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The Morning Star.

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THE MORNING STAR

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The Morning Star.

WEDNESDAY, DECEMBER 15, 1880.

UNBELIEF.

There is no unbelief:
Whoever plants the seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

Whoever says, when clouds are in the sky,
"Be patient, heart! Light breaketh by and by,"
Trusts the Most High.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down in his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "To-morrow," "The Unknown,"
"The Future," trusts that Power alone
He dared disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief:
And day by day, and night unconsciously,
The heart lives by that faith the lips deny:
God knoweth why.

—Standard of the Cross.

CANDIDATES FOR THE MINISTRY.

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

II.

Of young men, standing in a council of elders to be examined for ordination to the ministry, not only some good acquaintance with the origin and claims of the books of the Bible, but certain other qualifications as well, may reasonably be asked. Separate truths of God, like mountain peaks against the face of the sky, stand out clearly on the sacred pages. These truths naturally catch the eye and fashion the thought of the mere reader of the Word. He is inclined, therefore, to overlook the connection of truth with truth. For instance, that penitence goes before pardon is plain to every one who reads the parable of the Prodigal Son. Passages, also, can be cited in abundance that breathe the sentiment, "A broken and a contrite heart, oh God, thou wilt not despise." Naturally therefore, we take up the idea that, in the divine government, penitence alone is the ground of pardon. This, however, is not Scriptural doctrine. Penitence is a prerequisite to pardon, not the ground of it. Then, again, there is a conflict of opinion about the meaning of certain passages that seem luminous as the day. We are told that Christ "tasted death for every man." No text of the Bible apparently has less need to gather around it other texts declaring the same sentiment. Besides, who can have any wish to escape the force of so gracious a truth? Yet for holding that sentiment Scotch Presbyterians exclude holy men from the ministry, and Old School Calvinists, the world over, regard them as deplorably unsound.

Again, many times we are taught in the New Testament that Christ "bore our sins in his own body on the tree," that he was "a propitiation for our sins," that "by his stripes we are healed." Sacred and glorious truth! "They are literal words," says one school. "Metaphors," cries another. "God needed no literal propitiation; for he so loved the world as to give his Son a ransom for it. The Cross expresses the wonderful yearning love of God for sinners. Christ crucified is figuratively a sacrifice." This, by some teachers—by others this: "God did not need to have his wrath appeased by a propitiatory offering it is true, but he could not, consistently with moral law, offer free-pardon to sinners without some signal exhibition of his regard for his law and of his feelings towards sin. Hence Christ died."

The literalists come next: "Christ literally propitiated God; literally paid the debt of obedience and of punishment for sinners. He died only for elect, hence all the elect will be saved," or "he died for all; hence all will be saved."

The need and nature of the atonement are truths of interest alike to saint and sinner, concerning which it is of great importance that the minister should have clear and intelligent ideas. That these are difficult themes to handle, let the unlike explanations of them by biblical students give proof. What then! Shall confident young men, borne on by an eagerness to serve the Lord, tarow aside the slow methods of study and hasten to preach, to-day, perhaps the

narrowest Calvinism, to-morrow, the broadest Universalism? Shall he begin to preach, never having investigated the Christian doctrine of the atonement? Not if the church, not if the elders who represent her do their duty.

Then again, while critics are everywhere tearing leaf after leaf out of the sacred volume, and science openly joins the ranks of materialism and fights against belief in immortality, against belief in a soul and even in the existence of God himself, reverent and devout Christians are teaching, with the authority of the Catholic, Episcopal, Lutheran, Old School Presbyterian, Congregationalist and Baptist churches, that infants come into the world "sinners in the hands of an angry God," needing baptism or election, or an atonement, should they die, to save them from endless wrath. Many infants die unbaptized. Other than "elect infants" fall asleep never here to awake.

An atonement, designed only for a fixed class chosen without regard to age or foreseen character, of course shuts out of its gracious benefits all, adults or infants, alive or dead, not of that class. Therefore, fathers and mothers, bereft or liable to be bereft of their children, may well look with earnestness to their ministers for a clear, positive, consistent exposition of the Scriptures on this point. Sabbath-school teachers, also, the whole congregation of the Lord's house, need enlightenment here from one better versed than they in the knowledge of God's word.

But this subject is interwoven with another, viz.; what is sin? That question, too, cannot be answered without meeting the doctrine of free agency. Discussing free agency, one is soon entangled in the net of total depravity; for, it may be, that such is the corruption of the free agent that he is "utterly indisposed, disabled, and made opposite to all good and wholly inclined to all evil," as unable to repent "as the dead to restore themselves to life." Depravity forces on the attention the need and nature of regeneration; the doctrine of regeneration touches on one side the incarnation, on another, the atonement and on another, the work of the Holy Spirit,—in a word, the whole redemptive plan, its Author, its agents, its subjects and its final outcome.

Thus, though great truths of the Scriptures stand out clearly on the sacred pages they are yet so bound up together that the understanding of one is the understanding of all, and error in one is error in all.

An exception to this remark may be made; it is true, in favor of those who are too halt in mind to follow sequences. Such persons may be both heterodox and orthodox at once, may be bitten by the viper of error and not swell and fall down dead suddenly, as a consequence. But though they themselves should be thus marvelously preserved from harm, others, imbibing error from their lips, may not escape its natural consequences. Congregations and churches instructed by those doctrinally unsound become unable to give reasons for their faith. Error may be slow in germinating, in some hearts may never germinate; but it is never safe to plant it. The truth of Christ is the health of the world. To know his doctrine is the constant need of the church. Hence God has given to her the ministry, and told her to seek the law at its lips. Therefore the church owes it to herself to require of youthful candidates for the ministry the necessary qualifications for teaching the law. Therefore such candidates owe it to themselves, to the church and to him who calls them to preach, diligently to study Christian theology before asking to be set apart as preachers of Christ's truth. Wisdom is justified of her children.

COUSIN THOUGHTFUL'S SERMON-ETTES.

BY PROF. G. E. FOSTER.

Paraphrasing of the soft sadness of the day's sad hour, twilight, my cousin walked slowly into the room, and replying nothing to my kindly salutation sat absorbed in meditation. I saw that some new idea had taken possession of his mind and that the point of view was by no means a pleasing one. I did not disturb him with questions, and when his thought had run its round he broke out in hurried, rapid utterances as follows:

PRIVATE MORALITY, AND PUBLIC.

Morality should be one and indivisible in an enlightened and Christian country. Morality should never be robbed of its true and full meaning. It signifies more than personal purity, it applies to all conduct which is based on the moral faculty. A dishonest man is immoral, so is a liar, a deceiver, a hypocrite. But you see we have restricted morality mainly to the idea of personal purity, and so these other sins go without a term strong enough to condemn them, and slip through the fingers of public opinion as trivial faults. When we say that a man is immoral it should mean more than it does. And when a man embezzles funds, speculates on what does

not belong to him, plays with another's reputation or character, we should pick up the good strong word immorality and hurl it at him, and not allow him to dodge the blow. But the deeper trouble is that we are rapidly developing two kinds of morality, one for the man in private life and the other for the same individual in a public capacity. And I would not say a word if the cords were tightened about the public man, and a higher action demanded from him than from one in private circles. This would be an error on the side of right. But the sadness arises from the fact that our public standard of morals is infinitely lower and looser than our private, and it should, if different at all, be infinitely higher and stricter. If a man puts his hand in my pocket and steals my money, he is looked upon, and deservedly so, as a thief; if he puts his hand as a public man into the treasury of the country, and without giving value in return takes what he is not entitled to, he is rather looked upon as clever, and his stealing is called "appropriation" or "transaction," and he goes almost scot free of public condemnation. Men go to Congress or Senate "poor as Job's turkey," and in two or five years come back with respectable fortunes. Have they earned it? No, they have stolen it; but no strong lash of public opinion is laid upon their recreant backs by the virtue and honesty of the country. What would be thought of a man in private life, who, knowing that another had taken life, or injured his neighbor, or swindled a friend, or done any other wrong action, would go to him and say, "You give me money and I'll get you off free and the hand of justice shall not touch you"? You would say he was as bad as the criminal. But let that same man go through a course of study, and then set up an office and put out his sign, John Jones, Barrister, and he may offer his services each hour in the day to help criminals cheat the ends of justice, and you dub him a professional gentleman and elect him to your legislature and give him your honors. Does the fact that he pursues cheating-justice for a living take off the wrong of the operation? Nor will it help matters to say that he balances the sheet by working part of the time for the right side of the case and for justice, since it is not the principle that sways him but the fee.

Here is a man, your neighbor. He meets your boy some day, engages in conversation with him, and by and by pulls a bottle of liquid out of his pocket and asks him if he will not have some, it is real nice. The boy takes it; the sharp taste gives him a pleasing sensation and he takes more. This time he is seized with dizziness and forgetfulness and wakes from a stupid sleep with a dead feeling of pain. But the man is kind and next day offers him more. Soon after he introduces him to other boys of his age, together they use this liquid, they are intoxicated with it, and become so much under its power that they lose health, purity and respect. At the end of several weeks he brings your boy home to you in that condition. How would you look upon the action of your neighbor with regard to your boy? You would denounce it, and if the law gave you no relief, you would horsewhip the scamp till he could not stand. But just let him get an office, put out a sign and get a little paper from the authorities, and he can go on doing this very thing to your boys and all other boys whom he can gather together. Has the act changed in its baseness and terrible results? No, not in the least. But now the man has risen from the low plane of dastard villany to the respectable level of "Licensed Victualler," "Hotel Keeper," "Saloonist," laws are made for his protection, and the hat must be respectfully raised as he passes. He does it now as a business! The public take him under a delightful and pleasant patronage. Here is a man who wishes to live by his wits, so he pursues the gambler's calling and victimizes "green uns." We say, "The villain—put him behind the bars." But if a number get together and concoct a national "Three card" game and call it a lottery, the State incorporates it, the passive goodness of the country endorses, and even churches make lesser imitations of it and play at fairs and festivals. The morality changes as the bulk and numbers interested change.

The burglar uses his jimmy and tools to break open a bank. If we catch him he is put away in a safe place. Suppose a man sets up a factory in the village; purposes to make burglar's tools and sell them to the craft; is his calling moral and honest? Yet we make no outcry against the brewers and distillers, even though they supply the instrumentalities of ruin to the drunk shops we deplore.

If there be a private father of a family who would set up a brothel in his own home he would earn the honest maledictions of every nine hundred and ninety-nine men in a thousand. But elect that man to public office, make him an alderman of a city and give him policemen to execute his will, and he allows brothels to be erected and run on every street. Has his conscience undergone a metamorphosis in the act of election which

renders it quite a different commodity, or do we think that the house of society need not be kept so clean as the house of the family?"

So, my friend, I might go on quoting from the book of experience and actual illustration after illustration of this sad fact that between our private and public moral standards there is a great gulf fixed, which differs only from the chasm of Dives, in that it can be so easily crossed by humanity. And so our whole public life is sinking, and to-day lies infinitely below our private life. And as it sinks, it draws down the private standard and our life grows more corrupt in both its parts. Destruction stares us surely in the face unless we turn. The same crisis came in Greece and Rome, was not met, and Greece and Rome passed from the gallery of nations to the tomb of defunct civilizations. What is the remedy? Light, more light. If to-day wickedness is exalted in high places, and a corruption is tolerated in public life which would be frowned down in private conduct, it is so because good men, Christian men, allow it to be so. I wish morality could be a little more taught in our schools, and mathematics, if need be, a little less. I wish Sabbath-schools could be run in the line of careful teaching as to what is needed in conduct, and a little less wasted in exhibition and concert. I wish the pulpit would take time to instruct the pews on what ought to be done to-day by us, and spend a little less in telling what the Israelites did or did not do. I wish that fathers and mothers would be as careful in training children for moral success, as for business and social success. More light—we are dying from very ignorance.

What is the remedy? More patriotism. When rogues and rakes are clothed with honor and power, it is most frequently when the honest men are away from the polls, so busy sowing a field that they can do nothing to save the country. In New York at the last election but one 100,000 voters staid at home. Were they the unstable, dishonest, office-seeking, franchise-selling voters? Not at all. The opposite element was at home—they had no interest in it. They don't sell their votes, expect sops, seek offices, and so stay at home while the best interests of the country are sold to the worst elements of the State. More patriotism. If no other thing will bring it about, I shall favor compulsory suffrage. Why not? An army with banners gleams upon the frontiers, Cannon sound. The nation compels her citizens to arms to save the country. But greater far are the interests at stake at the election booths of the nation, and the citizens should be compelled to protect them, if they will not voluntarily do so. Either the tag-end of suffrage must be cut off, or the respectable end must come to the polls. The latter is the better course probably, and certainly the only feasible one.

More light and patriotism. No difference in standards of public and private morality. To them I must nail my colors and for them do my feeble battle.

Cousin Thoughtful ended his sermonette and went his way. I walked to the window and gazed upon mountain, plain and lake bathed in the soft moonlight. The heavens were blue and quivering with their lesser and greater lights sown in rich profusion. In the lake's unruddled bosom were mirrored the delicately limbed outline of tree and shrub and jutting rock; the moon and the stars likewise gleamed from the silver depths and each white cloud that drifted across the azure gave exact image of itself in the yielding waters. And I said Cousin Thoughtful is right. And as each tree and shining star and white mist-cloud gives back an image of itself from crystal lake, so ought every virtue and beauty of private life to be reflected from the body of our public life.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

WHAT "J. F." IS DOING.

Under "Denominational News" "J. F." told us last week what he thought of doing, and what he would do in this issue. We most earnestly hope that no reader of the *Star* failed to carefully consider what he said in that article, or will fail to read and thoughtfully meditate upon his article in this paper, and whatever he may hereafter say upon the subject. No one knows better than he all the facts involved in the matter, and no one is better qualified to give advice as to what ought to be done for the young men preparing for the ministry, and, probably, no one is better able to judge what our denomination can do if it chooses to—that is, if the men and women who constitute the denomination choose. Counsel from such a source ought to receive most earnest and considerate attention. Of the importance of the subject itself, nothing need be said here, for that will appear in the articles to which we wish to call attention, and we bespeak for them a thorough and thoughtful reading from all our friends.

THE MIDNAPORE BIBLE SCHOOL.

Our readers have been fully informed of the founding and opening of the Bible School for women Dr. Phillips labored so earnestly during his visit to this country, and have already learned something of its

successful working. Its object is to train candidates for missionary work in Bengal and Orissa. The chief text-book is the Bible, and a thorough heart-knowledge of the Sacred Scriptures is aimed at, as the motive power and the inspiration of all true Christian effort. The school is to be open to both sexes, though the department for women has not been fully organized. Twenty-one young men, most of whom had received some training in other schools, were admitted to this school during its first term. Small stipends were paid to these students, so that by industry and economy they could get along without incurring debt for the expenses of their education. One object will be to forward the movement for freeing the native church from dependence upon foreign cash and subjection to foreign control. The young men are taught that they must look to the people and not to the Mission treasury, for their support.

The students have had some practical training in actual work, under supervision, for which the conditions of society in India furnish ample opportunities. This part of the school work seems to have been conducted with excellent judgment, and in a way to be of great advantage to the students.

