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THE MORNING STAR

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The Morning Star.

WEDNESDAY, DECEMBER 1, 1880.

PRAYER.

We kneel, how weak; we rise, how full of power;

Why, therefore, should we do ourselves this wrong,

Or others—that we are not always strong;

That we are ever overcome with care;

That we should ever weak or heartless be,

And joy and strength and courage are with thee?

—Trench.

THE ISLE OF WIGHT.

No. 3.

BY MARY B. PHILLIPS.

Rival establishments in Ventnor offer to the tourist his choice of vehicles starting at any time of day and in any direction. They also have coaches which would make regular trips to prominent places of interest, starting about eleven A. M., and returning about seven P. M. The toot of the horn advertises their departure and arrival. The wise man knows that if he make one of these trips with a chance to see anything as he rides along, he must engage his seat beforehand, expressly stipulating for a particular place. Otherwise he will find himself on a narrow perch looking backward into the faces of the discontented occupants of the back-seat. Nobody wants to ride inside unless his object is something beside fine views. Our wise man was posted on all these points, and, with commanding positions beside and above the driver, we had every advantage. Those were days to be remembered. In the bracing air and bright sunshine, we flew along over the invariably smooth, hard roads; now with high walls or hedges on either side; now with uninterrupted views of green fields and large detachments of the forty thousand sheep, or of fields where the grain had lately been harvested. Now we passed through an old English village with its one street of quaint stone cottages, its ancient church and its Dragon or Griffin Inn where the driver must water the horses and get some beer for himself; now in the distance, came a view of the sea, or a projecting point where the chalk cliffs of Albion gleamed dazlingly white in the sunshine; now we passed a farm-house with its array of out-buildings, hay and straw ricks, thatched roofs and stone-paved yards,—all excessively new to American eyes; now on a hill-top appeared an obelisk or a light-house, and extensive white holes in the green turf were announced as chalk pits. Here and there, happy children, stared with open mouths and eyes and shouted "Tally ho!" Now and then appeared above the trees the towers or roof of some old manor house, and once we had a full view of what had been the handsomest place on the island, standing in the midst of extensive and beautiful grounds. Formerly, it belonged to the Earl of Yarborough, but, after many changes, it is now a boys' school. The chance of studying amidst such surroundings is enough to make one wish to be one of the boys. "So, by parks and castles going," alighting occasionally to visit a church, and sometimes gratifying our curiosity by a glimpse at the interior of an inn, we would arrive at our destination, have dinner at the Red Lion or Royal George, or at some other "Ancient Briton's"—(the dinner would be a rare experience of itself)—and, after transacting the particular job of sight-seeing on hand would gather for a return passage by a different route and past new objects of interest.

One day Carisbrooke Castle, in the centre of the island, was our objective point. We dined at the village of Carisbrooke near it, gave a passing glance at the exterior of a church of the eleventh century, and climbed the hill upon which the Castle stands. "Towers, keep, and barbican, ramparts and battlements frown along the steep" and are just sufficiently ruined and ivy-clad to be romantic and picturesque. Impregnable strength marked it once, and great antiquity marks it now. The ancient Britons, the Romans, the Saxons, the Danes and the Normans have all done their share in manufacturing history for the Isle of Wight and in making Carisbrooke Castle what it has been and what it is. First there was a British camp or fort. The Romans repaired and strengthened it. The Saxons in the sixth century raised the Keep, and the artificial mound it stands on, which is much higher than the ground plan of the rest of the fortress. William Fitz Osborne, who received the island as his reward for helping William of Normandy to conquer England, included this Keep in his larger Castle which covered a space of an acre and a half. Succeeding lords enlarged it and wholly rebuilt some parts;

and finally Queen Elizabeth, at the time the Spanish Armada was expected, added strong fortifications and the outer ditch was dug. We crossed the moat, our progress very much impeded by men and women who wanted to sell us "views," passed through the first gateway erected in the time of Elizabeth and on to the second or principal entrance, a handsome gateway with grooves for portcullises and flanked by two noble round towers. We looked at the guard-rooms in the towers and then went on into the inner area comprising the Norman portion of the fortress. Some parts have undergone restoration within the last thirty years, but many of the rooms are in ruins. The ruins of the apartments occupied by King Charles are pointed out. The room is seen in which his daughter, the Princess Elizabeth, died. The Governor's house has been restored; the Well House also. Two wells are shown as great curiosities. One in the center of the Keep, is said to have been three hundred feet deep, but is now partially filled up. The other, in the Well House, is two hundred feet deep, and water is drawn by means of a donkey treading on steps in the interior of a wheel. There was a great crowd of visitors refreshing themselves with draughts of the water, which was very cold and pure. One part of the enclosure, call the Place of Arms, is used for the exercise of the Isle of Wight Artillery Militia, who also have within the walls of the Castle, stores of powder, magazine, Armstrong guns, &c.

The most interesting of the whole ruin is the Keep. The artificial mound on which it stands is sixty feet high and is surrounded by a fosse. Its form is an irregular polygon about sixty feet in its greatest width. A flight of seventy-two steps leads to the entrance, which was once defended by a double gate, portcullis, &c. The room containing the well is on the left, but all the upper, and probably some lower apartments are destroyed. A few steps lead to the summit of the platform from which there is a prospect of great extent and beauty. The lofty ramparts, the thick, rough walls, the narrow passages, the stone floors worn by feet long since dust,—all tell of a period when attack and defense were the two great pursuits of mankind. But among the pictures brought to mind by the time and place, two stood forth prominent, and their central figures were the fugitive prisoner King Charles I. and his little daughter Elizabeth. It was here that Charles sought refuge when he fled from Hampton Court to escape from the power of Parliament. Here for ten or twelve months he schemed and negotiated and laid plans to betray both friends and foes, till those who would have saved him were convinced that he could not be trusted. Allowed much liberty at first, he was kept more and more closely a prisoner and his efforts to escape were frustrated. Then he was removed for six weeks of still closer confinement at Hurst Castle on the Hampshire coast, whence he passed to his tragedy of his trial and execution. His two youngest children, a boy and a girl, became inmates of Carisbrooke Castle after their father's death. It is said they were humanely treated, but it makes one's heart ache to think of the grief and loneliness which the poor little things must have suffered at the change from life in a bright, beautiful, royal palace, with loving parents and attached servants to minister to every want, to the comfortless, gloomy rooms of the old castle, their dear father no more and their mother far away in exile. But the little Princess Elizabeth did not endure it long. "She accidentally got wet on the bowling-green of the Castle. Fever and cold ensued, and her weak form sunk to death. Supposing her to have fallen asleep, her attendants left the apartment for a short time; on their return, she was dead, her hands clasped in the attitude of prayer, and resting on an open Bible, her father's last and cherished gift." The visitor is shown the small, dark room lighted by one small window looking upon the courtyard where the brief life of thirteen years went out in solitude and sorrow. She was buried in the old church at Newport, one mile from the Castle, and her resting place was forgotten. In 1793 it was accidentally discovered and in 1856, Queen Victoria erected a monument to her memory. The design represents the Princess lying on a mattress, her cheek resting on an open Bible bearing the words "Come unto me, all ye that labor and are heavy laden, and I will give you rest." From the Gothic arch beneath which the figure reposes, hangs an iron grating with its bars broken asunder emblemizing the prisoner's release by death.

AN EDUCATED MINISTRY.

BY REV. H. WHITCOMB.

Prof. Howe's article on an educated ministry, in a recent number of the Star, may have produced some little fluttering, if not caused offense among the older and less educated of our ministers. And as I am of that class, I wish to speak for myself. And at once, and without the least

guile or equivocation, I endorse the article verbatim et literatim et punctatim! And I would be glad to emphasize every sentence and every word, if I could.

Bro. H. speaks with a full heart from a knowledge of the value of high culture in actual possession and use. But I speak as heartily as he, from a sense of the want of mental culture and power that the schools of this day give, and which I would have, if I were under 40 years of age, if I had to do as Horace Mann advised young men to do, to secure an education. He said: "Dig, dig; scrape, scrape; beg, beg; do anything but steal, to get an education."

I go for an educated ministry; educated in our schools, fully and highly educated. In this day a ministry of the limited culture that answered a good purpose 50 years ago, is as inadequate as the scholarship of the school-teachers of that day would be to teach our schools of this day.

Young men, do not be in too much haste in jumping into the ministry. Do not cut across lots. Better spend half of your whole lives in mental and heart culture than to work twice as long without it!

PIOUS TALK.

BY IDA HAZELTON.

"Ah, me!" murmurs some aged saint, as she drops her glasses upon the open Bible, and stops to wipe her moistened eyes, "how I miss the good, old-fashioned religious conversation of my younger days, when we never visited a Christian neighbor's home but that the subject of religion was the principal part of our talk!"

But alas! dear saint, there is so little pious talk in these days! Life is full of unusual, important meaning in this busy, hurried age. There are so many tastes to gratify, so much to entice the outer ear and eye, that the inner senses of the soul are likely to find but little use for their faculties. Alas! dear saint, this wonderful nineteenth century has left you too far behind. Even now, while you sigh and wipe your moistened eyes, your daughter who has lately joined the church is seated at her piano, enraptured with the chords of classic music, you partner-saint is absorbed behind his newspaper in the latest electric flashes from the threatening clouds in the East, while your oldest daughter is reviewing among her notes the late papers read at the Concord School of Philosophy. These are some of the absorbing interests which now demand immediate attention in the cultured home circle. The wealth of current literature, the noticeable beginnings of national centers of art, the new and increasing discoveries of science and nature in every department, all these, too, crowd upon the eager mind. How shall one turn from the restless voices that come from disturbed empires across the seas, or close the pages of the Review which burn and pulsate with vital questions concerning the present age, to talk of the simple you and me, your soul and my soul, our experiences, hopes and fears?

Yet there come seasons when the souls voice will be heard. There come times when all the voices of the world are drowned, and are as though they were not: when pious talk becomes the only means of communicating the feelings of the soul or of satisfying its desire. A young girl has felt the Spirit of God touching her soul, and it stirs in its hidden, hushed retreat. It will speak now, and claim its peerless right as an immortal spirit. She turns from all the pleasures and accomplishments which had previously charmed her, and seeks for a companionship which shall satisfy these new desires. Restless, questioning, doubting her own condition, she bethinks herself at last of a good, Christian woman, a humble, unlettered dressmaker, who had often toiled long and late over her own silks and flounces. Modestly and tearfully she tells the woman the story of her new experience and pours out all the hopes and fears of her inmost heart into a patient, listening ear.

Strong, unerring and undoubting comes back the homely response of cheer from the tired soul which has safely battled with the temptations of life. "My child, never doubt such an experience as that. Something of more than earthly power has taken hold of your soul. Never let it go unless it bless you. There is a devil in this world, who wants your soul, too. He is struggling for it now, hence all your doubts and fears and troubles. When he comes into my closet, as he often does, even now, and whispers, 'Why pray? Heaven is a great way off, and nobody hears you,' I say to him, 'Go right away, devil, I know you and I fear you not.' That is the way, my child, to treat these doubts and fears. Keep on praying and they will flee from you."

Again and again the young girl seeks the humble home of her Christian friend, enjoying more and more the ready sympathy of her simple faith, and deriving real spiritual strength from each interview. And in after years, I doubt not she looks back to those pious talks which brought her in contact with the positive practical belief of that woman, as among the most helpful influences upon her growing, Christian life.

Sometimes we find pious talks in the

religious journals. Among sectarian discussions, the historical, scientific, church and secular news which the editor must furnish, there are, now and then, oh, so very rarely, real pious articles. Thoughts which furnish food for the soul, and set the Christian's heart again full-blooded, bounding on its loving service for humanity. I call to mind now, especially, an article by Theodore L. Cuyler in a religious weekly. The Christian invariably reads his articles first when they appear in the papers. His pure, simple thoughts, yet rich in this very simplicity, interpret themselves at once to the soul for which they seem to be directly uttered. Then, too, I am reminded of several of the later talks, in a similar vein, from one of the valued contributors to the Star: The Penetrating power of Truth, and The Radical Character of the Christian Faith. The thoughts suggested by such subjects, which can only come from the inspired reflections of the true Christian minister, are strong helps for the building up of Christian character, and furnish the most cherished columns of our religious papers. One turns to them for help in hours of spiritual hunger, just as instinctively as to those dear, helpful letters of St. Paul in the Sacred Book. Most rare and enviable is that pen which can thus write directly to the souls of men and scatter its pious sentiments up and down the world among so many homes.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

ZENANA WORK.

Miss Ida Phillips reports that the work at Balasore has gone on steadily, except for about two weeks, at one time, when cholera was raging in the city and the people were nearly frantic with fear. Death's dark and hopeless to the Hindu. He expects nothing beyond this life and dreads its close.

In spite of all hindrances Christianity is slowly making its way among the people. Miss Phillips found one woman studying the ten commandments, and as she read, "Thou shalt have no other gods before me," she looked up and said: "Now I never knew before that God gave any such commandment. Here we are worshipping him and no wonder he punishes us. But our people are learning these things gradually. We have not the courage to break away from all these old ties, but our sons are no Hindus at all. I am a woman, and what can I do starting all alone? But in my heart I believe this is the right way." There are many who feel as she feels, and the next generation will certainly be a different one from the present. Many bright and interesting pupils have been found very rapidly. The people are paying more liberally for being taught than ever before. Miss Phillips has also eighty pupils in schools under her charge. One of these schools is three miles from town in a place from which the people came themselves to ask for a school and pay the entire salary of the teacher. Some of her schools need better teachers, but without more money she cannot furnish them. Miss P. has spent the month in district work in which she found much encouragement. Miss Hooper finds, in Midnapore, a great amount of poverty and distress, but notwithstanding the obstacles to be overcome a steady improvement is noticeable. Many of the children are very eager to learn, and make rapid progress. The parents are in many cases very watchful lest the children be taught the principles of Christianity. Mrs. J. L. Phillips adds that the year has been full of good cheer in the work. A ragged school was begun with seven scholars, which is likely to grow to something important. The native teachers have been very faithful, teaching in fair weather and foul, under trees, on verandas and in old huts till there are now over three hundred pupils in ten schools, in different localities.

SCHOOLS IN INDIA.

Dr. Phillips says, in general, that though ours has been chiefly a preaching mission, much attention has been paid, from the first, to school-work. Each station has had its school for the children of native Christians, and there have been boarding-schools, orphanages and training schools, as have been needed. Mrs. Marshall reports that the Vernacular school still maintains its position as the first of its class in Orissa, and its rank is so well established that the patrons are willing to pay a monthly fee, and from this income an additional teacher has been employed without increased expense to the mission. Several pupils have successfully passed the severe examination of the Government Inspector.

Of Jellapore, Miss Crawford says: The girl's school has throughout the year enjoyed more than usual prosperity. Several pupils have passed important examinations successfully, and will receive aid from the government in pursuing their studies. Seven of the girls have been married, others have left to engage in teaching, and three have been received. The number now in attendance is thirty-five.

At Santipore, Hiram W. Curtis, the lay preacher, has been keeping up a day school which has been well attended. The Santal village schools have been well kept up.

The Santal Training school has been removed to Bhimpore, where Mr. and Mrs. Burkholder are now stationed. This school was opened in 1863, by Dr. Bachelier, with six boys, and was the beginning of Santal schools in the Midnapore district. In the cold season of 1863, five schools were started in the jungles. The number has gradually increased until there are now more than sixty schools in operation. Of the Training school, Mr. Burkholder writes that it begun its work for the year with six boys, which number had increased to forty-one in two months. The school is under the immediate charge of Santal Murnu, a bright young Santal, and a graduate of the Government Normal School. The prospects of the school are good. Its object is to fit young men for teachers and this is kept steadily in view.

NEW YORK LETTER.

NEW YORK, Nov. 30, 1880.

There are diversities of gifts, and also diversities of givers; and therefore it is good that there is a great diversity of objects for giving, adapted to develop sympathy and beneficence in all sorts of people. The Woman's National Relief Association, which held its inaugural public meeting here this week, is a movement that will elicit sympathy and beneficence, universally, wherever there is a spark of humanity capable of being fanned into a glow; and from that point of view alone, it is destined, we may hope, to be a great blessing to the public. For Thanksgiving week, no themes are so appropriate as those of good will to men,—to follow that of glory to God—and the unprecedented severity of the week's weather emphasizes peculiarly the more immediate object of this new organization of feminine ministry, the relief of the shipwrecked. I hope none of your readers are unacquainted or unimpressed with the glorious work of the United States Life-Saving Service on our dangerous coasts. In organizing and supporting this service, on an economical but efficient scale (and with admirable fidelity to humanity and to the perfect ideal of civil service reform), the Government has, in the opinion of a large portion of the people, gone to the limit of its constitutional authority. To minister the tender and effective relief which the often half-drowned, half-frozen, famished, and utterly naked castaways of the wreck require; and also to requite the heroism, the perils, the sufferings and even deaths, of the brave rescuers, with the tribute of public gratitude in substantial form; these supplemental offices are properly voluntary and popular, and there is exquisite fitness and beauty, as well as effect, in the tender of such offices by the hands of the women of the nation, with the wife of the President (as proposed) at their head.

