14 per ton.

It is said that there are less hogs this year than last, in the United States, by 235,000, and in France and Germany there is also a great falling off from last year.

The wool crop of the United States was, in 1877, 208,225,000 pounds, in 1878, 211,000,000, in 1879, 232,000,000, and in 1880 it is expected that it will reach 250,000,000.

In Australia, when they are going to clear a forest, they ring or girdle the trees; the trees sprout below the rings and the sheep eat the sprouts, which causes the trees to die.

The total exports of 1879-80 were \$824,000,000 of which \$680,000,000 were agricultural products, or 82-1/2 per cent. All other exports dwindle into insignificance when compared with agriculture.

Bolled apples and meat are excellent food for fattening hogs; apples are "cheap meat" and today, pork continues to advance and to-day the outlook is a profit for the producers.

A Wellington, which was planted on the day of the marriage of the Prince of Wales, March 10, 1843, is now six inches above the ground, nine feet and seven inches in circumference.

## 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 from us by neglected colds; half the deaths resulting from this cause. A bottle of Dr. N. G. White's Pulmonary Elixir kept in the house for immediate use, will prevent much sickness, and by the use of a few doses, save many doctor's bills. For sale everywhere.

## AGENTS AND CANNASERS.

Make from \$35 to \$50 per week selling goods for E. G. RIBBOUT & CO., 10 Barclay St., New York. Send for their Catalogue and terms, 1881.

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

Stop! See regular advertisement of D. R. V. G. in another column. Try it.

The only Stomach Remedy in the world, guaranteed by your own druggist, is Dr. H. V. G. Dyspepsia Remedy.

Why throw away so much money trying worthless medicines, when for 35 cents a remedy can be procured that will cure Coughs, Colds, sore Lungs and Croup? Give it a trial. Adamson's Balsam will do it. Trial bottle, 10 cents.

The remedy that will cure the many diseases peculiar to women is Warner's Safe Kidney and Liver Cure. —Mother's Magazine.

ARCHIBALD FORBES.—The famous war correspondent of the London *Daily News* is preparing for the *Yonkers Companion* series of articles relating his personal adventures on the great battle-fields of Turkey, Zululand, and the Franco-Prussian War. Mr. Forbes has been six times a prisoner. Few men have had more remarkable experiences, and no one whose pen is so graphic in picturing them.

## 15 STOP ORGANS \$65.

Besty's Organs with 4 full sets of Reeds, 15 stops, Stool, Book, and Music are now offered for \$65. New and Beautiful styles as low as \$30, and to \$100. These instruments are fully guaranteed for six years. Besides they are shipped on test trial. No money returned until they are examined at your own home and found just as represented.

An endless variety of New Styles are now being offered for the holiday season. Read Mr. Besty's new advertisement, and send to Washington, N. J., for his latest Illustrated Catalogue sent free to all who apply.

SKATERS will find in the advertisement of Bradford & Anthony, the great Boston dealers in every kind of sporting goods, information of value to all who mean to enjoy the healthful recreation of skating this coming season.

## THE MARKETS.

## Boston Produce Report.

Reported by HILTON BROS. & CO., Commission Merchants and dealers in butter, cheese and eggs, beans, dried apples, &c. Cellar No. 3 Quincy Market, Boston.

Boston, Saturday, Nov. 13, 1880.

SEEDING WHEATS.  
FLOUR, Western superfine, \$4.75 @ 4.00  
Common extras, 4.25 @ 4.75  
Wheat, 3.50 @ 4.00  
Minnesota, 3.00 @ 3.50  
Minnesota, 2.50 @ 3.00  
Minnesota, 2.00 @ 2.50

WINTER WHEATS.  
Patents, common to good, \$7.00 @ 8.00  
Patents, choice to good, 6.00 @ 7.00  
Ohio, 5.50 @ 6.00  
Michigan, 5.00 @ 5.50  
Indiana, 4.50 @ 5.00  
Illinois, 4.00 @ 4.50  
St. Louis, 3.50 @ 4.00  
Corn Meal, 2.50 @ 3.00  
Rye Flour, 3.00 @ 3.50  
Oat Meal, common to good Western, 3.00 @ 3.50  
Oat Meal, fancy (bran), 3.50 @ 4.00  
Buckwheat, 100 lbs., 3.00 @ 3.75