The school needs the constant presence and power of the Holy Spirit to sanctify its work. It ought to be remembered in the prayers of American Christians. It needs the prompt payment of the interest accruing on unpaid subscriptions for its endowment. Its income will be scant enough when all is promptly paid. It needs buildings for the accommodation of the students and a building for lecture and class rooms. Its work has been done, thus far, in the dilapidated remains of an old government building, used by turns for sepoy's quarters, small-pox hospital, girls' orphanage, &c. One of the fruits of the first year's work in the Bible School is found in the Perry Sabbath school, in which the average attendance is one hundred and fifty, and in which a very remarkable and gratifying improvement has been made during the year. Every donor to the Bible School has reason to rejoice and thank God for the privilege of lending a helping hand in so good a work.

MISSION CARDS.

Our friends will, probably, be making their arrangements during this month for the collection of funds for the Benevolent Societies, in the ensuing year. The cards have been so generally introduced and have been found so convenient and useful, that no argument in their behalf is now necessary, but it may not be amiss to urge upon all our pastors a prompt and vigorous circulation of them through the church and congregation. Let the matter be taken well in hand in such way as seems best in each locality, and pushed on resolutely and discreetly. The Card Method is a system, but has no power to work itself. There must be a force behind it, or it will fall, helpless and useless. This the pastor must, usually, furnish or call into activity. The latter is the better way whenever it can be done. In most churches somebody can be found who can, with a little help, and perhaps without it, do successfully much of the necessary work and be the better for it.

HELP ALL AROUND.

It is to be hoped that in making subscriptions upon the cards for the next year, our friends will not slight either of the causes represented. Do no less for any one than you did last year, but do not omit either. All need help, and the proportion designated is as good as any that can be made. Let us, brethren, fill up all the columns in the table of receipts; give each society a warm place in our hearts and a generous support, for God is greatly blessing their work and will increase his blessing if we enable them to increase the work.

Items.

The Rev. Dr. Jessup, in the "Mohammedan Missionary Problem," gives the following features in the faith of the Mohammedans, which render their religion favorable to the future acceptance of Christianity, and the providential facts that tend in this direction: 1. They believe in the unity of God. 2. They reverence the Old and New Testament Scriptures. 3. They reverence Christ as the greatest of all the prophets before Mohammed. 4. They respect Christians and Jews as "the people of a book." 5. They hate idols and idolatry. 6. They reverence law. 7. They totally abstain from intoxicating drinks. 8. They believe in the need of a religion, and in the certainty of future retribution. 9. They believe in an absolute surrender to the decree and will of God. 10. There is a growing influence of Christian nations in Mohammedan countries. 11. The Mohammedan religion is completely encircled by Anglo-Saxon, Christian, political, and civil power. 12. They believe that Protestant Christianity is the purest form of faith in the world, the nearest to doctrine and worship to their own. 13. They repose more confidence in American missionaries than formerly.—*Gospel in all Lands.*

A SHORT BIOGRAPHY is the one found over the remains of Rev. John Geddis in

the little mission church in Anelmut, South Sella: "When he came, there were no Christians; when he left, there were no heathens."—*Bapt. Miss. Mag.*

As Christmas is the day set apart for the celebration of the birth of Christ, and as "love always wants to give something" and to give that which will most please the receiver, and as it is customary to give presents to the friends whose birthday we celebrate, and believing that nothing would please Christ any more than for his friends to give money for the conversion of the heathen, therefore, we suggest and request that on all the Christmas trees in the churches and families there be a mission box placed and the people invited to give. Trees might be gotten up for this purpose, each one desiring putting on a mission box of his own. We do not believe in the average church festival to raise money for church purposes, but we do believe in Christ's friends making him presents on Christmas day.

Hoping the churches will remember and act on these suggestions, we remain very respectfully,

A. LAYMAN.

INDIA LETTER.

MIDNAPORE, Oct 25, 1880.

One of the very busiest days of the year is drawing to a close. The Bible School session closes this afternoon and already some of the students are walking homeward. There have been eighteen young men in the school this year, of whom fifteen present themselves for the final examination this week. A report of this year's work will be issued soon, so I need say but little now. There have been six students in the junior class, eight in the entrance class and four below them in the preparatory class. Two of the juniors dropped out, but it is possible that both may return to their studies. Seven of the eight in the entrance division have passed the examinations and will constitute our junior class of the next session.

My illness occasioned a serious break in this year's work, but during my absence in the hills faithful hearts and hands bore the burdens of this school. Had it not been for those few weeks in the bracing atmosphere of Darjiling, I fear it would have been quite impossible for me to carry on and complete the work of this session. The prayers of beloved friends here and at home were heard in my behalf, and strength was given me for my labors. Another year, I am hoping if practicable to divide the session of seven months into two parts, putting a month's rest into the middle of it. By rest I mean change of place and work, such as Contal, Dantoon, Silida or Tumlook would give me for a month.

Though there has not been a regularly organized department for women this year, for lack of funds, I am happy to say that considerable sterling work in the line of training women for teachers has been done. My sister from Dantoon has had the charge of this work, and we hope another year may see it permanently established.

Many of the readers of the *Star* will recollect that the education of both men and women for Christian service has been from the beginning a recognized feature of our Bible School. I heartily hope that this plan will be faithfully carried out, and that derangement or deficit in the matter of funds may never defeat it.

The illness of dear Miss Crawford has caused us much anxiety this month. Dr. Bachevalier has visited her once and Miss Hooper has been spending several days in nursing her. I am starting for Jellassore this evening, and hope to reach there on Saturday. Our dear sister has had not a few serious trials of late, which have worn heavily on her, and proved too great a tax on her strength. Many friends at home will pray for Sister Crawford's recovery. She has a wonderfully elastic constitution and I confidently expect to see her flying around among her brood of girls when I reach Fatna, day after to-morrow. I don't know when Miss Caver expects to take time to die, nor do I quite see how she is to get into heaven unless she does give up the ghost on earth. Long may she stay with us.

Dantoon, the 20th. Our party reached here last evening, and to-day I go on to Jellassore. The English speaking band called at the mission bungalow this morning and enquired eagerly when a missionary was coming to take up this station. One of the features of my dear father's work here was an English Bible class for these babes on Sabbath mornings. Whoever comes to occupy Dantoon will find this branch of work interesting and, may we not hope, profitable as well? How we do need a man here! This great bazaar, full a mile long, these large villages and numerous markets on every side, and the multitudes of poor pilgrims pressing their way with sore feet and high hope to the great shrine of Orissa, all put in a strong claim for a good, true, strong man at Dantoon.

The rain has held on wonderfully this year and the natives say that it is to continue till the end of their month Kartik, i.e., till the middle of November. I hope their calculations are wrong, for we have had enough already for the crops and more will do actual damage. I noticed along the road yesterday that the farmers were letting off the water from the rice fields. The fields, I was going to say the sea of rice, on both sides of the great road are looking very fine indeed, and we shall have a full harvest a few weeks hence. Would that the spiritual harvest was as promising. I hear of earnest inquiries in several villages in this vicinity, and shall hope to visit them soon. The fear of the zemindar is now it seems to me, the chief hindrance to a profession of Christianity on the part of many natives of India.

Our Yearly Meeting opens its eight-day session at Santipore on the 14th prox. The church there has invited Bro. Kamal Naika, of Balasore, to assist them in some special services for a fortnight or so before the Y. M. begins, and I hope he is there to-day. The Balasore church has been holding revival meetings this month, with good success, and that at Midnapore was just beginning house-to-house work when we came away. All our churches need these special services and I wish each church might arrange for them every year. We should vote for something more than a "three days meeting" however. Surely, a full week, and in some places a fortnight can be devoted with great profit to these special services for the edification of saints and conversion of sinners. J. A. P.

S. S. Department.

Sabbath-School Lesson.—Dec. 26.

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

(For Questions see Lesson Papers.)

THE FIRST CHRISTMAS.

DAILY READINGS.

- M. Christ before the advent. John 1:1-14.
 T. Christ a babe. Matt. 2:1-12.
 W. Simon's joy. Luke 2:25-38.
 Th. The Christ of promise. Acts 3:12-26.
 F. The works of God. John 6:22.
 S. The heavenly song. Rev. 5:1-14.
 S. The first Christmas. Luke 2:8-20.

GOLDEN TEXT: "Glory be to God in the highest, and on earth peace, good will to men." Luke 2:14.

Luke 2:8-20.

Notes and Hints.

"In the same country." Joseph and Mary had gone from their home in Nazareth, to Bethlehem, in order to be enrolled for taxation. While they were in Bethlehem Christ was born.

"Shepherds abiding in the field." The announcement of God's great Christmas gift is first made, not to the Emperor of Rome, not to Herod, king of Judea, not to the high priest and his associates at Jerusalem, not to the sanctimonious Pharisees, but to men of lowly origin and occupation. Christianity begins at the bottom and works upward. Christ came "to heal the broken-hearted, to preach deliverance to the captives," to bring salvation to the lowliest. Shepherds spent the night as well as the day with their flocks.

"And, lo." Wonder, indeed. Here is a fact before which astonishment may well seize us.

"The angel of the Lord." An angel; the one, perhaps, who first announced to Mary that she should be the mother of Christ, Gabriel, "that stands in the presence of God."

"The glory of the Lord." Here glory is used in the sense of brightness, or dazzling light. In verse 14 the term is used in an altogether different sense.

"They were sore afraid." A sense of awe came over them. Compare the feelings of Moses (Ex. 3:6), of Gideon (Judges 6:22), of Manah (Judges 13:20, 21), of Peter and James and John on the Mount of Transfiguration. This fear that comes over men as they see God revealed has a moral cause. A sense of sin, of uncleanness, is beneath it. Isaiah well expresses this feeling: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

"Good tidings of great joy." The announcement of the birth of Christ is thus spoken of, and with reason. For back to his advent we date the rise of modern civilization, the beginning of man's best development. Paganism was then struck a mortal blow; the worth of man, however lowly or sinful, was then first taught; the equality of men, of all nations and ranks, before God was then first revealed; the free salvation of all by faith was then first made known; the sympathy of God with men was then first emphatically proved. "Glad tidings," indeed, were these.

"To all people." "To all the people," literally; that is, to all the Jews who had for ages been expecting the Christ. The glad tidings would be of still greater joy to the Gentiles.

"In the city of David." Bethlehem, where David once tended the flocks.

"A Saviour, which is Christ the Lord." A saviour, then, is a gift to be welcomed with great joy. A greater gift was never given to this world than Jesus of Nazareth. Jesus is the Greek word for Joshua, and means saviour. Read Matt. 1:21. Christ is the Greek for Messiah, a Hebrew term meaning, "anointed." Notice that Lord, the Greek name of Jehovah in the Old Testament, is here given to Christ.

"Lying in a manger." A manger connected with the inn, or else connected with the house of some peasant. Dr. Thompson says that the one room where a farmer resides with his cattle often has mangers, made of stones and mortar in the shape of a kneading-trough, which, when cleaned, "do very well to lay little babes in." The early Christians held that Christ was born in a cave, but our Scriptures give no evidence for the idea. Notice in what a humble way "the unspeakable gift" of God came to us.

"A multitude of the heavenly host." Heaven is stirred with joy; the earth should have been stirred. Perhaps even our hearts have not yet felt willing to unite in the angelic praise.

"Glory to God." Let honor and praise be ascribed to God, is meant.

"In the highest." Either "in the highest strains," or, "in the highest heavens," or, "the most high God."

"Good will toward men." Or, "peace, &c., to men of good will." The present rendering is to be preferred. The words are an announcement of God's feelings towards men. "God is love," and sends the most precious token of love to every one of us.

Let us learn then:
 I. That Christ himself has been given to us. He is our Saviour.
 II. That no other gift is so great, so undeserved, so necessary to us.
 III. That with "great joy" and songs of praise we should receive this gift.

THE INTERNATIONAL SUNDAY-SCHOOL LESSONS.

The following is the list of the International Sunday-school Lessons for 1881, the last Sunday of each quarter being left open that each school may have a lesson of its own choosing, or else engage in missionary or temperance or other exercises:

FIRST QUARTER.

- Jan. 2.—Zachariah and Elizabeth. Luke 1:5-17.
 Jan. 9.—The Song of Mary. Luke 1:46-55.
 Jan. 16.—The Prophecy of Zacharias. Luke 1:67-79.
 Jan. 23.—The Birth of Jesus. Luke 1:8-20.
 Jan. 30.—Simon and the Child Jesus. Luke 2:25-38.
 Feb. 6.—The Boyhood of Jesus. Luke 2:40-52.
 Feb. 13.—The Preaching of John the Baptist. Luke 3:1-18.
 Feb. 20.—The Preaching of Jesus. Luke 4:1-13.
 Feb. 27.—Christ Healing the Sick. Luke 4:14-21.
 Mar. 6.—Witness of Jesus to John. Luke 9:12-23.
 Mar. 13.—The Sinner's Friend. Luke 10:36-50.
 Mar. 20.—Review of the Quarter's Lessons.

SECOND QUARTER.

- April 3.—Following Jesus. Luke 9:51-62.
 April 10.—The Good Samaritan. Luke 10:30-37.
 April 17.—The Pharisees Reproved. Luke 11:27-32.
 April 24.—Covetousness. Luke 12:1-21.
 May 1.—Lost and Found. Luke 15:1-10.
 May 8.—The Prodigal Son. Luke 15:11-24.
 May 15.—The Rich Man and Lazarus. Luke 16:19-31.
 May 22.—Parables of Prayer. Luke 17:1-14.
 May 29.—Parable of the Pounds. Luke 19:11-27.
 June 5.—The Crucifixion. Luke 23:33-46.
 June 12.—The Walk to Emmaus. Luke 24:13-35.
 June 19.—Review of the Quarter's Lessons.

THIRD QUARTER.

- July 3.—Israel in Egypt. Ex. 1:1-14.
 July 10.—The Coming Deliverer. Ex. 2:1-15.
 July 17.—The Call of Moses. Ex. 3:1-14.
 July 24.—Moses and Aaron. Ex. 4:27-31; v. 1-4.
 July 31.—Moses and the Magicians. Ex. 7:1-17.
 Aug. 7.—The Passover. Ex. 12:1-14.
 Aug. 14.—The Red Sea. Ex. 13:17-37.
 Aug. 21.—The Manna. Ex. 16:1-8.
 Aug. 28.—The Commandments. Ex. 20:1-17.
 Sept. 4.—The Commandments. Ex. 20:1-17.
 Sept. 11.—Idolatry Punished. Ex. 32:1-35.
 Sept. 18.—Review of the Quarter's Lessons.

FOURTH QUARTER.

- Oct. 2.—Free Giving. Ex. 35:25-29.
 Oct. 9.—The Tabernacle. Ex. 25:1-10.
 Oct. 16.—The Burnt Offering. Lev. 1:1-14.
 Oct. 23.—The Peace Offering. Lev. 3:1-18.
 Oct. 30.—Nadab and Abihu. Lev. 10:1-11.
 Nov. 6.—The Day of Atonement. Lev. 16:1-30.
 Nov. 13.—The Feast of Tabernacles. Lev. 23:33-44.
 Nov. 20.—The Year of Jubilee. Lev. 25:8-17.
 Nov. 27.—The Serpent in the Wilderness. Num. 21:1-9.
 Dec. 4.—Balaam. Num. 22:1-19.
 Dec. 11.—Last Days of Moses. Deut. 34:1-42.
 Dec. 18.—Review of the Quarter's Lessons.