The special object which the ladies initiating this movement propose, is twofold: (1) to supply the U. S. Life-Saving Stations on the coast liberally with beds, clothing, and all the restoratives, comforts and delicacies suitable for the various conditions of distress incident to shipwreck, probably including voluntary skilled nurses to some extent; and (2) to create funds and influence government appropriations, for increasing the pay of the life-saving crews, or at least securing them pensions for life when disabled or superannuated, and to their families when their lives are lost in their dangerous duty. Not a word of comment should be needed, and no eloquence could add anything to the force of this simple proposition. Many liberal donations were offered at the meeting just held. A grand fair in aid of this most touching charity will doubtless be one of the leading features of the season, in this city, and probably in some others; and it requires no prophet to foresee an enthusiasm and success never yet matched since the ladies' fairs in aid of the Sanitary Commission during the war.

Nor is the noble scheme of these ladies limited ultimately to the sphere of shipwreck alone. The Association is intended as a permanent and universal organ of feminine ministry to distress, whenever called for by extraordinary and sudden emergencies, such as conflagration, pestilence, or war.

Certain Irishmen of this vicinity have such faith as to knock (propitious name, for them) and be healed of their infirmities. They have just come back, knocked into shape and making a sensation with their story. Rev. Dr. Tyng, Jr., is reported as having given in to the testimony of miracles at Lourdes and Knock, and even to have gone so far as to congratulate the age upon this demonstration that miracles are still wrought through faith, in answer to prayer. Faith in what? A woman? a saint? Certainly not in God or his Son, for the Roman Church can not and does not afford to allow its votaries to pass its own shrines and go directly to the One Mediator for anything. I shall not believe that Dr. Tyng regards this as Christian faith, or any miracles attending it as divine, until I hear him say so. As to the facts claimed they may be conceded, if necessary. Are we not assured that in the last times false prophets shall arise, and shall show great signs and wonders, inasmuch that they shall deceive, if it

were possible, the very elect? "Whereby we know that it is the last time."

Miracles of themselves are nothing to faith. Those of the Christ himself could have given us no assurance of the truth of his divine pretensions without the concurrent testimony of his divine character and teachings. At the present day, indeed, it is the absolute divineness of his wisdom and goodness that mainly supports our faith in the divineness of the miracles to which he appealed as the Father's attestation of the Son. The two elements of the demonstration are necessary to each other, as the two halves of a pair of scissors. When the Roman Church, therefore, with its corrupt teachings and blasphemous assumptions, its abominable idolatries and its never recanted crimes, presents us with miracles through the names of its idols, we need not concern ourselves about their genuineness, which, if established, only proves that "working of Satan with all power and signs and lying wonders," of which we are so amply forewarned. Lying wonders may be spurious miracles, or they may be miracles falsely claiming divine origin. "By their fruits"—not their miracles—"ye shall know them."

The projected Passion Play at Booth's Theater is likely to fall through beforehand, for it must be now evident to the manager that it will prove a failure if presented. Edwin Booth has telegraphed his protest from London, and the general sentiment of respectable actors is against it. The city aldermen have passed a resolution strongly condemning it as an insult to the sentiment of the Christian community, and looking to its positive prohibition if possible. What the New York aldermen find too bad to endure can hardly find toleration with the average man. While devout sentiment abhors it, playgoers could find no amusement in it.

The World's Fair of 1883, and its committee of nobodies, are now visibly nearing the end foreshadowed in these letters from the first. Some think the committee themselves have found it out, and resolved to claim the Central Park in order to make their retreat under cover of the opposition which that claim was sure to excite and does excite universally.

HARVARD COLLEGE AND THE MINISTRY.

Harvard college, like most of the early founded literary institutions of the country, was established with the special object of training young men for the ministry, and within the first sixty years of its existence more than half of its graduates became ministers of the Gospel. According to a statement by Charles F. Thwing, in the Harvard Register, there has been a steady decrease in the proportion of ministers to graduates from that time to the present. Within the first century the proportion was 522 to a thousand; during the last century it was 293; and for the present century—174. During the ten years ending with 1870 the proportion has been only 67 to a thousand.

The article referred to assigns various reasons for this remarkable decrease; but without doubt one of the main reasons is to be found in the fact that the institution has left its original evangelical foundation, and has become decidedly Unitarian. The proportion of candidates for the ministry in the older orthodox colleges has diminished, but not at all in the same great proportion as at Harvard. The fact is, that with all the rationalism of the day, there is no great demand for Unitarian ministers. "The people who go to church, as a general thing, wish to hear the Gospel of the grace of God, and are conscious that only a truly divine Redeemer is adequate to the wants of the human soul."—N. Y. Observer.

PUT LIFE INTO YOUR WORK.

A young man's interest and duty both dictate that he should make himself indispensable to his employers.

A young man should make his employer his friend, by doing faithfully and minutely all that is entrusted to him.

It is a great mistake to be over-nicely fastidious about work. Pitch in readily, and your willingness will be appreciated, while the "high-toned" young man who quibbles about what it is, and about what it is not his place to do, will get the cold shoulder. There is a story that George Washington once helped to roll a log that one of his corporals would not handle, and the greatest Emperor of Russia worked as a shipwright in England to learn the business. That's just what you want to do. Be energetic, look and act with alacrity, take an interest in your employer's success, work as though the business was your own, and let your employer know that he may place absolute reliance in your word and on your act. Be mindful; have your mind in your business, because it is that which is going to help you, not those outside attractions which some of the boys are thinking about. Take a pleasure in work, do not go about it in a listless, formal manner, but with alacrity and cheerfulness, and remember that while working thus for others, you are laying the foundation of your own success in life.—Our Morning Guide.

S. S. Department.

Sabbath-School Lesson.—Dec. 12.

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

(For Questions see Lesson Papers.)

THE LAST DAYS OF JOSEPH.

DAILY READINGS.

M. The last days of Aaron. Num. 20:22-23.
 T. The last days of Moses. Deut. 34:1-12.
 W. The last days of Joshua. Josh. 24:14-31.
 Th. The last days of David. 1 Chron. 29:10-30.
 F. The last days of Paul. 2 Tim. 4:1-8.
 S. The last days of Christ. John 19:16-30.
 S. The last days of Joseph. Gen. 50:14-26.

GOLDEN TEXT: "The memory of the just is blessed."—Prov. 10:7.

Gen. 50:14-26.

Notes and Hints.

"And Joseph returned into Egypt." Returned from Hebron where he and his brethren had been to bury their father. The funeral procession contained "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house." They carried the embalmed body of Jacob to the resting place of Sarah and Abraham and Isaac, the cave of Machpelah, in Hebron. "Saw that their father was dead." Esau purposed to kill Jacob after the death of Isaac. The father was a restraint on the disposition of the child. The brethren of Joseph thought that he loved their father too much to grieve him by punishing them. They distrusted the love of Joseph for them. Hence notice three lessons: (1.) A sense of God's presence keeps down evil passions. (2.) Much good comes to us for the sake of another. God "for Christ's sake" forgives our sins. (3.) Guilt makes the heart distrustful, suspicious.

"Thy father did command," &c. This seems to be a story manufactured for the occasion. It implies a want of confidence in Joseph on the part of Jacob. Joseph certainly had never given them any reason for holding so base an opinion of him.

"And now, we pray thee, forgive the trespass." Their sin was committed more than thirty years before. Hence they must have thought that Joseph was revengeful indeed if, now, he would call up their injury to him. But guilt never grows old. Memory at any time makes it as fresh, as ill-deserving, as full of a "looking for of judgment" as when the sin was committed which begot the guilt. Hence these lessons. (1.) Without forgiveness sin torments forever. (2.) Forgiveness should be sought of the one sinned against. (3.) Forgiveness is preceded by penitence.

"And Joseph wept when they spake unto him." For one of two reasons: either for grief at their unkind suspicions, or for sympathy with them who had been bearing all these years, an incurable sense of guilt.

"Fear not: for am I in the place of God?" Joseph recognizes the Scriptural truth: "Vengeance is mine; I will repay, saith the Lord." He declared the right to judge them for their crimes. Yet Joseph did not mean that since God would certainly punish them, he (Joseph) would not; only this: that it was not for him to avenge, as God does; it was for him to forgive and forget, as God does.

"He thought evil." God meant it for good. This is Joseph's unimpaired interpretation of Providence. It is a charitable view of their sin, and one that would tend to diminish their sorrow in view of it. This interpretation has the outcome of the event to justify it. We are right in seeing that God allows sin because he intends to overrule it for good. But good comes out of evil by God's constraining it to yield fruit contrary to its nature. Hence, thanks not at all to evil, but to Him who forces it into the service of good. God often does this: e. g. out of the defeat of Bull Run came the emancipation of the slave; out of unjust taxation came our independence.

"Joseph lived one hundred and ten years." He outlived the king who raised him to power. It is supposed that he was continued in office by succeeding Pharaohs.

"Ephraim's children of the third generation." That is, great-great-grandchildren. In the East, marriages take place earlier than in the West. If Ephraim was born when Joseph was 33, it would not be extraordinary for Joseph, at 140, to see his great-great-grandchild.

"Upon Joseph's knees." That is, Joseph held them on his lap.

"God will surely visit you, and bring you out of this land." Already difficulties were in the way of the return of the Israelites. Perhaps the property won in Goshen took away the disposition to return. Joseph, by faith, not by sight, prophesied of the exodus (Heb. 11:32).

"Took an oath." Made them agree under oath to do this.

"Carry up my bones." Notice the fulfillment of this promise (Josh. 24:33).

"Embalmed him." The Egyptians were skilled in embalming. Many bodies preserved by them are in our museums. "A coffin." A mummy-case. So perfect was the art of embalming, so fragrant the spices used, and so dear the presence of the preserved forms that the mummies were often kept at home and in the best rooms.

PRACTICAL LESSONS.

In addition to those already noticed, we should consider the death of the good man, the blessedness of his memory, the inspiration of his example, his reward on high.

PROGRESS IN SUNDAY-SCHOOL SINGING.

Sunday-school singing is not so new-fashioned a mode of worship as some seem to imagine. It is now about eighteen hundred and fifty years since the first recorded croaking on this subject, by conservatives of the day. It was when the children of the Jewish Bible-schools in the temple courts were joining in the songs of praise to Jesus. "And when the chief-priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased." Of course they were! How natural it was that they should be! Children's singing now-a-days stirs up the indignation of a good many church fathers. And the croakers "said unto him, Hearst thou what these say?" What was the answer of Jesus? Did he rebuke the children for their singing? Or did he say that this children's singing was something new, which his followers had introduced? Not by any means. He reminded the croakers that it was a good old custom of Old Testament days—at least a thousand years before their time. "Jesus saith unto them, Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" So it would seem that for at least about thirty centuries, children's singing has been better worship than any other in the ears of the Lord.

One of the earliest of the Christian hymns, from the Greek of Clement of Alexandria, soon after the close of the second century, gives evidence of the part of children in sacred song, in its words:

"Christ, our triumphant King!
 We come thy name to sing,
 And here our children bring,
 To shout thy praise."

It was in the days of Count Zinzendorf, a century and a half ago, that the "services of song," which are now again so popular, came into prominence among the Moravians at Herrnhut. It was said of these, at least a century since: "The minister or brother who presides, instead of confining himself to one hymn, selects a number of verses from different hymns, in such a manner that the whole series contains a connected view of some divine subject or other." And the part of the children in the Moravian singing of those days was said, in the diary then kept at Herrnhut, to be such that "it is impossible to describe it in words."

Nor were the hymns sung by the children always those in use by the adult congregation. The verses written for the little ones by Luther in Germany, by Cats in Holland, and by Watts in England in the later centuries, bear witness to this. It is, however, true, that about thirty years ago Sunday-school singing took a new start—a start which it has kept, and seems likely to keep in the Christian church. Just as the modern Sunday-school has promoted children's church attendance, and the home instruction of children, so it has promoted and improved children's singing. Modern Sunday-school music has more of spirituality in it, and better theology too, than many of the hymns which were sung by the fathers, and forced by them on the children, a generation or two ago.—S. S. Times.

SUNDAY-SCHOOL NEWS AND NOTES.

At its recent meeting in Chicago, the International Lesson Committee voted to leave no blank Sundays for 1882.

The New Jersey M. E. Conference recently voted to recommend only unfermented wine for communion.

The drink traffic and the drink curse go hand in hand with every debasing and abhorrent evil of society.

The Northwestern University at Evanston, 12 miles from Chicago, does not permit, by its charter, a saloon within four miles. The result is a population of 6,000, with only two policemen, whose chief work seems to be the watching of tramps who come from the city.

A mission Sunday-school in New York City, which meets in a room over a stable, sent \$10 for mission work in the West by the American Sunday-school Union. A missionary of the society reports to them that he used their donation to organize a Sunday-school in a barn in a settlement in a Michigan forest, in which there was no Christian man, and only one Christian woman. Mr. Church, the owner of the barn, was unanimously elected superintendent, and he accepted on condition that the Christian woman would "do the religious part of the service."

Rev. Renen Thomas, of Brookline, said in his recent address before the American Sunday-school Union in New York City, in connection with 125 Sunday-schools in the Northwestern District last year, there were 599 conversions. In fifty-five places churches have been formed, thirty-eight of which owe their origin to the Sunday-school. In Nebraska a missionary said of the 250 received into the churches during the last five years, at least half owe their conversion to the Sunday-school. In 1879 there were started in Nebraska 408 Sunday-schools, and a thousand could have been planted had there been funds.—Congregationalist.

Communications.

THE MISSIONARY CONCERT.

BY A PASTOR.

The culture of the Missionary spirit in the churches is one of the vital questions pressing upon the active pastor for solution. It ought to be true that the time has gone by forever for discussing whether it is a vital question; let that be regarded as one of the settled things. For the Christian church is essentially a missionary organization, and fails to fulfill its high purpose so soon as it ceases from missionary operations.

Taking this as a settled, fundamental truth in the right theory of the place and work of the church of Christ, it is obviously a question of moment to know how this latent missionary spirit may best be developed and cultivated. It is manifestly true that the missionary spirit may be latent; how to bring it out, energize it, give it right direction, increase its momentum, make it a great and vivifying power in the church? these are the vital questions.

Among the generally recognized and approved means for the development and culture of this spirit stands the missionary concert, which in many churches is held monthly, in others at greater intervals, while in others, the members "have not so much as heard whether there be any" such means of grace, or having heard of it are perfectly ignorant of its use. With this latter class in mind, the writer proposes to present a few facts derived from his own experience.

The missionary concert is to subserve two purposes, or rather one purpose with a two-fold bearing. The grand purpose is to further the great work of evangelizing the world. The missionary concert sub-serves this purpose by educating the church and by calling out her prayers in behalf of missions. These two operations are mutually related; the highest Christian education eventuates in prayer, and true prayer is the finest educational force in the church. The missionary concert, then, in order to subserve its purpose, will call out the prayers of Christians for missions and also instruct them relative to the theory, philosophy, economy, necessity and history of missions. That is the work of the missionary concert very broadly stated; how it can be made to accomplish such important results is a question of deep interest.

It is a generally accepted principle that the best way to interest a person in any undertaking is to give him something to do in carrying it forward. Acting upon this principle, I have striven to give as many individuals as possible something to do in the concert. One brother is specially gifted in prayer; I invite him to pray. Another can give an interesting talk for five or ten minutes; I assign him some missionary topic and ask him to speak upon it. Others can sing; we have stimulating and inspiring missionary hymns and songs, and it is a very easy matter to arrange for solos, duets, quartettes, etc., whereby both truth and inspiration are borne in upon the minds and hearts of both singers and auditors. Others may be invited to read short articles, missionary letters, essays, original or selected, whereby missionary intelligence is imparted and the true spirit of missions is cultivated. But before all things stands the "children's niche." The little folks recite verses from the Bible, or from some missionary source—the *Missionary Helper* will prove an invaluable aid in this and other respects—and sing missionary songs with thrilling effect. Not only are their own hearts mightily stirred, but they also stir the hearts of all who hear them. Last, but not least, comes the collection which educates the giver and helps on the work.

For one of our concerts, a year since, I took the India report, and, selecting the most interesting portions, assigned them to eight or ten young ladies and gentlemen, and so in a single evening the best part of the whole report was presented to my people. I am hoping to do a like thing this year, but may do something better.

As already intimated, the *Helper* is invaluable, then the *Star* contains a great deal of information on missionary topics, which may be imparted to a whole congregation and not limited to the few who are its regular readers; and then there are other publications which contain abundant material for the uses I have suggested. It will not be necessary, however, to go outside of the *Star* and *Helper*; for with these, and an ordinary congregation, any one can arrange for an interesting, instructive and stimulating programme for a missionary concert. Let me emphasize, again, that part of the programme which falls under the title, collection. A good many people are afraid of a collection, much as good little boys and girls in the country used to be afraid of the minister. I hope they have gotten over it long since, but a collection is a means of grace not to be despised nor omitted. I would recommend that the collection at the missionary concert be for some definite purpose; if possible, let the whole trend of the exercises be in that direction; give the facts and arguments to convince the head and will; then wind up with an appeal to warm the heart; and then order the collectors to advance on—not the enemy—but the friends of the cause, and they will surrender unconditionally. At one time our

concert centred about Harper's Ferry, and we raised more than twenty-five dollars for the work there; at another, we raised twenty dollars for the Education Society. This is the important principle: Have some definite object in view; be sure and hit the mark!