BUTTER, New York and Vermont—  
Creamery fresh made, 30 @ 33  
Do packed, choice, 24 @ 27  
Dairy, Vt., full made, 25 @ 28  
Dairy, N. Y., full made, 26 @ 29  
N. Y. and Vt., straight dairies, 25 @ 28  
Common to fair dairy lots, 24 @ 27

WESTERN.  
Creamery choice, 24 @ 27  
Do packed, choice, 24 @ 27  
Do do common to good, 15 @ 23  
Ladle packed, choice, 21 @ 23  
Do do common to good, 15 @ 20

CHEESE, Northern factory, choice, 11 @ 13  
13 @ 14; Northern factory, fair to good 11 @ 12 1/2;  
Northern factory, common 7 @ 10; Western factory, choice 12 1/2 @ 13; Western factory, fair to good 10 @ 12; Western factory, skim 6 @ 8; Worcester county, choice 11 @ 12 1/2; Worcester county, common 7 @ 10; Eastern, East 12 @ 13; New York and Vermont 25 @ 26; Canada, fresh stock 24 @ 25; P. R. Island 24 @ 25; Western 22 @ 24; Lined 47 @ 48

BEANS, Peas, Northern, H. P. @ 1.00 @ 1.25; Peas, Western, H. P. @ 1.00 @ 1.25; Peas, Western, common 1.00 @ 1.25; Peas, Western, choice 1.25 @ 1.50; Medium, choice screened 1.45 @ 1.50; Medium, common to good 1.30 @ 1.35; Yellow, choice 1.50 @ 1.55; Yellow, common 1.40 @ 1.45; Red Kidney 1.50 @ 1.55; Peas, Canada, choice, 9 @ 10; Peas, Canada, common 8 @ 9; Green Peas, Northern 1.00 @ 1.10; Green Peas, Western 1.00 @ 1.10; POTATOES, Ansonia Rose, 5 @ 5.50; Maine Maine Rose 5 @ 5.50; No. 10 Rose 4 @ 4.50; Producers 3 @ 3.50; Peas, York, 4 @ 4.50; Peas, York, 4 @ 4.50; ONIONS, Red, 2 @ 2.50; White 3 @ 3.50; CRANBERRIES, Country, 5 @ 5.50; Cape 3 @ 3.50; GREEN APPLES, Choice, 4 @ 4.50; Common 3 @ 3.50; DRIED APPLES, Southern, quartered, 7 @ 8; 5 @ 6; Northern, sliced 4 @ 5; New York, quartered, 4 @ 5; New York, sliced 4 @ 5; Eastern and Northern, quartered 4 @ 5; Eastern and Northern, sliced 4 @ 5; Evaporated, choice 8 @ 9; Evaporated, common 7 @ 8; HAY AND STRAW, Hay, Eastern and Northern, choice, coarse 20 @ 21; Ordinary 17 @ 18; Fine 16 @ 17; Poor 12 @ 14; SWEET, 15 @ 16; Rye Straw 24 @ 25; Oat Straw 9 @ 10.

POULTRY AND GAME, Northern—Chickens, choice 14 @ 16; Northern, common to good 14 @ 15; Northern, Fair 10 @ 13; Northern, Turkey, choice 14 @ 16; Common to fair 10 @ 13; Western Turkey, choice 12 @ 15; Chickens 12 @ 15; Partridges, pair 5 @ 10; Grouse, 4 @ 10; Quail, 4 @ 10; 10 @ 15; Live Poultry 8 @ 10. PORK, Extra prime, 10 @ 12; 10 @ 12; Western, 12 @ 14; Boston, 12 @ 14; 10 @ 12; Boston, 12 @ 14; BEEF, Western, mess, 9 @ 10; 9 @ 10; Western, extra, 10 @ 12; Beef, 10 @ 12; Beef, 10 @ 12; Beef, 10 @ 12; HAMS, Western, smoked, 10 @ 11; Boston, 9 @ 10 1/2.

DAIRY, New York and Vermont—  
Creamery fresh made, 30 @ 33  
Do packed, choice, 24 @ 27  
Dairy, Vt., full made, 25 @ 28  
Dairy, N. Y., full made, 26 @ 29  
N. Y. and Vt., straight dairies, 25 @ 28  
Common to fair dairy lots, 24 @ 27

WESTERN.  
Creamery choice, 24 @ 27  
Do packed, choice, 24 @ 27  
Do do common to good, 15 @ 23  
Ladle packed, choice, 21 @ 23  
Do do common to good, 15 @ 20

CHEESE, Northern factory, choice, 11 @ 13  
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