PARENTAL CRUELTY.

Look at that young lady, nineteen years of age, who can not read a newspaper without an eye-glass upon her pretty nose! She intended to go to Philadelphia last year to study medicine, but the failure of the eye-sight prevented her from going, and the brightest hopes of the future are clouded over. At nineteen, too! Why? Because her parents were cruel to her. She liked to sit up late in the night reading fine print by a kerosene lamp, and they had the cruelty to let her do it. The worst possible cruelty is to let children have their own way, when their own way does them harm.

There is a lonely man in a handsome house, from whom his wife has fled, worn out by many years of abuse and violence. From babyhood to manhood, he was ruthlessly spoiled by cruel parents, they flattered him, laughed at his outbursts of passion, supported him in his rebellious and vulgar insolence at school.

With his little brain and his big passions, it was impossible to live with him on fair terms. It would have been less cruel to have suffered him to die in his baby innocence than to have let him grow up so.

There are many forms of cruelty. Harsh words, harsh blows, hard fare, hard work, all these are sometimes cruel; but ordinarily the pain they inflict is of short duration. The cruelty of which we now speak may give pleasure for an hour, pain for seventy years, and shame for generations.

Remember this when you are crossed and denied. There are probably a million people in the United States—perhaps there are ten millions—who would give one-half of all they possess to get the mischief undone which was done to them in childhood and youth by this kind of cruelty. Bad eyes; weak digestion; round shoulders; ruined teeth; early decay; low tastes; painful recollections; shameful ignorance; ungoverned temper; gloom; distrust; envy; meanness; hate; these all result from the cruelty of letting the youth have their own way, when their way is wrong. There is no cruelty so cruel as that.—*Youth's Companion*.

Few persons in this country are aware how much is made of the Sunday-school in India in the mission districts. It is held at all hours of the day, morning, noon and night, in churches, school-houses, shops, private houses and under trees. In Lucknow, with its 300,000 inhabitants, one can spend a whole Sabbath in going from one school to another, and will find about 1,000 regular attendants. The International Lessons are used, and in the Lucknow schools there is an annual examination which greatly stimulates study. Singing is made a great attraction, and the public treat given to the pupils at Christmas time is one of the memorable events of their life.—*Congregationalist*.

Communications.

THE PULPIT AND THE PEW.

NO. 6.

BY PROF. J. W. BAKER.

While church organization is not only eminently proper, but necessary to the progress of Christian truth, there is no more fatal and certain heresy than to proclaim any special church as the only door into the kingdom of heaven. This heresy seems to be implied in the very terms used by a very large branch of Christians, in calling their church organization, "The Church." This most certainly conveys the idea of proscription. When church organization serves the general purposes of spreading the truth, of bettering human society, by building up personal character, then that organization is good and has the sanction of the Author of truth. This is the only certain evidence of its worth. If we refer to the life and teachings of the Great Teacher, we shall find special organization singularly wanting. He did indeed bring glad tidings to the poor; he preached free salvation to all the sorrowing sons of earth. He aroused the populace by the remarkable force of his words and work; he called thousands to follow him, but he organized no churches, he formed no special societies. The heaven of love which he introduced would live and purify any human organization. He did, indeed, hurl the invectives of truth against formalism. He condemned "white-washed sepulchres." He suggested to his Pharisaical hearers the coldness and death of their rites and ceremonies, and spoke of the greater influence of love. If any particular form of church organization had been the best and only one through which human salvation could be proclaimed and enjoyed, it is very certain that such an organization would have been made and special directions left for its perpetuity. In such organization the name would have been all-important. That would have been given. The results of his earthly work were those of personal purification. His disciples were counted and not his churches. It must not be inferred from this that church organization is not proper. Christ had a higher mission than to organize bodies of men and women on any special plan. After giving to the world the most glorious pattern of human character ever seen, after teaching the essential principles of the kingdom which he came to establish, he gave to his disciples this commission—"Go ye into all the world and preach the gospel to every creature." It was, indeed, a seal of the most glorious covenant of Christian faith and life that they were to be baptized. But he gave them no instruction in regard to any special form of church organization or of any church service. The power which was sufficient to reform and purify the world, could work through almost any human organization. We repeat, that it does not follow, however, that the organization of churches is not all-important. Neither does it follow, that those primitive churches, organized by the early disciples of the Saviour, were to be the models of church organization for all time. The particular form of organization is not given with any great clearness. The simple fact of the existence of a church or churches is about all we know. We know one thing more; that church became most useful which possessed the strongest Christian faith, and maintained the purest Christian walk. The heaven of divine love and divine favor was then, as now, adapted to all forms of human society. It is not very clearly stated what were the chief offices in the early Christian churches. We know little of their special duties. Paul and other apostles went abroad establishing and comforting the churches; and they seem to have dealt far less with forms and organizations than with the real spirit of charity and truth; which must ever infuse life and health into any Christian society. Even if we had the clearest evidence that the early churches were entirely uniform in their organization, it would not follow that the same organization would be best for all ages. We have ever regarded what is termed "Apostolic Succession" as one of the clever heresies of all Christian times. If it has reference to the forms and ceremonies pertaining to the Christian ministry, different ages of the world and different conditions of human society must interfere with their uniformity. If it has reference to the uniform organization of churches the same is true. It is a fact, that God will work effectually through any human organism, consecrated to human welfare and divine glory. And, further, the nearer perfect that organism the more effectual will be the work. There may be, however, a large amount of machinery with very little good results. The motive power in all Christian organizations must be the spirit of love, without which all is as "brass or a tinkling cymbal." He that doeth the will of my Father in heaven, the same is my mother, my brother, and my sister. He is nearest the real line of "Apostolic Succession," who is nearest the heart of heavenly love, as revealed in the life and teachings of the Son of God. This is the only real link that can keep the connection between this age and the primitive ways and works of the early apostles. There is no real "Apostolic Succession" in the church or ministry that is not working genuine reform in the world. The sooner the Christian world learns to estimate properly real Christian strength, the

sooner will the world be redeemed from the thralldom and power of sin. The various forms of church organization in the world may be necessary to suit the wants and habits of human society. It may be that certain classes of people by their tastes and peculiar turn of mind flout into the Methodist church, others may tend toward the Baptist. A good minister, a short time since, preached a sermon giving reasons why he was a Presbyterian. The principal reasons, of course, were founded on what he esteemed peculiar excellence of organization and doctrine. Ask a Catholic the reason of his faith and he will, at once, give you the true reason. "It was the religion of my mother. She taught me this religion." This may be good authority as far it goes. The purity of a mother's purpose and intention can never be questioned. But the possibility of her erring upon matters of religious doctrine must be admitted. We repeat, so far as any Christian church builds up healthy and good personal and social character, so far as it contributes to the real welfare of mankind; so far may it lay claim to divine approval.

THE CHRISTIAN SABBATH.

BY REV. C. D. DUDLEY.

In a consideration of the Sabbath as a particular institution of Christianity it is not necessary to begin with the fact that the Jews had a similar institution. The observance of the first day of the week as time especially devoted to the interests of Christ's kingdom has an independent origin.

The Lord's day is something so definite, so full of meaning, and so essential to the cause of Christ, that all Christians must find in it not only a great privilege but also a grave duty, even though it were distinctly commanded that the fourth commandment be no longer regarded. Whatever may be said or done by others, all who have any regard for Christianity have no uncertain ground for their interest in Sunday. The first day of the week is the one allotted time for the particular consideration of whatever pertains to the cause of Christ. As such it is of vital importance. No great interest can be maintained among men without its time, and when the interest is to be permanent the time must be arranged in regularly recurring seasons. There is no argument against this statement, in the fact that Christianity is designed for all occasions. Religion as a life should certainly occupy the whole time; but religion as an earthly institution to be maintained in objective force among men must have, as we have said, its special times. As to the proportion of time and the length of the period for its occurrence we will presume there need be no discussion, since it can hardly be that any one who appreciates the cause sufficiently to allow it an allotted place in the calendar, will yet have so little appreciation as to think that the present arrangement of one day out of seven is too much or too often.

With no other reason before us than this one of the dependence of Christianity upon some reasonable portion of our time, it seems to us as though every friend may be reasonably immovable in his loyalty to a faithful observance of the Christian Sabbath.

Continuing our investigation, however, we find unmistakable evidence that the observance of the first day is designed as a weekly festival in commemoration of the resurrection of Christ. We will consider some of the bearings of this fact, in another place; simply calling to mind here the great significance of such an observance.

Who could read the gospels even casually without observing the paramount significance of the resurrection? It is the culmination of the story, the solution of the mystery and the key to the treasures of these gospels. Accordingly it becomes the great theme of the apostles in their preaching and the triumphant song of the redeemed in their life and death. The joy of every pardoned soul, the gratitude of every trusting heart, the praise of every strengthened life are all resurrection offerings. It is not strange then that the time chosen as sacred to the cause of Christ should be in honor of this greatest event in the earthly history of Christ. Surely it adds much value to the institution.

The stranger or little child asks why we observe the first day of the week and the oft-repeated answer points every soul to that most important of all historical events. And as the professed follower of Christ becomes more experienced and appreciates more fully the deeper import of all religious facts, he learns the more to love the frequent recurrence of the holy festival of rest and praise in commemoration of his Master's triumph over sin and death.

Just so long as the first day of the week is appropriately observed so long will the fact of the resurrection be kept vividly before the minds of fallen men, and when the resurrection is known then will the other important facts of Christ's life and work be also brought to mind.

But as we have suggested, the observance of the first day has a distinct and authoritative origin, and that these good reasons which we have considered may have the added weight of authority and usage we will trace as rapidly as possible the history which we have of that origin.

In John 20:19 we are told how the disciples were assembled upon the evening of the first resurrection or Lord's day.

If this were the only occurrence of the kind it might have no particular significance, but taken with other facts, and noticing the special care of the apostle to state in this verse that it was the first day of the week, it becomes worthy of consideration. Following this same chapter to the twenty-sixth verse, it says that after eight days again his disciples were within, and again Jesus appeared in their midst.

According to their manner of counting, the day of the first meeting mentioned was regarded as one, and accordingly the next first day was the eighth in number, so we certainly find the disciples assembled on the second Lord's day and Jesus appearing to them.

The story is next taken up in the Acts, and the first verse of the second chapter speaks of the gathering of the disciples on the day of Pentecost.

By turning to Leviticus, the twenty-third chapter and fifteenth verse, where we are told of the institution of the feast of Pentecost, we learn that it was upon the first day of the week. Accordingly, the outpouring of the Holy Spirit for the first time in its power for aggressive work, the first great revival and the inauguration of the church as an active institution occurred upon the first day of the week.

All these facts, though significant, would not, standing alone, be decisive. Other circumstances of a more definite character are before us. In the twentieth chapter of the Acts, at the seventh verse, it reads, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." This passage certainly implies that it was customary for the disciples to meet on the first day of the week for the observance of the communion and that other religious services were connected with it.

Again, in first Corinthians 16:2 Paul directs that charitable collections shall be made on the first day of the week, and in the previous verse he says he has given order to the churches of Galatia to the same effect. Taken with the facts already considered this verse gives satisfactory evidence that all these churches assembled on the day mentioned.

As a final reference to Scripture we turn to the first chapter of Revelation, where in the tenth verse the great apostle declares that he "was in the Spirit on the Lord's day."

If there could be any question as to what day the apostle meant in this passage, it would be fully settled by the earliest history of Christianity, to be the first day of the week. We can not now take space to give the authors and references by which it can be verified to any reader that the early Christians continued the observance of the first day of the week as Lord's day. There is scarcely a doubt that this observance has been continued in an unbroken line since the day of the resurrection by a very large proportion of Christ's disciples. Is there any thing more needed, to show that every Christian ought to set apart the first day sacred to Christian worship and enterprise? To the sincere worshiper of Christ the Christian Sabbath is every thing it has the capacity of being, when he observes it as the Lord's day. As such it is naturally, if not necessarily, a day of rest from secular business and amusement. It could consistently lack this character of a day of rest, in its first appearance, because the first Christians being Jews observed yet the seventh day for rest and the first gentile Christians were hardly enough their own masters to possess the whole day. When Christianity became stronger and its followers became more independent then the whole day could be and was devoted to the cause. And the Lord's day, in being devoted to the cause of Christ and the commemoration of the resurrection is to the Christian the strict fulfillment of the great ends for which the Sabbath was instituted. And so we conclude that the observance of the Lord's day is obligatory on all Christians and is also the keeping of a Sabbath, hence the propriety of our title: "The Christian Sabbath."

The manner in which the observance of Sunday is properly a Sabbath observance comes under the consideration, which we propose, of the relation of the Christian Sabbath to the moral law and particularly the fourth commandment.

OUR DUTY IN THE TEMPERANCE WORK.

BY REV. A. L. GERRISH.

When the church members, and the respectable part of community not members of churches, are ready to demand it and use their influence squarely to produce the result, the demon of intemperance will be forced from his strongholds and our young people will have the temptations to drink largely removed from before them.

Is this statement true? We believe it is. If so, on whom rests the responsibility if intemperance continues its ravages? Shall we blame the rum-seller, the drunkard and the wire-pulling politician for the prevalence of this curse, when we are not willing to do our own duty in regard to the matter? If mad dogs are in the street biting every passer-by and Christian people make no effort to dispose of them, but allow hundreds to suffer terrible torture and death by hydrophobia, would they be considered blameless? Community would become enraged with a man who would not do his best to destroy such brutes. But who would not rather see

his son or daughter die of hydrophobia than to see them die victims to the rum-curse? Soul and body gone! Earthly hopes blasted and heaven lost!

A person must be a strange Christian who would not prefer the former. And yet a dozen mad dogs, known to be at large, would set a whole city in commotion, while from one hundred to five thousand groggies, as the case may be, in our cities, are allowed to carry on hellish work of rotting the bodies and damning the souls of thousands of our fairest and best, every year, with scarcely a protest on the part of many nominal Christians, and the wink of approval by a large number of the respectable class in community. It seems to us that if church members and others are able to exert an influence against sin, which will prevent it, and do not, they are guilty before God, and to a great degree responsible for the results.

We greet with joy every new worker in the temperance cause, whichever phase of the work he may represent. This question needs to be agitated from every possible standpoint. As to ourselves we are in favor of legal sanction, moral suasion and discussion, the two latter to apply to the drunkard and those tempted to drink, and the former to the rum-seller. We take no stock in the cry, "Don't bring temperance into politics." Pray tell us how long rum has been in politics? How many elections in the past has it controlled? If there is anything in our country that needs purging it is our politics. It needs to have the spirit of Christianity, sobriety and truthfulness infused into it. What could hasten the millennium more than this? What could better subvert our country's interests? But some tell us it will not do to mix politics with temperance and religion. We insist that these two elements are just what our politics need to purify it. We need more than anything else, just now, a generation of Christian statesmen, who are not afraid or ashamed to acknowledge the higher law, and who, planting their feet on the foundation of God's truth, dare do their duty. If Christian people desire to see intemperance driven from the land, let them stand by the temperance cause in their homes, in society, at the ballot box, and everywhere else where they can make their influence felt.