Let us have fifteen hundred missionary concerts in as many churches during the next two months, and see if we can not put a stop to these frantic appeals from our Financial Secretary and Treasurer by overwhelming them in a flood of missionary offerings! Be sure they will come up from such a baptism with beaming faces!

SCANDAL PEDDLERS.

BY T. H. HUDSON.

Speaking scandal, or insinuating that things may be so and so about an individual when there is no evidence of it, is the meanest of business. Almost every community has its quota of persons who busily do just that thing. How their ears are always open to catch every sound that may come to them echoing another's misfortune or indiscretion, or hasty speech, and then how they re-echo the sound from one boundary of their acquaintance to the other. They are always pained, of course, by the existence of such reports, and wouldn't have believed them, much less reported them, if the evidence were not convincing; when, in a large majority of cases, they were started under circumstances that gave no warrant to them whatever.

The worst feature of such cases is, that a large portion of the echoing is done by those who profess to exercise that Christian charity that covers a multitude of sins. They hear that a certain member of the church has been repeatedly guilty of studying the frescoing of the ceiling in prayer-time instead of hiding his face with his hand, and that another has been heard to express himself in such immoderate terms on provoking occasions as to warrant the belief that he had not completely tamed the unruly member. And so, while professing to be pained by the existence of such reports, they are still following the matter up, telling the whole story to this one and trying to get added particulars from that one, tracing it up and spreading it about until if there is a single individual in the church who doesn't know all about it, it is because he either will not listen to it or aims to forget it as soon as told.

There are but few worse foes to the peace of society and to developing a decent character, whether in church, or the Sunday-school, or the school district, or wherever it may be, than these very good people who are constantly getting horrified by the indiscretions of those around them. What is a Christian principle for, if not to throw itself about all such as wander from the way and kindly help them back to their lost position? Can a physician run away frightened from any disease that appears among men, telling others that it is fatal and the sufferers must be left to their fate, and still retain the confidence of right thinking men? How, then, can a professed Christian, when he hears that his brother has erred, refuse all further association with him, wrapping the cloak of his own righteousness about him and leaving the wandering one to perish, and still claim that such was the teaching of the sinner's best friend?

That was no part of our Saviour's method. He sat by the well and talked with the sinful woman, kindly pointing out to her her fault and its remedy, and then he didn't caution Peter and James, and John to be careful how they associated with her. He sat at the table with those whose lives were full of evil, and only used the opportunity to try to make them better. He never seemed afraid of sin in any shape, not even when it came with spears and swords to slay him, but even in his last hours uttered those words that are the best proof of his divinity.

And shall we magnify our brother's faults, or refuse him our confidence because he commits them, and still claim that this is the way we are taught to do? Are we not rather putting ourselves, by this course, on a level with those whom we condemn? Are we really better than others, or have we any good authority for casting off those whose practices are not altogether like our own? There can ordinarily be but little love in the spirit that looks with an unforgiving eye upon a failure, and not only that but hastens to make the knowledge of it still wider and so the correction of it still more hopeless.

THE DISCIPLES AND FREE BAPTISTS.

BY REV. S. D. CHURCH.

Some of our brethren think the differences between these two bodies of Christians fundamental, and organic union out of the question; others consider the points at issue non-essential, and a correct understanding of each other's doctrines would lead, at no distant day, to consolidation.

Since Christ taught his disciples to pray for the closest possible conceivable union of all who should believe on his name, we feel in conscience bound to labor for so desirable a result. We think each church, and every denomination, should have a creed broad enough to receive all whom Christ receives. Believing that Christ has received the Disciples, and wonderfully blessed them, we should put our points of difference into

the background and bring to the front the great fundamental points upon which we agree. Still, brethren can not differ, and these differences ought to be considered.

Bro. O. E. Baker, who has had extensive acquaintance with these brethren presents the points upon which he thinks the two bodies differ. They may be summed up as follows:

1. The Free Baptists hold to justification by faith alone. The Disciples teach that pardon is obtained by faith and obedience.

2. The Free Baptists hold to the direct action of the Holy Spirit in conversion. The Disciples reject any action of the Spirit except through the Word of God.

3. The Free Baptists hold to pardon before, and the Disciples after, baptism. In my attempt to be brief I may have failed to state the points with sufficient exactness, but you are requested to re-read Bro. B's article in the *Star* of Oct. 6.

As to the first, it may be said, the controversy about "faith and works," is of very ancient date. The Apostle Paul gave prominence to the one, and James to the other, but the Primitive church was not ruptured by it. The Disciples place so much stress upon belief, in Jesus the Christ, they will not baptize until the candidate assures them that he believes with all his heart. Any stronger faith than this is out of the question. And Free Baptists should join with them in insisting that faith which does not lead to the discharge of so simple a duty as baptism is wanting in some essential element. They quote this significant paragraph from President Finney: "The church has always felt it necessary to have something of the kind to answer this very purpose. In the days of the apostles, baptism answered this purpose. The gospel was preached to the people, and then all those who were willing to be on the side of the Lord were called upon to be baptized. It held the precise place that the anxious seat does now, as a public manifestation of their determination to be Christians." (*Christian Quarterly*, page 495, 1872.)

2. As to the direct action of the Holy Spirit. We do not think the Free Baptists as a body are prepared to adopt Bro. B's position. That is higher Calvinism than most Calvinists of the present day care to affirm. Dr. Butler more nearly expresses the true position of the denomination. "Those who regard the change as physical, and the sinner as entirely passive in it, contend that God changes the heart by his direct omnipotence, and creates a new spiritual life in the soul, as he created the world from nothing. But the sinner is not physically dead; he is a moral agent, and acquires no new faculties in regeneration. God, therefore, deals with him as a moral agent. So the Scriptures represent, every where using motives to induce men to repent. But the question is explicitly settled by the sacred writers. 1 Pet. 1: 22, 23. 'Being born again, not of corruptible seed, but of incorruptible, by the word of God.' James 1: 18. 'Of his own will he begot us, with the word of truth.' Moral truth, then, is the means which God employs in 'regeneration.'" (*Theology*, page 265.)

3. As to the third position, it might be well to state that Bro. B. considers this the essential point, and could waive the others if agreement could be secured here. "At the close of his summing up Bro. Baker intimates that if we will admit pardon before baptism there will be no serious difficulty" in affecting a union of the two bodies. The *Standard* in the stoutest terms refused to concede the point. In this we think our champion had a place for his foot on Scriptural ground. The thief upon the cross went into Paradise unbaptized. But in this the editor of the *Standard* did not fairly represent the Disciples. Mr. Moore, editor of the *Christian Quarterly*, and messenger from the Disciples to the Free Baptist Conference, held at Providence, said, "What is the difference whether baptism precedes or follows pardon, so long as you have both?" Sure enough! We presume there are thousands of Disciples who have felt the joys of pardon before they touched the baptismal waters; and there are not a few Free Baptists who have had occasion to beg for mercy after their baptismal robes were dry. Vital as it may seem to Bro. Baker and the editor of the *Standard*, it is a question which in apostolic times never claimed a moment's attention. On the day of Pentecost Peter said,—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Placing the gift after, if not conditioning it upon baptism. But at the house of Cornelius this same Peter said,—"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Oh for one day of the Apostle Peter, to take the Disciples by one hand and the Free Baptists by the other, and say, "Brethren, cease your strife; the Holy Ghost taught me the doctrines which you each so fondly cherish. At Jerusalem I promised them, neither pardon nor the Spirit until they should be baptized; at Caesarea they had both before baptism was mentioned."

There are moments when by some strange impulse we contradict our past selves,—fatal moments, when a fit of passion like a lava stream, lays low the work of half our lives.—George Eliot.

BAPTISM OF THE HOLY SPIRIT.

BY REV. O. E. BAKER.

Pedo-baptists argue that since the Holy Spirit's abundant influence at the Pentecost is called a "baptism," and since the prophet Joel prophesied it as a "pouring out," therefore the Holy Spirit's baptism is represented as a pouring, and so pouring consists with the meaning of the word. But what if Joel meant that the Spirit would be poured upon the people until they would be "filled" with it, and "all the house where they were sitting," the effect being an immersion in the Holy Spirit? The effect was entire and not partial, as the whole narrative shows, and what Christian would not desire more than a mere sprinkling of the Spirit's influence? But we named this matter to call attention to the statement of several distinguished Pedo-baptist divines upon this question. These statements will serve an equally good purpose by way of answering the Pedo-baptist interpretation of Col. 2: 12 and Rom. 6: 4,—"that the apostle had reference to Spiritual baptism."

Curtis says: "Baptism in the Holy Spirit is immersion into the pure water of the Holy Spirit, or a rich and abundant communication of his gifts. For he on whom the Holy Spirit is poured out, is, as it were, immersed in him."

Bishop Reynolds: "The Spirit under the gospel is compared to water; and that not a little measure, to sprinkle or bedew, but to baptize the faithful in; (Matt. 3: 2. Acts 1: 5) and that not in a font or vessel, which grows less and less, but in a spring or living river."

Ikenius: "The Greek word baptismon, denotes the immersion of a thing or a person into something. There, also, (Matt. 3: 2, compared with Luke 3: 16) the baptism of fire, or that which is performed in fire, must signify, according to the same simplicity of the letter on immersion, or immersion, into fire,—and this the rather, because here, to baptize in the Spirit, and in fire, are not only connected but also opposed to being baptized in water."

Le Clerc: "He shall baptize you in the Holy Spirit as I plunge you in water, he shall plunge, so to speak, in the Holy Spirit."

Casaubon: "To baptize is to immerse—and in this sense the apostles are truly said to be baptized; for the house in which this was done was filled with the Holy Spirit so that the apostle seemed to be plunged into as into a fish pool."

Grotius: "To be baptized here is not to be slightly sprinkled, but to have the Holy Spirit abundantly poured upon them."

Mr. Leigh: "Baptize; that is, drown you all over, dip you into the ocean of his grace; opposite to the sprinkling which was in the law."

Abp. Tillotson: "It (the sound from heaven, Acts 2: 2) filled all the house. This is that which our Saviour calls baptizing with the Holy Ghost. So that they who sat in the house were, as it were, immersed in the Holy Ghost, as they who were buried with water, were overwhelmed and covered all over with water, which is the proper notion of baptism."

Bishop Hopkins: "Those that are baptized with the Spirit, are, as it were, plunged into that heavenly flame, whose searching energy devours all their dross, tin and base alloy."

Mr. H. Dowdell: "The words of our Saviour were made good, ye shall be baptized (plunged or covered) with the Holy Spirit, as John baptized with water without it."

We add to the testimony of the Pedo-baptists the language of some of the ancients who wrote in the Greek language and practiced immersion.—Cyril, of Jerusalem, who lived in the fourth century. "As he who is plunged in water and baptized, is encompassed by the water on every side; so are they that are wholly baptized by the Holy Spirit." There (under the Mosaic economy) the servants of God were partakers of the Holy Spirit; but here they were perfectly baptized or immersed in him.

Others might be added, but the foregoing are sufficient to show how authors unbiased, and having a reputation and a conscience to maintain interpret the baptism of the Holy Ghost whose abundant washing and revelations were so needful to the early Christians, and to all the disciples of all times.

REV. J. HYATT SMITH, who has just beaten the frisky Chittenden in the race for Congress from a Brooklyn district, is not unknown to the people of Boston, having been a popular lecturer before audiences in this city at various times. He is an intense American citizen, and glories in the sovereignty of his country. When Charles Francis Adams was minister to England Mr. Smith was making a visit to London, and obtained from Mr. Adams the courtesy of a pass to enable him to attend the prorogation of Parliament. He went through the Commons without opposition, but upon attempting to pass into the House of Lords he was stopped by the major domo. He exhibited his pass, signed by the American minister. It had no effect. "Why, sir," said Mr. Smith, "that piece of paper ought to take me anywhere this side of paradise." "I don't know anything about paradise," was the reply, "but ye can't go into the House of Lords, ye know." An old Yorkshire lord coming up at the time, and enjoying the little episode, invited the indignant American to a seat with him, and gave him reason to be thankful for the unconscious service the flunkey had rendered him.—Boston Post.

THE LESSONS OF A LIFE.

"The righteous shall be in everlasting remembrance."

The following address was delivered by Rev. H. F. Wood, at the funeral of Mrs. Rebecca M. Prescott, wife of Edward P. Prescott, who died at her home in Concord, N. H., Nov. 6, aged 66 years.

Doubtless if she whose mortal remains lie before us could speak she would say, "Do not sound a trumpet in my praise, or attempt to pronounce an eulogy over me, but let me go away from you quietly, and now that I am gone let my life and work speak for themselves. But she would doubtless be willing that we should speak of the lessons which her life has taught, if in so doing we may be encouraged and made stronger for the work of life in which we are still engaged."

There are some lessons which this life, remarkable in many respects, has taught and emphasized, and of which duty to ourselves requires that we should speak at this time.

But before speaking of these let us look at a few facts of her personal history. She was the daughter of Col. Saml. and Sarah Collins, of Deerfield, N. H., and was the last of a family of eight children, all of whom were Christians. She was married to Mr. Prescott forty-five years ago.

Soon after removing to Concord, twenty-one years ago, she with her husband found a Christian home in the Freewill Baptist church, of which she remained a faithful and consistent member till death. God blessed them with four children, three of whom preceded the mother to the better land.

Let us look now briefly at some of the lessons which her life teaches us.

1. It teaches us how to suffer patiently and uncomplainingly the will of God.

Much is said concerning the duty of doing the will of God, but little about that of suffering his will. That it requires more grace to suffer than to do God's will, there can be no doubt. The graces of many seem to shine brightly while health continues, and prosperity smiles, but grow dim under the power of earthly misfortune and continued bodily suffering.

The disease of asthma in a very severe form came upon the deceased forty-six years ago, and ever after caused her most intense suffering during a large portion of the time, continuing to increase in severity as the years went by. But she bore her acute and long-continued suffering with remarkable patience and Christian fortitude, and with perfect submission to the will of Him who "does not inflict willingly." Let us learn from her example how to accept the discipline of suffering, if in the wisdom of God it shall come to us, so that we through rich grace may be able to say always as she did, "Thy will be done."

2. It teaches us the importance of devotion to the welfare of our own families.

Home was to her, as it ought to be to every person, the dearest place on earth. To her, nothing came so near heaven as her home. And it was made thus precious to her largely by the great love she bore to the members of her family, and the deep interest she felt in all that pertained to their welfare. As her children, some of them, came to maturity, left the family fireside and went out into the world to assume the duties of life, she did not forget that they were her children still, and her love for and interest in them continued till death called her away. She always made their mental, moral, physical and spiritual welfare one of her chief concerns.

But because of the great love she bore to the members of her own family, she did not love others less, but more. Her love could not be confined within the walls of her own home, or the circle of her own immediate relatives and friends. It was as broad as the world. The poor always found a large place in her heart and in her charities. There is clothing in her house to-day which her hands but recently prepared to be sent to the colored refugees in Kansas, and which will be sent to them although she has gone to that bright world where none are poor, and charities are never needed. From a rich and long-continued experience in benevolent work she learned that "it is more blessed to give than to receive."

3. It teaches us the importance of loyalty to our own church.

Next to her love for her family, was that for the church with which she was connected, and with whose interests she was fully identified all her life. She took special pains to acquaint herself with the history of the denomination and the working of its various institutions. She sought to know when help was needed for our work, and knowing this, demands were never made upon her in vain. And more than this, she was not accustomed, like too many, to wait for demands to be made, but she anticipated them, and her aid always came promptly and from a willing heart. During all her life she was especially interested in our missionary work, both Home and Foreign, and to support this work she gave regularly and liberally of her means. Some of the funds she donated to the missionary cause were expressly appropriated for the life-membership of her grandchildren, the last of which she arranged as a "memorial gift" for little Stella Porter who ten years ago went to live with the Great Shepherd in the upper fold. She was deeply interested in the work of the Woman's Mission Society from its origin.

But her work for missions did not end with her contributions. She carried the work on her heart. It occupied much of her thought, and she bore it often upon her prayers to the throne of grace. She often remembered and conversed about our missionaries—those toiling in Southern fields, and across the water. And this opened wide not only her purse, but her heart to feel, to sympathize and to pray.

Eternity alone will reveal how much this one woman has done to aid our missionaries and to cheer them in their work.

She had a special love for and interest in the church with which she was immediately connected. No member felt a deeper interest in its work than she. She rejoiced when it prospered and mourned when it languished. Although during the later years of her life she was not able to attend upon its services as regularly as in former years her interest was not lessened in the least. She kept herself well informed concerning its interest and work. She was faithful in giving for the Master's work at home as well as elsewhere. After her death her husband found money which her own hands had arranged as an offering to her church.