ST. PAUL TO THE ROMANS.

BY HENRY HENOLD.

St Paul's Epistle to the Romans is one of the most important books of the Bible. It has been the arena on which theological combatants have been contending ever since the first centuries of the Christian era. St Paul was the great theologian of the New Testament, and theologians ever since his time have been anxious to claim his support, and have vigorously debated the meaning of the various doctrinal passages of this remarkable Epistle.

This Epistle is the grand exposition of the great doctrine of justification by faith. In a masterly manner the Apostle shows the inability of Jew and Gentile alike to attain salvation by the law or by works and shows the utter dependence of all upon Christ as the source of all righteousness, and that it is by faith in Christ alone that justification can be attained.

Of this Epistle to the Romans, Martin Luther said that it "is the masterpiece of the New Testament, and the purest gospel, which can never be read too much or studied, and the more it is handled the more precious it becomes." Coleridge pronounced it "the most profound work in existence," and Tholuck, the learned commentator, declared it to be "a philosophy of universal history." It is a work so profound that the wisest can not, on its first perusal, fully comprehend its great truths in all their bearings. It is to be read, re-read and read repeatedly, carefully and thoughtfully, patiently awaiting the dawning of the full truth in the mind and heart. The greatest intellects will find ample material to wrestle with, while the simplest minds will find comfort and instruction in its teachings.

In regard to the probable occasion of St Paul's writing this Epistle, Canon Farrar says: "The Apostle, intending to start for Jerusalem, and afterwards to open a new mission in the west, thought that he would utilize an interval of calm by writing to the Roman Church, in which, though not founded by himself, he could not but feel the deepest interest. He knows that, whatever might be the number of the Gentile Christians, the nucleus of the Church had been composed of Jews and proselytes, who would find it very hard to accept the lesson that God was no respecter of persons, yet this was the truth which he was commissioned to teach; and if the Jews could not receive it without a shock—if even the most thoughtful among them could not but find it hard to admit that their promised Messiah—the Messiah for whom they had yearned through afflicted centuries—was after all to be even more the Messiah of the Gentiles than of the Jews—then it was pre-eminently necessary for him to set this truth so clearly and yet so sympathetically before them, as to soften the inevitable blow to their deepest prejudices." "That the Gentiles were in no respect inferior to the Jews in spiritual privileges—nay, more, that the Gentiles were actually superseding the Jews by pressing with more eagerness into the Church of Christ, was a fact which no Jewish Christian could overlook. Was God then rejecting Israel? The central section of the Epistle (ix-xi) deals with this grave scruple, and the Apostle there strives to show that spiritual sonship does not depend on natural descent, since the only justification possible to men—namely, justification by faith—was equally open to Jews and Gentiles; and that so far as the Jews are losing their precedence in divine favor, this is due to their own rejection of the free offer which it was perfectly open to them to have embraced."

This Epistle to the Romans is especially well worthy of study at the present time, when through thoughtlessness, the liberalism of many is tending to run into unbelief. All such need some of the wholesome leaven of St Paul's solemn exhortations and make them strong. An excellent aid in the study of this Epistle will be found in the Commentary on the Epistle to the Romans by Prof. Stuart, published by Mr. Warren F. Draper of Andover, Mass. Availing one's self of all the aid which commentaries can afford, there is still ample scope for the exercise of all the faculties of the mind and the susceptibilities of the heart in understanding and comprehending this great work of St Paul.

The Morning Star.

WEDNESDAY, DECEMBER 15, 1880.

G. F. MOSHER, Editor.

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

THE TIME AND ITS OPPORTUNITY.

A contributor called attention last week to the approaching week of prayer, and offered some wholesome suggestions concerning it. But we trust that the thought and effort will not be confined to that single seven days. Right, in principle, or wrong, it is generally admitted that the winter season offers to the church its great opportunity for aggressive Christian work. The members themselves feel more inclined to the work, and the unsaved are more impressionable. It is naturally so. There seems to be some subtle influence in the very presence of winter that puts the mind more in sympathy with eternal interests. With the poor, their temporal wants, being greater, are less easily supplied, and so they are naturally led to think of the source that never fails. In the country, there is the great company that have the spectacle of death and decay in Nature constantly before their eye, and its suggestions of their own dissolution are a thousand fold more than come from summer's glad and springing life. And for all, there is the voice of the gloomy wind, which we suppose even the least imaginative can hear, and the cold, chilling breezes from the North, as though they had blown across the forms of a thousand unburied dead, and the forests clothed in ghostly garments or leaning motionless against the darkness with which they seem to be filled, and the long evenings and lingering mornings—hours of darkness when the soul naturally seeks light within—the absence of singing birds and all animation in Nature, as though life had fled at the approach of death;—all these attendants of the season beckon man in a hundred ways to the everlasting summer of his soul.

Now it depends on the church to take advantage of this mental condition into which the public is brought, and fix the thought on the love of God. By the use of proper means the prayer-meeting may be more readily filled than during the preceding six or eight months. The mind will be in a better mood to weigh and accept the truth that is presented. A certain invigorating influence of the season will also attend its other effects, and by that mysterious relation between mind and matter which no one can explain, the moral appetite will be more eager for the truth that is presented.

But Christian laborers are already aware of these matters. We would only seek to confirm them in the expectation of rich blessings upon faithful labor. We would wish especially that the preparatory work to which our contributor called attention might be faithfully performed. By Christian conversation, by secret prayer, by devout meditation, by adding the presence and influence of each church-member to the prayer meeting, by observing and reflecting upon the miserable condition of the unsaved, there may be awakened the deep and abiding interest that is requisite to the best revival work. May the Lord grant all the churches an abundant harvest of souls.

THE NEW TRANSLATION.

It is a pleasure to note that the translation of the New Testament is completed. That of the Old Testament is still deferred. Much useful discussion has been elicited while the work has been in progress, so that the public is now pretty well prepared for its examination. The various experiments heretofore made in this direction, though meeting their obstacles and discouragements, have yet contributed something to prepare the way for this more elaborate enterprise.

Some look upon all this with disfavor, and even with apprehension. It is meddling with sacred things—an attempt to improve the Bible, and so a profanation. Such is a narrow view. If it was an attempt to change the original word, there would be ground for the objection. But what is there so sacred in the common version made early in the seventeenth century, when the English language was crude as compared with its present state? True, on the whole it is an excellent translation, has well borne the test of time, and gathered around it most revered memories and associations.

Still it was the work of uninspired men, good and able as they were. It, as all know, has numerous imperfections and errors, and the need has been long felt increasingly for a new translation that shall give us the original in our present idiom.

We know the veneration felt for our good old English Bible, and know it will never cease to be loved and cherished, but it is worthy of no idolatry or blind homage. There is such a thing as excessive regard for forms and traditions. The attempt recently made in the Presbyterian Council to confine the service of song to the use of an antiquated psalmody was simply ridiculous. Old forms in worship as elsewhere have their authority and use, but when they proceed merely from men, they are never to have the regard due to a divine ordinance.

If then, a new translation of the Scriptures can be furnished us that shall give the meaning of the original Hebrew and

Greek more accurately, clearly, forcibly, and more in accordance with our present idiom than the version of King James, let us have it by all means. There can be no valid objection, while much is obviously in its favor. Let no unreasonable or weak prejudice prevent from realizing its full benefit. It will be thoroughly tested, and compared with that now in use, and never will substitute the new for the old until people are satisfied that it is better.

With patience and interest we await the result. We have no reason to doubt but the distinguished men, representing the different sections of Christendom, who have labored on this great commission so many years, are as competent and reliable as those who prepared the common version, and of course had vastly better facilities for their aid. Should the undertaking prove a success, all will rejoice, and welcome the new translation as an important auxiliary in diffusing the sacred word broadcast wherever the English tongue prevails. Should it not be all that is expected or demanded, it may yet be another step in the right direction. The Bible is studied more and more every year by all classes, and becoming more and more influential. Whatever can be done to make it better understood, more appreciated, and more authoritative, should be heartily encouraged.

"WHAT SHE COULD."

The story of Mary of Bethany and her act in behalf of her Saviour at the house of Simon the leper, is both engaging and stimulating. Though the fragrance of the broken box of ointment soon spent itself, the fragrance of the deed performed is not diminished by distance or time. Whenever this thought is concentrated upon it, its beauty and significance are reproduced afresh.

There is something instructive in the mere fact that Mary rendered service. While she received from the Lord Jesus, she had it in her heart to give. Her act is a perpetual rebuke to those professing Christians who are mere absorbers. Indeed, power and disposition to impart are a fundamental characteristic of the life and spirit of the Christian. There must be in every Christian life a positive and emitting force.

There is also something deeply impressive in the quality of service which Mary rendered. It was the best and possibly the costliest of which she was capable. So the Master set upon it the seal of his highest approbation. So there is no one who has anything too good to be given to the Lord Jesus. Not youth with its ardor and hope, not middle life with its strength and courage and not old age with its wisdom and serenity, can be properly withheld from him. The best we have and all we have of time, talents and property, as is often said, are all rightfully his. The recognition of this fact should enter into and shape the daily life and work; and when it does, how blessed will be their character and influence! This best service should be rendered in the most fitting time and manner. Seemingly it was then and only then, and at the house of Simon, that Mary could have performed her act with telling effect. Both the time and circumstances were favorable. Just here lies one great secret of Christian effectiveness. The work of the day and season must be done in their own time. The iron must be struck while it is hot. It matters but little how heavy a blow is given upon it when cold. When the harvest is ripe the sickle must be thrust in. Golden opportunities for personal and revival work must be improved. The passing days and weeks call loudly for effort. Let it be prompt, decisive, telling.

The standard to be attained to in Christian service is that which will receive the divine approbation. It matters not if the worldly spirit, manifested by some Judas, reproves, so long as Christ approves. With the world, the Christian is usually too fast or too slow; he is rarely if ever correct. It criticizes his reform work, his missionary enterprises and his standard of life. The rebuke of wastefulness in the case of Mary, weighed but little in comparison with Christ's approbation; and, to-day, he approves by his written word, by his witnessing Spirit, and by the giving of success. No one need be in doubt that he is doing what he can, if indeed he is thus doing.

But after all, Christian service with the qualities of which we have spoken is not something which can be rendered merely at will. There must be the most thorough and radical preparation for it. Joseph, Moses, David, Isaiah and others had this kind of preparation. Without the experiences of slavery and the prison, exile and the desert, banishment and the conflict, the angel and the live coals, they would not have been qualified to do their grand and enduring life-work. We wonder not at the act of Mary after having read that she "sat at Jesus' feet and heard his word." That the love of Christ may constrain, it must be possessed in the heart. With such a preparation we can, like Paul, "do all things." And here the approbation of Christ and the holy aspiration of the Apostle are in perfect accord.

The President's message must be judged by the extracts from it which appear on an inside page. It reviews the administration of national affairs during the last four years, and makes many suggestions and recommendations that will commend themselves to thoughtful people. It is stalwart in tone, definite in statement, and in the main true to the sentiment of the people that has lately been so clearly expressed at the polls.

PUBLIC SINS.

The President's words on the subject of polygamy in Utah have no uncertain sound. They are words of truth, of indignation, of earnestness, such as any Christian who would stop to think would use with reference to a monstrous evil, which makes, as this does, the United States a reproach among the nations. The Mormons are not alone to blame for the continuance of this vile sin. We have the authority of the President's own words to assure us, that "the power of Congress to protect the Territories is ample." Why, then, are they not protected? Mainly because the people of the United States do not demand it. But must we admit that the moral sensibilities of our people are so weak that they fail to be impressed by the enormity of this vice, and so passively suffer it to spread and grow as it is doing?

And yet, Mormonism is no worse an evil than others that have permeated the ranks of society, throughout the whole of this land. Is polygamy worse than drunkenness? That is a pertinent inquiry, and it demands an honest answer. May it not be that the chief difference lies in the fact that one sin flourishes under an organized system of religion, while the other is indulged even though a violation of all religious principles? Both alike are a violation of moral and civil law in all well regulated Christian communities.

But there is another evil prevalent in American communities—more especially in the large cities—which is sapping the virtue, the peace and the happiness of the home, and which is second only to that of drunkenness in its extent. Is it possible that so large a portion of the community is so blinded to the hideousness of this sin that it will give homage to an actress that glories in her shame? Are we proud of our Christianity, and yet ignore the dreadful evils that seem to bring us to the level of infidel France, famous for her irreligion and her immorality? Let the press and the pulpit speak out freely upon such matters, that the people may be awakened to a sense of the dangers that threaten our nation.

REGISTERS may be obtained of Rev. A. Libby at Bowdoin and Waterville, Q. M.

BRIEF NOTES.

The Standard thinks that the New York Watch-Tower is "the special organ of the new Bible Society movement." If it be, it is a good organ of a good cause.

In this issue of the Star we begin a series of articles on "Eminent American Authors," which we are confident will prove to be quite acceptable to a class of our readers.

Some one says that a Mormon sermon can be boiled down to this: "Obey the Council and pay your tithes; especially pay your tithes." The tithing system pours into the coffers at Salt Lake \$1,500,000 annually.

Noting the increase of Sunday newspapers, the Watchman believes that "Christians are certainly called upon to do their utmost to resist this downward progress, and at all events to see that they have no responsibility for it."

At a session of one of our Quarterly Meetings last month, those who were administering the Lord's Supper declined to pass the wine that had been provided, because it was fermented. The sentiment of the denomination does not favor the use of fermented wine at Communion.

The Congregationalist is convinced, as most people are who have thought about the matter, that "pulpit notices should embrace very few matters not pertaining to the particular work of the church where they are read; and in case of the absence of the pastor, we think there would be a gain in having them read by the clerk or the chairman of the board of deacons, instead of the stranger who may occupy the pulpit."

"Many men of many minds," etc. Rev. H. A. Shorey, of Boston, who is also editor of the Golden Rule, recently preached on "Sham Religion," and here is a sentence from the sermon: "I predict that the time is near when the billiard table will be considered as necessary a piece of furniture as the piano, and that the next generation will smile that their fathers were disciplined in church for going down the harbor on Sundays, for taking a Sabbath afternoon drive, or for attending an occasional dancing party."

The President-elect and wife come of good stock. He is a descendant of the Ballou's of Rhode Island, and Mrs. Garfield is a lineal descendant of the Revolutionary hero, Gen. Nathaniel Greene. He will be the eleventh of the Presidents who were college educated. Washington, Jackson, Van Buren, Harrison, Taylor, Fillmore, Lincoln and Johnson did not go to college. Grant was educated at West Point, the two Adamses at Harvard, Jefferson, Monroe and Tyler at William and Mary's College, Madison at Princeton, Polk at the University of North Carolina, Pierce at Bowdoin, Buchanan at Dickinson, Hayes at Kenyon, and Garfield at Williams.

The house of refuge on the top of Mt. St. Gothard, founded in the fourteenth century, will be permanently closed two years hence. The opening of the tunnel will render it useless, as not even beggars will then cross the mountain on foot. As present the Hospice affords shelter, food and beds to 30,000 people yearly, and is supported by private and public charity. The ride through the tunnel will cost only 20 cents. But, oh, the "utility" and the haste of this age! Who wouldn't prefer to take the extra time by diligence, pay the higher fare, include the banquet and even fee the conductor, for the sake of the glorious journey over the summit.

CORRECTION. In my annual report of progress in furnishing rooms in the Theological Building, I credited the improvement of the room of the Bath, North Street, church to the Ladies' Circle of that church and society. Since its publication, I have learned that the means for that object were largely furnished by the Children's Band. Bless their dear souls; there was no intended slight, the farthest from it possible! It is obvious that if the church is going to train up its young disciples in this way, twenty

years hence somebody will have occasion to credit its then existing Ladies' Circle with the furnishing of two rooms, or even a larger work for Christ. See Proverbs 22-6.—J. F.

Denominational News.

The Home Mission Treasury.

A much larger number than usual of Home Mission interests received the earnest attention of the Home Mission Board at the Weirs in July and at Boston in Oct., and appropriations considerably larger than those of last year have been made.

The appropriations are to be paid quarterly, and the first was due Dec. 1st, but the Treasurer found himself unable to meet the demand, on account of a lack of funds. The question for our people to decide at once is whether these important interests that have received the Board's promise of help shall be neglected, and our home missionaries meet with disappointment and in some cases actual suffering, or the Treasurer be supplied with the means of averting both these disagreeable results. A portion of the H. M. funds contributed in the last three months have been given for that much needed enterprise, the erection of the new hall at Harper's Ferry, so that the footings of the H. M. columns in the last three monthly reports in the Star have not represented the amount available for regular current H. M. work.

It is sincerely hoped that this statement will at once start new streams of contributions toward the Treasury, so that our H. M. work may not be found lagging thus early in the first year of the new century.

E. N. FERNALD.

Lewiston, Dec. 13.

What I Have to Say?

Although there is a large amount of legitimate work, which the Education society may do—indeed any work tending to promote education in the denomination is, by its constitution, legitimate—yet as stated in a previous article, just at the present time it has no organized plan of active operation other than that which pertains to the encouragement of the young men of the denomination preparing for the ministry. The following are the existing "facts," with respect to that enterprise at the present time:

First. The appropriation for the term just closed was less by one-fourth than the appropriation for the corresponding term of last year. And a much greater reduction was prevented by paying out all the funds in the treasury at that time, including nearly the whole amount reported by the Secretary for November, which should, as usual, have been reserved for the next appropriation, which is to occur in March, thus leaving the treasury empty on the first day of December.

Second. All income from funds for this purpose being henceforth cut off, the next appropriation will consist only of moneys which shall be raised during the next three months.

Third. Unless the average contributions for these three months shall equal that of Nov., say \$230 per month, a full appropriation will be impossible.

Fourth. There is a larger number of students in the colleges and other literary schools to graduate this year, preparatory to entrance on a theological course, than usual. The question of their entrance, next fall will depend largely upon their pecuniary circumstances, and pecuniary prospects at that time. Some of them are already talking of delaying their theological studies for a year or two, with a view to earning means for prosecuting them without embarrassment. This should not be if it can possibly be avoided, because we have learned, that of those who thus delay but a small part ever return to their studies, and thus they lose forever the most essential part of their preparation for the work of the ministry.

I have wanted to say just these things for a purpose. First: that all the good friends of the cause, and they are not few, by keeping an eye from month to month upon the 3d column of the Secretary's report, may see what is needed, and govern themselves accordingly. And Second: that should there not be in the next theological class a reasonable additional number, all may know one cause of it, and where will fall a part, at least, of the responsibility.

Now, brethren and friends, the whole case is before you. Will not a larger number of Q. Meetings and churches add to their regular contributions the one-fifth proportion? And will not generous individuals, under special convictions, make special offerings to this object as frequently they have done to others? The school does not hesitate to point to the array of noble pastors it has already furnished the churches, and to their work. The number to be furnished in the near future can not be large—it can never be large, till the Spirit of the Lord comes down upon the churches, and brings into the kingdom a larger number of young men of talent and enterprise, who shall be helped through the courses preparatory to the theological school. Oh church, to thy knees in this behalf! and may the Highest witness it, and graciously answer for this pame's sake, amen.—J. F.

Pass it Along.

I mean your Star after you have read it. Do not use it for waste paper. Use the secular and local papers for the shelves and the like, but the Star let some one else read; after you are through with it. Your thoughtfulness will add to

its value as it is re-read by some near or distant friend. The writer of this received a call from a wealthy gentleman from New York while he was spending a vacation last summer, at a boarding house near by. In the course of conversation mention was made of his denominational paper, accompanied with the remark that if I cared to look them over he should be happy to send them down to me. The favor was gratefully accepted, and the papers carefully looked over, especially for missionary and denominational news. To-day I have taken another from the mail. Mr. H. does not think he is too far off to reach me, and as regularly as the Star comes his church paper, permitting me to look over the broad work of a large body of Christians. I feel a deeper interest for the whole work of the Master on earth. Some then may be just as grateful to you for the Star.—LYN.

The Star Quarterly.

To simply say I am pleased with the Quarterly would come far short of expressing my appreciation of this welcome member of the Star family. In size, proportion and mechanical arrangement it is a model of neatness,—a thing of beauty. Its treatment of the international lessons for January has been carefully examined in connection with several similar helps that reached my table in advance of it, and it suffers nothing by comparison. Indeed, everything considered, I think that ours combines more excellences than any other one that I know.

It is needed, and I hope a large edition will be at once demanded.

Very respectfully, F. L. WILEY.

Ministers and Churches.

Eastern.

Maine.
The mortgage upon the Dexter church is at last lifted, and the hearts of the brethren are lightened. Ten horse sheds are being built, the attendance upon all the meetings is largely increased, a new carpet for the audience room is being provided for, and Bro. Mariner is settling into his work with manifest tokens of the divine favor. A revival of more than usual power is in progress in the Jackson village church in the Prospect Q. M., under the labors of Bro. Friend Tasker, of East Dixmont. More than a score have been reclaimed, and as many more have experienced religion, and still many others are seeking. Rev. James Boyd has just entered upon the work of State Mission Agent, under the auspices of the Maine State Mission Society, and invites correspondence from all the churches, ministers, and destitute fields in the State. His address, Newport, Me. The December session of the Exeter Q. M., just held with the St. Albans church, was one of more than usual interest. Provision was made for holding protracted meetings throughout our borders, and prayers for outpouring of the Holy Spirit were many and fervent.

The religious interest in Pine St. church, Lewiston, continues without any abatement. The Quarterly Meeting will be held the third Tuesday of this month with this church, and it is desirable that all the churches be fully represented by faithful Christian workers. A few extra meetings have been held with the church at North Leeds, with good results. Several have expressed a desire and purpose to live a Christian life.

We regret to learn of the serious illness of the wife of Rev. W. T. Smith, of Bath. The Corliss St. church in Bath is having a course of lectures—a much better way of raising funds than by some of the means employed at church fairs.

The church at Bar Mills is greatly encouraged by Bro. Perkins Smith coming to their rescue. For nearly two years they were without pastoral labor and had only an occasional preaching service, and as a result, were becoming scattered and discouraged. But the Lord put it into the heart of Bro. S., who has been resting from pulpit labor for a number of months, to go and help them, and without waiting for any other call than that of the Master, he sent an appointment. He continues the work and a struggling church is helped and its light saved to the community.

A correspondent writing of the last session of the York Co. Q. M. says: "We were reminded of the olden times when the Quarterly conference was a season of spiritual refreshing and encouragement to the churches. The preaching throughout the session was eminently spiritual and practical. Each speaker seemed to forget himself, and be intent only upon delivering the heavenly message in the most impressive manner. And the same spirit of deep earnestness was manifest in the meetings for social worship. The brethren seemed inspired with desire to do more effective work for the cause of Christ. One good ministering brother, who has not been doing pulpit work for a number of months, said, 'For a long time I have been impressed that I ought to go to work with a church in the Q. M., which has been without a pastor for two years; and with streaming eyes and a full heart, he added, 'By the grace of God I will go and try to help them. I do not know that they want me, but I will go and see.' This incident illustrates the spirit that was present in the meeting, and we shall be greatly disappointed if the spiritual impetus gained by those present is not largely felt in the churches from which they came."

The Augusta church is enjoying an increase of revival interest and some have recently professed conversion and others are inquiring. The pastor is giving a series of Sabbath evening illustrated sermons, which attract large numbers, many of whom are non-church-goers. The church in Hallowell is still supplied by the pastor of the Augusta church, and a good congregation is gathered at each service. The Sabbath-school is increasing in numbers and interest, and there have been conversions. The prospect for the future seems very hopeful.

New Hampshire.

Franconia church is temporarily supplied with preaching by S. S. Nickerson, of Sugar Hill; speaking at 2 o'clock p. m.

Littleton church is prospering under the labors of Bro. Lyford. A number have been added to the church, and the congregation is increasing in numbers. Last Thursday evening they had a very pleasant social and old fashioned supper, from which they netted

about \$50 which is to be used in upholstering the church.

At the burning of the Kearsarge mills in Portsmouth, Dec. 4, the Pearl St. F. B. church narrowly escaped destruction. It was considerably damaged by fire and water, so that it cannot be occupied for some time. While the house is being repaired, the congregation will worship in the North (Cong.) church, by invitation.

Rev. G. H. Pinkham has commenced his labors with the Meredith Center church.

A council appointed by the Sandwich Q. M., consisting of Rev. J. Erskine, J. W. Scribner, N. C. Lothrop, D. Calley and C. W. Griffin met on Tuesday, Dec. 7, at Meredith village to examine, and if thought best to ordain N. S. Palmer. After hearing Bro. Palmer's Christian experience and call to the ministry, a somewhat critical examination took place after which it was unanimously agreed that he be set apart to the Christian ministry. The ordination services were as follows: Reading Scriptures, by Rev. J. Erskine; sermon, by Prof. J. A. Howe; ordaining prayer, by Rev. D. Calley; charge to the pastor, Rev. J. W. Scribner; right hand of fellowship, Rev. W. L. Noyes; address to the church, Rev. N. C. Lothrop; address of welcome to the place, Rev. G. J. Beard; benediction, by Rev. N. S. Palmer. The services were very profitable, and the church is much encouraged. Bro. Palmer has had excellent success during the few months he has labored with the Meredith village church, and now in consequence of a closer relation between pastor and church, a large prosperity is reasonably expected.

Vermont.

Rev. B. F. Jefferson, pastor of the Stratford church, and his wife were pleasantly surprised by their friends on Nov. 29th, the tenth anniversary of their marriage, when they were made the recipients of many valuable presents, including silver-ware and cash.

Massachusetts.

Our church at Haverhill is enjoying a healthy growth. Five more were added to the working force on Dec. 5. Four of them were baptized by the pastor, the other received by letter.

New York.

A revival occurred in connection with the last session of the Freedom Q. M., held with the Webster Crossing church. The Rev. C. B. Hart, from the Rochester Q. M., preached two very effective sermons on Sunday, and remained to continue the meetings. Twenty-five persons—a goodly number of them heads of families—were hopefully converted; six of whom have since joined the church at that place, and others will do so soon. Bro. Hart has a peculiar way of winning the young, is a good judge of human nature, knows quite well what to say and when to say it, and knows too when he has said enough. He has a large place in the hearts of those who were so fortunate as to form an acquaintance with him on this occasion.

The pastor of the Fairport church baptized three candidates Sunday, Nov. 14. Since Nov. 1, three others have been received into the church, one on profession of faith, and two by letter. Another stands as a candidate for baptism. The church has much to be thankful for.

The church at Oneonta is enjoying material prosperity. They have thoroughly repaired the interior of their church building, and the interest is hopeful. It is expected that Bro. A. Deering will spend most of the winter in the Otsego Q. M., working under the direction of a Q. M. Committee.

Revival meetings are being held with the church at W. Davenport, with good success. Several have left the ranks of the enemy and have come over on the Lord's side. The brethren and sisters of the Little church there are encouraged. Two excellent young ladies were lately baptized at W. Oneonta, and united with the church. The last session of Q. M. was held there—a good session. The Woman's Mission Society held another interesting meeting in connection with it. The cause of missions is well remembered by some of our churches. A Christmas tree is sprouting at Otsego.

On account of unministerial and un-Christian character the credentials of Rev. G. H. Button have been taken from him and his name dropped from the list of members of the Fabius church.

Rhode Island.

The fair to be held in aid of the Arlington mission of the Roger Williams church this week is represented, and we hope also aided, by the Advertiser, a goodly sized sheet devoted to religious reading, news and advertisement.

Pennsylvania.

A church of colored brethren has recently been formed in Pittsburgh. Bro. Kirk, of Storor college, is preaching there at present. It is expected that the Central Association will render this new interest some material aid.

There is a church in Pa. about seventy miles from Harrisburg needing a pastor. The church at present is weak and the salary will be small, but there is an excellent opportunity to build up a strong interest. There are also other points near where appointments could be established and remuneration received. The man for the place is needed at once. Who will go?

Western.

Ohio.

The church at Broadway has suffered some sad declensions the past season, largely owing to the excitement of the political campaign. But covenant and prayer-meetings show an increasing attendance and spirituality. We hear the voice of returning prodigals. Newton is alive in the temperance cause with a good degree of steadfastness in the common work. Have put in new stoves and contemplate further improvements. Rev. J. Lash begins a meeting with the Union church with good prospects of effective work. An earnest desire for a revival is manifest among the members and by the pastor. The York church is putting on anew the gospel harness. They are expecting the blessing to follow. Rev. K. F. Higgins has resigned the pastorate of the Washington church, on account of the long distance to that field of labor. Rev. J. F. Lash succeeds him.

Michigan.

This past autumn the Commerce church have repaired the inside of their church building. They replastered and frescoed, spending, all told, \$400. The building is now in good repair. The church at Highland have been having some revival interest recently. The last session of the Oakland Q. M. invited Rev. W. S. Warren to labor as evangelist the coming year within the bounds of the Q. M. He will assist Rev. J. Rodgers at Green Oak, in a revival meeting at once.

Iowa.

A correspondent writing from North-western Iowa says: "This portion of the State is comparatively new. The first permanent settlements having been made but recently.

1871

Poetry.

GROWING OLD.

BY J. W. BARKER.

Gracefully, tenderly, down by the stream,
Hangs the pale aster at morning and even,
Lazily nodding as in a sweet dream,
Breathing sweet words of the glory of heaven;
Faded its beauty, and crisp are its leaves,
Tarnished its vesture of crimson and gold,
Mourning the cadence the whispering wind
Breathes,
"Summer has vanished, we're all growing
old."

Over the meadowland, deftly and still,
Blasting the beauty of Spring's early green,
Crisping the forest and browning the hill,
Wanders a Spirit no mortal hath seen;
Through the low valley, the low-voiced wind,
Touching the strings that are crisp and
cold,
Listening, the same plaintive measure I find:
"Summer is over, we're all growing old."