But hers was not a sectarian love. While she loved her own church and denomination more than any others her love went outside their walls and embraced all God's people of every name. She rejoiced in the prosperity of other branches of Christ's army as well as in that with which she was immediately connected. While she had broad charity especially in matters pertaining to religion she also had most positive convictions, which helped her to maintain Christian stability, and kept her perfectly loyal to her own church. Thus one of the most important lessons of her life, and one which all will do well to learn and to practice, was positive conviction, and loyalty to one's church which results constitute one of the chief elements of success in Christian work.

4. It shows us how every day we may be helpful to those with whom we associate. There are persons whose very presence is a benediction, and with whom we can not associate without being cheered and helped and made better. Mrs. Prescott, by her sanctified cheerfulness and never failing courage, shed light constantly upon other hearts, helped to dispel their sadness, and to inspire in them new courage for work, and that, too, often when suffering most intense bodily pain herself. I may be pardoned for a personal reference in this connection. Here in the presence of her dead body I want to bear testimony that her pastor never went from her presence without being cheered and encouraged and helped. To one pastor, at least, and doubtless to many, her memory will ever remain as a sweet benediction. She had a very tender regard for the feelings of others, and always took special care not to offend or grieve them in any way. This was true of her relations with the members of her own family, and even with the small children. Her efforts to do good were not spasmodic. She endeavored to shine all the time and to do good constantly as the days came and went.

5. It teaches us the importance of being strictly just in all our dealings with our fellow-men. She was particularly strict justice should be done. Every person with whom she had dealings, even in the smallest transactions she was careful that everything should be just right. She would a thousand times rather suffer wrong herself than wrong another. She believed fully in the great principle involved in our Lord's words: "He that is faithful in little is also faithful in much."

6. It shows us the importance of maintaining our own personal piety. Amid the varied and pressing cares of life, and the turmoil and bustle which often surround us too many Christians yield to the temptation to neglect their own private devotions, and the cultivation of their own personal piety, and as the result the fires burn but dimly on the altars of their hearts. Not so with our Sister. Her private devotions were never made secondary to other duties. Whatever else might suffer, time must not be taken from the closet. And when during the day she quietly stole away to her room, as she often did, the members of the family knew just what it meant, and that she was not to be disturbed for that time was sacred. And thus by maintaining her own personal piety, and keeping the fires of love and devotion burning brightly on the altar of her own heart, she was able to impart light to others, and to give them help and encouragement in their work.

And so as we think of her noble life, consistent walk and faithful work as a wife, mother, friend, neighbor and Christian, we may truly say: "She being dead yet speaketh." This helps to bear the affliction, and in some measure to fill the large vacancy that has been made in the home, the church, and the community. The manner of her death was beautiful and particularly so when we remember the fact that she had always had a fear and dread of death. How gently and lovingly God dealt with her when the end came!

Her last evening on earth was spent in pleasant intercourse with her family. She retired at her usual hour and slept sweetly during most of the night. When her husband arose in the morning she was still sleeping quietly and peacefully. After a short time as usual he returned to her room. A sweet smile covered her face, but she was "Asleep in Jesus." She had gone apparently without a struggle, and without waking.

How beautiful thus to fall asleep on earth, and wake in heaven! What a glad surprise it must have been to her to wake that morning and find herself in the midst of her own dear ones who had gone before, and all the glorified in heaven. God grant that by and by we may meet her in that bright world where broken families will be reunited, and where no parting or pain will ever come.

HON. C. DUDLEY.

This worthy man died of sunstroke in Agency City, Iowa, Aug. 25, 1880. As Bro. D. has been connected publicly with our denominational interest in the West we deem the following extended notice proper.

Mr. D. was born in Charleston, Me., Sept. 16, 1812. He came with his father's family to Ohio in 1817, and in 1836 he came to Ill. Settled at Agency City in 1843, where he resided until death called him home. By industry and economy he secured a fair portion of this world's goods; and his devotion to the good of society and the welfare of humanity, makes his death an irreparable loss.

From early in the history of this (Wapello) County he has been connected with public affairs. He was a member of the Legislature from this County in the 11th, 12th and 13th General Assemblies. As a servant of the people, his sacred regard for their welfare led him to watch their interest with such economy and care that it won for him the sobriquet of "Old Economy." Positive in character, and it manifested itself in his constant effort to suppress every social and moral evil. Fearless and uncompromising in his temperance principles, he made them part of his creed in politics as well as in his morals and religion. He warmly sympathized with educational institutions and supported them with his means.

He firmly believed in the principles of Christianity, and he consecrated himself to them in his dying hour, when asked if their assurances were all that they had promised readily answered that they were.

His afflictions in life were more than ordinary. His first wife died suddenly. A son soon after he came home from three years' service in the late rebellion,

was suddenly killed by a runaway team. Three children were burned with his house in 1868, while he was attending a session of the Legislature. Through all these his faith in a wise overruling Providence never faltered; they but deepened his attachment to the gospel of Jesus and made its promises the comfort of his life and its truths the hope of the world.

He experienced religion when young, but did not feel the need and force of it, as an elevating power, until later years. In moral reforms, in these later years, he was always foremost. The temperance cause has lost one of its most fearless and efficient workers.

Since the organization of the Agency City E. Baptist church he has been a member and a deacon. A pillar has been taken away and the church feels the loss. His companion and five children are left to mourn, and many relatives and friends share the sorrow. Mr. D. made all proper arrangement for the settlement of his business, and for the funeral service. The text he selected, and gave to the writer to be used on the occasion, but expressed the consciousness of the rectitude of the course of life he had endeavored to pursue, and the peaceful death confirms to us the joy that belongs to the Christian. The text was 2 Tim. 4: 7, 8. "I have fought a good fight," etc. E. TIBBETS.

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The Morning Star.

WEDNESDAY, DECEMBER 1, 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.

MODERN DOUBT.

A writer of considerable eminence has recently made a pretty grave charge against the American clergy, or people, or both. It is that of insincerity. He had been requested to charge them with doubt, but undertook to soften it by asserting that the people do not believe that their ministers are sincere. In so doing he only made it worse by combining the two. Either is bad enough, but both make well nigh a superlative of meanness, which of course the writer did not intend. He mistook the point.

There is much doubt in the world at the present day, whether more among Americans than others we will not say. Worldliness and sin are at the bottom of most of it. Our tendency to haste and to be positive has its influence. We want to know the whole at once, and are impatient of delay. Pride, vanity, ambition, not to mention baser passions, contribute to the same result.

But the charge, in both parts, is not sustained. Our people do have confidence in their ministers. Without blind idolatry or excessive reverence or even undue regard for them, they believe them to be called of God to the sacred office, and faithful to their trust. Of course there are exceptions, which in most cases soon appear. But after all that is reiterated by some to the contrary, the influence of our clergy is immense. This may not be so apparent, on account of their being so much of the people and with them. They are leaders of thought and feeling and action, really, to an extent of which few are aware.

And it is right that it should be so. Making all due allowance for hypocrites and imbeciles, the Christian ministry of America, as a class, are noble, God-fearing, humanity-loving, self-sacrificing, well-qualified, devoted, successful workers in the best cause ever committed to man. There is abundant evidence of this everywhere, with nothing substantial to detract from it.

For insincerity if any person, under any circumstances, there is no good excuse. Hypocrites are the meanest of all. Sincerity is not the only requisite—it may exist in connection with error and wrong. It must be founded in truth and right, or it cannot avail. But there may be excuse for doubt. Lack of ability or opportunity may extenuate, if not justify it. We are never required to believe without evidence; not necessarily full and perfect, but such as the case reasonably demands. If this is not within our reach, we may suspend decision, for it is better to say nothing than to speak rashly.

Hence a just discrimination is to be made between those who doubt from some selfish, unworthy motives, and those who doubt from some limitation of powers or circumstances. The great increase of knowledge in every department brings with it corresponding demands. We come into contact with error, total or partial, even in sacred associations, and must deal with it. Many of the old creeds are manifestly defective, having originated in more or less of narrow conceptions, in heated controversies. They are felt more and more as a burden and a hindrance. Sincere, enlightened Christian ministers and people can not wear such a yoke of bondage. Because they must think and speak for themselves, because they are sincere and faithful to the light and truth they have, they call for new or revised creeds. So far from being skeptics, their very doubts are in the interest of the simple gospel of Christ.

THE YOUNG MEN.

One of the greatest encouragements to the lovers of truth and progress is furnished by the number of strong young men who are enlisting in the work of benevolence. The schools and colleges supply a good proportion, and from their advantages and the spirit they manifest we expect much at their hands. They are not waiting till the close of their courses of study; but are already efficient workers. Harlan Page did more good, while attending school, than most persons of equal ability do afterwards. Indeed very few have better opportunities for usefulness than students.

There ought to be more such workers in all our seminaries. Some of them are favored with almost continual revivals, extending to the majority. Others, from which better things might be expected, send no such cheering report; but rather that piety is declining among them and skepticism gaining ground! It is the boast of some that the influence of the faculty is in the same direction. Religion must be excluded from our State institutions especially, lest they be charged with sectarianism.

Here surely is a field of labor for Christian students. In any such school, if there are three young men who have the cause of God and humanity at heart, let them set to work persistently and earnestly, like Newell and Judson. All our institutions of learning should be fountains of moral and religious influence, as well as eminent for scientific and classical attainments. Knowledge alone is not a power for good unless sanctified by piety.

Much the larger portion of our youth are outside the schools, in every department of busy life. Where are they morally and spiritually? Many in the churches, Sabbath-schools, Christian associations and otherwise are rendering excellent service. But the number of such should be greatly increased. In club rooms, and bar rooms, saloons and like places of doubtful resort numbers are going down the broad way with fearful rapidity. It is sad to think what havoc is made every day in this manner of the best portion of the community.

It is not necessary to say that the destiny of Church and State will soon be in the hands of our young men. It is already in their hands. The result in our national and state elections is determined by them. The standard of moral culture is with them. The spiritual condition, the state of benevolent effort, progress and success everywhere depend very much on them.

We do not ask, what is doing, or what shall be done for the young men? Rather, what are they doing for each other and for the world? What are they allowed and encouraged to do? They have force and must exert it. If not a strong power for good, they will be a strong power for evil. It may not be needful to supply new modes of activity and influence, except in some localities. If such are not available any where, let them be speedily furnished. And let the channels and facilities already open be made most available and encouraging. Never let any one have occasion to utter those bitter words, "No one cares for me." But give every wayward or desponding heart to feel that in you he has in truth a brother and a friend.

CURRENT TOPICS.

RICHARD GRANT WHITE contributes an article to the December number of the *North American Review* on "The Public-school Failure," in which he claims that in this country idleness, vice, bribery at elections, corruption on the judicial bench, disrespect of parents, immorality, immorality and insanity have steadily increased under the public-school system, and that they are greater in proportion to population in those sections which have been long under that system. Doubtless there is an increase in the directions of which he speaks, but is it not idle to hold the public schools responsible for the increase, and idler still to offer it as evidence that the system is a failure? If it proves either, it proves that the church is a failure, rather than the public-school system; for it is the province of the church and not of the public schools to teach the moralities. But it proves neither. It only shows that the corrupting forces at work outside of the public schools are stronger than the purifying and ennobling forces at work within them—which might seem like giving away the whole question, but for the fact that the public school, as we said, is not set to teach the moralities. Mr. White's article is a strong argument, so far as his statements of the increase of vice and hurlfulness are correct, for more powerful moral influences in the school room, and ought to do its share in silencing the cry that is raised against the Bible in the school—the very book out of which should come the instruction that would counteract the demoralizing tendencies of which he speaks. Senator Burdette's resolution providing that the moralities be taught in the public schools by Act of Congress was not wholly visionary or uncalled for.

THE *Independent's* proposition that the ex-Presidents of the United States be made life-members of the Senate has called out letters from a large number of distinguished men. Among those who approve of such a plan are Chancellor Howard Crosby, President McCosh, President Bartlett, Dr. H. W. Bellows, Rev. Dr. Peabody, Prof. Atwater of Princeton, and Ray Palmer. Ex-President Woolsey prefers pensions. The Senate proposition would unequally the representation of the States in that body. President Eliot thinks the proposition "not wise." Ex-Presidents ought not to be forced to take a lower place in the Government than they have already held. President Washburn, of Robert college, fears that the tendency would be to build up "a House of Lords." Governor Long believes "the creation of such an office would be entirely inconsistent with that principle of close responsibility to the people" which he regards as vital. Prof. Fisher believes that the plan is "fraught with danger." Thomas Dunn English regards it as "clearly impracticable." Senator Kernan does not believe it to be a proper thing to do, and Senator Wallace, of Pa., believes that it would tend to centralization. Prof. Wilkinson and Rev. S. W. Duffield see objections to it, while Mr. Horace E. Scudder prefers the pension to the life-Senatorship. It is well that the ablest men are giving attention to this matter, for it is of a too serious nature to be lightly disposed of. We would like to hear from prominent politicians and statesmen themselves on the subject.

It is agreeable to note that the New York Board of Aldermen will endeavor to prevent the proposed presentation of the Ober-Ammergau Passion Play in that city. There is no good reason for its presentation, nor any noteworthy demand for it. It is purely a speculative undertaking on the part of the theatrical managers. Those who would attend would doubtless do so from mere curiosity, without any desire to be made better, or any likelihood of it. The Play itself is a relic of mediæval days, and is calculated to interest only that people whose condition may be described as crude and superstitious. To make merchandise of the most sacred things connected with the Kingdom of God merits quite as severe condemnation in this age as the acts of the money-changers in the Temple did in that.

"GROWING Old Gracefully" is a very old newspaper topic, but our Chicago contemporary—the *Standard*—speaks with freshness and force about it, as it is in the habit of speaking. The old are not too old to heed its words, nor the young too young. Time is touching us every one. May his touch be like the Autumn sunshine on the fruit, ripening and mellowing and sweetening.

A lifelong habit of cheerfulness, which bears patiently the ills of life, and seeks to find some bright side to every affliction; a hopeful spirit that looks forward from each defeat to the coming victory; a charitable spirit that finds some good in every one; a contented spirit that sees solace in every sorrow, and uncomplainingly endures the incurable, and, with all, a Christian spirit that accepts all things in this life as the gift of a kind Father who brings good out of seeming evil, that regards the present as but a training school to fit us for heaven, and expects confidently the near fulfillment of all Christ's gracious promises;—this spirit, born of the gospel, nourished on the word of God, strengthened by activity, and ripened by adversity, will enable us to grow old gracefully. The Christian's last years should ever be his best years. We number among our friends those who, hoary with years, venerable in wisdom, revered in piety, are living examples of the sublime philosophy of growing old gracefully. May our last days be like theirs.

The Post-office Department will earn the gratitude of many sufferers in its decision providing that all magazines, pamphlets, and other like reading matter, sent to the Dead Letter office, instead of being sold for waste paper, shall hereafter be distributed among hospitals and other charitable institutions around Washington. In some cities boxes are provided in the railway stations where passengers can drop in a morning paper or a magazine and so help to while away an hour for a poor sufferer in the hospitals. This sort of charity need not be confined to the Post-office Department nor to the depot boxes. In every community there are those having papers and other periodicals that they can spare after being read by themselves, and there are those to whom this kind of reading matter would be a great blessing. We take it that the heart of Christianity is manifested in the very purpose of bringing together just such classes of people, in giving mutual help and blessing both to the giver and the receiver.

A SPIRIT of sobriety and truth will compel one to acquiesce in the words of the *Christian Leader* when it remarks that "in this age of newspaper sensations we are prone to estimate all events by the stir they make." A quiet assembly, intent on doing the work for which it came together and unwilling to turn aside from that to amuse and amaze the populace, runs the risk of being voted unimportant. If, however, the members fall to quarreling with each other, or if some trivial but exciting topic enables such as are awaiting the opportunity to make themselves ridiculous, it may be set down as a notable gathering. The sincere Christian will not let himself forget that a humble life, that a spirit of humility, is at the basis of all growth in purity and righteousness; that if he does forget this he will not have the world, no public thanks at the hands of his own denomination can make good the defect. Being emulous of display, and envious of high social position, are the besetting sins of the time, and sins which we are sorry to be obliged to confess, are prone to show themselves inside the synagogues as well as outside of them.

At the close of the present year the terms of office of several of the Commissioners of the Board of Education and also of Inspectors of Schools in New York city will expire. It is claimed that the Mayor has the power to appoint women to fill these vacancies as Commissioners and Inspectors, as the recent act of the Legislature on this subject declares that "no person shall be deemed to be ineligible to serve as any school officer or to vote at any school meeting by reason of sex who has other qualifications now required by law." Some one asked Mayor Cooper the other day if he intended to avail himself of the privilege to fill any of these vacancies with women, and received the crushing, if not somewhat pompous, reply that he was not in the habit of telling in advance what appointments he would make. It is moreover claimed that women may be appointed as school trustees in the several wards. The terms of office of thirty-nine of these trustees will expire with the present year.

LAST week Thursday was indeed a day of thanksgiving to the six Methodist churches in Detroit, Michigan. Some eighteen months ago an alliance was formed between these six churches for the purpose of paying off the indebtedness, which ranged from \$11,000 to \$12,000 on each church, aggregating \$65,000. This amount has been fully paid, and it was a very appropriate thing for the relieved societies to hold, as they did, a thanksgiving jubilee in the Central church. Perhaps, it is not best to be too complacent over the fact that one has simply done his duty, and yet we would not mar the pleasure of any church which is rejoicing over the fact of all debts paid.

ALLUSION has been made before now in our columns to the advantages which the common people might derive from Post-office savings banks. We are glad to see that Post-master General Maynard, in his report prepared for Congress, suggests the establishment of a postal savings system. Mr. Maynard also suggests postal telegraphy. In by far the largest portion of the United States, he claims, there are no savings depositories, and are not likely to be. To the people of these parts the use of the post-office for this purpose would be a real boon. It would be an additional advantage that the deposits be available at any depository office in the United States, an important consideration with people so migratory as ours. It is believed that the system would interfere little with the business of the savings banks, but would absorb funds not now deposited in them. Nor would the patronage of the government be sensibly increased, since the system would be operated by persons already in the public service, with no considerable addition to the number.

THIS has been an unusually disastrous year in point of steamship collisions. One day last week two steamships collided near Spezia, Italy, one of them sinking very soon after, causing a loss of about two hundred and fifty lives. The inventive genius of modern science is required to be exercised more thoroughly in producing improved signals, and other safeguards for warning vessels of one another's approach. And what is needed quite as much as modern science is integrity and faithfulness on the part of those into whose hands is committed the safe sailing of ships. Goodness of heart is needed quite as much as clearness of brain.

Violently seditious addresses are being distributed among the workmen in St. Petersburg. The nihilistic agitation in Russia is irrepressible. Perhaps, it is only after a series of gigantic upheavals of society that the vast Russian empire will work out for itself a constitutional form of government. Time is an indispensable element in the uprooting of tyrannies, and in the awaking of the common people to a keen sense of their inalienable rights. The law of right is might in the long-run, but it is only in the long-run that we should hope for the accomplishment of justice. He who has not large patience is ill-fitted to labor in behalf of principles.

ONE newspaper correspondent reports that New York is "mad for amusements," and of course says more or less about the actress Sarah Bernhardt. It may be well to quote a paragraph to see how some people look at the question of morals. We clip from a letter in the *Springfield Republican*:

Now for a few words about the woman as a woman. She is undoubtedly an immoral woman and I have no apologies to offer for her. It is a pity that so strong a woman should be also so weak, but—a great deal of this hue and cry about her flaunting immorality is all stuff and nonsense. For this reason she should not be received into "society"—word of mystical and uncertain meaning—but then neither should three-fourths of the men who are received. Oh yes; I hear a cry of "Oh! that's a very different matter—men!—men!" But it can't be a different matter at all—purity is purity, and corruption is corruption whether it exists in women or in men. But just so long as women allow it, there will be one code of honor for men and another for women, that is, in the eyes of the world, —in the eyes of God there is but one code. But people say "she is so bold in her immorality—too bold even for Paris." Well, the woman's very boldness challenges the admiration of all fair-minded people—she is bad and she doesn't pretend to be anything else,—at least she doesn't add deceit to her other sins. Of how many young men can that be said?

We have a good deal of sympathy for some of the ideas advanced above, but we think there may be as much harm produced by boldness in the acknowledged wrong doing as in the more natural shame with which the wrong-doer would hide his sins. And as to another phase of the matter it does need a good deal of constant repetition to keep it in mind that if "society" would be as careful to exclude men of low morals as it is to exclude women of the same character, there would be a great step taken in the upward direction.

MORE or less curiosity has been felt in certain circles as to the nature and details of the new treaty being negotiated by the agents of this government with that of China. It transpires that the Secretary of State received a telegram last week from the Commissioners at Peking informing him that on Nov. 17, two treaties were signed, one of commerce and the other concerning immigration. Mr. Prescott was to leave Peking Nov. 20th, and to bring home the treaties by the first steamer. By previous telegrams Secretary Evarts had been informed that the immigration treaty secured to this country the control and regulation of the introduction of Chinese laborers by our own legislation. The details of the commercial treaty are not yet known. Congress will have need to look at this subject with calmness and with an eye to the future, for with wise legislation our commerce with China may be immeasurably enhanced.

Canada wants immigrants, and England urges those of her people who choose to emigrate that they should seek new homes in some of her own colonial possessions. England and Canada ought to be able to find some way to satisfy their respective wants. We notice that a Canadian colonization scheme has been floated in London with a capital of one million dollars. It is expected that the immigration of English agriculturists will begin in the spring.

The Cincinnati *Commercial* would lose a characteristic feature of its make-up if it did not contain something which is not believed in by everybody else. The paper does not exactly affect singularity, but it crops out in a singular notion now and then. This paper says that it would prefer a Presidential term of two years to one of six, and this while the people are exhausted by one of the hardest campaigns in the history of the country. The drift of opinion is in favor of longer intervals between elections.

It was not with any sinister motive that the word "Close" was allowed to remain in the paragraph recently quoted in this paper, which spoke of "the Close Baptist Home Mission people." We cheerfully acknowledge the right which long usage has given to "the Baptist denomination" to be known and spoken of as such, without an explanatory prefix. But the Baptist family is composite. There are the Free Baptists, the Freewill Baptists, the Seventh-day, Missionary and other Baptists—all parts of the great Baptist family. Ordinarily it is sufficient to speak of "the Baptists" when reference is made to the Calvinistic or close-communicating branch of the family, but when exact reference is required, there seems to be need of a word such as was used in the paragraph referred to. The *Watchman* kindly objects to the use of the word, as superfluous. It may be so. We rarely use any prefix, and should never use any at all, but for the fact that Baptist papers (the

We owe our readers an apology, which we here cordially make, for the almost illegible papers which were sent to many of them last week. We hope that the like will not occur again.

BRIEF NOTES.

American journalism will be a gainer when President Hayes's Cabinet is disbanded, if, as is rumored, Carl Schurz should become editor of a paper.

The Chicago *Inter-Ocean* knows of a class of men who are "wiser and brighter and profounder than their fellows, and who are never satisfied to let well enough alone."

An article by Prof. Howe on the authenticity of the story in John 8:1-11, to which attention has lately been called in the *Star*, is delayed till next week.

Rev. Dr. Prime in the *Observer* commends four young ministers at the late Presbyterian council in Philadelphia, "who held up their heads, spoke loud and plain." These are three points that the public speaker does well to note.

There are substantial reasons for the National Baptist's belief "that religion has more power in America than ever before, and that America comes nearer to the idea of a Christian nation, than any nation that has lived."

One of the transformations of the present day is indicated by the fact that an old Carmelite convent in Lisbon now bears over its gateway the inscription, "Presbyterian church," the building having been purchased of the Portuguese government.

We find in a Manchester daily of the 21st inst. that "at the evening service at the Pine street Freewill Baptist church yesterday, a collection in aid of the poor of the city was taken up, at a suggestion from the pastor." Such is practical Christian service, whoever suggests it.

An order has been presented to the Boston School Board which aims to prevent the employment of married females as teachers in the city schools. We doubt if Boston can be induced to enact class legislation of so objectionable a type as that would be.

At the recent session of the Congregational Council in St. Louis it was clearly shown, by a wide indication of facts, that the leading cause of short pastorates in that denomination is the poverty of the churches. The application, we believe, was more especially to the western churches.

The Nova Scotia Free Baptists have published the minutes of their last annual conference in pamphlet form for distribution among the churches. We have previously reported the substance of the conference transactions, and allude to the minutes as an agreeable evidence of enterprise and progress.

Among things which come to the mind of the *Christian Intelligencer* in its Thanksgiving editorial is that "men have waked up to the Lord's work and the world's need. Seventy-five years ago there were no missions to the heathen, and even ministers ridiculed the proposition to send them. Now the missionary work is the church's life."

Knowing the liability, which ever faces large bodies of men when gathered into organized assemblies, to have certain influences at work under the surface, it is especially gratifying to read in the editorial columns of the *Congregationalist* that at the late Congregational Council at St. Louis, "there was in the outset noticeable an entire absence of wire-pulling." The same paper speaks of Rev. R. Dunn's presence as a representative of the Freewill Baptists, and of remarks that he made bearing on the question of church autonomy and denominational organization.

Martin Luther was very particular about the foundation of the Sabbath. "If anywhere the day is made holy for the mere day's sake," he says, "if anywhere any one sets up its observance—on a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on Christian liberty."

All honor to the manager of the Troy & Greenfield Railroad Company, which refuses, through its manager, to permit an extra Sunday train to run over its road. In answer to a petition for such a train from officers of connecting lines this reply, in part, was returned:—"Trains run on Sunday, except from necessity or charity, are in violation of law, and I have no evidence that those who propose to run are either from necessity or charity."

"A true Thanksgiving mince-pie," says "E. H. Arr," in the *Sunday-school Times*, "should be an inch thick, with a thin, flaky crust, tinted by its imprisoned juices, which threaten to break through, like blood from overfull veins; around its edge must be a slight crinkle, made by the ties of a fork, or castor-bottle cover, and in its top a hole here and there, from the stroke of a knife to let the steam out."—Ah!

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Watchman is not of the number, however) have questioned the right of Freewill Baptists to be classed among Baptists.

Denominational News.

Wisconsin Y. M. Centennial Offering.

At the last session of the Wisconsin Yearly Meeting, it was resolved by that body to raise \$10,000, as a Centennial Offering to the Lord as a permanent fund for Home Mission work. When raised, said money is to be properly invested, the interest alone to be used, and is to be under the immediate supervision of the Home Mission Board of the Wisconsin Yearly Meeting. Now, brethren and sisters, is the resolve tangible? Is such a fund really necessary? These questions will receive an answer by our actions, which speak louder than words.

To practically bring this matter before our churches, the Board, at a recent meeting, elected Rev. R. Cooley as agent to raise said centennial fund, who will at once enter upon this important work, and we bespeak for him, not only open hearts and homes, which he is sure to find, but open purses, as well. He will not only visit your churches, but will also visit your homes, where the matter can be carefully and prayerfully talked over. This fund is a real necessity, and must be raised, or we will suffer irreparable loss. We, as a Yearly Meeting, must be more aggressive; must occupy more centers of influence, as well as sustain our present interests, and give succor to our starving and almost dying churches, scattered here and there through the State.

Just at this juncture, we very much need two evangelists to enter our wide and already whitening field for the harvest.

Now, dear brethren and sisters of the Wisconsin Yearly Meeting, what will our response be? For the dear Lord's sake, and for the sake of those for whom Christ died, let us give of the Lord's money, committed to our care, and at once raise the much needed fund.

"God loves the cheerful giver."
J. M. KATSER, President of Board.

Hopeful Facts.

First, that the young men in our ministry are so generally interested in the benevolent work of our denomination. Experience with several of them during the last six weeks, especially, has afforded ample proof of such interest. Our hopes for the future are largely centered in the strong, true young men in the ministry. In an important sense this is an age of development and progress. How entirely out of position is the young man not in sympathy with the spirit of missions, temperance, Sabbath-schools, freedom, and benevolent work generally.

Secondly, it is hopeful that our aged ministers, with only a few exceptions, are standing side by side in the front ranks of Christian progress. Few things pass under the observation of a looker on, more delightful to witness than the loving fellowship of old and young as they mingle together in social religious worship, by turns occupy the pulpit, or exchange opinions in regard to matters of business, in Quarterly Meeting sessions.

Thirdly, The payment of debts on churches. Since Rev. E. Prescott has been pastor of the church at Franklin Falls, N. H., aided by certain earnest, faithful women of his charge, the old debt, of long and troublesome standing, has been blotted out. And the joy of the little band of Christian workers there is very great.

Again, Since Rev. H. F. Wood has been pastor at Concord, N. H., a debt of long standing has been removed, and the pews bought in, or nearly all them, and will be held as the property of the society. Here is a matter of special gladness. To accomplish such tasks as these requires courage and tact and the blessing of God.

It is greatly to be desired that very many churches now bearing such burdens in financial matters, be encouraged to pay them off by one mighty, successful struggle, if need be, and stop the recurring interest and the yearly returning perplexities of providing for such interest that in the course of years equals the debt itself. In this centennial period is the time to do it.

If what of this character has been seen during the last few weeks in N. H. is a specimen of other parts of our denomination, we have occasion to expect the revival of God's work, ere long. Let us have faith to ask for it.

A. H. MORRELL.

Ministers and Churches.

Eastern.

New Hampshire.

Rev. C. E. Handy, who is now a member of the Wolfeboro' Q. M., has been preaching for the First Effingham and Second Wolfeboro' churches on alternate Sabbaths since last June.

Some seventy-five members of the church and parish at Center Sandwich met at the parsonage on the evening of Nov. 15 and enjoyed a "pound" party. The pastor, Rev. C. W. Griffin, and wife would acknowledge the receipt of substantial aid on the occasion to the value of \$26.00.

Massachusetts.

The ladies of the Mt. Vernon church (Lowell) held a very pleasant festival Nov. 18, for the benefit of the Sunday-school. A very generous member of the church offered to give \$100, provided others would raise a second \$100. The money will soon be forthcoming, and the Sunday-school will rejoice. Rev. A. H. Morrell spent Sunday, Nov. 21st, in Lowell in the interests of the work of Harper's

Ferry, speaking in both our churches. The Paige St. church raised nearly \$40 and the Mt. Vernon church over \$50, which is to be added to the new chapel fund.

The Mt. Vernon and Paige St. churches (Lewell) held a unique Thanksgiving service in the latter church. Rev. E. W. Porter spoke on the origin of the Thanksgiving Festival; Rev. G. W. Howe, on the Idea of Thanksgiving; A. C. Russell, Esq., on Commercial reasons for thankfulness; E. A. Thissell, Esq., on Political reasons for thankfulness; A. L. Russell, Esq., on Personal reasons for thankfulness; and Rev. G. S. Ricker, on How best to express our thankfulness. H. J. McCoy, General Secretary of the Y. M. C. A. (Lewell), has just received flattering calls to Cleveland, Ohio, and Manchester, but declines them in accordance with the unanimous request of a large meeting of business men and pastors. The Lowell Association is one of the best in the country. Rev. C. A. Bickford, of Farmington, N. H., has accepted the call to Lawrence, and began his pastorate on the first of Nov.

New York.

After the Covenant meeting on the 24 Saturday in Oct., Rev. A. E. Wilson baptized 3 persons. During the past summer sixteen have been baptized and 18 received to membership in the church at No. Scriba. Others are standing as candidates for baptism.

At the Sept. session of the Union Q. M., by request of the Potter church, a council was chosen to examine Bro. E. E. Cartright for ordination. The examination proved satisfactory, and the members of the ordaining council, appointed by Q. M. Conference, met with the Potter church on Sept. 21, and proceeded with the ordination exercises. Revs. A. E. Wilson, S. R. Evans and L. Hanson, taking part in the same.

Western.

Ohio.
Rev. and Mrs. G. H. Damon gratefully acknowledge a donation valued at \$35.00, from friends in Liverpool, Nov. 17. The occasion was a pleasant one, and binds the hearts of pastor and people closer together.

A council consisting of B. V. Tewksbury, J. W. Martin, W. J. Fulton and S. J. Weed, having been appointed by the Athens Q. M., for the ordination of F. Brooks and R. M. Cloud, met at the 2d Alexander Church Nov. 14, 1880. After satisfactory examination, the council proceeded to ordain the two brethren according to the usage of the F. Baptist denomination, the above brethren taking part in the exercises.

Michigan.

Rev. E. J. Doyle calls attention to Lexington and Brockway as awaiting some faithful servants of the Master. These two places are about eighteen miles apart, railroad centers, have good houses of worship, situated in a fine country and in the midst of strong F. B. influences.

Tennessee.

Both the Hawkins Co. and the Liberty Q. M. sessions were followed by a revival, which resulted in an accession of seven members to the Grassy Creek church, and of ten to the Cedar Creek church. Revival meetings have also been held at Bell's chapel by Rev. W. A. Hendrick and Bro. Borgus, which resulted in two accessions to the church.

Nebraska.

Rev. Joseph Masters holds from the new land of Nebraska. We are informed that he accomplished the journey thither from Ohio in safety, and that he finds "the people very industrious and anxious for those who come here to remain and more especially those who are religiously disposed."

Quarterly Meetings.