Laughing o'er meadows, regaling in bowers,
Singing a song that is artless and wild,
Bathing his locks in the dew of the flowers,
Sported in sunshine an innocent child;
Over the path of the swift-footed years,
Hangeth a shadow, with night on its fold,
Bending in sadness, and blinded with tears,
White lips are breathing, "we're all grow-
ing old."

As I gazed on the aster that stood by the
stream,
So withered and pale with the weight of the
year,
A voice all divine touched its mystical dream,
And the tokens of winter and age disappear,
And fresher and fairer than ever before,
Unfolding their tints in the light of the sun,
Adorning in beauty, the evergreen shore,
Sweet blossoms are bursting a thousand to
one.

And lo, the brown meadow is springing with
life,
The mountains, the hillsides and valley be-
tween,

Are wearing a verdure, amid the glad strife,
Far brighter than ever a mortal hath seen;
For a Spirit as still as the light of a star,
And soft as the zephyr that whispers at even,
On the wings of the morning, hath come
from afar,

And covered the earth with the sunshine of
heaven.
The pilgrim that stood in the shadow and
gloom,
And wept o'er the vision of youth that was
gone,

I can see through the mists that envelop the
tomb,
On this brow is the glory of life's fairest
morn;

For a breath hath revealed to my wandering
view,
What the sages and prophets so often have
told;

From the death of the old, comes the life of the
new,
And the true and the beautiful never grow
old.

But then, while the years keep their measure-
less tread
Thro' the shadows of earth, we may count
by the way,

The forms of our beautiful faded and dead
That gladden the heart at the dawn of its
day.

But faith, thro' the shadows that cover us here,
Looks out far beyond the ethereal sky,
And the eye gathers light, while the soul
swells with cheer,

For the truest and purest they never can die.
A thought, breathing love, is a native of Heav-
en.

And born in the soul as it wanders o'er
earth,
From the dawn of its day to the shade of its
even,

With devotion it clings to the land of its
birth,
And the schemes that it plans and the struc-
ture it rears,

Shall live when the granite is crumbled and
old,
Who sows in the heart, tho' he scatter in
tears,
Shall reap a ripe harvest of crimson and
gold.

Family Circle.

JOE'S FRIEND.

"There! that's the end of it. But the
best of it is, it's every word true, not like
them *Ledger* stories; and she said as how
this Jesus was just as willin' to help us
now as he was to help them folks."

"But he isn't here?"

"Not just right by, so's we can see
him, but she said that he's everywhere,
and he hears us talking, and when we
try to please him—by being good, you
know, and clean—she said clean, "a cer-
tain wonder in the voice at this, "he smiles
at us; I guess the way mother used to
smile."

"O Jim, you remember mother so
well! I don't see why I can't. You say
I used to look at her, hey?"

"Look at her? Looked at nothing
else! And you'd smile up in her face
and then she'd kiss you. I don't see how
you don't remember; but then you know
you were such a little un. She said you'd
forget her, but I was to tell you and
indeed I do."

"O Jim, if she'd known Jesus and
asked him to make her well! But, Jim,
I say, and the smaller child raised his
wasted body from the bed in his eager-
ness, "do you think he could cure fa-
ther?"

The older boy—you may see his coun-
terpart every day in the streets—a bright-
eyed, sharp-looking boy of about four-
teen, looked doubtful. He knew better
than Joe what a dreadful disease his fa-
ther's was; and to tell the truth, his
thought had been to tell the wonderful
Friend he had just heard of, about
his brother; but, as usual, "the little
un's" thoughts were not on himself.

"I don't know, Joe," he said at last;
"you see what we was a-reading says
the folks come themselves, and father
wouldn't ask anybody to cure him o'
diphtheria, not he."

"O, dear! are you sure there wasn't
anybody took somebody else?"

"I don't believe it; but you can read
more to-morrow; it's too dark now. I
was thinkin' about you when I told you
he was willin' to help. Think if you was
well and hearty, sellin' papers or blackin'
shoes."

The little fellow turned wearily.

"Oh, I'd be well fast enough if father
was right. You know that doctor said I
needed nourishin' food, and if father was
steady he'd get it for me. You can't do
all, Jim," he added quickly, as a cloud
passed over his brother's face.

"Well, well, it does seem as if you
was mother over again, for all you can't
remember her. Why, you set such a store
by father as she did, and now when
you're sick just from his blows and starv-
ing of you, you only think of him. I
just hate him, I do! and if it wasn't for
you I wouldn't stay near him a day long-
er."

"O Jim, don't say so! Let's try, and
now we have Jesus too, even if father
won't ask himself, we can try telling him
about it. How did she say we was to
tell him?"

"We was to speak to him like as if to
a friend, only we must be trying to be
good and honest all the time," said Jim,
repeating the words as if it were a care-
fully learned lesson.

"Well, Jim, I'd rather he'd cure father
than anything else, and it can't hurt to
tell him; perhaps he won't hear any-
way."

"Oh, but she said we must be sure he
heard. If you don't believe what that
little book and her tells you about him he
won't do it," said Jim earnestly.

"Well, I'll try, to be sure; but I wish
he'd speak back. Anyway, I'll have some-
thing to do now when you're away."

"Yes, and I'm sorry to go, but I've
got a chance this evening. I promised
Peanuts I'd mind his stand; he's got to go
to Brooklyn, and I won't get home till
late. I'm awful sorry, but I don't be-
lieve father'll come home before me, and
I'll bring you a nice white cocoanut-cake,
the biggest Peanuts's got."

Tears came into the sick boy's eyes,
but the brave little fellow kept his voice
steady, for he knew well Jim only left
him to earn the money that kept them
from starvation.

"All right; I'll be thinking and tell-
ing him, and perhaps, by-and-by, father
will earn money and you'll go to school,
Jim, and I'll get up and go with you."

"All right, you're my boy," and he
was gone, leaving Joe alone.

It was the old story: a broken-hearted,
discouraged mother who gave up the
struggle and lay down to die after the
birth of her younger boy. For seven
years the children had lived on; some-
times the father was taken up for drunk-
enness, but most of the time he slept for a
few hours each night in their room, and
then, when maddened by liquor, he beat
the older boy, but never once had he
touched "the baby," as he still called
Joe. A month before he had happened to
catch sight of the child's large, sorrow-
ful eyes resting on him, and, stung by
the likeness to his dead wife's he shook
the boy hard and flung him on the bed,
and from that bed Joe had not yet gotten
up.

After that, for nearly a week, John An-
drews kept pretty straight, so much had
the sight of the consequences of his sin
sobered him; but now he was, if any-
thing, worse than ever, and shunned the
boys as much as possible.

There in the gathering darkness, the
sick child lay and talked to his new un-
seen friend.

"He ain't a waitin' to be cured; they
call him 'Old Cups,' but Jesus, the doc-
tor that came to see me said it was a
sickness, and she says you can cure sick
folks. O Jesus, we could be happy, so
very happy, and the eager, childish
voice rose in its earnestness, "if only
father was well—if he was cured."

Stumbling up the stairs John Andrews
heard these words and, drunk as he was,
they stopped him. He turned and stag-
gered down the stairs and went to the
nearest groggery where they would trust
him, and drank to forget. Staggering
home again, he heard sweet sounds and
stopped. Surely he knew that tune.
Why, he had sung that once with Mary
a long time ago—what a long time ago!

"I couldn't sing it now," with a drunk-
en laugh, "but I'll hear another verse;
there's a feller going in—perhaps I can
get another drink here," and John An-
drews lurched after the "feller," and
walked into a temperance meeting.

It was not quite the usual kind, though.
A lady was singing old familiar airs,
Scotch and English ballads, with not a
reference to cold water, or temperance
in them, just if she were in her own
parlor, while her husband and one or
two others were talking to the men and
women that had come in, offering one a
cup of coffee, listening to another's heart-
broken confession, and letting others
alone to be sobered and softened by the
tender womanly tones. "Rock me to
sleep, mother," was the song that John
had been attracted by, and as he seated
himself the lady sang with her whole
heart, thinking of the child that had lived
in every one of those wretched souls.

"Backward, turn backward, O Time in your
flight,
Make me a child again, just for to-night."

The warm air and sweet music set
John to dreaming. He saw a young
man, tall and strong, standing by the
side of a girl, and they were singing that

song. It is true the girl played the ac-
companiment a little haltingly, but the
lover encouraged her: "A little singing
at night is such a comfort."

The music ceased, and John started.
What! had that fine young fellow let
such a girl just die of a broken heart, and
had he sunk to be a mere drunken wretch
that nobody cared for? Just then, sweet
and low, the singer began, "For you I
am praying, I'm praying for you," and
the drunkard bowed his head as he re-
membered his child's prayer. One of the
gentlemen came and spoke kindly to him,
told him that he himself had been a slave
to drink and knew its power, and asked
him to let him help him up. But John
Andrews would not say a word, would
give no promise, would sign no pledge,
only sat still and listened eagerly as songs
and hymns were sung. Yet, he did not
go home without stopping to get a drink.
How he hated himself for doing it, yet he
did it. What strength had he to resist
the devil?

It was so late when he staggered in
that even Joe was asleep, though he had
meant to keep awake and "see if father
was any better." The book that Jim had
brought from the Sunday-school was a
copy of St. Mark's Gospel, in clear, large
type, and slowly and with difficulty the
boys had read together the story, at the
end of the first chapter, of the curing of
the leper.

In the morning, when Jim had gone off
with his blacking apparatus, Joe took the
little book and propped himself up, de-
termined to spell on and on till he found
"some one who took somebody to Jesus."
If he could only find that he'd feel sure he
could get help for father! The thin little
finger followed every word of that second
chapter—that wonderful chapter for those
who have careless, unbelieving souls to
bring to Christ—and stumbling, but with
wonderful understanding, the boy read,
and coming to the fifth verse he gave a
cry of joy.

"When Jesus saw their faith, he said
unto the sick of the palsy, Son, thy sins
be forgiven thee."

"That's it! There was four of 'em
brought him, and Jesus did it for them.
Their faith! He saw their faith! I
wonder what that was? I wonder if I
must get some of that? I'll ask Joe to
ask her, and whatever it costs we'll get it
and father'll be cured."

The day was not half as long as usual
for the little, lonely fellow. He told
Jesus again and again, and then he lay
and dreamed of the happy times that
would come when father was cured.

Meanwhile, John Andrews had manag-
ed to pick up a little work, and had kept
pretty sober, for him. At night, wonder-
ing if there was any chance of hearing the
old songs again, he wandered down the
same street, and in his eagerness passed
his favorite drinking place without going
in! Yes, the sweet voice was floating
out, drawing men in, "catching souls,"
as her husband called Mary's singing.

The tears started in John's eyes as the
sweet voice began "Mary of Argyle,"
and, forgetting all, he went forward and
sat down close to the piano, May Dem-
ing recognizing him at once. She sang
on steadily, song after song, choosing out
old favorites and taking no notice of John's
tears; warning her husband and friends
by her eyes to let the man alone—she was
going to try her power—yet not hers.

"Lord Jesus," his heart cried as she
sang so lightly, "here is a soul to save—
help!"

Bending from his throne, blended with
the man's prayer, a child's voice is heard
by the dear Lord. "Jesus, I don't know
what faith is, but I'll get it when I find
out, and please, please cure father! He
is worse than that man on the bed, but I
know you can cure him, and, dear Jesus,
I'll try and be very good, and so will
Jim."

At last, playing soft chords as she
spoke, she said, "I'm sure you must have
sung in years gone by, you are so fond of
music. Is it not so?"

"Yes," said John, unconsciously
straightening himself and trying to look
respectable when spoken to by such a
lady, "I used to sing, but I've—I've lost
my voice."

"Ah! I'm sorry. But you are a mar-
ried man, are you not? Perhaps your
children sing for you?"

John was won by the sweet tones and
friendly words. "I've two boys; both
of 'em could sing, I guess, but never
tried 'em."

"Oh, that's a pity. I think it's a great
pleasure to teach our little ones to sing.
I teach my little boy—he has just learned
sung in years gone by, you are so fond of
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I teach my little boy—he has just learned
sung in years gone by, you are so fond of
music. Is it not so?"

true father such as you can be with
Christ's help?" asked May; then, lower-
ing her voice, she said, "Lean on the
piano and we will ask him together."

As John bowed his head on his hands,
she said, "Dear Lord, give us strength.
The devil wants to conquer, but we can
conquer in thy strength. Take away all
wrong appetites and desires from us, and
help us. Amen."

Not waiting to look in his face, May be-
gan the sweet old hymn we have all sung
at our mother's knee, "Rock of Ages,"
and at its close, with one earnest shake of
the hand, erect and determined, John
Andrews walked out and home, not stop-
ping once till he reached Joe's side; and
then, with the boy in his arms, he thank-
ed God, and promised, if he would but
help him, he would conquer the devil
that had gotten possession of him.

Joe is a stout, merry school-boy now,
but he knows the Lord Jesus as few boys
have learned to know him, and relies on
this Friend who cured his father.—*By
Hope Lydard, in Ill. Ch. Weekly.*

AN AMUSING EVENING.

First we talked, then we asked some
riddles, then we played games—the
Bachelor's Kitchen and such like. Then
there was a pause; perceiving which, one
of the young men from the city whispered
to one of the boy cousins, he whispered
to the daughter, and they all slipped out
of the room. Conversation was resumed.
Presently the door was thrown open, and
in hopped the queerest-looking bird that
any one ever saw out of a nightmare.

"This," said the young man from the
city, "is the celebrated Adjutant Bird
from the East Indies. This bird is to be
seen familiarly walking about the streets
of Calcutta, where he is, in fact, the Street
Cleaning Bureau, Board of Health, and
Captain Williams all combined. There are
no ash-barrels there. No garbage-
carts, no nothing; he gobbles up every-
thing himself. He will swallow a leg of
mutton at one gulp, and, as for tomato
cans, they are like strawberries to him.
He can impale a man on his strong bill,
and has done it before now."

So went on the young man from the
city, acting as showman, all the company
roaring with laughter meantime, for the
bird was irresistibly ludicrous.

When they retired I went too, and saw
how the bird was built, and this was the
way they did it. First of all they procured
a sheet of stiff brown paper, which they
rolled into a cornucopia; then with a
paper spill dipped in ink they marked
on it a saw-like line to represent the
mouth. Then they made a hole in the
mouth, and passed through it a piece of
picture-cord; this was supposed to repre-
sent a worm or a snake. Then, they fastened
this cornucopia on the face of the boy
cousin. Then they procured a pair of yellow
slippers, on which they pinned some slips
of brown paper; these they put on the feet
of the boy. Then they twisted a sheet around
him, so as to hump his back and fill him out
generally, and over this they fitted a rough
gray stawl, which completed the bird, all
except the eyes, which were made out of
two round pieces of paper, with inked
eyeballs, and fastened into their proper
place with pins.