BLUE VALLEY Q. M.—Held its last session with the Hope church, Friday evening, Nov. 12th. During the first part of the week there was a heavy rain on every day and night, after that was a snow storm, so that the traveling was very bad. The writer met with a few young people. After reading a chapter and singing, a few remarks were made and the company dismissed by prayer. On Saturday the delegates to the F. B. C. collection Centennial Offering for Chapel Hall, Centerville—Church Miss H. Phillips' salary and work 4.35
Farmville—Church for Miss H. Phillips' salary and work 6.00
Greenville—Church for Miss H. Phillips' salary and work 10.00
North Scituate—Church for Miss H. Phillips' salary and work 5.50
Obeyville—Church for Miss H. Phillips' salary and work 15.00
Providence—Church for Miss H. Phillips' salary and work 6.25
Park St. Church for Miss H. Phillips' salary and work 3.75
Fond St. Church for Miss H. Phillips' salary and work 18.00
Roxbury—Church for Miss H. Phillips' salary and work 2.75
Pascoag—Church for Miss H. Phillips' salary and work 12.50
Tiverton—Church " " " 10.00

Bruswick—Mrs H. Wyman for Chapel Hall 1.00
Montague—Mrs J. A. Keyes Working Capital 10.72
J. N. Porter for Working Capital 1.00

Stewart—Mrs O. H. True for Chapel Hall 1.00
Stewart—Mrs J. B. Gidney for Chapel Hall 1.00

Minneapolis—Aux for F. M. 5.00 Chapel Hall 3.75 bal of L. M. of Mrs A. A. Smith 38.75

Harper's Ferry—Mrs N. C. Brackett Miss L. E. Brackett and V. D. Burjain each 10.00 for Chapel Hall 30.00

Keyesville—Mrs M. H. Hunter 5.00 H. M. 5.00 F. M. and 5.00 for Miss Phillips' ragged school 15.00

Colorado.
Colorado Springs—Mrs L. M. Taylor for F. M. 3.50

A Friend of Missions for Chapel Hall 337.14

Dover, N. H. L. A. DEMERITTE, Treas.

LEBANON Q. M.—Held its last session with the Mt. Zion church. The representation from other churches was small; but we were entertained by interesting discourse from Revs. S. E. Rogers and J. H. Smith who preached the word to good acceptance.

Next session opens on Friday before the first full moon in February, and although it was not stated by vote of conference where the next session is to be yet, having after adjournment, ascertained that the delegates were unanimous in favor of holding the next session with the Fairview church, three miles west of Ashley, we feel authorized to say that the next Q. M. will convene with said church. It is hoped that many earnest prayers may go up for a revival of God's work, that the churches may be cheered on in the good course and that a full representation may be at our next meeting. L. C. CHASE, Clerk pro tem.

WENTWORTH Q. M.—Held its last session at Factory village in Canaan, Nov. 5-7. The weather was rainy so that the attendance was small at the first part of the meeting, but Saturday cleared off so that on the Sabbath a good congregation came together for worship. The meeting throughout was lively, full of interest and good feeling, and we believe the brethren and sisters went home well paid. We were unusually favored with ministerial help outside of the Q. M. Revs. J. D. Cross, from Vermont, T. Keniston, from the Sandwich Q. M., L. E. Hall, from the Wears Q. M., and A. F. Baxter, from the Methodists, all of whom did us excellent service. The thanks of Q. M. are due the friends who so cordially received, and so bountifully provided for them during the meeting. We hope the session left them a blessing that will redound to the good of the church and the glory of God.

C. W. NELSON, Clerk.

SPAFFORD Q. M.—Held its last session with the Richmond church, Sept. 10, 11. Chose Rev. W. Brown, moderator. The most of the churches were reported by letter or delegation.

Resolved, That the churches of this Q. M. be requested to appoint a three days' meeting during the present fall or winter and call in such help as they think best.

Next session with the Summer Hill church, Dec. 25, 26. Conference Friday previous, at 6 P. M. JOHN TYLER, Clerk.

NOTICES AND APPOINTMENTS.

Quarterly Meeting Notices.
Annooocook Q. M., with the Ft. Fairfield church, commencing Friday, Dec. 24, at 3 P. M., and continue over the Sabbath.

STANSTEAD Q. M. will be held with the Coaticook church, commencing Dec. 18. Conference, Saturday, 10 A. M. A. A. WOODMAN, Clerk.

LITTLE STONY VALLEY Q. M., with the Spencerville church, Clay Co., Iowa, commencing 2 o'clock, P. M., Friday, Dec. 24, 1880. Come and keep Christmas with us.

OSWEGO Q. M., with the church at Constantia Center, Dec. 31-Jan. 2. A. E. WILSON, Clerk.

CHATAQUA Q. M., with the Hamlet church, E. R. station in Pine Valley, Rev. W. U. Edwards to preach the opening sermon.

MCDONOUGH Q. M. is to be postponed for two weeks, at which time our house of worship will be rededicated. Q. M., at Willett, Dec. 17-19. Dedication church, at 11 A. M. Dec. 17. We will be glad to see all former pastors present. General invitation to all. A. B. LOOMIS.

F. B. WOMAN'S MISSIONARY SOCIETY.
Receipts for November, 1880.

Auburn—Ch sent to F. M. Treas in 1879 7.37
East Parsons—Aux for F. M. 2.00
Ellsworth—Q. M. Aux for support of "Carroll" 10.00
Litchfield Plains—Aux for support of "Tippecanoe" 12.00
Rockland—Aux for native teacher 12.00
Saco—Aux for native teacher with Mrs J. L. Phillips 10.00

New Hampshire.
Belmont—Ch sent to F. M. Treas in 1880 1.00
Dover—Aux Washington St Ch 50
Pearl Seekers do 1-4 each H. M. and F. M. and to consist Mrs F. K. Chase L. M. Lacombe—Mrs J. T. Weeks Centennial Offering for Chapel Hall 10.00
New Hampton—Aux 10.00

Vermont.
East Orange—Aux for Chapel Hall 3.00
" " " " " 3.00
East Williamstown—Aux 2.00
So Stratford—Denominational " Working Capital 25.00 Chapel Hall 5.00
So Stratford—Aux for Chapel Hall 6.00

Massachusetts.
Lowell—Collections at F. B. Ch 12.00 for native teacher 28.11

Rhode Island.
Auburn—Church for Miss H. Phillips' salary and work 5.00
Blackstone—Church for Miss H. Phillips' salary and work 5.00
Carroll—Mrs W. H. Waldron Centennial Offering for Chapel Hall 10.00
F. B. Ch collection Centennial Offering for Chapel Hall 10.00
Centerville—Church Miss H. Phillips' salary and work 4.35

Farbushville—Church for Miss H. Phillips' salary and work 6.00
Greenville—Church for Miss H. Phillips' salary and work 10.00
North Scituate—Church for Miss H. Phillips' salary and work 5.50
Obeyville—Aux for Miss H. Phillips' salary and work 15.00
Providence—Greenwich St Aux for Miss H. Phillips' salary and work 6.25

Park St Aux for Miss H. Phillips' salary and work 3.75
Fond St Aux for Miss H. Phillips' salary and work 18.00
Roxbury—Church for Miss H. Phillips' salary and work 2.75
Pascoag—Aux for Miss H. Phillips' salary and work 12.50
Tiverton—Church " " " 10.00

Ohio.
Brunswick—Mrs H. Wyman for Chapel Hall 1.00
Montague—Mrs J. A. Keyes Working Capital 10.72
J. N. Porter for Working Capital 1.00

Stewart—Mrs O. H. True for Chapel Hall 1.00
Stewart—Mrs J. B. Gidney for Chapel Hall 1.00

Minneapolis—Aux for F. M. 5.00 Chapel Hall 3.75 bal of L. M. of Mrs A. A. Smith 38.75

Harper's Ferry—Mrs N. C. Brackett Miss L. E. Brackett and V. D. Burjain each 10.00 for Chapel Hall 30.00

Keyesville—Mrs M. H. Hunter 5.00 H. M. 5.00 F. M. and 5.00 for Miss Phillips' ragged school 15.00

Colorado.
Colorado Springs—Mrs L. M. Taylor for F. M. 3.50

A Friend of Missions for Chapel Hall 337.14

Dover, N. H. L. A. DEMERITTE, Treas.

Benevolent Societies.
Receipts for November.

Church Scott Wits 5.00
Weld Me for New Hall at Harper's Ferry 4.50
Ch Scott and Marcellon 2.20
Cleveland O 7.23
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A friend of missions Vt 25.00
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L. M. of A. A. Smith 38.75

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T. S. Angell (Main St) 10.00
L. G. Jordan (Main St) 10.00
Lewiston Me 10.00
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B. Coleman, Mr. Julius Goodemote, of Berlin, and Miss Libbie S. Starks, of Stephentown. Oct. 23, in Rutland, Ohio, by Rev. S. H. Barrett, Mr. Valentine Hysell and Miss Adelle Jones, Nov. 10, Mr. Frederick H. Hoppes and Miss Edie Stevens. Nov. 18, in Salisbury, Mr. Perry E. Gilmore and Miss Augusta M. Vining.

In London, Nov. 11, at the residence of the officiating clergyman, by Rev. C. E. Hurri, Mr. Nathaniel D. Clough, of London, and Mrs. Ann C. Brickett, of Ipswich.

In Hampton, N. H., Nov. 24, Mr. Charles L. Mowry, of Springfield, Mass., and M. S. Allen A. Lewis, of H. H.

In Sutton, N. H., Nov. 2, 1880, by Rev. A. B. Drew, Edgar J. Knowlton, of Sutton, and Jennie I. Blanchard, of Nicholville, N. Y., Nov. 22, 1880, Albert L. Shedd, of Grantiam, N. H., and Ella Chase, of Weare, N. H.

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ANNOUNCEMENT

THE COMPANION

The Companion

Aims to be practical, yet entertaining; bright, yet judicious; instructive, yet never dull; and by the variety, excellence, and comprehensiveness of its reading, it endeavors to interest all classes of readers. It will give during the year 1881,

Illustrated Serial Stories.

William Black An Illustrated Serial Story.

J. T. Trowbridge An Illustrated Serial Story.

Poetry.

WOMAN'S PRAYER.

When women pray
The dear Lord listens well. He only knows
How many piercing thorns fall in their way
For every rose!

He sees, alone,
Countless heavenly seeds their weak hands
sow
And tend with hope, how many fall for one
That cares to grow.

He, only He,
Can gauge the love that, faithful, waited on
Beside the Martyr's cross at Calvary
When all were gone!

—Mary Ainge De Vere.

A VISION.

The late bishop of Winchester (Wilberforce) lost his wife, to whom he was most tenderly attached, after they had been married only between twelve and thirteen years. The following touching and beautiful lines, written by himself, have reference to that event:

I sat within my glad home,
And about me played
Four children in their merriment,
And happy noises made;
Beside me sat their mother,
In loveliness and light,
I never saw any like her,
Save in some vision bright.

It was in life's young morning,
That our hearts together grew,
Beneath its sparkling sunlight,
And in its sparkling dew;
And the sorrows and the joys
Of a twelve years' changeable life
Had drawn more closely to me
My own, my blessed wife.

Then at our door one knocked
And drew me to let him,
For the night was cold and stormy,
And to turn him thence were sin;
With a "Peace be to this household"
His shelter he best,
And sat him down amongst us
Like some unexpected guest.

The children's noise was hushed,
The mother softly spoke,
And my inmost spirit thrilled
With the thought which in me woke;
For it seemed like other days
Within my memory stored,
Like Maure's tented plain
Or Emmaus' evening board.

His form was veiled from us,
His mantle was not raised,
But we felt that eyes of tenderness
And love upon us gazed;
His lips we saw not moving,
But a deep and inward tone
Spoke like thunder's distant voices
Unto each of us alone.

"Full often ye have called me
And bid me to your home,
And I have listened to your words
And at your prayer am come,
And now my voice is strange to you,
And wherefore art thou here?
Your throbbing hearts are asking,
With struggling hope and fear.

"It was my love that shielded
Your helpless infant days
It was my care that guided you
Through all life's dangerous ways.
I joined your hearts together,
I blessed your marriage vow,
Then trust and be not fearful
Though my ways seem bitter now."

We spoke no word of answer,
Nor said one more,
But as one about to leave us
He passed upon the door,
Then ere he crossed the threshold
He beckoned with his hand
That she, who sat beside me,
Should come at his command.

Then rose that wife and mother
And went into the night,
She followed at his bidding
And was hidden from our sight;
And though my heart was breaking
I strove my will to bow,
For I saw his hands were pierced,
And thorns had torn his brow.

Family Circle.

JEALOUS JENNIE.

"We've been married just a twelve-month come next Friday, haven't we Jennie, my dear?"

"Just a twelve-month, John."

He was standing in the doorway, my handsome young husband, with his dinner-basket on his arm, his honest eyes all aglow with love and delight.

"Just a twelve-month, and now I've got baby as well as wife. O Jennie, girlie, I'm the happiest man alive. Come here and kiss me before I go, and tell me what you would like me to give you on the anniversary of our wedding day."

"What's the use, John," I said, as I received his kiss; "you know we haven't an extra shilling to spare."

"So I do; but we'll play at make-believe as the children do. What would you like to have, provided you could have it? Speak out, girlie."

I laughed and fell to thinking.

"Let me see. There's so many things I want, John, 'tis hard to decide; but I think I'll take that pattern of brown silk that we looked at down at Wilson's the other day."

"All right, and what for baby?"

"Oh, a christening robe, of course."

My husband's brown eyes danced.

"Poor Jennie," he said, "I'm afraid you'll not get 'em, unless we keep up our game of make-believe. By-by; take good care of Blossom." And with another kiss for us both he was gone.

I got baby to sleep and fell to work, cleaning my kitchen and baking tarts. We could not afford to keep a servant, John's wages being small, and I had all the housework on my hands; but I did not mind that at all. I loved my husband, and he loved me, and a happier couple did not live.

In the midst of my busy work, in com-

Miss Dorcas Dent, an old friend of my mother's. An old maid, too, was Miss Dorcas, a great scoffer at matrimony and making in general.

"So you're hard at it, Jennie," she said, sitting down and throwing back her bonnet-strings. "A darning yourself to death, and that child on your hands, too!"

Such a trim handsome lass as you used to be, and look at you now! A poor, fagged slattern! What a fool ye was to marry, Jennie. Weren't ye now?"

"No, indeed, Miss Dorcas; I'd do the same thing over again to-morrow."

"Bah! Such simpletons as you lasses are! Well, you'll open your eyes to the truth soon enough. A-working your hands to the bone and spoiling your good looks, as if any man that ever had breath was worth it. I say, why don't John keep a hired girl?"

"He can't afford it, Miss Dorcas."

"Can't he? Maybe not. Has to squander too much on his own pleasure, does he?"

"No, indeed," I answered indignantly, "John never squanders a penny."

Miss Dorcas shook her ample sides with sarcastic laughter.

"Never squanders a penny!" she repeated; "and never stops out o' nights, either, and goes gallivanting round the town with other women, and ye a-sitting at home a-darning stockings? Don't tell me about 'em, Jennie—these good husbands—I know 'em. I haven't got these two eyes for nothing. Didn't I see John only night afore last a-walking down town and another woman beside him?"

"John?" I gasped—"my John? Oh, you must be mistaken."

"I never mistake. 'Twas your John."

"And who was the woman?"

"Can't tell. Didn't see her face."

"When John came home to supper I determined to ask him; but a feeling of shame kept me silent while we were at table, and the minute he was done he arose and took down his hat."

"Why, John," I asked, "are you going out again? And it is raining too."

"So it is, but I must go to-night, Jennie."

"What for, John?"

His eyes fell, and he turned from me in evident confusion.

"Well, you see—don't ask me, Jennie. I've promised to go, that's all; but I shan't have to go again, maybe."

My foolish, jealous heart rose in my throat, and I stood hurt and silent.

John kissed me and kissed baby in her crib. Then he took off his coat and threw it on a chair.

"If you don't feel too tired, little wife, you might fasten in that sleeve-lining. I'll wear my thick coat to-night."

He was gone, and after clearing away our small table I sat down to think, and soon made myself miserable enough. At last I thought of John's coat, and picked it up to mend it. It was his best coat, which he had only taken for common wear only a few days before. Brushing on the coat, I heard the rustle of paper in the breast pocket.

Is there a wife loyal enough, unfeminine enough to refrain from prying into her husband's pocket when she has a chance? I drew the rustling paper forth. It was a note—a dainty, three-cornered affair, with a rosebud on the broken seal. I looked at the direction, "John Danton," my own husband's name, written in fine feminine characters. A sharp pang pierced my heart, a mist dimmed my eyes. What woman was this who dared to write to my husband? I must know. I had a right to know. I tore open the tiny sheet.

"MY DEAREST JOHN: Do not fail to come to-night. I am alone and shall look for you."

I could not read another word. A blindness like that of death filled my eyes, a faint, horrible sickness crept over me. Miss Dorcas had told the truth; John was untrue to me, and I had loved him so? I crushed the fatal note into my pocket, and caught up my hat and cloak.

"Come baby," I sobbed, driven out of my senses for the minute by my terrible pain, "we will go. When he comes he will find us gone."

I gathered up the little one and wrapped her in a heavy shawl; then we left our cheerful fireside and set forth through the pelting rain.

"Why, what in the name of wonder has brought you out to-night?" cried my father, as we entered the sitting-room.

"And you've brought the child, too! What's out?"

I sank down beside my mother, and began to sob out my misery, my head upon her breast.