We had lots of fun that night. I can
not pretend to tell you all we did; but
one or two things I must describe, be-
cause they are worth doing again. A
sheet was procured from the daughter,
and spread on the floor. Each of the two
boy cousins was blindfolded, and had an
apron tied around his neck like a bib;
then each was provided with a long wood-
en spoon and a bowl of bran, and they
were placed opposite each other, and told
to feed each other with the bran, encour-
aged by the promise that if they each suc-
ceeded in getting a mouthful of the bran,
they should receive a very large piece of
cake by way of reward. We all laughed
and laughed till our sides ached again.

Another performance of the evening,
though less funny, was quite entertaining.
One of the gentlemen from the city ar-
ranged a kind of prosopium in one of the
doorways, where he performed many
simple tricks of sleight-of-hand and illu-
sion. Among others he took two walk-
ing canes, and played on them as you
would on a fiddle, producing all the notes
of a musical instrument. He took a com-
mon lead-pencil, and whistled on it most
perfectly; and a bell without a clapper,
and rang it distinctly. This astonished
the audience very much, but the secret
was very simple: he had a confederate in
the other young man from the city, who,
concealed behind the scenes with a real
fiddle, a real whistle, and a perfect bell
produced the sounds, whilst his friend
went through the motions in presence of
the audience.

The illusion was perfect, and the trick
is well worth trying at a little social
gathering when you want amusement.—*Harper's Young People.*

Some plague the people with too long
sermons; for the faculty of listening is a
tender thing, and soon becomes weary
and satiated.—*Luther.*

The best way to keep an evidence of
our own acceptance is to be faithful to all
around us.—*Uncle John Vassar.*

I am well satisfied that if you let in but
one little finger of tradition, you will
have in the whole monster—horns and
tail and all.—*Dr. Arnold.*

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

Literary Review.

WILD ROSES OF CAPE ANN, and Other
Poems. By Lucy Larcom. Boston: Hough-
ton, Mifflin & Co. 12mo. pp. 272.

What could be more pathetic than the name
of this book? Doubtless nothing but its con-
tents. There is the odor of clover and apple-
blossoms in it, the murmur and sigh of the
sea, the glad song of birds, and the finely tem-
pered sorrow that one could call almost as
blessed and beautiful as the joy and gladness
that are mingled with it. The lives and loves,
the pleasures and woes, the gains and losses,
of sailor and fisherman, of wife and child, of wid-
ow and orphan, are sung with fitting words,
while the spirit of faith, trust and aspiration
that breathes from nearly every page marks
the book as a volume of real heart poems. It
would be agreeable to quote from its pages,
but we haven't room for the whole book, and
in the midst of so much that is delightful we
should be puzzled to know which to omit.

THE SILVER MEDAL. By J. T. Trowbridge.
Boston: Lee & Shepard. 16mo. pp. 287.
(\$1.25). [For sale by E. J. Lane & Co.]

Criticism has already been favorable to this
story as it has appeared in the *Youth's Com-
panion*. We would like to have a great many
town boys read it. There are not a few boys
like Bent Barry. Perhaps the knowledge of his
unfortunate course might set them to thinking.
Bent was bashful. He could not feel at ease in
the society of his sister and her associates. But
he was ashamed to own that he was diffident,
so he pretended to hate girls. With bad com-
pany he found an ease and freedom, so he
allowed himself to be chosen by low associates.
The consequences were that he was below his
class in school and out of favor with his friends.
Such are the circumstances when the story
opens. He is easily enticed into a plan of
robbery, the result of which is a sentence to
the State-prison. It is needless to say that the
story is well told, since Mr. Trowbridge is the
author.

In the same covers are several other stories.
"The Toddlebs on a Train" is thoroughly
humorous. It is lifelike. Many a person of more
intelligence and wider experience than the hon-
est farmer and his wife have met with similar
mishaps. The remaining stories are equally
interesting, several of them being full of good
advice to boys.

A STRONG ARM AND A MOTHER'S BLESSING.
By Elijah Kellogg, author of "The Island
Stories," "Pleasant Cove Series," etc. Same
publishers, etc. 16mo. pp. 297. (\$1.25).

We are here given the story of a poor boy
who with strong muscles and resolute energy
makes his way in the world. He is one of the
humblest class of people, reared in poverty
and possessing only the rudiments of an edu-
cation. His aspiration did not extend beyond
the comfortable possession of a well-furnished
farm. But toward that end he bent all his
facilities. He accepted any work that came to
his hand, doing it cheerfully and readily. His
physical strength was of great advantage to
him in the laborious life he pursued, and his
temperate habits enabled him to use that
strength in profitable directions.

The story begins in one of the back towns
of Maine, where he makes his money and wins
success among the wharves of Portland, and
emigrates to Ohio. As its date is fifty years
ago, we are carried back to the time when
journeys between these two States were per-
formed on horseback or in emigrant wagons,
when farmers felled the forests upon the farm
before the log-cabin could be built, and women
wove the cloth for the household wear.

One needs but to study the volumes of
Scribner's Magazine during the last ten years,
to be convinced of its influence in developing
the art and literature of that period. "Ten
years ago," says a critique on this magazine,
"good book or magazine illustration was not
to be had; a leading engraver said, 'There is
no artist on wood in New York who can draw
the human face or figure correctly.' *Scribner's
Monthly* has wrought a revolution in methods
artistic and mechanical, and has carried
American illustrative art to a perfection un-
known in any other time or country. The
same is true in reference to its literary qual-
ities. In fiction, in historical writing, in sketches
of persons and places, of character and scenery,
no magazine has outranked it. The last bound
volume illustrates both of these features—the
artistic and the literary. It contains striking
chapters of serial novels, by Frances Hodgson
Burnett and George W. Cable; short stories by
writers of acknowledged ability; Mr. Schuyl-
er's "Peter the Great," the like of which, so
far as expense and high character are concern-
ed, has been undertaken by no other magazine
publishers; Art illustrations in "Mr. Seymour
Hayden's Etching," by Philip Gilbert Hamerton;
"The Younger Painters of America," by
William C. Brownell; "Thackeray as a
Draughtsman," by Russell Sturgis; "The
Growth of Wood-cut Printing," by Theodore
L. De Vinne; articles on "Astronomy by
Prof. Proctor, educational papers, biographi-
cal sketches, poems and miscellaneous articles.
The volume is handsomely bound and contains
952 octavo pages, on which are printed 394
wood-engravings in illustration of the litera-
ture, with two frontispiece portraits of Poe and
Savonarola.—New York: Scribner & Co.

The *Magazine of Art* (Cassell, Petter,
Galpin & Co., New York) begins its fourth
volume with the November number, and also
in an enlarged and improved form. The front-
ispiece is an exquisitely-produced etching, en-
titled "The Trio," from the painting by Nicol.
The illustrations accompanying the article on
"Lumley Castle" and those with the article on
"Famous Pictures," are finepieces of work.
"Past all Repair," "A Neapolitan Water-Car-
rier" and the engraving of Gouthier's bust of
"The Republic," typifying the ideal Republic
of France, would be noticeable in almost any
collection. The articles on Art topics that fill
many pages of the magazine will increase its
attractions, and win for it new patrons. It is
published at thirty-five cents a number.

Much in the line of the work just mentioned,
but covering a wider field, and devoted espe-
cially to the cultivation of Art in the home, is the
Art Amateur (New York). Its patterns for
china and porcelain painting, for embroidery,
and fine needle-work, and for painting in both
oil and water colors make it a favorite in the
household. Its Art correspondence is varied
and interesting. Music receives attention
along with the other arts. The November
number is unusually entertaining, which is
saying a good deal.

How to Draw and Paint is the title of a
book from the press of J. & H. Dickson (Phila-
delphia), which professes to give instruction
in outline, light and shade, perspective, sketch-
ing from nature, figure drawing, artistic anat-
omy, landscape, marine and portrait painting,
the principles of coloring applied to painting,
etc. Outline illustrations accompany the text.
What there is of the book seems to be useful,
but it strikes us as being too limited to afford
anything but the most elementary instruc-
tion. [16mo. pp. 65. \$1.00.]

In the whole range of holiday gift-books,
hardly anything can be found so appropriate
as the bound volumes of *St. Nicholas*. Its in-
creased size the past year has necessitated the
binding of it in two volumes, each of which is
a marvel of elegance in illustration, of adap-
tation to the mental improvement and gratifica-
tion of its readers, and of such durable quality
as to make it a joy—we had almost said for-
ever. The volumes are just full of good and
useful things, with enough that is grave for the
elders, enough that is merry for the children,
and enough that is wholesome and delightful
for everybody.—New York: Scri

CHARLES BROCKDEN BROWN.

It was in 1798 that his first novel came out. It was modeled after the style of the Radcliffe and Godwin school, and was entitled "Wieland, or the Transformed."

**AN ONLY DAUGHTER
CURED OF CONSUMPTION.**

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption**. His child is now in this country, and enjoying the best of health. He is referred to the world as **Consumption** can be positively and permanently cured. The doctor now gives this Receipt free, only asking two green stamps to pay expenses. This Herb also cures night sweats, nausea at the stomach, and will break a fever out in twenty-four hours. Ad- dress CRADDOCK & Co., 1032 Race St., Phila- delphia, naming this paper. 13443

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WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 9, 1880.
SUNDAY AT THE CAPITAL.

The constitution provides that Congress shall assemble each year on the first Monday in December. This preceding Sabbath, therefore, presented those scenes of activity and excitement that have usually marked the assembling of Congress. The capital affords a spectacle that differs very little from the average day of the week. The railroad depots are full of commotion; the avenues and streets resound with the clatter of coaches and equipages conveying passengers from the incoming trains; the street-cars are in motion until midnight; the hotels crowded with politicians, lobbyists and the omnipresent citizen, while the jostling crowd of strangers on the principal thoroughfares encounters the church people going to, and returning from accustomed worship.

THE NATIONAL CONGRESS.

On Monday morning until 9, the current of humanity on Pennsylvania avenue streamed westward toward the Treasury, State, War, Navy and other offices of the Government. From 9 until noon, the tide flowed the other way toward the Capitol, and at 12 o'clock the fifty or more door-ways and entrances to the two houses, were blocked by a mass of beings, each endeavoring to attain to a taller station than his immediate and more fortunate neighbor in front. The galleries presented the usual panorama of a national audience; furs and feathers, hats and ribbons, eager faces and moving figures, while upon the floor—the arena of so many congressional combats—the scene was the old one of many aspects. Most of these greeting statesmen had a history in the late exciting campaign. Let us look in upon the Upper House. Did you mark that irresistible figure that came springing down the aisle and so heartily grasped the hand of Georgia's fiery Senator? These two are the most antagonistic spirits in the Senate. Did Blaine, at that moment, think of his crushing denunciation of the monstrous stamping-out of Republican majorities in Georgia, for did Hill fail to recall the fact that, "he would not reason from any principles set up by the Senator from Maine?"

Senator Bruce, urged so strenuously for a cabinet position by the colored element, on behalf of 24,000 colored voters in New York (it will be remembered that the Empire State was carried by less than 22,000 maj.), moves among his peers with native dignity, but soon joins his wife in the gallery. It has been stated that this Senator's wife speaks five or six languages with fluency and correctness. Time is telling upon some of these ageing Senators. It was an almost palsied arm and languid smile that met sturdy Beck's powerful hand upon General Burnside's shoulder, while Thurman, of Ohio, feebly waved that inflexible bandanna in answer to the vigorous flourish of Senator Windom's handkerchief.

Passing to the Lower House, there were seen the men, who had abused each other in the scorching of political contentions, that now mingle together in sweet communion. The victors did not boast and the vanquished were in good temper. There were congratulations and gibe; there were condolences and felicitations, and good nature abounded on all sides.

In the Senate, 56 of 76 Senators answered to their names. The President's message was received at 1:30 and occupied in its reading one hour and a half.

Mrs. Hayes, looking down from the executive gallery, may have thought, as these restless Senators straggled off to the cloak-rooms during its reading, that her husband's public message was not properly appreciated; but the President's wife is something of a diplomat herself, and undoubtedly knows that this is a matter of form, and that these impatient statesmen will dissent and study it more freely at their firesides and homes.

In the House, 227 out of 298 members appeared upon the floor. After prayer by the chaplain, which occupied just one minute and a half, that body proceeded to the jargon and activity so peculiar to its deliberations. At 1 p. m., all proceedings were suspended and the Executive message read. Members followed its perusal from their printed copies quite closely at first; but gradually one Democrat after another, as the President proceeded with the defense of his administration, departed for the lobbies, and many that were left, wrote letters, or joined congenial friends and conversational groups.

At its conclusion, 50 members were seeking the Speaker's eye at once, but the announcement, by Mr. Briggs, of the death of his colleague, Mr. Everts W. Farr, of N. H., cut short the confusion, and the House out of respect to the memory of the deceased, adjourned quietly at 3:45.

A USELESS POLITICAL SQUABBLE.

It would seem that the Democrats will not or can not keep their hands off from the electoral count question. On Tuesday, a joint resolution was offered in the House, for counting the electoral vote; the Republicans saw at once its partisan tendency and danger, and promptly sought its immediate passage down. The method as it now stands, provides that the vote of the two Houses shall be necessary to reject the vote of a State which is disputed. This new device confers the power on either House, to reject the electoral vote of a State. This would be unconstitutional, as it modifies existing laws, and is not in the nature of a bill, which should go to the President for approval or disapproval, as provided by the constitution. General Garfield was elected and will be inaugurated if he lives. Two weeks' time will be wasted at the holiday season now at hand, these gentlemen settled down to solid work.

THE EXODUS.

There will be no more investigation of the colored exodus from the Southern States. The last bill on that account cost the Government \$40,000, with the most inadequate results that ever came from any similar proceeding. This fleeing from wrong is not done yet. It is well known here, that organizations are being effected in every county in the cotton States. Next year will be undoubtedly mark a very important movement in this direction.

LATEST NEWS.

Another firm of coffee importers in New York—Bowie, Dash & Co.—have failed with \$1,400,000 liabilities. The Viceroy of India is seriously ill.—Mr. Thompson, Secretary of the U. S. Navy department, has resigned to accept the position of president of the American branch of the Panama Canal Company. The Democrats in Congress have decided not to press the electoral count resolution any longer at present.—Nine-tenths of the business portion of Pensacola, Florida, was destroyed by fire Friday night.—Five firemen were burned to death at a fire in Chicago Saturday night.

During a gale off the coast of Cape Breton, a vessel, name unknown, was wrecked and twenty-two lives were lost.—Affairs in Transvaal are very serious. The Boers are moving a warlike attitude.—The Persians have destroyed Ushak, and defeated 12,000 Kurds at Urganwar.

News Summary.

Congressional.

At the opening of the session, two new Senators were sworn in.—Messrs. Pugh, of Alabama, and Brown, of Georgia. During the week the following important proceedings have taken place:—

In the House of Representatives, bills were introduced providing for the appointment of new justices of the U. S. Supreme Court, and to eventually reduce their number to nine as vacancies occur; for changing the time of the national elections to the second Tuesday in October; for the issue of \$800,000,000 of Treasury notes, bearing not more than four per cent. interest for the redemption of the five and six per cents of 1881, and for a fund of \$100,000,000 for the redemption of legal tenders. A resolution was offered authorizing the President to place General Grant on the retired list of the army with the rank and pay of general. The pension bill was reported, appropriating \$48,000,000 for army pensions and \$1,100,000 for navy pensions. A bill was reported for the establishment of lines of mail steamers between this country and South America, Mexican and trans-Pacific ports. The Secretary of War submitted estimates aggregating \$5,133,000 for initial improvements of the Mississippi river and its tributaries.