"John untrue?" repeated my father, "is that what you're driving at? Oh, bosh, Jennie, you're jealous, that's all. I don't believe a word of it. A truer, better man than John don't breathe."

I drew forth the crumpled note, and held it towards them.

"He's gone every night," I sobbed, "and—and I found this in his pocket."

Father pulled his spectacles over his nose and opened the note. A minute, perhaps, he peered at it in curiosity, then he exploded with laughter.

"Oh, Jennie, Jennie, what a sell!" he cried; "what a precious little fool you are! Take this note and look it over again. Did you ever see it before?"

I took the note and looked at it, wondering what it could mean. The name at the bottom of the tiny sheet caught my eye for the first time. I grew hot with shame from head to foot. The letter was my own, written to John by my own hand in the days of our courtship. I fell upon my mother's bosom and burst into tears.

"Come, Jennie, gather up the child, and I'll go home with you," said my father. "Now don't you feel cheap?"

I did not; I only felt supremely happy. Home we trudged through the dark and rain. John met us at the door.

"Why, here you are, Jennie," he cried. "You've given me a terrible fright. I was just shutting up to come in search of you."

"She's not worth the trouble, John," put in my father, and then there he blurted out the whole story.

"Forgive me, John," I whispered.

"Nothing to forgive, Jennie. The fact is I'm rather pleased to see you care so much about me. Sorry to have made you suffer, though. I was wrong; I should have explained before, but you see, Jennie, I wanted to surprise you. But we'll have it all out to-night. I've been doing a little extra work, you see. I wanted the money to buy the anniversary gifts; there they are. To-morrow's the day, but to-night will do."

He put them in my lap, the glossy brown silk, that I had coveted, the embroidered muslin for baby's robe. I looked up with brimming eyes.

"Oh, John, how good you are! But let my happiness be perfect. Miss Dorcas says she saw you walking with—"

"Yes, she did," he interrupted, "with old Mrs. Grimes. I built her greenhouse; that was the extra work, Jennie."

Father laughed and buttoned up his coat.

"You are a good-natured husband, John," he said. "She deserves a sound scolding for being such a little goose."

"But I'll not scold her," said my husband, with his dear hand on my head, "and I'll never keep another secret from her. Between married hearts there should never be concealments."

"Good-night, Jennie," said father; "I'm sorry for you. I'm sure you feel cheap."

I only felt unutterably happy.—Selected.

POLITE LYING.

"You must come and see me very soon, my dear. I shall quite count upon a visit from you."

"Oh, certainly, I shall be delighted to do so; it will afford me a great pleasure."

"I can't bear to go to her home," said the latter speaker, as the visitor turned away; "and I never shall return her call if I can help it, but I suppose one must be polite."

"I hope that very disagreeable Miss Blank won't come soon, she's so hard to entertain," said the former to herself.

"I felt bound to invite her, but I hope she won't come."

"What a darling little love of a baby," said Miss Cerusia Gush; "how you must dote on every one of his golden curls! Dear little fellow! Never mind his sticky fingers, he shall have as much cake as he wants. Yes, Mrs. Dotting, I quite agree with you; your Jimmie is the most remarkably precocious child I ever met with, and as for beauty—why, he's an angel. I wonder," soliloquized the spinster, looking ruefully at her smeared silk as the baby was borne ignominiously away, kicking and screaming, "how women can be such fools. Why, that child is a perfect fright, and what a temper the stupid little owl has, but of course his mother thinks him perfect, and one must seem to think so too, for politeness sake, if for nothing else."

"Did you do that piece of work yourself? How charming! You have such taste, and you are a very pattern of industry," says Miss Admirari; and during the next call she compares notes with her other dearest friend on the odious contrast of color exhibited in the last achievement of friend number one, and suggests that it would be much more to the credit of the latter did she devote some of the time so largely wasted in fancy-work to assisting her mother in household duties, or the church in good works.

"How delicious your pies are, and you really must give me the recipe for that cake," said Mrs. Notable. "I wish I were as good a cook as you." This aloud, but inaudibly: "I think my husband and children would starve if I condemned them to such sour bread, underdone cake, and pasty pie-crust."

"What a charming hat!" says sprightly Mrs. Franch; "you will be the belle of the season. Do favor me with the name of your milliner," but to her own modest she privately describes the horrible combination of pale green and blue with which Mrs. Fashion has seen fit to surround her sallow countenance.

"How can I express the pleasure you have given me! I so dote on poetry, and yours is so exquisite," says young John Critic, whose nerves have been quivering for an hour under the infliction of the false quantities and bad rhymes which his friend Bore has been reading to him from his manuscript.

"Cigars don't affect me in the least; indeed, I am quite partial to the aroma," says the white-lipped girl to her "gentleman friend," who smokes unconsciously at her side; her suffering only equalled by that of the other girl who persists in riding with her back to the horses, and says that the motion does not affect her in the least, though knowing that many times before she has been reduced to a state of miserable sea-sickness by a singular proceeding.

"Not at home to-day, John," and the footman receives and delivers the message to visitors as unconsciously as though there were no moral wrong involved in the transaction.

A few days ago the writer was present at a dreary "examination" of two boys in grammar, arithmetic, and other ordinary school studies. These things, not very interesting to a general audience at any time, became exceedingly tedious as hour after hour dragged by, and at length the young governors, having called for the verbatim repetition of nearly the whole of Guyot's geography, turned and said, "Don't let us weary you. Tell us when you have had enough; you're not tired yet, I hope," with an air which said, "I know you desire a great deal more."

As the speaker paused, evidently expecting an answer, the small audience looked puzzled, when one lady relieved the embarrassment, with infinite tact, by saying: "Pray do not interrupt your examination till you have fully satisfied yourself and your pupils." The answer was given so politely and pleasantly that no one could be offended; but the hint was taken, and the "examination" soon closed, to the great relief of both pupils and audience.

It was the discussion of this little occurrence with a young clergyman who happened to be among the audience that gave rise to an animated conversation concerning the propriety and morality of polite lying. Several, including the minister, asserted that both politeness and kindness demand that we frequently say that which we do not mean, admire that which we do not like, assent to that with which we do not agree, and in many ways speak and act lies to avoid wounding the feelings of others. One lady present, who immediately received the sobriquet of "Puritan," maintained that while it is not necessary to say all that we think; while we need never give adverse opinion unless it is positively called for; while we need not obtrude our likes and dislikes, nor express our unfavorable criticism; while, indeed, we should seek for something which we can honestly admire and praise in every one, all shams and subtleties, all seemings that were not realities, and especially all words spoken with intent to deceive are, in plain Saxon, lies, and no amount of kindness of purpose can change their moral character.

The writer listened and thought. This tampering with the divinity of attributes—truth—seems to her to touch principles and forces far beneath the frothy surface of conventionality, and to account for many things which pain honest observers in the developments of our social life.—Margaret E. Winslow in *Zion's Herald*.

RESOLVE THE YOUNG.

Fourteen years since a police officer brought in a little ragged orphan boy, six years of age, by the name of Charlie. He was about the saddest-looking case we ever beheld, without hat or shoes and but patches of clothes. He had managed to care for himself from the age of four to six. He was put in the bath-tub, and soap and water applied till his color was revealed, and out of that heap of filth and rags we found that we had a "white boy, and a pretty good-looking boy he was. His rags were deposited in the furnace, and a new suit throughout was furnished from our wardrobe that made the little fellow appear quite genteel. We asked him how he could get a living, a little fellow like him. "Oh," he replied, "us boys can live."

"Have you had dinner?" "Yes," he said, "I had dinner." "How did you get it?" "Me and my pals got around an old apple-woman who has a stand on the side-walk on Hanover street. I guess she is some blind. We all got up tight to the stand; and, while one fellow was tending to buy the rest of us was stuffing. That is how I got my dinner." He told us that one day he found a pocket-book, and there were two five-dollar bills in it; and a police officer saw him have it, and he arrested him. "Ah," said I, "then they sent you up?" With a queer smile on his countenance, he exclaimed, "No, he did not." "What did you do?" "I squealed on the officer." "What is that?" "I gave him him five dollars and kept the other five, and we said nothing about it."

(Officers were not as honest then as now.)

Charlie was very frank and free to tell us all his tricks. Sometimes he would be on the wharf while they were unloading bags of foreign fruit, and would get behind a heap of bags, and cut a hole and pick out his pocket full of nuts. He would go into a grocery store, and, in passing a barrel of cakes or crackers, slip one into his pocket, and then ask the grocery man for a cracker, and the man would say, "Get out, you little dirty fellow!" "But I got the cracker all right." He was well along in the Infant School of Vice, and would have made a splendid graduate for Concord.

But Charlie was saved from such a fate. The power of love and truth subdued him, and he has grown up to be a fine young man. If he should happen to read this story, and remember the eccentricities of his young life, he would tremble at what he might have been, if he had been left to his street life.—*The Little Wanderers' Advocate*.

RECTOR'S WIFE.—"How do you do, Mr. Wiggles? We have not seen you at church lately. Have you been away?"

MR. WIGGLES.—"Yes, mum, I've been a-visiting my old aunts at Manchester, mum."

RECTOR'S WIFE.—"Really? I hope you found the old ladies quite well."

MR. WIGGLES.—"I didn't say my aunts, mum, I said my old 'aunts'—revisiting the 'aunts' of my youth, you know, mum."

Literary Reviews.

AMERICAN POEMS. Longfellow; Whittier; Bryant; Holmes; Lowell; Emerson. With Biographical Sketches and Notes. Holiday Edition. Illustrated. Boston: Houghton, Mifflin & Co. 12mo. pp. 455. (\$3.00.)

The favorite American poets are here presented in their best guise. The selections have been skillfully made, and the illustrations show artistic taste as well as fine perception of the sentiment that the lines would convey. The poems are long, as a rule, but that is in accordance with the compiler's design. He contemplated a book of poetry for study and use in schools, or at least to be used as an educator, whether in the school or the family or the private room. He well says in the preface that "The power to read and enjoy poetry is one of the finest results of education, but it can not be attained by exclusive attention to short poems." In such poems one misses the discipline of a long flight of poetic imagination and feeling. The short poem can at best embody only a sentiment or fancy, however beautiful, but the longer productions may teach the most wholesome lessons, narrate facts that are full of power and force, and develop and strengthen the faculty for appreciating really good poetry, whether in shorter or longer form. The volume contains such poems of abiding worth as *Evangelical*, *Mabel Martin*, *The Little People of the Snow*, *The Vision of Sir Launfal*, and *Monandoc*, which with their illustrations and the biographical sketch that precedes each group leave almost nothing to be desired in respect to them. An Appendix of useful information is added, the whole complementing the poems themselves, and making an eminent desirable volume to put into the hands of students of American poets and poetry.

The same publishers issue an illustrated edition of Mrs. Harriet Beecher Stowe's *Oldtown Fireside Stories*, in which Sam Lawton figures so conspicuously and so entertainingly. This edition is enlarged by the addition of five later stories, including "Laugh-in' in Meekin'," "The Parson's Horse-race," and "The Student's Sea Story," the whole being written in that irresistibly amusing vein that has characterized "the stories" with which most people are now quite familiar.

SUNLIGHT AND SHADOW. Or Gleanings from My Life Work. By John B. Gough. Hartford, Conn.: A. D. Worthington & Co. 8vo. pp. 542. (Cloth, \$3.25.)

The bare title of this book will start a long line of reflections. Few men have sprung from so low a condition to so high and useful a place as Mr. Gough. Battling with famine and despair in boyhood, coming to this country from England as an errand boy, seven years a druggist, then a reform and a visit to his old home preliminary to the grand career on which he subsequently entered, such phases of his life occupy the opening pages of the book, to which is added chapter after chapter of incident and anecdote, adventure and experience, honor and triumph, helpfulness to others and blessing and credit to himself.

Here is a paragraph from one of the opening pages:

In 1832 or 1833, two boys sought employment at the same establishment, in the same week. One was duly engaged as errand-boy in the office, the other as errand-boy in the book-binder's. The first was thrown into good society, among refined, Christian people, and brought under restraining influences. The other was surrounded by an entirely different atmosphere, nothing elevating, very little that was "pure, lovely, or of good report." The whole all the natural powers God had given him were running to waste. For years he groped in darkness and almost in despair. One of these became the Rev. Dr. McClintock; the other is writing these lines to-day.

The book is interesting and entertaining, quiet and dramatic, thrilling and calm, by turns, and well calculated to win and hold the reader's attention. It is copiously illustrated by good artists, the steel-plate portrait of Mr. Gough himself being a pleasing feature. The paper, printing and binding of the volume are all that could be desired. It is to be sold by subscription only.

THE LIFE AND WORK OF CHARLES H. SPURGEON. By Rev. William H. Yarwood. With an Introduction by John Stanford Holmes. D. D. (Standard Series). New York: I. K. Funk & Co. Octavo. pp. 100. (Paper, 20 cts.)

This brief life of the famous London preacher will be widely read. It presents him as he is, even supplementing the text by a most flattering portrait, fac similes of letters, sketches of sermons, and caricatures from *Punch*. Mr. Spurgeon was born in Kelcester, in Essex, a dull and quiet town, June 19, 1834. He spent four years at school at Colchester, and learned rapidly. Before he was twenty-one he was the most famous preacher in London, and his later career is well known. The book presents many incidents of his life, with selections from his sermons and writings, which enable the reader to get a clear idea of the man and of his wonderful influence with men. It was prepared especially for the publishers, and may be safely described as the most interesting and reliable life of Mr. Spurgeon yet written.

The same publishers have in press *Stays of Mine*, by Rev. Joseph Parker, of London, and Dickens's Christmas books complete.

Biglow & Main (New York and Chicago) publish *The Tonic Sol-Fa Music Reader*, by Theodore F. Seward, which is intended to describe and illustrate the method of teaching music that is now known under that name. Its points of advantage over the old system are claimed to be:

1. It has but one representation of the scale instead of fourteen, as in the staff notation.

2. There are but two representations of each chromatic tone instead of five, as in the staff notation.

3. "Accidental" or passing chromatic tones are not confounded with those which lead to a change of key.

4. Changes of key, however remote, are clearly indicated by this notation. In the words of an acute musical critic (Dr. W. S. Matthews of Chicago), "the Tonic Sol-Fa notation shows the musical reader exactly what he needs to know."

5. There is no puzzling out of notes on added lines and spaces, which is always so confusing to the beginner (and usually a long time after beginning).

6. The representation of time is simple and uniform.

7. By this notation the minor scale is easily understood.

8. By the Tonic Sol-Fa notation and the method of teaching which properly accompanies it, the principles of harmony are received almost unconsciously, and can be comprehended from the beginning.

9. It is the quickest and most thorough means of acquiring the use of the staff notation.

It presents many points of excellence, that of simplicity, after one has become familiar with the method, being the chief.

The same publishers issue *Sterling Hems*, edited by Theodore Perkins and Hubert P. Main, and intended for use in the school and the home, and containing a manual of rudimentary instruction. It will commend itself to those who use it studiously.

Good as Gold is published also by Biglow & Main, and is an excellent book of songs and music for the Sunday-school.

Heaven is the title of a book by Mr. D. L. Moody, the evangelist, in which he aims to set forth his conception of heaven, its locality, its inhabitants and how to get there, as gleaned from the Bible. Its cardinal proposition is the certainty of God's promise of a life beyond this world, and that great rewards are in store for faithful service. The nature of these rewards is portrayed in a glowing light. The book will comfort many readers. Not the least noticeable clause in the preface is the statement that it is the only book, of all that have been published under his name, that Mr. Moody authorizes.—Chicago: F. H. Revell. (Cloth, 60 cts.)

A significant article by the Hon. George S. Boutwell in the *North American Review* for December, entitled "The Future of the Republican Party," is sure to arrest public attention. Written after the result of the recent elections had been ascertained, this article defines the position which the Republican Party is, in logic and in policy, bound to assume toward the Southern States. Concession, compromise, conciliation, the author says in substance, will no longer be tolerated. No person is to be admitted to a seat in the Senate, unless the record of his election is clear. New laws are to be passed for the supervision and protection of the ballots in the elections of members of the House of Representatives and Presidential electors. The civil magistrates must have the means within call (the army) of protecting the ballot and keeping the peace. The United States must insure to the people of each State a truly republican form of government. No grants will be made for internal improvements in any Southern State where the equality of all men before the law is not a living, practical fact. The other articles in the December number of the *Review* are: "The Discoveries at Olympia," by Prof. Ernst Curtius; "Rational Sunday Observance," by the Rev. James Freeman Clarke; "Southern Statesmen and their Policy," by the Hon. John Jay; "The Ruins of Central America," by Desires Charnay; "The Distribution of Time," by Dr. Leonard Waldo; "The Public School Failure," by Richard Grant White; "The Validity of the Emancipation Edict," by Aaron A. Ferris. For sale by booksellers and newsmen generally.—New York: D. Appleton & Co.

Biglow & Main's Christmas Annual No. 11 contains some good and appropriate selections for the musical part of Christmas festivals. They can be ordered of any music dealer at 5 cts. each, or \$4 per hundred.