In the Senate, a resolution was offered providing for the taxation of legal tender notes at a rate not exceeding the tax on gold and silver. A bill was introduced for the re-division of Dakota into the Union, and another was passed providing for the sale of the remainder of the Otoe and Missouri Indians in Kansas and Nebraska.

The principal subject of debate in the House was the proposed joint rule, known as "the Morgan resolution," which delegates to Congress authority to receive and count the electoral votes for President and Vice-President.

Senate adjourned Thursday, and the House Friday, until Monday.

The Monday Lectureship.

The Boston Monday Lecture course was opened, this season, on the 6th instant by Bishop Clark, of Rhode Island, who discussed the question, "Are Matter and Spirit Identical?" His conclusions were as follows:

"Nature represents things spiritual." The Seen is the type and symbol of the Unseen, and that which is seen is temporal, while the things which are unseen are eternal. Nothing can be seen but forms, and these are by very nature transient and changeable. The substance of these forms is indestructible. We live in two worlds,—one temporal and the other eternal,—the world of forms and the world of realities. With the one we come into communication by our senses; with the other we come into communication by the soul. Material things are the symbols of spiritual things, and we are able to express the latter only through the medium of the former. The next stage of existence will be simply the unfolding or development of this primary stage of being. There is no arbitrary line separating the temporal from the eternal; the one passes over into the other by natural, orderly law. The change induced by death, however, in any way effect, personal agents. We must retain a memory of the past, and the consciousness of possessing the same mental and moral qualities, by which we are individualized here on earth. Neither is there any propriety in speaking of the unseen world as a "final state," as if we had entered upon a fixed, unchangeable and completed condition of being. There is no point of finality in human existence. However high we may climb, there will always be a higher summit, left unexplored, something new to be learned, some lotter attainment to be reached. And, if we are to retain our personal identity,—without which immortality would not be a gift worth taking,—those whom we have known and loved here we know and love beyond the grave. As I understand the matter, the distinction which separates the Seen from the Unseen, is not determined by any supposed differentiation of spirit from matter. I do not know that any distinct line, dividing the two, exists, and if it does exist, I do not know where it runs,—but the distinction is best defined by the words *phenomenal and actual*; the forms and the realities. The things which are seen, are passing by like a swift panorama, ever changing, ever fading, ever decaying; but the things which are not seen abide forever. Which do you care for most? Are you mistaking shadows for realities, and realities for shadows?

Poor Ireland.

The condition of Ireland at the present moment is pitiful indeed, and the British government has much to answer for owing to its delay in establishing the needed reforms. The eviction of tenants by the landlords, on account of non-payment of rents, continues under most deplorable circumstances. The latest case reported is that of an aged sick man in county Wicklow, who died as the officers were carrying him across the threshold of his cabin, and whose body was left by the roadside. Such inhuman acts cannot fail to be punished by the irate peasants. The Land League is constantly increasing in numbers and power and is executing its vigorous measures, with a view to compelling the land owners to change their intolerant course. Among the means employed is that known as "Boycotting," which consists in laying siege to the residence of the landlord. The priests are now joining the movement in large numbers; they exhort against using violence. Parnell and his associates are making incendiary speeches, denouncing and defying the government, pending their trial for seditious conduct. Parnell declares that the Land League revolt cannot be put down until two great ends have been worked out. One of these ends is distinctively agrarian: "the tiller of the soil must become its owner," and the other is political: "the country must recover its legislative independence." A few weeks ago he was content to warn the peasantry against occupying or allowing any one to occupy farms from which tenants had been evicted, and also against paying any rent which might seem to them unreasonable. The consequences of this present ill-considered course are but natural; as a contemporary says, he is sowing the wind, and his fellow-countrymen are already beginning to reap the whirlwind.

The magistrates, in the districts where the demonstrations of the Land League occur, are afraid to enforce the law to preserve order. There have been good many conflicts between the authorities and the League, in some cases with fatal results. It is reported that the Chartist has summoned Parliament to deal with the trouble, so critical is the issue, and it is said that the policy which will be adopted towards Ireland will be first, coercive, the grounds taken being that rebellion must be suppressed before reform is begun. It had been hoped that the agitation would not assume that proportion which should make coercion necessary, but such a course now seems to be imperative. The government is preparing a scheme for the amelioration of the land laws.

Miscellaneous.

The law enacted by the Massachusetts Legislature reducing the penalty for drunkenness has operated to the disadvantage of the State, in that the number of cases has increased the increase in Boston alone in six months being 2221 and the cost to the State has been about \$200,000.

There are 15,000 known professional thieves in London—300 more than the whole police force.

Augustus D. Leighton, the mulatto, convicted of the murder of a white woman, formerly his mistress, in New York, will be hanged January 28th.

Hon. S. B. Stebbins is the Republican candidate for Mayor of Boston, opposing Mayor Prince.

A boy in Charlestown, Mass. was accidentally buried in a snow-house and at hour afterwards was discovered dead.

If the contemplated consolidation of the two New York mining boards is effected, the regular stock exchange will, it is said, strike all the mining stocks from its list.

The care of Cetewayo and other captive Kafir chiefs will cost the British Government about £2000 a year.

There is a plethora of money in Montreal, Canada, and the banks, which now pay 4 per cent. interest on deposits, are trying to reduce the rate to 3 per cent.

The U. S. life-saving service reports 300 vessels wrecked during the past year, of which 67 were wholly lost, but of the 1,989 persons on board those vessels all but nine were saved.

The French Government proposes to sell the crown jewels, as possessing no historical value. It is hoped to realize 3,000,000 francs from the sale, and the proceeds will be devoted to extending and improving the national museums.

The Canadian Parliament opened Thursday. The hostile feeling between Turkey and Persia is said to be increasing.

The Irish harvest this year is described as the best known for more than a generation.

A cyclone in Missouri damaged a great deal of property and fatally injured several persons. General William B. Hazen has been appointed chief signal officer in place of General Meyer, deceased.

B. G. Arnold & Co., tea and coffee importers, New York, have failed. Liabilities, over \$1,000,000; assets, nominally \$2,000,000.

A man of seventy, at Salem, N. Y., became jealous of his young wife, murdered her and took his own life.

It is proposed to light St. Gothard tunnel, which is 9 miles long, by electric lamps.

A locomotive backed into a street car at Chicago, overturned it and badly injured eight persons, some, it is feared, fatally.

M. Anderwent has been elected president of the Swiss confederation.

Subscriptions in this country to the Panama Canal scheme amounted on Thursday to some \$80,000.

The Chinese professor at Harvard college has a son—who is believed to be the only second Chinese child born in this country.

Flogging in the British navy is to be abolished.

A new Antarctic exploring expedition is about to be undertaken, commanded by Sir Allen Young of England.

Permanent peace has been assured in the Argentine Republic.

By the explosion of the boiler of a portable steam-mill on a timber lot in the town of Wendell, Mass., seven persons were killed, including the proprietors of the mill, and two others were badly injured.

The Vermont Legislature has passed a bill declaring any place where liquor shall be sold or given away or gambled allowed a nuisance, and making the keeper liable to fine and imprisonment.

A good many trans-Atlantic steamships were delayed and suffered seriously by terrific storms at sea within the past two weeks.

General O'Connor, of South Carolina, says the solidity of the South is passing away, and Senator Ben Hill says it ought to pass away, "but much depends upon Garfield."

Three judges of election have been indicted in Virginia for refusing to receive votes at the late election.

The Greek Chamber of Deputies has voted about \$8,000,000 for naval and military supplies.

The United States Grand Jury at Hartford has refused to find indictments against Capt. Young, of the Narragansett, and Captain Nye, of the Stonington steamer. This may be just. The public derived the impression at the time of the disaster that the company had much the larger share of the moral guilt of it.—Tribune.

Pres. Hayes stated in his message that the British Government was willing to grant indemnity for damages by the outrages on American fishermen in the Bay of Fortune last summer, and it is reported that much dissatisfaction exists in Newfoundland in consequence.

A company has been formed in British Columbia to establish a steam floating fishery, to follow runs, fish from river to river and can the fish on board the vessel.

A child in New Philadelphia who has been living nearly a year in a petrified condition, died a few days since.

Boston is to have an immense natatorium, comprising two fresh-water tanks, one for male and the other for female bathers, and a third filled with salt water.

Diphtheria is alarmingly prevalent in New York and Brooklyn, having caused 113 deaths in a single week.

Gov. St. John, of Kansas, says that out of the 40,000 negro fugitives who have reached that State from the South but 500 are now receiving aid from relief associations, although nearly all are disfigure when they arrive. He believes many of them would return South if guaranteed freedom and protection.

A GREAT HISTORICAL WORK.

THE PICTORIAL HISTORY OF THE WORLD, embracing full and authentic accounts of every nation of ancient and modern times, and including a History of the rise and fall of the Greek and Roman Empires, the growth of the nations of Modern Europe, the Middle Ages, the Crusades, the Feudal System, the Reformation, the discovery and settlement of the New World, etc., etc., by James D. McCabe.

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The price is so low that every one can afford to purchase a copy. It is sold by subscription only, and Mr. Benj. Adams, the general agent for this section, is now canvassing for it.

THE MARKETS.

Boston Produce Report.
Reported by HILTON BROS. & CO., Commission Merchants and dealers in butter, cheese and eggs, beans, dried apples, &c., Collar No. 3 Quincy Market, Boston.
BOSTON, Saturday Morning, Nov. 11, 1880.

WINTER WHEATS.
Flour, Western superfine.....\$3.75 @ 4.00
Common extras.....4.25 @ 4.75
Wheat, Minnesota, hard.....5.00 @ 5.25
Minnesota, soft.....4.50 @ 4.75
Minnesota and Wisconsin, fancy.....2.25 @ 2.50

CORN MEAL.
Patents, choice.....\$7.75 @ 8.25
Patents, common to good.....6.50 @ 7.25
Ohio.....5.50 @ 6.00
Michigan.....5.50 @ 6.00
Indiana.....5.50 @ 6.00
Illinois.....5.50 @ 6.00
St. Louis.....5.50 @ 6.00
Corn Meal, common to good Western.....5.00 @ 5.50
Oat Meal, fancy brands.....6.25 @ 6.50
Buckwheat, 100 lbs.....2.50 @ 2.75

CORNS. Yellow and extra do. 67 @ 67½; High Mixed, 65½ @ 67; No 2 Mixed, 65 @ 66; Seamer 64 @ 65.

BUTTER. New York and Vermont.....30 @ 33
Creamery, fresh made, 1 lb.....30 @ 33
Do same, 1/2 lb.....20 @ 23
Dairy, Vt., fresh made.....20 @ 23
Dairy, N. Y., full made.....20 @ 23
Do same, 1/2 lb.....20 @ 23
Common to fair dairy lots.....18 @ 23

WESTERN.
Creamery, choice, fresh made, 1 lb.....33 @ 35
Do same, 1/2 lb.....20 @ 23
Dairy packed, choice.....21 @ 27
Do do common to good.....15 @ 21
Lard, choice.....15 @ 21
Do do common to good.....15 @ 21

CHEESE. Northern factory, choice, 1/2 lb.....12½ @ 13; Northern factory, fair to good 11 @ 12; Northern factory, common 10 @ 11; Western factory, choice 12½ @ 13; Western factory, fair to good 12 @ 13; Western factory, skim-milk 9 @ 10; Worcester County, choice 11 @ 12½; Worcester County, common 10 @ 11.

EGGS. Eastern, 1 dozen 20 @ 22; New York and Vermont 20 @ 22; Canada, fresh set 20 @ 22; P. E. Island 20; Western 20; Lined 18 @ 20; Lined, New York State 20 @ 21.

BEANS. Pea, Northern, H. P. 1/2 lb. \$1.00 @ \$1.20; Pea, Western, H. P. 1/2 lb. \$1.00 @ \$1.20; Common to good 1 lb. \$1.00 @ \$1.20; Medium, choice hand picked 1 7/8 @ 1 7/16; Medium, choice screened 1 5/8 @ 1 7/16; Medium, common to good 1 5/8 @ 1 7/16; Yellow Eyes, choice 1 3/4 @ 2.00; Yellow Eyes, improved 2.0 @ 2.10; Red Kidneys 1 7/8 @ 1.90.

PEAS. Canada, choice, 1/2 lb. \$1.00 @ 1.10; Canada, common 80 @ 85; Green Peas, Northern 1 1/8 @ 1 1/4; Green Peas, Western 1 1/8 @ 1 1/4; Potatoes, Arrostook Rose, 1 lb. 60¢; Maine Canada Rose 50¢; No. 100 Rose 50¢; Potatoes, Peaslee 50 @ 55¢; Sweet, Norfolk, 1 lb. 1 1/2 @ 2.00; Sweet, Jerseys 2 1/2 @ 2.50; Chenagones, 45 @ 50¢.

STICKS. Bed, 1/2 lb., \$3.00 @ 3.25; White 3 50 @ 4.00
CRANBERRIES. Country, 1/2 lb., \$3.00 @ 5.00; Cape 3 50 @ 5.20.
GREEN APPLES. Choice, 1/2 lb., \$1.25 @ 1.37; Common 75 @ 1.00.

DAIRY APPLES. Southern, quartered, 1/2 lb. 4 @ 4½; Southern, sliced 4 @ 6; New York, quartered 4½ @ 5; New York, sliced 5 @ 6; Eastern and Northern, quartered 4½ @ 5; Eastern and Northern, sliced 4½ @ 5; Evaporated, choice 9 @ 10; Evaporated, good 8 @ 9.

HAY AND STRAW. Hay, Eastern and Northern, 1 ton \$10.00 @ 11.00; Hay, Western, 1 ton \$10.00 @ 11.00; Fine 11 @ 12; Swale Hay 12 @ 15; Rye Straw 20 @ 30; Old Straw 10 @ 12.

FEATHERS. Eastern, Northern, 1 lb. 10 @ 12; Feathers, choice 10 @ 12; Chickens 10 @ 12; Partridges, 1 pair 70 @ 80; Geese, 1 pair 100 @ 125; Quail, 1 dozen 15 @ 20.

EGGS. Eastern, 1 dozen 20 @ 22; Western, 14 1/2 @ 15; Western extra, 14 1/2 @ 15; Boston backs, 19 @ 20; BEEF, Western mess, 1/2 lb., \$5.50 @ 10.00; Western extra, 10 @ 11; Extra prime, 10 @ 11 50.

The Atlantic Monthly

FOR 1881

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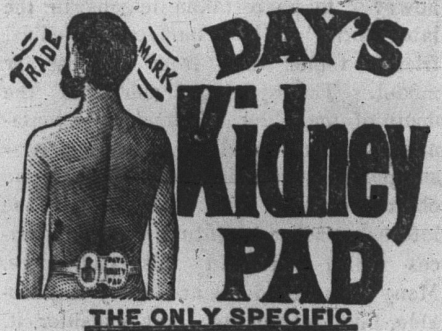
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