They also publish two of Dr. Vincent's Christmas services—*The Tree of Life* and *The Magi and the Messiah*, the former being 5 cts. each by mail and the latter 10 cts., or \$7.50 per hundred. Full directions are printed and accompany each exercise.

Our Little Ones is the title of a new magazine for the children. It presents an attractive appearance, with its clear type and fine illustrations, and will be likely to establish itself unchallenged in the nursery. It is published by the Russell Publishing Company, Boston.

The advertising house of N. W. Ayer & Son is one of the most successful in Philadelphia. We have done business with them for many years and have always found them fair and honorable. Their *Newspaper Annual* contains more than 600 large octavo pages, and is a model of its kind. It contains a list of every newspaper and periodical in the United States, with the circulation of each, and the circulation of each, and a separate list of religious papers, &c., &c. It is every way creditable to the publishers, and valuable to purchasers.

I. D. STEWART, Dover, N.
For sale also by

News Summary.

The Northern Pacific Railroad.

The successful negotiations of a loan of \$40,000,000 on the Northern Pacific Railroad substantially insures the completion of the third great trans-continental line within three years and lifts the enterprise quite out of its embarrassments. The fact that the new loan is taken by a syndicate of bankers and involves no compromising arrangements with trunk roads, either those west of Chicago or east, shows that it has been taken as a great investment in itself, and insures an independent position for the Northern Pacific itself. The new loan is marketed at between 90 and 100 and is secured by a mortgage on the whole property, which will be the first lien, except for the issue of \$2,500,000 of bonds on the Missouri and \$4,500,000 on the Pend d'Oreille divisions. There remain 800 miles of road to build, and the finished enterprise will be represented in the money market by \$49,000,000 of common stock, \$43,000,000 of preferred stock, and \$1,500,000 of bonds and subject to some reduction by reason of conversion into lands. \$7,000,000 of bonds already issued and \$40,000,000 of the bonds just negotiated. This brings the bonded debt and preferred stock within \$90,000,000. The credit of this successful negotiation of this great loan, as well as for the pushing forward of the actual construction to this point, is due to Frederick Billings, for the last 18 months president of the road and for a long time chairman of its executive committee. Mr. Billings has devoted himself to this enterprise, as though he had a fortune to seek, rather than one to husband, and by his courage and determination has given it life and credit, after it had long lost both.—*Springfield Republican.*

The Tenant's Complaint in Ireland.

The tenancy on the estate of Sir J. Barnbury met their agent, Mr. Hudson, at Tipperary, Tuesday. Mr. Ryan, their spokesman, said the tenants had come determined to pay according to Griffith's valuation. The agent replied that he was not in a position to receive that. "Neither are we in a position," said Ryan, "to violate the pledges we deliberately took as members of the land league." The tenants, 30 in number, then withdrew without paying any rent. This scene is enacted on nearly every estate in the west and south, and is ruining hundreds of small property owners.

A Wide-spread Snow Storm.

The first snow of the season fell at New York, Wednesday night. A heavy snow storm prevailed in central Illinois, Wednesday. Ice has probably closed the Hudson River for the season. The Erie canal is closed. The ice is so heavy in Canisius Bay, L. I., that the oyster boats cannot be used. The Mississippi River has been closed by ice at Davenport, Ia., Rock Island, Ill., and Muscatine, Ia. This is the earliest date of its closing for 33 years. In some places in Wisconsin and Illinois there is a scarcity of coal, owing to the insufficient transportation facilities of the railroad. The early setting in of winter has caused an advance in price. Extreme cold was reported from parts of Colorado, Minnesota, Wyoming and Nebraska.

Perils of the Fisherman.

The Cape Ann Advertiser contains a recapitulation of the fishing losses of Gloucester for 1880, showing a smaller loss of property than for any year since 1857. The number of vessels lost the present year has been six three-masted schooners and three boats, representing a total tonnage of 224.4 tons, and a value of about \$15,000, on which there was an insurance of \$100,000. The loss to the amount of \$10,972. The loss of life for the year has been 41, which is two more than in 1877 and six more than in 1878, but smaller than for any other year than these since 1866, when only 26 lives were lost. For the past twenty years the annual average loss of life has been—last year 32 vessels, valued at \$128,281, and 266 lives were lost.

Probably Fatal Railroad Accident.

As the family carriage of James Johnson, a wealthy resident of Lakewood, N. J., was crossing the New Jersey Southern Railroad Company's track between this place and Manchester, Friday morning, it was struck by the early morning freight train, and the carriage entirely demolished. Both horses were killed, and Mr. Johnson and daughter-in-law and her infant child hurried heading to the ground. From the hour of the accident until Friday night, Mr. Johnson has been unconscious, and his death is momentarily expected. The life of his daughter-in-law is also despaired of. The infant's injuries are slight. Had it not been for the heavy snow the entire party would probably have been instantly killed, as they were thrown by the collision fifteen or twenty feet.

A Gift from Queen Victoria to the President.

A massive desk, or writing table, a present from Queen Victoria to the President of the United States has arrived. It is made of live oak, weighs 1,300 pounds and is elaborately carved, presenting a magnificent specimen of workmanship. Upon a smooth panel is this inscription: "H. M. S. Resolute, forming part of the expedition sent in search of Sir John Franklin in 1852, was abandoned in latitude 74.41, longitude 101.22 west on the 15th of May, 1854. She was discovered and extricated in September, 1855, in latitude 67, north, by Capt. Buddington of the United States whaler George Henry. The ship was purchased, fitted out and sent to England as a gift to Her Majesty, Queen Victoria, by the President and people of the United States as a token of goodwill and friendship. This table was made from her timbers, when she was broken up, and is presented by the Queen of Great Britain and Ireland to the President of the United States as a memorial of the courtesy and loving kindness which letated the offer of the gift of the Resolute."

Strong Railroad Combination Rumored.

Though all parties interested in their details have set at rest the story of the consolidation of the Vanderbilt roads with the Chicago, Burlington and Quincy and Atchafalpa, Toledo and Santa Fe railroads, the Chicago Tribune says, the two latter powerful combinations are perfecting arrangements which will shortly make a strong team. The Burlington is ready to extend its line in Nebraska to Denver, and is also prepared to build from Denver to Ogden. If the Central Pacific does not unite with the Union Pacific no further western roads will be built by the Burlington system, but it does unite then the Burlington owners of the Burlington intend to build a line straight through to the Pacific coast. The Atchafalpa road has a line straight to Denver, and the combination will thus have two routes to the Pacific coast from Chicago. Another route will be by Atchafalpa, Kansas City, Atlantic and Pacific road on the 100th parallel to the coast, and besides this there is an outlet via Mexico to the Gulf of California, which makes a great saving for travel to Japan, Australia and South America. The Atchafalpa also has a through route to the city of Mexico. It is well established that this combination will be effected in the near future.

Latest News.

Arriving Steamers report very heavy weather at sea.—The Penobscot River in Maine is now closed for navigation. Six vessels are frozen in.—The Mississippi River is lower than for many years. Navigation is suspended and can be resumed till after a rise.—Five members of an Italian family at Chicago are dangerously ill from eating ham sausage which was full of trichina.—G. B. Robinson, lieutenant-governor-elect of Colorado, was nearly shot Saturday in a miners' riot at Robinson's camp, 20 miles from Leadville.—The baggage-car of a night express on the Texas Pacific railroad caught fire near Sulphur, Texas, Friday night, and was entirely consumed, with 50 pieces of baggage and 50 sacks of mail; loss \$15,000 to \$20,000.—A small sample trunk containing \$7000 worth of jewelry belonging to J. H. Morrow, a traveling salesman from the Philadelphia wholesale jewelry store, was stolen last night from the sidewalk in front of the Clifton house at Chicago. Morrow had taken a bus to go to the train and his baggage was on the sidewalk awaiting the arrival of the express wagon when the thief picked up the trunk and walked off with it. The trunk under the one stolen contained \$25,000 worth of jewelry.—Two burglars broke into St. Elizabeth's Lutheran church on Broome and Elizabeth streets, Sunday, and were operating on the iron safe in the secretary's room when they were surprised by the sexton. One drew a knife and threatened the sexton with violence if he followed them, when both ran from the edifice. The sexton called for help and the police captured one of the burglars, George Edwards, an ex-convict. The burglars were about blowing the safe open with powder when they were disturbed.

How Happiness is Secured.
Happiness is the absence of pain or annoyance, and wherever there is pain there is disease. A pain in the lower portion of the body indicates a disorder of some kind. If there is any odor or color or deposit in the urine, it means disease, and requires attention at once. We have heard many of our friends speak of the remarkable power of Warner's Safe Kidney and Liver Cure, and are convinced there is nothing so certain and valuable for all disorders of the urinary system, both male and female. 2448

No remedy for kidney disease, heretofore discovered, can be held for one moment in comparison with Warner's Safe Kidney and Liver Cure.—C. A. Harvey, D. D., Washington, D. C. 2448

Statistics show that more people die of consumption than from any other cause. Slight colds are the true seeds of consumption. Beware of the slightest cough. Adams' Botanic Balm stands without a peer. Trial size, only 10 cts.

The Peruvian Syrup has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaint, Boils, Humors, Female Complaints, etc. Pamphlets free to any address. Seth F. Foster & Sons, Boston.

For judicious editing, select and popular contributors, and sprightly, entertaining reading, the *Youth's Companion*, of Boston, has no superior among the youth's publications. It has twice the circulation of any similar publication, and unquestionably merits its success.

For those distressing diseases peculiar to women **DAY'S KIDNEY PAD** is invaluable.

Dr. Wilbur's Cod-Liver Oil and Lime. Invalids need no longer dread to take that great specific for Consumption, Asthma, and threatening Coughs.—Cod-Liver Oil and Lime. As prepared by Dr. Wilbur it is robbed of its nauseating taste, and also embodies a preparation of the Phosphate of Lime, giving nature the very article required to aid the healing qualities of the Oil, and to re-create where disease has destroyed. This article forms a reliable remedy, and will cause weak and debilitated to become strong and robust. It should be kept in every family for its use in the first appearance of Cough, or irritation of the lungs. Manufactured only by A. B. Wilbur, Chemist, Boston. Sold by all druggists.

Parties sick and afflicted run no risk in buying **DR. R. V. G.** Guaranteed by your own druggist to give satisfaction, or money refunded. Try it.

Many people suffer, and know not what ails them. Try **DR. R. V. G.** If no benefit is received, your druggist will refund the money.

Dr. Baxter's Mandrake Bitters are a superior combination of Barks, Roots and Herbs not attained by any other manufacturers of Bitters.

Keep in the stable and always at hand **Henry & Johnson's Arnica and Oil Liniment**, as it is the best remedy for Hairs, Bruises, Strains, etc.

For Coughs, Colds, Croup, Asthma, and all Lung Affections, use **Dover's Elixir**, which has stood the test of fifty years, and has not been found wanting.

QUER'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular consumption, scrofula and general debility. The most mild, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TREUX, Platt St., New York. 156.

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. 37

"IRENEUS LETTERS." A NEW VOLUME WITH ELEGANT PORTRAITS. For terms, address NEW YORK OBSERVER, 37 Park Row, New York City. 2447

BENSON'S CAPSINE POROUS PLASTERS. Has received the greatest number of unquestionable testimonials, and is highly recommended by the medical profession, and the press and the public. All praise them as a great improvement on the ordinary porous plaster, and a great relief to the sufferer. 5000 Physicians and Druggists of good standing, voluntarily endorse them as a great improvement on all other plasters. Sold by all Druggists. Price 25 cents. BEWARE OF IMITATIONS. 4418

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 Street, Boston.

BOSTON, Friday Afternoon Nov. 25, 1880.
FLOUR. There is a firm feeling for flour, and desirable brands that are wanted by the trade are in moderate demand. We quote shorts at \$1.10; extra, \$1.15; and superfine, \$1.20. The demand, however, is good, and higher prices for wheat throughout the West and favorable foreign prices impart a firm feeling, and an upward tendency to prices. The sales of Patent spring wheats have been at \$7.25 to \$7.75 per bushel including choice extra brands; at \$5.50 to \$6.00 for choice extra brands; and at \$4.50 to \$5.00 for choice extra brands. The latter price for choice extra brands; Wisconsin extras at \$4.75 to \$5.25; Western common extras at \$4.50 to \$4.75; and Western shorts at \$4.25 to \$4.50. **CORNS.** There is a firm feeling for corn, and on account of the advance in corn, and the fact that the market is tight, we quote at \$1.10 to \$1.15 per bushel. The sales have been in small lots at \$1.10 to \$1.15 per bushel. **MEAL.** There is a fair demand for meal, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **WHEAT.** There is a firm feeling for wheat, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **BARLEY.** There is a firm feeling for barley, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **RYE.** There is a firm feeling for rye, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **BUCKWHEAT.** There is a firm feeling for buckwheat, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **PEAS.** There is a firm feeling for peas, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **BEANS.** There is a firm feeling for beans, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **LINSEED.** There is a firm feeling for linseed, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **RAPESEED.** There is a firm feeling for rapeseed, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **WHEAT.** There is a firm feeling for wheat, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **BARLEY.** There is a firm feeling for barley, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **RYE.** There is a firm feeling for rye, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **BUCKWHEAT.** There is a firm feeling for buckwheat, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **PEAS.** There is a firm feeling for peas, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **BEANS.** There is a firm feeling for beans, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **LINSEED.** There is a firm feeling for linseed, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel. **RAPESEED.** There is a firm feeling for rapeseed, and we quote at \$1.10 to \$1.15 per bushel. The sales have been at \$1.10 to \$1.15 per bushel.

THE FINEST DRAWING ROOM STYLES.
MASON & HAMLIN
GRAND PIANO ORGANS.

Comparatively few musicians, even, have kept pace with recent improvements in reed instruments, and are fully aware of the excellence now attained in the finer styles, in the manufacture of which the Mason & Hamlin Organ Co. are quite equal to the task. Their organs are not only of the small organ or largely sold, which they greatly excel. It is principally these finer styles which have won for the Mason & Hamlin Organ Co. the extraordinary distinction awarded them at the GREAT WORLD'S INDUSTRIAL EXHIBITION, and COMPARISON OF THE BEST PRODUCTIONS OF ALL NATIONS FOR 1876. The organs are not only of the highest quality, but are also of the most beautiful design, and are capable of giving the finest tone coloring, and other instrumental or orchestral effects. The Thomas testifies that musicians generally rank these organs very high, far above all others, in which opinion he himself fully concurs. He says so unequivocally in his opinion of the organs, and in the fact that he has purchased one to take with him to Italy. Hands of similar opinion from distinguished musicians have accumulated in the hands of the manufacturer.

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ern are dull at 16 3/4 and 17 1/2. The market closes with a quiet tone for all kinds except the finest stock.

CHEESE. The market has been quiet and steady, with sales of choice factory ranging from 13 to 13 1/2 cents. Fine September stock is scarce and held at 13 1/2 cents, but at this price only small sales can be made. Fair to good lots are selling at 11 to 11 1/2 cents. Buyers continue to operate cautiously, and with quiet markets abroad, there is no indication of much change either way.

EGGS. Fresh lots continue scarce and in demand, with sales of Eastern and Northern at 25 cents a dozen. Western eggs are scarce and firm at the advance noticed early in the week. Sales of Western and Northern at \$1.75 to \$1.85, and Mediums at \$1.50 to \$1.65 per bushel. Yellow Eggs have ruled firm at \$1.55 to \$1.65 per bushel.

POTATOES. The market sustains a firm tone, owing to a falling off in receipts, with sales of Maine Central Rose at 50 to 55 cents per bushel, and Jersey Rose at 60 to 65 cents per bushel. Northern Rose have been selling at 50 to 55 cents per bushel, and Jacksons at 45 to 48 cents per bushel. Choice Eastern Potatoes command 55 to 58 cents per bushel. There is a fair demand for choice stock at the close.

HAY AND STRAW. The Hay market has ruled very firm, with an upward tendency. Choice grades are selling at \$21 to \$23 per ton, and ordinary are moving off more freely at \$19 to \$20 per ton, and very common in good and fair at \$18 to \$19 per ton. In request at firm prices, and sales have been made at \$28 to \$29 per ton.

WHEAT AND CORN. The market broke badly on Tuesday afternoon, and on Wednesday good Turkeys were offered freely at 10 to 12 cents a lb. Some poor lots were forced off at 7 to 8 cents. The receipts have been more than last year at this time, and a larger quantity has been carried over. The market opens very dull to-day, and it is difficult to get reliable selling prices.

PORK. There continues to be a fair demand for Boston clear, with sales at \$15 to \$16 per bushel, and at \$18 to \$19 per bushel. Western meat has been selling moderately at \$15 to \$16 per bushel.

THE ONLY SPECIFIC
For Diseases of the Kidneys, Bladder, Urinary Organs and Nervous System. CHAS. NAYLOR, 34 Myrtle Street, Boston. I have now used Dr. KIDNEY PAD thirty days. It has done me more good than any remedy I ever tried.

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Containing a Calendar for each Month, with poetical quotations.—Done up in highly illuminated covers, with emblematic designs, and tied with a ribbon. 40 cts.

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